

THE
TRIBES AND CASTES
OF THE
NORTH-WESTERN PROVINCES AND OUDH.

BY
W. CROOKE, B.A.,
BENGAL CIVIL SERVICE.

IN FOUR VOLUMES.

VOL. IV.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1896.



CALCUTTA:
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

THE
TRIBES AND CASTES
OF THE
NORTH-WESTERN PROVINCES AND OUDH.
VOLUME IV.

M

Monas, Maunas.—A sept of Rājputs found almost exclusively in the Benares Division. According to their own account they take their name from their eponymous ancestor Maunas or Monas Rishi. Their original home is said to have been Amber or Jaypur, and the legend goes that a party of them, coming to bathe at Benares, envied the fertile plain, which is now the Bhadohi Pargana of the Mirzapur District, and conquered it from the Bhars, from whom it took its name. Their immigration from their home in Rajputāna is fixed by the tribal legend at some six or seven hundred years ago. The enquiries, however, of Mr. Duthoit go to show that the Bhar rule in Bhadohi survived the Muhammadan conquest of Kanauj by some two centuries, during which it was in dependence on the Kantit Gaharwārs, and the rise of the Maunas power in Bhadohi cannot be fixed with certainty before the time of Sāgar Râê, whose descendant Jodh Râê, in the third generation, obtained a grant of the pargana from the Emperor Shâhjahân. At one time they enjoyed considerable property, and used, it is said, to give their daughters in marriage to the ruling families of Mānda and Kantit; but in the general anarchy which ensued on the downfall of the Mughal Empire, they suffered from the aggressions of more powerful neighbours, in particular the famous Balwant Sinh of Benares. The Maunas say that their Rāja, Siu Bakhsh Sinh, was fraudulently induced to give up to Balwant Sinh the royal grant (*Shâhi farmān*) by which he held the pargana from the Mughal Government. At any rate, whether this be true or not, the greater part of the Maunas territory was absorbed into the Benares Rāj, and forms a considerable portion of the domains of His Highness the Mahārāja of Benares. Naturally in the Mutiny the sept gave much trouble. They are now, as a rule,

Vol. IV.

in great poverty, and till as tenants the lands their forefathers used to own. They are held in little estimation, and now-a-days give and take girls from the septs of the Gaharwâr, Bais, and Bisen of Mirzapur and Benares. In Jaunpur they are reported to take brides from the Bisen, Raghubansi, and Chaupat Khamb septs, and to give brides to the Raghubansi, RâjKumâr, Durgbansi, and Bais.

2. In Bhadohi of Mirzapur, which is one of the chief seats of the sept, the Maunas say that their original seat was Amber in Rajputâna, and some fifty generations ago some of them started on a pilgrimage to Gaya. Bhadohi was then ruled by the Bhars, and one of their Râjas ordered a Brâhman, named Siva Man, to give his daughter in marriage to the son of the Râja. The Brâhman appealed to many of the neighbouring Râjas for protection: but they failed him, until the party of Maunas Râjputs took up his cause and finally captured Chauthâr, which was the chief stronghold of the Bhars. Thus they gained the country. Their last Râja was Takht Sinh, who was overcome by the first Râja of Benares. Their *gotra* is Maun. They take brides from the Bisen, Bais, Bachgoti, BhatKariya, Bhanwag, Rikhbansi, Raghubansi, Saunakh, and Tisahiya septs; and give girls to the Gaharwâr of Mânda and Bijaypur, Bachgoti, and Sombansi. The Maunas of Bhadohi do not intermarry with Baghels, as some of their brethren do. There are two grades in the sept—one the real Maunas, and beneath them others, who were introduced by being allowed to eat with the genuine Maunas. The latter marry in inferior septs and families.

Distribution of the Maunas Râjputs by Census, 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Agra	16	Ballia	287
Bânda	2	Gorakhpur	24
Allahâbâd	1,938	Azamgarh	401
Benares	582	Faizâbâd	1
Mirzapur	9,144	Sultânpur	1
Jaunpur	1,721	Bârâbenki	52
Ghazipur	60		
		TOTAL	14,229

Mongil.¹—A sept of Rājputs in Oudh. They are said to have preceded the Bhars. One family of them is found in Sujampur Ta'aluqa Adharganj.

Mughul, Mughal.—One of the four great Muhammadan sub-divisions known in Europe under the form Mongol. Mr. Ibbetson,² writing of the Panjāb, does not attempt to touch upon “the much debated question of the distinction between the Turks and Mughuls. In the Delhi territory, indeed, the villagers accustomed to describe the Mughuls of the Empire as Turks, used the word as synonymous with ‘official,’ and I have heard my Hindu clerks of Kāyasth class described as Turks, merely because they were in Government employ. On the Biloch frontier the word Turk is commonly used as synonymous with Mughul. The Mughuls proper probably either entered the Panjāb with Bābar, or were attracted thither under the dynasty of his successors; and I believe that the great majority of those who have returned themselves as Mughuls in the Eastern Panjāb really belong to that race.” In these Provinces they say that they take their name from their ancestor Mughul Khān.

2. In the last Census they are classed under three sub-divisions: Chaghtai, Qazalbāsh, and Turkmān. Writing of Afghānistān Dr. Bellew³ says:—“What the origin of these new clans was, whether they were conquered and converted Pathāns, who became absorbed into the dominant tribe, and thus, by the mere force of numbers and other favouring circumstances of the period, gave them both their language and social code of laws; or whether they were kindred tribes of Turks imported by Sabaktakīn (that is, ‘the one called Sabak;’ as Alaptakīn, ‘the one called Alap,’ *takīn* being the distinctive affix of the names of Turk slaves), the founder of the Turk Tātar (as distinguished from the Mongal or Mughul Tātar) dynasty at Ghazni, is not clearly ascertained. Without excluding the possibility of their increase by the occasional immigration of other kindred Turk clans from across the Oxus, it may be considered more probable that the increase in the clans of the Ghilji took place mostly by the absorption and adoption of subjugated native tribes; for we find several instances of Chaghatai Turk clans living in close proximity to the Ghilji, yet quite distinct from them, and entirely ignor-

¹ *Paritāgarh Settlement Report*, 1888.

² *Panjāb Ethnography*, paras. 506, 507.

³ *The Races of Afghānistān*, 101.

ant of any kindred connection with them. Such Turk clans are the Bayât about Ghazni and Herât, the Cârîlûgh, Chûng, and Mughal Turk (Yaka, Chirikcha, etc.) of Balkh, etc. Such also are the Mongol and Chaghatai Turk clans of Mangal, Jâji, Jadrân, Khitâi, etc., who are settled about the Pewâr and the head-waters of the Kurram river, and who were brought to these situations on the invasions of Chaghis and Tymûr—the Tâtar scourges of the world during the thirteenth and fifteenth centuries. These clans, with the exception of the Jadrân, though they have almost entirely lost the typical physiognomy of their race, their mother tongue, and, indeed, everything else, but their names, which would connect them with their original stock, hold themselves entirely distinct, political relations always excepted, from the Ghilji, who are their neighbours.”

3. Other clans in these Provinces are the Qazalbâsh or Qizilbâsh, “red heads,” Uzbek, Turk, Kai, Chak, Tâjik. In the Panjâb the main tribes are the Chaghtai and Barla. Some of these, especially the Chaghtai, are claimed by the Bhatti Jâdons to have descended from them when they were rulers of Ghazni and Zababistân. The last Imperial family was drawn from the Chaghtai. The Jhojha also call themselves Mughul, but they are supposed to be slaves of Mughul or low caste Hindus converted to Islâm by some Mughul nobleman. They are not suffered to intermarry with the Râjput Musulmân, or with any of the pure Muhammadan tribes.¹

Distribution of the Mughuls according to the Census of 1891.

DISTRICTS.	Chaghtai.	Qazalbâsh.	Turkmân.	Others.	TOTAL.
Dehra Dûn . . .	108	...	...	93	201
Sabâranpur . . .	477	1	30	1,916	2,424
Muzaffarnagar . . .	305	10	832	578	1,731
Meerut	880	5	40	1,181	2,106
Bulandshahr . . .	780	17	9	1,657	2,463
Aligarh	16	...	101	785	902
Mathura	112	56	15	215	398

¹ Williams, Oudh Census Report, 76; Râja Laehhman Sinh, Bulandshahr Memo., 191. sq.

Distribution of the Mughuls according to the Census of 1891—contd.

DISTRICTS.	Chaghtai.	Qasablah.	Turkman.	Others.	TOTAL.
Agra	520	23	76	1,400	2,022
Farukhabad . .	375	...	27	673	1,075
Mainpuri . . .	100	...	...	117	217
Etawah	163	...	9	460	631
Etah	264	2	15	445	696
Bareilly	1,142	...	1	2,040	3,203
Bijnor	1,341	7	...	489	1,837
Budaun	809	23	3	618	1,456
Moradabad . . .	713	77	2,015	9,629	12,484
Shahjahanpur . .	721	2	39	561	1,323
Pilibhit	338	...	...	406	744
Fatehpur	708	...	...	594	1,302
Banda	103	2	10	299	414
Hamirpur . . . .	...	...	...	468	468
Allahabad	42	...	...	487	529
Jhansi	65	...	...	213	278
Jalaun	122	...	218	317	657
Lalitpur	10	...	1	53	64
Benares	123	...	...	997	1,120
Mirzapur	55	...	...	265	320
Jaunpur . . . . .	...	...	...	548	548
Ghazipur	227	...	18	319	564
Ballia	17	...	...	193	210
Gorakhpur	332	3	11	943	1,389
Basti	81	...	...	1,696	1,777
Azamgarh	139	...	256	1,632	2,027
Kumaun . . . . .	...	...	...	10	10

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

DISTRICTS.	Chaghtai.	Qazalbash.	Turkman.	Others.	TOTAL.
Garhwāl . . . .	...	...	...	40	40
Tarāi	1	...	...	143	144
Lucknow	1,370	673	37	11,143	13,223
Unāo	249	6	6	646	907
Rās Bareli	211	27	...	362	600
Sitapur	1,084	69	50	1,225	2,428
Hardoi . . . .	...	1	...	427	725
Kheri	864	...	...	520	1,384
Faizābād	1,102	190	...	1,378	2,670
Gonda	780	...	86	527	1,393
Bahrāich	429	15	20	883	1,347
Sultānpur	118	...	...	784	902
Partābgarn	38	...	5	348	391
Bārabanki	721	...	...	466	1,187
TOTAL	19,038	1,237	3,982	52,416	76,683

Mukeri.—A Muhammadan tribe, which was separately enumerated at the last Census, but which is usually treated as a sub-caste of the Banjāra, under which head some account of them will be found.

Distribution of the Mukeri according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Mathura	1	Bānda	18
Farrukhābād	79	Hamirpur	75
Shāhjahānpur	201	Allahābād	140
Pilibhit	18	Jhānsi	38
Cawnpur	14	Jālaun	74

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

DISTRICTS.	Number.	DISTRICTS.	Number.
Ghâzipur	140	Sitapur	41
Ballia	69	Kheri	6
Gorakhpur	361	Faizâbâd	9
Pasti	868	Fahrâich	535
Azamgarh	1,834	Sultânpur	1,032
Lucknow	273	Partâbgarh	150
Unâo	13	Bârabanki	174
Râe Bareli	80	TOTAL	6,243

Murão¹ (Sanskrit *mūla*, "a root," Hindi *mūli*, "a radish").—A tribe of cultivators and gardeners. They are really the same as the Koeri and Kâchhi, with whom they agree in manners and customs.

2. At the last Census they were recorded in nine sub-castes:—

Internal structure.

Bhadauriya, who take their name from the Pargana of Bhadâwar, South of Agra, which also gives its name to a well-known Râjput sept; Bhagta from Bhagat, a vegetarian; Hardiya or growers of turmeric (*haldi*); Kâchhi, the name of a distinct tribe; Kachhwâha, which is also the title of a famous Râjput sept; Kanauiya from Kanaui; Saksena from the old town of Sankisa in the Farrukhâbâd District; Sakta or worshippers of the female energies of nature (*sakti*); and Thâkuriya or the Thâkur sub-caste. In Faizâbâd we find the Hardiya or Hardiha, who are again sub-divided into the Bhaktiya or Bhaktiha and the Saktiya or Saktiha; the Kanauiya and the Tanraha. In Farrukhâbâd they divide themselves into the Saksena, Haldiya, and Bâghwân, or keepers of gardens (*bâgh*). The Murão sub divisions, according to the Census returns, are 232 in number. Those most important locally are the Bakandar and Mitha of Bareilly; the Bhukarwâl of Morâdâbâd;

¹ Partly based on notes by M. Râm Saran Dâs, Faizâbâd, and the Deputy Inspector of Schools, Farrukhâbâd.

the Purabiya of Shâhjalânpur and Pilibhât; the Bâhman of Basti; the Dhakuliya of Lucknow, who take their name from the water-lift (*dhenkli*) which they use; the Mewâr of Sîtapur, Hardoi, and Kheri; the Pachhwahân of Kheri; the Malikpuri of Gonda; and the Kalaphartor of Bârabanki.

3. The Murâos are orthodox Hindus. In Faizâbâd the Religion, customs, and Bhaktihas put a necklace (*kanthi*) on every occupation. child immediately after birth; this is done by the Saktihas immediately after initiation. Their chief deities in Faizâbâd are Mahâbîr, Pârvati, Mahâdeva, Sîtala, and Phûlmatî. The Saktihas worship Kâli, and two tribal godlings, Karai and Gorai. There the Saktihas and Tanrahas eat goats, sheep, and pork, which the Bhaktihas, Hardihas, and Kanaujiyas refuse. Their occupation throughout the Province is gardening, cultivation, and, in particular, the growing of the more valuable crops, such as opium, tobacco, sugarcane, vegetables, etc. They are a most industrious, hardworking, quiet people, and about the most thriving class of agriculturists in the Province.

Distribution of Murāos according to the Census of 1891.

Districts.	Bhadraurys.	Bhagta.	Hardiya.	Kachhi.	Kachhwāha.	Kanaurjya.	Sakana.	Sakta.	Thakurjya.	Others.	Total.
Dehri Dūn	560	...	...	94	...	...	...	52	706
Sahāranpur	1	...	10	...	...	...	29	40
Muzaffarnagar	3	...	...	...	6	9
Meerut	13	13
Belandshahr	614	614
Aligarh	35	...	...	...	...	...	...	1,326	1,361
Agra	5	5
Bareilly	784	...	10,823	1,412	1,234	...	54,634	...	...	2,838	71,725
Bijnor	30	30
Budaun	6,839	5,843	776	...	74,463	...	...	573	88,494
Morādābad	1,739	1,224	8	11	894	...	...	9,974	13,850
Shāhjānpur	1,429	...	4,347	...	7,672	251	13,491	...	...	1,160	28,350

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

Districts.	Bhadraurys.	Bhagta.	Hardiya.	Kachhi.	Kachhwāha.	Kanaujya.	Sakana.	Sakta.	Thakuriya.	Others.	TOTAL.
Pilibhit	1,370	..	3,066	2,191	3,386	8	11,270	..	..	4,343	26,134
Cawnpur	..	..	9	..	..	215	..	..	..	26	250
Yatehpur	..	..	4,283	4	..	11,255	..	..	..	2,150	17,702
Bānda	..	9	669	..	22	901	..	49	38	455	2,143
Hamirpur	..	..	..	..	..	1	..	..	..	97	98
Allahabad	..	959	72	..	..	10,028	..	1,428	..	748	13,235
Jhānsi	..	..	..	..	..	..	..	..	..	14	14
Jaunpur	..	..	..	..	..	..	..	..	..	82	82
Gorakhpur	105	..	260	..	..	145	..	..	..	142	652
Basti	4,650	..	24,478	..	..	1,960	..	..	..	1,860	32,948
Tarai	..	..	541	6	..	..	2,133	..	..	40	2,720
Lucknow	..	..	687	169	55	4,460	..	..	10,044	981	16,396
Unao	1	..	60	..	..	3,843	..	..	356	274	4,534

Rao Rauli	.	.	.	.	...	44	40,873	134	1	8,964	...	...	...	1,075	50,591
Snapur	.	.	.	.	...	...	212	644	...	5,717	...	16,582	15,656	38,811	
Harnai	.	.	.	.	...	15,233	...	...	...	2	...	...	...	666	15,901
Kheri	.	.	.	.	3	...	1,207	54	491	11,842	...	6,089	16,227	35,863	
Paizabad	.	.	.	.	...	4,713	25,654	...	...	4,410	...	570	361	35,708	
Gonda	.	.	.	.	...	...	32,278	...	...	11,472	1,818	...	1,192	46,760	
Badrach	.	.	.	.	...	...	16,644	33	...	8,384	...	...	339	25,935	
Sullanpur	.	.	.	.	...	1,759	35,354	242	32	2,799	...	1,274	2,016	43,476	
Pandhgarh	.	.	.	.	...	651	3,818	52	...	17,599	...	3,180	1,533	26,833	
BaraBanki	.	.	.	.	...	...	6,540	...	...	15,220	...	573	600	22,933	
Total	.	.	.	.	4,086	28,124	220,558	12,009	13,677	119,594	158,703	6,501	33,971	67,693	664,916

Muriya, Muriyari.—An endogamous sub-caste of Mallāh. Dr. Buchanan¹ calls them Muriyari Mālas, and says they came from the upper banks of the Ganges. Their only tradition is that their progenitor was a certain Kaldās, who came from the South country. Their social position is much the same as that of Kurmis and Koeris, and Brāhmans will take water and certain kinds of sweet-meats from their hands. Those in Bhāgalpur, who have taken to cultivation, call themselves Maghaiya or men of Magadha, and profess to look down on the boating and fishing members of the caste, whom they represent as having come from the North-West Provinces.²

Musahar.—A Dravidian jungle tribe found in the Eastern districts of the Province.³ Mr. Nesfield, in his elaborate monograph on the tribe contained in Volume LXXXVI of the *Calcutta Review*, prefers to call them Mushera, and remarks that the ordinary derivation of the word, as meaning “rat-catcher,” is probably incorrect, as “rat-catching” or “rat-eating” is by no means the peculiar, or even a permanent, characteristic of the tribe; and the name in Upper India at least is pronounced by the natives of the country as Mushera and not as Musahar (“rat-taker”) or Musaha (“rat-killer”). “In an old folk tale, which has recently come to my knowledge, the name is made to signify ‘flesh-seeker’ or ‘hunter’ (being derived from *māsa*, ‘flesh,’ and *hera*, ‘seeker’), and a legend is told as to the event which led to the tribe being driven to maintain itself by hunting wild animals. Probably, however, both derivations are fanciful Hindī versions of a name which is not of Hindi origin.”⁴ Mr. Nesfield’s account of the Musahars, however interesting and complete, must be accepted so far with caution, as he seems to have included among them the aggregate of the Dravidian tribes who inhabit the Vindhya-Kaimūr plateau and the valley of the Son with the hill country to the South of that river. Mr. Risley⁵ rightly prefers to call them Musahar. The Mirzapur tribe have the following legend to explain their origin: When

¹ *Eastern India*, I, 172.

² Risley, *Tribes and Castes* II, 109, sq.

³ These, or some of the kindred Dravidian races of the Vindhya range, are probably those referred to in the *Ain-i-Akbari* (Jarrett’s Translation, II, 159) as people in the vicinity of Chunār “who go naked, living in the wilds, and subsist by their bows and arrows and the game they kill.”

⁴ *Calcutta Review*, LXXXVI, 2.

⁵ *Tribes and Castes*, II, 113.

Paramesar created the first man of each caste, he gave each a horse to ride on, and a tool to work with. The others took each his tool and mounted his horse; but the Musahar began to dig a pair of holes in the belly of his horse, in which he might fix his feet as he rode. Paramesar saw his folly and ordered that his descendants should live on rats, which they should dig out of the earth. When Paramesar had finished eating, the Musahar began to lick his leaf platter (*patari*). Seeing this, Paramesar said: "These are low people. They shall always lick the platter;" and so they have been degraded ever since. In connection with this Mr. Nesfield notes that the horse is a tabooed animal to the genuine Musahar, as the ass is to the Dom, the dog to the Bawariya, the sheep to the Kbarriyas of Manbhūm, and the pig to the Musalmān.¹

2. Mr. Nesfield quotes several interesting legends to explain the origin of the tribe. They are called Traditions of origin. Banmānush or "man of the forest;" Deosiya, from their great ancestor Deosi; Banrāj or "king of the forest;" Maskhān or "eater of meat." Sometimes a Musahar will say that his is a sub-division of the Ahir tribe, but, in point of fact, they are the hereditary enemies of Ahirs, as all their legends testify, and many are the petty raids they have made against them for the possession of cattle and forest.² One legend traces their origin to the Chero tribe: "At the foot of the Pipri wood lived a Chero warrior and king named Makara Durga Rāē. He levied tribute from the peasantry on the Ganges plain near Chunār. At a distance of twenty or thirty miles on the North bank of the river lived, in the fort of Gaura, an Ahir, named Lorik,³ who possessed large herds of cattle. Between the two princes there had been a long-standing friendship: the bond of union was a man named Sānwar, who, with his twin-brother Subchan, had been deserted by his mother immediately after their birth. Sānwar was reared by Lorik's mother as her own child; and Subchan, the other orphan, was similarly adopted by Birmī, the wife of Makara, the Chero king. But the friendship was broken when Lorik in search of adventures left Gaura and went on a distant expedition to Hardi, a city much further East,

¹ Loc. cit., 26.

² Nesfield, loc. cit., 8.

³ For the regular Lorik legend, see under Ahir.

with his mistress whose husband was still alive.¹ Meanwhile, Sanwar remained in charge of the cattle at a pasturage called Boha.

3. "When Lorik had been absent for twelve years, the mother of the woman who had eloped with him presented herself before Makara, and, throwing a basketful of gold before his feet, implored him to avenge the insult. She showed him how easy it would be to make a sudden descent on Boha and catch Sanwar unawares, and how he could then cut off the head of Sanwar as a substitute for that of Lorik, and capture the deserted wife of Lorik in revenge for the capture of her own daughter. The Chero king hesitated to incur the resentment of Lorik, but yielding to the solicitations of his wife Birmi, and after sacrificing five boys to his guardian goddess, he set out against Sanwar, taking with him Deosi, the bravest and most warlike of his seven sons. But Sanwar, as it happened, had left Boha for Gaura immediately before Makara arrived there with his forces. So the watchmen and keepers of the cows were left defenceless, and were without a leader when Makara commenced his attack. These were soon defeated, and the cows were about to be seized and driven to Pipri as booty, when the bulls turned round and, making a joint attack against the enemy, drove him back to his own side of the river.

4. "After sacrificing seven more boys, and thus making sure of the help of his goddess, Makara made a second attack on Boha, and, after killing Sanwar in single combat, carried off his head as a trophy. The cattle and Gaura, the stronghold of Lorik, fell into the hands of Makara. On learning this news, Lorik determined to revenge himself on the Chero king, and attacked Pipri, which he was unable to capture until one of his men entered the fort in disguise and drugged the liquor of the Cheros at the Holi festival, on which Lorik entered the place and massacred Makara and all his subjects. At the time of this disaster, Deosi, son of Makara, happened to be absent, and being taunted by his elder brother, Shyâmjît, with deserting his father in his extremity, he was expelled by his family and driven to become a flesh seeker or hunter in the jungle, and was known as Musahar. Hence his descendants are called Deosiya, and, to the end of his life, he continued to attack the Ahîrs : hence the traditional enmity between the castes, and the

¹ Hardi also appears in the Bengal legend, and the woman is called Chunayin.—
Cunningham, *Archæological Reports*, XVI, 28.

proverb *Jab tak jîwê Deosiya, Ahîr na chajê gâê*: 'As long as a Deosiya is alive, the Ahîr will get no good out of his cows.'

5. "Then he invented the digging instrument (*gahddâla*, *gadh-dla*), characteristic of the tribe, and with this he one day slew Lorik, but was himself killed by Shyâmjît, son of Sânwâr. Near the ruins of Pipri, at the confluence of two rivers, and in the very middle of the stream, there is an image carved out of a natural monolith of the goddess Behiya, to whom Makara sacrificed—first five and afterwards seven boys,—and who was once the guardian goddess of Pipri. In her right hand she holds a dagger, sword, and in her left the half of a human skull for holding charcoal. All this is carved out of stone: a long red tongue projects from her mouth, smeared with the blood of human victims. According to the Musahar legend, she was originally the guardian goddess of Sânwâr, the elder brother of Lorik; but when Makara, the Chero, had won her over to his cause, she sacrificed of so many boys, and when Sânwâr had been driven from the hill Gaura, the house and stronghold of the Ahîr, she took up her residence in Pipri under the patronage of the Chero.

6. The legend further relates that when Pipri, in its turn, was captured by Lorik and plundered, and he saw the flag-staff of the fort to escape the threatened independence and protect himself in the stream in the confluence of the two rivers, where she still remains, nursing her wounded pride. The natives round Pipri now known by the name of Nikundi, and she is known to them under the forms of the death goddess Kâli. Pipri is now called Jârî, and has been so ever since it was ploughed up with a spear by Lorik the Ahîr. No Ahîr, or other Hindu, will live in it. But to Musahars it is sacred, as Gaya to a Buddhist, or Mount Athos to a Greek. Every Musahar (unless long separation by time and place has made him forget the place in which his ancestors were born, and from which they were banished) would see Pipri if he could before he dies, and would like to have his corpse thrown into the river by which the fort is surrounded. Meetings of the tribe are stealthily held here at midnight, and the imagination is left to guess at the orgies celebrated at such gatherings. Musahars attempt even to live there. But the Ahîrs of the neighbourhood combine together to expel them, and thus the old traditions are kept alive."²

¹ Neasfield, *loc. cit.*, 12, sq.

² Neasfield, *loc. cit.*, 7 & 9.

7. By another legend, "Musahars are a rejected offshoot from Chhatris, as, by the previous one, they are a rejected offshoot from Ahirs." Between Chandels¹ (as the story runs, and so far the story is correct) there was deadly and unceasing warfare. At last all the Chandels were slain except a single woman, who escaped and fled into the forest. Her son became the founder of the tribe called after him Banmânush or Musahar. But, as he could not prove his origin from the Chandel Chhatri, neither he nor his descendants have been admitted into the Chhatri fraternity."²

8. Another legend again is told by the Brāhmins: "Arjuna, one of the five heroes of the Mahābharata, had retired temporarily into the forest to meditate on the 108 names of Siva. In order to test the steadfastness of his devotion and tempt him to break the current of his thoughts, the god caused a wild boar to run in front of him. But Arjuna, notwithstanding his passion for hunting wild game, was proof against the temptation, and completed his devotions before he got up to seize his bow and arrow. The boar, on being chased by Arjuna, led him on through the bushes till he reached a hermit's hut, where Siva and his wife Pārvati had already seated themselves in bodily form, in the disguise of a Savar and Savari: he holding a *gaddā* (the Musahar implement) and she supporting a basket on her head. Arjuna and the Savar both commenced pursuing the boar, and when the animal had been hunted down and killed, a contention arose as to who had the right. It was agreed that the matter should be decided next day by a wrestling match.³ Arjuna wrestled with the disguised boar all the day till sundown, when he pleaded that he must go and repeat his evening devotions: to which his antagonist consented. Through the intensity of these devotions it dawned on him that he had been wrestling, not with a Savar, but with the divine being himself disguised as a Savar, on which he was now meditating. Returning to the hermit's hut, where the disguised Siva still was, he threw himself at the feet of his divine antagonist, received a blessing, and returned to his four brethren. Now, in the hermi-

¹ Whom Mr. Nesfield would identify with the Chero.

² Nesfield, *loc. cit.*, 14.

³ These wrestling matches with divine beings are common in folklore; e.g., Jacob.—See Conway, *Demonology*, I, 239; II, 134.

tage where these events took place, there was a maiden of unknown parentage, who used to wait on the hermit and prepare his food ; and whom the hermit loved and cherished as a daughter. The maiden had just completed her period, and had gone, as the custom is, to bathe and purify herself in the waters of the adjoining river. On her return to the hermitage she found Siva seated there in the disguise of a Savar, with Pârvati by his side in the disguise of a Savari. The eye of the god fell on her. From the glance of that eye she became pregnant, and gave birth in due course to twins, one a male and the other a female, who bore an exact resemblance to the Savar and Savari whom she had seen in the hermitage. The hermit, judging from the uncouth features and dark complexion of the babes that she had been guilty of unchastity with some wild man of the woods, sent her out of his hermitage. From the two children whom she had borne, one a male and the other a female, sprang the Musahar tribe, the men of which are still noted for using the *gahdâla* and the women for carrying baskets."¹

9. These legends are interesting as illustrating the connection between the Musahar, Chero, and Savar or Seori tribes. It is also curious to mark the survival of the custom of human sacrifice to the aboriginal gods; and the traditional descent of the caste from a female ancestress, with which Mr. Nesfield compares the descent of the Kanjar tribe from Nathaiya, the husbandless mother of their deified hero Mâna, and of the Aryas themselves from Aditi, the great mother of gods and men.² We may also note the tolerance of intercourse between brother and sister which marks a very early social stage.³

10. Mr. Nesfield divides the tribe into three sub-tribes, which do not intermarry or eat with each other.

Tribal organization.

These are the Jangali or Pahâri, "men of the forests and mountains," who have maintained the largest share of their primitive speech and customs and who stand entirely aloof from their descendants in the open plain, whom they regard as degenerate; the Dehâti or Dehi, who have become partially Hinduised and live within reach of settled and semi-civilized communi-

¹ Nesfield, *loc. cit.*, 15, sq.

² Lubbock, *Origin of Civilization*, 146, sq.

³ See instances collected in Westermarck, *History of Human Marriage*, 290, sqq.

ties ; the Dolkârha, who have a peculiar occupation, for which they are disowned and condemned by their brethren, *viz.*, that of carrying palanquins (*doli*) for hire, whence they obtain their name. But at present the tribe is clearly in a state of flux, and the more Hinduised branch of the tribe in Mirzapur have now the following occupational exogamous septs—the Khadiha, who work at carrying manure (*khad*) ; the Bhenriha, who say they take their name from living together in the jungles like sheep (*bhenr*) in their pen ; the Kharwâra, who say they are so called because they collect grass (*khar*) and make platters (*dauna, patari*) of leaves ; the Kuchbandhua, who make the brush (*kuncha*, Sanskrit *kuncha*) used by weavers in cleaning thread ; and the Rakhiha, who are said to derive their name because they cower in the ashes (*râkh*) during cold weather. Again, among the Musahars who live near towns, we find in Mirzapur two endogamous sub-divisions : Dhuriya, “men of the dust ;” and Jaiswâr, a name common to many low castes, and said to be a local term derived from their supposed connection with the town of Jais in the Râé Bareli District of Oudh.

11. As regards the division of the tribe into palanquin-bearers and men of the jungle, Mr. Nesfield quotes a legend that a Musahar, named Anseri, who lived on the Kantit estates in Mirzapur, used to work as a field watchman, but he and his sons, in the absence of the regular bearers (*Kakhar*), were once forced to carry a litter in a marriage procession, and were expelled by his brethren. Ansâri, the reputed founder of this sub-caste, is now beginning to supersede Deosiya, the eponymous leader, and this branch is beginning to take to fishing. Mr. Nesfield assumes that Ansâri means the divider (*ansa* meaning “half”), and hence he was the man who broke up the tribe into two halves—the Dolkârha, on one side, and the Bindrabani or Banmânush, on the other.¹ In Bengal, the organization of sub-castes and sections is much more elaborate, but there appear to be only two real sub-castes which are of local origin : the Tirhutiya and Maghaiya, who take their name from Tirhût and Magadha. According to Mr. Nesfield, the Dolkârha eat the flesh or carrion of horses and rear fowl, whereas the Bindrabanis, whether of the hills or plains, do not touch either. The complete

¹ Loc. cit., 236, sq.

Census returns show 137 sub-divisions. Many are borrowed from Rājput and other tribes, such as Ahīr, Bachgoti, Baghel, Bais, Chandel, Chauhān, Dabgar, Donwār, Dor, Gaharwār, Gusāin, Gwāl, Gwālbans, Kewatiya, Kharbīnd, Kharwār, Khatri, Lodh, Palwār, Raghubansi, Rāwat. With these are other local groups, such as Bijaypuriya, Bindrabāsi, Bishnpuriya, Ghāzipuriya, Jaiswār, Kanaujiya, Purabiya, Sarwariya. Those of most local importance are the Bankhadwa, Chauhān, Jangali, Jaiswār, and Mughra of Jaunpur, and the Baghochhiya of Gorakhpur.

12. In Mirzapur, though the internal organization of the tribe seems to be very unsettled, it appears that Law of exogamy. the Khadiha, Kharwāra, and KuchBandhua are exogamous and intermarry on equal terms. Similarly, the Bhenriha and Rakhiha intermarry. This rule of exogamy is reinforced by the prohibition against marrying the daughter of the maternal uncle, sister, or father's sister.

Mr. Nesfield¹ states the rule of exogamy as follows:—"On the mother's side, a girl cannot be given in marriage to the son of her mother's sister, or of her mother's brother. On the father's side, she cannot be given to the son of her father's sister or of her father's brother, or to the son or grandson of any of her father's aunts or uncles. Thus, on the mother's side, the prohibition goes back to only one generation, and on the father's to two." On the other hand, among the more Hinduised endogamous sub-castes, the Dhuriya and Jaiswār in Mirzapur, the rule appears to be that the descendants of the maternal grandfather (*nāna*) and that of the father's sister's husband (*phūpha*) are barred. At the same time they say that they intermarry with agnates or cognates after five or six generations, or when all remembrance of relationship has been lost. They have a tribal council (*pañchāyat*), presided over by a hereditary president (*chaudhari*). The offences enquired into are charges of adultery and fornication. Inter-tribal infidelity is punished by both parties being fined. The fine is heavy—liquor, pork, rice, and pulse to the value of R30; eight annas worth of tobacco; and one rupee's worth of hemp (*gānja*). Connection with a man or woman outside the tribe involves excommunication, and such persons are called "those outside the tribal mat" (*lāt bāhar*).

¹ Loc. cit., 232.

13. Among some of the Mirzapur Musahars, the rule appears to be that, if husband or wife indulge in habitual adultery, either can divorce the other with permission of the council. According to Mr. Nesfield, "Divorce, except for the one offence of infidelity, is not practised or tolerated. Such an offence very rarely occurs; and the habitual chastity of one partner ensures that of the other. If, however, a wife is accused of unchastity by her husband, and has been declared guilty by the assembly, her position is one of great difficulty. No married man can take her in addition to his own wife, for bigamy is disallowed. No unmarried man, or widower, can take her of his own free will, without incurring the penalty of excommunication. A man cohabiting with such a woman could, of course, retire with her and live in a state of isolation in the corner of some jungle, as some couples do from choice; but if he sought to ally himself to one or two other households for mutual aid and protection, he would for some time be rejected altogether, and could only obtain admission at last by incurring what is to him the heavy penalty of banqueting the other households for several days in succession. The separation of man and wife is so much disliked and discouraged by tribal opinion that a wife cannot be divorced, except on the most direct proof of guilt, or by a successful appeal to some ordeal, if the accuser is rash enough to expose himself to such an uncertain test. Frivolous charges, or improbable suspicions, if the husband is so imprudent as to bring them before an assembly, are dismissed with contempt, and the accuser is booted for his pains. Supposing, however, that unchastity is proved, and a sentence of divorce is pronounced by the assembly, the ceremony by which divorce is effected is as follows: An earthen pot is placed between the husband and wife, and an assembly is called to witness it. After it has been lying there for some time, the man gets up and breaks it with the tribal tool, indicating thereby that the union between them is roken beyond repair. This ceremony is called *khapparkuchi* or breaking the pot."¹ There appears to be a difference of practice as regards the levirate. Among some of the Mirzapur Musahars the younger brother of the deceased husband can claim the widow. If he abandons his claim and she marries an outsider, the late

husband's brother has the right to the custody of the male children while the female children go with the mother. According to Mr. Nesfield, however, the widow, while she is still young enough to re-marry, has no claim upon the younger brother of the deceased husband, nor has he upon her. If she comes to terms with some widower who desires to re-marry, the union is sealed by them by simply eating and drinking together in the presence of witnesses who are invited to share in the repast.¹

14. Among some of the Mirzapur Musahars, the marriage is arranged by the brother-in-law of the boy. The father of the bride then comes to the bridegroom's house with three or four relatives with a rupee and a quarter and a dish to perform the betrothal (*barrekhi karna*), a square (*chauk*) is made in front of the hut, and five platters (*dauna*) are filled with liquor and placed in the square. The two fathers sit in the square opposite each other. The fathers change platters five times and drink the contents. The clansmen are then treated to liquor, and get a feast of pork and rice. Some of the more Hinduised Musahars pay a Pandit four annas for fixing a lucky day before the wedding. Five days before the wedding day, they have the ceremony of the lucky earth (*matmangara*).² On the same day the marriage shed (*mānro*) is put up. It consists of a bamboo at each of the four corners, and in the middle a bamboo near which is placed a representation of some parrots (*suga*) sitting on a branch. Near this is fixed, on a platform made of the lucky earth, the sacred jar (*kalsa*), which is decorated with mango leaves, and over it is placed a saucerful of pulse (*urad*) and a lighted lamp. The bride is bathed in a mixture of curds and water in which the bridegroom has been first bathed. At the bride's door, her father worships the feet of the bridegroom (*pair pūja*). Some curds and treacle are sent from the bride's house for the bridegroom, but he only touches it with his tongue. The bridegroom at the actual service marks the ploughshare fixed in the middle of the marriage shed with red lead, and then applies it to the parting of the bride's hair. They, then, with their garments tied, walk five times round the ploughshare, while the bride's brother pours a little parched rice into a winnowing fan which the bridegroom holds.

¹ Loc. cit., 287.

² For this ceremony, see *Bhūtiya*, para 14.

15. Next morning his father shakes the pole of the marriage shed, and the bride's father has to give him a present (*māuro hildi*). One special portion of the ceremony is that the bride's mother takes the pair away into a field at some distance, and warns the husband to treat his wife for the future with consideration. During this exhortation, the bride is supposed to weep violently. This and the shaking of the pole of the pavilion are probably survivals of marriage by capture. When the bride comes home, her entrance is blocked by her husband's sister, and then she has to cook for all the relatives. Next day, as is usual with these tribes, the marriage jar (*kalsa*) and festoons (*bandanudar*) are thrown into a neighbouring stream. The jar is taken out, refilled with water, and brought home. With this water the bride makes some mud plaster and constructs a little shrine, at which she offers a small sacrifice to the evil spirits which live in the old trees about the village. The ordinary ceremony thus described is called *charhawwa*. Besides this are the *dola*, which is done by poor people, where there is no ceremony at the bride's house and the girl is merely brought home and the clansmen fed, and *gurawat*, when two people exchange sisters.

16. The ceremony which Mr. Nesfield¹ describes is a rude form of the *dola* marriage above described: "The girl sets out to the house of the affianced bridegroom, accompanied by her parents, or by any other male or female relatives who may be invited to go with her. Previous to their arrival at the bridegroom's hut, a fowl's egg is placed at the entrance. The youth to whom she is to be married then comes out to receive her. The girl is presented to him by her mother. Taking her by the hand, and holding her hand firmly in his own, he leads her up to the mouth of the hut, and breaks the egg with his foot. On his completing this act (which he can only perform when holding her hand, so that it may be considered a joint action), the company present raise a simultaneous shout of *ku!* which means 'hurrah!' By holding her hand firmly in his own, he signifies that he has accepted her. The Hindu ceremony of *pani grahana*, usually regarded as a purely Aryan rite, may perhaps after all be of non-Aryan origin. By breaking the fowl's egg with his foot while he is in the act of hold-

¹ *Loc. cit.*, 226.

ing her hand, he signifies that he has renounced all desire for any other woman: and she, by allowing him to hold her hand while he performs this act, signifies to him and to the company that she, on her part, has renounced all desire for any other man; for the fowl, it will be remembered, is an animal which Musahars do not rear, and which they avoid almost as scrupulously as the horse. The girl is then made to enter the hut, the youth directing her to the door. On entering the hut she takes hold of the feet of the youth's mother and touches them with her forehead, signifying by this that she intends to do honour to her son as his wedded wife. The mother-in-law then gives her blessing in the following words (some of which are of Hindu and others of the Musahar language): *Bhā māgnā maharin hito sohāgin ramali kanto rasa kio*: 'Remaining in the blissful state of marriage, do thou give delight to thy husband.' The youth then leaves the hut, the bride remaining with her newly made mother-in-law. This closes the first part of the ceremony.

17. "The next part begins with the cooking of a kind of rice (which, in the Musahar language, is called *kutki*)¹ into a paste or gruel thin enough to be drunk. This decoction is poured into cups made of the leaves of the *Makul* tree, one cup being provided for each adult present, including the bride and bridegroom. Here it should be understood that rice is the sacred grain among several of the Kol tribes, a sanctity which it shares with barley in Hindu or Brāhmanical marriages.² When the rice paste or gruel is ready, and each *Makul* cup has been filled, the company are made to sit round in a ring, and the bride is brought out of the hut and made to take her seat in the middle with the bridegroom. The bridegroom then kisses her on the mouth in token that he is to be her husband: and she in turn kisses his feet, and strokes his back up and down with her hand, in token that she is to be his and will tend him as a dutiful wife. This ceremony is called *mukhra chumba*

¹ *Kutki* is really a millet (*panicum miliare*).

² "No sanctity attaches to wheat in Hindu marriages: but rice and barley are indispensable in such ceremonies, and little branches of mango. Wheat is nowhere, nor are any other grains, but rice and barley, recognised at such times. Barley is frequently alluded to in the Vedas as the food of the Aryas. Rice and mango are indigenous to India. The most natural inference to be drawn from this is that wheat found its way into India at a later date, but was unable to deprive the older grain (rice) of its already acquired sanctity." On the sacrificial use of barley, see Schrader, *Prehistoric Antiquities*, 292.

('kissing the mouth'), or *munh dekhna* ('seeing the face'), or *kar pherna* ('moving the hand up and down'). When the pair have given this public token that each has accepted and appropriated the other, the cups are distributed, one to each person, and every person present, including the bride and bridegroom, swallows the contents of his own cup. Immediately after this, the following couplet is repeated in unison by all the company, excepting only the bride and bridegroom themselves, to whom the words are addressed: *Kutki ki pich bandi, mahlul ka dauna, Bodi boda byah bhaya lena na dena*: 'The rice paste has been prepared in the *Mahlul* cup; the maid and the youth are married—no giving or taking.' Then there is a general shout of *ku!* or 'hurrah!' which means that the ceremony is completed.

18. "It seems most probable that each of the two rites described above was originally a complete marriage ceremony by itself, but they have now been so long associated in practice that neither could be safely omitted. The blessing pronounced by the bridegroom's mother on the bride at the close of the first rite implies that she (the bride) is now fully married. 'Do thou give delight to thy husband.' Similarly the words spoken by the witnesses at the close of the second ceremony imply that there is nothing left to complete the validity of the marriage. 'The rice paste has been eaten; the youth and girl are married; hurrah!' What gives the binding force in the first ceremony is the joining of hands, while the groom breaking the eggs, and the formal reception inside the bridegroom's house or hut, the *eductio in domum*, as the Romans would have called it, form a parallel ceremony of their own. What gives the binding force in the second ceremony is the fact of the bride and bridegroom eating together some rice paste or gruel cooked in the bridegroom's own fire; and this the Romans would have identified with a marriage rite of their own, known as *confarreatio*." The prominent part taken by the mother on both sides is taken by Mr. Nesfield to be a survival of the matriarchy.¹ At marriages, Musahars pay worship to Deosi, the male ancestor and founder of the tribe, and sometimes a piece of cloth with some sweetmeats is set aside in honour of Savari, their more remote female ancestor, or to Mother Bansapti, their great goddess and pro-

¹ He quotes similar customs among the Kurs of Sarguja from Dalton, *Ethnology*, 234.

tector. In the worship of Devi it is, again, the mother of the bridegroom who acts as priestess and sacrificer: and, again, it is rice which is used as the sacred grain. The first act in this worship is to take some unhusked rice, remove the husk with her own hand, grind the grain, mix it with water, knead it, and cook it into a pancake. All this and whatever follows must be done with the right hand only. The pancake so cooked is then besmeared with honey, the wild honey which Musahars are so clever in collecting from the woods, and which is, therefore, a fit offering to the deified ancestor from whom they learnt the art. Taking this pancake with her, together with some rice beer, a piece of yellow cloth, some more honey, some wild fruits and flowers, some *dab* grass, and a live kid or lamb, she proceeds to the clay figure or mound intended to represent Deosi. Then, after sprinkling some river water in front of the figure or mound in order to purify the spot (for Musahars, like Hindus, are worshippers of rivers, and believe in the purifying influence of their water), she deposits all her offerings, except the kid or ram, on a plate or plates made of *Makul* leaves. She then strikes pure and new fire by the sacred process of rubbing one stick on another,¹ and with this fire she cooks the offerings. Her object in thus cooking the offerings is to enable the deified Deosi to inhale the scented smoke, a vaporous invisible being like Deosi, being not fit to inhale any but vaporous substances.² She then decapitates the goat with a single blow of the axe, and places the bleeding, uncooked head as an offering of blood and life before the image. Then, touching the earth with the forehead, she repeats or sings the following four lines (every word of which, except the second, is in the Musahar language):—

Deosi bāba hit timro magnu maharin Indra hadariya potis ri.

Boglo pokpa dudhali chimla niberi hit timri boglo pokpari,

Popaki imiriya chimla chimli thammo ri,

Kemali Indra hadariya hutmu chimlo teplis kero ri :

‘Come into the world, O Father Deosi! from the palace of Indra. Eat food cooked by the mother of the bridegroom: come and eat the food.’

Having eaten these offerings, bestow thy blessing on the bride and bridegroom;

¹ For this, see Korma, para. 13.

² This is exactly the idea of the Homeric sacrifices—*Iliad*, I, 317: “High rose to heaven the savoury steam and the curls of wreathed smoke.”—Blackie’s translation.

Then return to the palace of Indra ! O ancestor ! and behold again the dances of the dancing-girls.'

"The singing or intonation of these words completes the ceremony. The carcase of the victim is then carried back to the hut, where it is cooked in the evening for the marriage feast, with which the day is brought to a close. The bride and bridegroom are the most honoured guests in this banquet, and the festivities of the day generally close with some singing and music after Musahar fashion. Next morning the newly-wedded pair quit the paternal hut or cave and go out into the forest to seek their fortunes together and found an independent home.¹"

20. Unlike many of the kindred tribes, the Musahars have protective ceremonies during pregnancy. When the pregnancy is announced, a sacrifice of pork and liquor is offered to Mahâbali, a sort of ill-defined tribal god, who may perhaps be identical with Deosi. A cock and spirits are offered to Pahlwân, "the wrestler," who is considered an evil spirit (*bhût*), some betel and sweetmeats to the goddess Phûlmati, and a young ram to the Baghaut, or shrine of a person killed by a tiger. The customs, as in the case of marriage, differ in the two divisions of the tribe. Among the Musahars of the plains the mother, during delivery, sits on two bricks or stones, and it is immaterial what direction she faces. The cord is cut by the Chamârin midwife and buried on the spot where the child was born, a fire being lighted over it. They have the sixth and twelfth day ceremonies (*chhatthi*, *barahi*) performed in the usual way. Among the more primitive branch of the tribe, as described by Mr. Nesfield,² "As soon as labour commences, a fire is lighted near the woman and kept burning till the labour is over. Into this fire, rice, grain, and rice straw are immediately thrown ; and as soon as the child is born, its body is gently rubbed over with the ashes by the woman who acts as midwife — the child's paternal aunt. The cord, as soon as it is cut, is put with the after-birth into another fire kept burning at the door of the hut or cave : a curious analogy to which is furnished in certain Irish folk-sayings current at the present day, in one of which it is said that 'an after-birth must be burned to preserve the child from the fairies,' the fairies being, in this instance, evil-hearted goblins whose propensities are the same as those of the Indian *bhûta*. The hair of

¹ Nesfield, *loc. cit.*, 229.

² *Loc. cit.*, 246.

a bear and a slip of wood torn from an *āsan* or *deodār* tree are kept inside the hut, so long as the woman and child remain there. For one whole day and night at least a peacock's feather is dropped occasionally into the fire, which is still kept burning at the mouth of the hut. From the second to the tenth day, if the child is a male, or to the fifteenth, if it is a female, some powder of the burnt *chir-aunji* nut is rubbed occasionally on its body: the longer period being deemed necessary for the female on account of its power of resistance to malignant spirits being considered less. When all these ceremonies are completed, the mother and child have a final purifying bath in water mixed with the ashes of rice straw."

21. According to Mr. Nesfield,¹ the plain Musahars place much reliance on the protective power of peacock feathers. They do not keep a bear's bone in the hut, and sometimes wash the bodies of the mother and child with liquor. It may be noted that the parturition impurity extends to all the women of the house; for the men, during eleven days after the birth, cook for themselves outside the house, and keep apart from the women. The husband does not cohabit with his wife for three months after her confinement. Mr. Nesfield² describes the custom at naming a child: "On the day fixed for the naming, a sacrifice is offered to Barkê Bāba, the 'grandfather,' *viz.* Deosi, the founder of the tribe. Two names are given—one being the name of some Devi, or rather a name selected from among the numerous titles by which the Devi or indigenous goddess is known, such as Bangari, Nikundi, Bahiya, Britiya, Mohani, Rānkini, etc. The other name is taken from the tree near or under which the child was born, or from some hill near which or on which the family reside. Thus if a male child is born under a *Jigan* tree, it is called Jignu. Possibly in this custom we may see the germ of totemism on the male side, which, though undeveloped among Musahars, so far as I can discover, is found among certain other Kol tribes in Chutia Nāgpur. The name given to a daughter is fixed by the mother according to her own fancy. There is no ceremony of any kind attending the giving of the name, and no rule regulating the selection. The following are among the names commonly given to females: Birmi, Mughni, Ghanni, Kumāni, Jajiya, but I am unable to trace their meaning." The plain Musahars have the usual custom of

boring children's ears, which is done at the age of five or six by a Sunnâr. This is called among them "the distribution of betel" (*pân bakheri*), and is accompanied by a tribal feast of pork, rice, and liquor, and songs to the music of their drum (*huruka*). After this the child must conform to caste regulations in the matter of food.

22. The plain division of the tribe burn their dead in the usual

Death ceremonies.

way on the edge of a stream, into which the ashes are thrown. When they return home they chew a leaf of the bitter *nîm*, as a mark of mourning, and the chief mourner throws a piece of lighted charcoal behind him to bar the ghost. Like the kindred tribes, they fix up a bunch of reed grass (*jurai*) near the water's edge, which the chief mourner waters every morning as an abiding place for the spirit. On the tenth day, the clansmen shave their heads, and the brother-in-law (*bahnai*) of the dead man, who officiates as priest, offers a lump of flour to the dead man's spirit. When he comes home, he takes an earthen-potful of food and lays it out in the jungle for the use of the dead. Then a hog is sacrificed, and, being cooked with rice, is eaten by the clansmen. The death impurity lasts ten days. According to Mr. Nesfield,¹ the tribe in Singrauli, south of the Son,² simply leave the corpse in the place where the man or woman died. If he or she died in the jungle, or in the open air, they cover the body with leaves and bushes and go away. If he died inside the cave or hut, no other covering is considered necessary. The place is thenceforth abandoned by the survivors, who take no relic of the dead with them when they migrate to another part of their hill or jungle. There is safety, as they believe, in this precaution. For if they took with them a limb or bone from the dead man's body, the ghost would probably follow; and they cannot be sure that its company would be more to their benefit than to their injury. Their safest course is, then, to leave the corpse intact on the spot where the departed breathed his last, trusting that the ghost will not forsake the vicinity of the body in which it lately resided: *tumulum circumvolat umbra*. Musahars of the Son valley have a ceremony almost as rude. They simply throw the corpse into the river or its nearest tributary. The body floats in the water and is carried out of sight, until at last,

¹ *Loc. cit.*, 237.

² There are, apparently, no people in Singrauli who called themselves Musahars, and Mr. Nesfield is, probably, referring to tribes like the Korwas and Parahiya, who practise these customs, but are very unwilling to give any information on the subject.

perhaps, it may reach the Ganges : which river is regarded by many of the Kol tribes with a respect equal to that paid to the Son. The custom of river burial is exemplified in what Dr. Oldham has recorded of a Savari woman whom he accidentally met with in the Ghâzipur District. Her husband had died on the march and she had carried his bones in a sack for over a hundred miles in order to throw them into the Ganges.¹ Water burial must be a very ancient custom in the Musahar tribe; for this, according to the legend, was the way in which the corpse of Deosi himself, the reputed founder of the tribe, was disposed of.

23. " Other Musahars have retained the water ceremony, but have made some approach towards cremation also. They carry the body to the river bank, and, having washed it in river water, tie a cloth made of cotton or of *deodâr* bark fibre round the loins. The corpse is then laid on the ground, with its face upwards, and the head towards the north, the region of Irdra, to which it is hoped the soul will take its flight. The spot on which the head and feet were laid is marked off for the purpose of paying future obsequies. The son of the deceased, or, if there is no son, his brother or brother's son or other male relative next of kin, takes a handful of straw, (rice straw, if possible), and, placing it on the face of the dead body, sets fire to it. The face is merely singed : but it has had the contact of fire, the great purifying element, so much used in all parts of the world in lustral ceremonies. The chief mourner then takes the body by the feet, and, using all his strength, throws it into the river. In this simple rite we see the germ of the Hindu ceremony of cremation followed by that of immersion—a rite in which the Vedic custom of cremation and the indigenous custom of water burial appear to have met each other from opposite directions, thus giving rise to the composite ceremony which Hindus now practise. Among Musahars, as among Hindus, the contact of fire is interdicted to persons who have died of small-pox ; for small-pox is believed to be of the same substance with *Sitala*, the goddess who presides over the dreaded malady, and it is thought that by burning such a corpse, they will be burning or otherwise offending the goddess herself. The same interdict applies to persons who have died of cholera and for similar reasons. Other Musahars practise a rite in which earth sepulture is the leading characteristic, but qualified by some show of water

¹ Memoirs of the Ghâzipur District, 50.

burial and cremation, and this composite rite appears to be of frequent practice among Dehâti or village Musahars wherever they may be found. The body, as above mentioned, is washed in river water, and the loins are bound round with a cloth of cotton or *deodār* fibre, and fire fed with rice straw is put on the face. The corpse, however, instead of being thrown into the water, as in the preceding rite, is deposited by the chief mourner in a tomb about two yards long and one broad the earth having been excavated for this purpose with the tribal tool, the *gahdāla*. The face, as above, is placed towards the North. If the deceased was a man, the body is placed on the right side of the tomb; if a woman, on the left.

24. The explanation given of this is that man and woman were originally a single body, just as now man and wife are one flesh, and that the right or stronger half belonged to the male and the left or inferior to the female. It was further explained that when the two halves split asunder, each half became a whole and perfect body, one a complete man and the other a complete woman, and that the primeval pair thus formed were the first ancestors of mankind."¹ Some of the village Musahars leave the corpse in the ground for six months after sepulture, committing it to the care of their guardian goddess, *Bansapti*: at the close of the six months the remains are taken out of the earth and burnt, and the ashes are thrown into the river. The cremation ceremony that is now performed is called *lakhāri*. Some of the lowest caste of Hindus, those that are halting between the custom of earth sepulture, handed down from their ancestors, and the rite of cremation as taught and practised by Brāhmans, adopt a similar compromise, burying the corpse in the earth for the first six months, and then disinterring and burning what remains of it. Those tribes, or families, who practise this ambiguous rite, commit the body during the six months of sepulture to the care of the earth goddess, *Bhuiyān* (so commonly worshipped by the lower castes); just as Musahars commit it to the forest goddess, *Bansapti*, *Bansatti*, *Bānsuri*, or *Bāndevi*.²

¹ These aboriginal burial grounds are scattered over all the hill country of Mirzapur. From some excavations made, it appears as if the body was partially cremated and then buried. These graves have the sides and tops covered with flagstones. On this, see Lubbock, *Prehistoric Times*, 408. Mr. Nesfield compares this with the Eve legend.—*Loc. cit.*, 239.

² Nesfield, *loc. cit.*, 240.

25. The method in which the dead are propitiated varies according to the manner the corpse is disposed of. Some avoid the ghost by leaving the place and conveying no relic away with them. Those who dispose of the dead by simply throwing them into a river, make an offering of food and water every day for some nine days in succession at the foot of a *deodār* tree, the nearest one they can find to the spot from which the body was thrown. The soul of the dead is believed to reside in this tree as long as the obsequies are continued: and from this tree the ghost descends to receive the offerings.¹ The offerings are usually made at midday, and are presented by the chief mourner, that is, by the man who threw the corpse into the river. They consist generally of cooked rice mixed with honey, the flesh and eggs of the tortoise, the flesh of the lizard (*goh*), the porcupine (*sahi*) the boar, the crab (*kekra*)—all kinds of flesh in fact which the man or woman while living considered a luxury. Different offerings are presented on different days, not all at once. Those who before throwing the corpse into the river lay it decently out, place the head towards the North, and put fire on the face, perform the same kind of obsequies as the preceding, but with more system and formality. Instead of presenting the offerings at the foot of a *deodār* tree, they present them at the spot where the body was laid out before it was thrown into the river. For the first four days the offerings are laid at the South end of the spot—that at which the feet of the deceased were laid—and the offerings during those days consist of rice beer, rice pancakes mixed with honey, the flesh and eggs of the tortoise. At the time of presenting the offerings, the mourner repeats the following words (all in the Musahar language):—

Timro hutmu, Indra, hadaria potis!

Boglo magno pokha bahru bal:

“Come, O dead one, from the palace of Indra!

Come and eat the food of the world.

Take it and return to thy palace!”

26. The offerings remain for some time at the spot where they were laid: after which the mourner removes them to his own cave or resting place (in which he is forced to live apart during the continuance of these rites, cooks the flesh and rice, throws one mouthful on the fire for the dead, addressing him again in the same words, and

¹ On these tree spirits, see Tylor, *Primitive Culture*, II, 215, and II, 10.

then takes his own meal of what remains. From the fifth to the eighth day the same process is repeated; but the offerings during these days are placed on the West side of the spot, the diet remaining the same as during the four days preceding. On the ninth day, the offerings are placed on the North side, that is, the part where the head of the deceased was laid, and the flesh diet is now changed from tortoise to crab. This is continued till the twelfth day. On the thirteenth day, the offerings are placed on the East side and the flesh diet is changed from crab to porcupine. This is continued for one day more. On the fifteenth, the mourner goes no more to the spot, but, after being shaved, re-visits his family, who then, with the Patâri or tribal priest, solemnize a feast of the dead, consisting chiefly of rice beer and hog's flesh.¹ Then follows the shaving of the head and face of the chief mourner, which is done not by the mourner himself, but by the brother of his mother or by some son of that brother, or by the husband of his mother's sister or by some son of his mother's sister. When the shaving has been completed, the shaved man and his shaver boil some strips of bark torn from an *dsan* or *deodâr* tree, and, after straining off the fibre, wash their face and body in the sacred water. He is then at last fit to enter the family cave or hut."² Last comes the general tribal feast of the dead. For a woman the offerings are made for nine instead of fourteen days, as in the case of a man.

27. The explanation given is that the woman carries the child for nine months before it is born, whereas the father keeps his son with him for fourteen or fifteen years, that is, till he is old enough to marry and go out and maintain himself independently in the forest. In some parts, the period of mourning is extended for a married woman from nine days to twelve, and the explanation, then, is that three more days are added in recognition of three days of weakness and suffering attending child-birth. Thus, in the case of the married woman, the final feast of the dead, which closes the days of mourning, takes place either on the tenth or the thir-

¹ Here Mr. Nesfield is mistaken. The Pathari or Patâri is certainly the tribal priest only of the Majhwâra or Mânjhi, who are quite distinct from Musahars. In fact, Mr. Nesfield seems, in regard to the latter, to have combined information, some of doubtful accuracy, regarding the mass of more primitive aboriginal population along the valley of the Son.

² Here, again, Mr. Nesfield must be incorrect. According to Watt, *Dictionary of Economic Products* S. V. *cedrus*, the *deodâr*, is purely a Himalayan tree. There is plenty of the *dsan* (*terminalia glabra*) in the jungles of South Mirzapur.

teenth day: while that for a man takes place on the fifteenth day. Again, there is a distinction as to the amount of hair to be shorn off before the mourner can be considered pure enough to be readmitted into his family. If the deceased was a man, it is necessary that he should be relieved of his beard and whiskers as well as of the hair of his head. If the deceased was a woman, it is enough that he should part company with the hair of his head only: for, as a woman has no beard or whiskers, there is no need (they think) to have such appendages shorn off on her account.”¹

28. The ordinary Musahars, in Mirzapur, do not worship any Hindu gods. They worship, with prayers and sacrifices, one Sadalu Lâl, about whom it is not known exactly whether he was one of their ancestors or not. He is worshipped in Sâwan with the sacrifice of a hog and the oblation of liquor. In connection with him, ancestors generally are worshipped. They also worship the village deities (*dih*) with a hog, liquor, flowers, and a piece of cloth. Disease and death are attributed to evil spirits (*bhût*), to whom hogs and liquor are offered under a banyan or *pâpal* tree, in which they are believed to reside. They recognise five different kinds of ghosts: Nat and Pahlwân, who are supposed to belong to the Nat tribe; Daitya, the spirit of a Brâhman or Chhatri; Ahîr of an Ahîr; and Teliya Masân of a Teli. In Bârabanki, according to Mr. Nesfield,² they worship one Maganpâl under the title of Banrâj or “forest king.” As before described, they worship the tribal ancestors, Deosi and Ansâri, the latter “under the name of Dûla Deo,” which is now understood to signify the “dooly god.” The offerings paid to this divinity consist of the head of a ram or goat, the eggs of the lizard (*goh*), and a piece of yellow cloth. These are presented to him on a large plate made of *dhâk* leaves. Treacle and butter are offered to him through fire. The month in which these offerings are chiefly made is Baisâkh (April), the commencement of the marriage season amongst Hindus, when litters are in much request, and when the god is, therefore, especially propitious.”³ Like all jungle tribes, they worship Baghaut (whom Mr. Nesfield’s inform-

¹ Nesfield, *loc. cit.*, 244, sq.

² *Loc. cit.*, 258.

³ The conversion of Dulha Deo, the Gond god of marriages (*Central Province Gazetteer*, 106, 275) into Dûla Deo, the god of the litter, is curious, if correct. For Dulha Deo, see *Introduction to Popular Religion and Folklore*, 75.

ants converted into Bhâgwat Deo), the ghost of a person killed by a tiger. They also have in their villages images of Mahâbir or Hanumân, the god-monkey in his phallic form. "The great active power in the universe, according to Musahar belief, is Bânsapati, Bânsatti, or Bânsuri, the goddess who (as her name implies) personifies and presides over forests. By her command the trees bear fruit, the bulbs grow in the earth, the bees make honey, the tussar worm fattens on the *âsan* leaf, and lizards, wolves, and jackals (useful for food to man) multiply their kind. She is the goddess of child-birth. To her the childless wife makes prayers for the grant of offspring. In her name and by her aid, the medicine man or sorcerer expels devils from the bodies of the possessed. In her name and to her honour, the village man kindles a new fire for lighting a brick kiln. Woe to the man who takes a false oath in the name of Bânsatti,"¹

29. "Bânsapti is worshipped by Musahars in their own houses or huts. They make a platform (*chauri*) in the corner of the hut, about one inch in height, above the level of the floor, and nine inches in breadth and length. This little square is made of clay, and the sacrifice is smeared with river water or cowdung. This is the altar on which the offerings to her are placed—an altar without an idol; for there is no mound, idol, or other visible symbol under which Bânsatti is worshipped. On ordinary occasions, the offerings consist of flowers, fruits, grasses, roots, &c., brought fresh from the jungles: and the days on which the offerings are made are Monday and Friday. If the worshipper has any special favour to ask, he cuts the ball of his finger with some blades of the sacred *kusa* grass, and lets four or five drops of blood fall on the altar, a survival, as we may readily infer, from the now obsolete custom of human sacrifice."² Her special festival is in the second half of the month of Baisâkh. On that day it is supposed that Bânsapti is married to Gansâm (whom Mr. Nesfield takes to be derived from Ghana-syâma one of the titles of Krishna),³ whom Musahars call Dâu

¹ Nesfield, *loc. cit.*, 264.

² Nesfield, *loc. cit.*, 263, *sq.*

³ This, however, is more than doubtful, and it looks much more as if Gansâm, the local god of the Kols, was introduced into the Hindu pantheon as Ghana-syâma, "the thick, dark rain cloud," a title of Krishna.

Gansâm, or "uncle Gansâm," or Bansgopâl. To him, in his phallic manifestation, a cone-shaped pillar of mud is erected.

30. Among the village Musahars the phallic deity Gansâm is replaced by Bhairon, whose vehicle is a dog. A little mud pillar, in the shape of a lingam, is erected in his honour, and among the plains men of the Gangetic valley he has become a sort of village guardian deity. He is probably of aboriginal origin, and has been introduced into the Hindu pantheon in the form of Bhairava, "the terrible one," who, like his Dravidian prototype, in this form, rides on a dog, and is called Swaswa, "whose horse is a dog." Some of the village Musahars, in Mirzapur, consult for their marriage ceremonies Upâdhya Brâhmans, who are held in contempt by their brethren. Four festivals are observed by the tribe in addition to the special tribal festival in Baisâkh: the Phagua or Holi; the Khichari or Khicharwâr, in the end of Mâgh (January—February); the Panchéinyân, generally taken as equivalent to the Nâgpanchami, or snake feast, on the 5th of the light half of Sâwan; and the Kajari or women's festival in the rains.

31. Their ideas, as regards omens, do not differ from those of the kindred tribes. Friday and the number five are lucky. To meet a fox on the road is lucky, and a jackal the reverse. They swear on Bansapti and the tiger, and on liquor poured on the ground in honour of Parihâr, who is really a member of the Pâñchonpîr or Ghâzi Miyân cycle, but who, according to Mr. Nesfield,¹ has become a god of wine in the hill tracts, and is represented in the plains by Madain, the deity of liquor (*mada*). They have a water ordeal, in which the two disputants dive, and the man who comes up first is considered to have been discarded by the pure element, and loses his case. They have the common oath by swearing on the head of a son. When the oldest woman in a Hindu household drives out poverty (*Daridr khedna*) on 15th Kârttik by beating a sieve in the house, and then throwing it away, Musahars, who wish to obtain the powers of a sorcerer (*qjha*), lurk about, and, when the woman comes out, rush at her with loud cries and snatch her sieve from her. She is supposed to be a witch (*tona*), and the man who can first seize her fan inherits the powers. The man thus affected has to rush off and propitiate the offended deity by a sacrifice to Sadalu.

¹ *Loc. cit.*, 280.

To cure a person affected with witchcraft, the *ojha* makes three marks on the ground with a piece of iron, which he then waves five times round the head of the patient with a prayer to Sadalu to make the exorcism effective. Witches generally attack young children, and the result is that they are seized with vomiting.

32. Women are tattooed on the wrists, cheeks, and nose. They

Social customs,

believe that Paramesar will brand a woman in heaven who desires to enter without these protective marks. Men wear earrings (*pagara*), bracelets (*dharkana*), and arm ornaments (*bijayath*). The women wear two kinds of nose rings—the *nathiya*, in the side of the nose, and the *bulāq*, in the septum. They have ear ornaments (*karanphūl*), bead necklaces, and glass bangles (*chūri*). The village Musahars have now begun to abstain from beef, and will not touch a Dom or Dhobi, or eat with Chamārs, Doms, or Dharkārs. They will not touch the wife of the younger brother, the wife of the elder brother-in-law, or the mother of the son's wife. The hill Musahar eats the flesh of the cow and buffalo, and was, as the legends show, until lately, a professional cow-lifter. Their clothes are of the coarsest and scantiest description. The use of the bark fibre, as described by Mr. Nesfield,¹ seems now totally abandoned, and careful enquiry in the Mirzapur hill tracts has failed to verify the assertion that any one of them now lives the life of the cave troglodyte. Their houses are generally low huts or booths of branches. According to Mr. Nesfield,² they have a prejudice against living under a thatch, but this hardly prevails now among the tribe in Mirzapur. They generally live in small scattered communities like other savages.³

33. Mr. Nesfield has prepared an elaborate account of their industries.⁴ These he classifies into the

Industries.

collection and sale of medicinal roots and herbs, wild honey, manufacture and sale of leaf plates, sale of wood for fuel, collection and sale of gum, the sale of the live lizard (*yoh*) used by burglars in fixing their rope on the roofs of houses,⁵ the lighting of brick kilns, the watching of fields

¹ *Loc. cit.*, 38.

² *Loc. cit.*, 34.

³ Spencer, *Principles of Sociology*, I, 452.

⁴ *Loc. cit.*, 40, *sqq.*

⁵ It is said that the lizard is thrown up, attached to the rope, and, clinging to the roof enables the burglar to climb up.—Nesfield, *loc. cit.*, 46.

and crops by night, field labour, making of catechu, rearing the tussar silk worm. Now-a-days, in Mirzapur, their chief occupation is that of carrying palanquins. They are short, stout, hardy, little fellows, and make excellent bearers.

Distribution of the Musahars according to the Census of 1891.

DISTRICTS.	Banmā-nush.	Kharé-bind.	Kharwār.	Other sub-castes.	TOTAL.
Allahābād . . . .	...	361	...	1,142	1,503
Benares . . . .	...	...	2,560	322	2,882
Mirzapur . . . .	...	...	4,506	891	5,397
Jaunpur	1,010	253	1,660	1,989	4,912
Ghāzipur . . . .	...	...	1,535	723	2,258
Ballia . . . .	...	...	8	192	200
Gorakhpur . . . .	...	...	...	14,993	14,993
Basti	227	...	...	...	227
Azamgarh . . . .	...	...	...	1,877	1,877
Râé Bareli	412	...	...	...	412
Faizābād	2,140	...	...	76	2,216
Gonda	12	...	...	...	12
Sultānpur	2,011	...	...	394	2,405
Partabgarh	242	...	...	978	1,220
Bârabanki	68	...	...	80	148
TOTAL	6,122	614	10,269	23,657	40,662

N

Nāgbansi. — A sept of Rājputs in Gorakhpur, of whom Dr. Buchanan¹ writes :—“ There are in this District a good many Nāgbansis, some of whom call themselves merely by that name, while others call themselves Vayasas, a name which in the account of Shāhābād has been written Vais. The Vayasas or Vais, however, universally admit that they are Nāgbansis, and that they assumed the name of Vayasa from Vayaswara, a town between Lucknow and the Ganges, where they were long settled, and from whence they came to this District, some generations ago, in consequence of a famine. Some of these, with whom I conversed, agreed with the account which I received at Shāhābād, and looked upon themselves as descended of the great dragon (*nāg*), and, as such, claimed a superiority over all other Rājputs, the great dragon being a personage of a good deal more consequence than the Rishis, from whom the others claim a descent. They said, and perhaps believed, that should a serpent from ignorance or mistake bite one of them, the poison would do them no injury. But I had no opportunity of putting their faith to the trial, that was proposed by the chief of Nāgpur. Other Vayasas, however, altogether disclaimed this extraction and gave one as fully difficult of belief. There was, they say, a certain very holy personage named Vasishtha, well known to all Hindu scholars, who had a cow known to all, and named Kāmdhenu. This was a very precious animal, which was coveted by Viswamitra, king of Gadhipur, who threatened to take her by force. Vasishtha was much afflicted at this, and Kāmdhenu seeing his grief, asked him if he meant to part with her. To this he replied that he had no wish of this kind, but had no power to resist the king; on which a number of warriors sprang from the cow, overthrew Viswamitra and, having killed most of his armies and children, reduced him to become a Brāhman, in which character he became an eminent saint. On this occasion the Singhār Rājputs sprang from the horns of the cow, the Hāras from her bones, the Kachhoyas from her thighs, the Chandels from between her horns, and the Tilokchandras from the root of her nose. The great king Sālivāhana was of this tribe, and having had three hundred and sixty wives, was ancestor of many Rājputs, among whom are the

¹ *Eastern India*, II, 461.

Vayasas who derive their name from Vayaswara, as already mentioned. Those who claim descent from the cow, account in this way for their being called Nāgbansi; they say that a child of a Tilokchandra was in habit of feeding daily with milk a serpent which he found in a wood. After some time the serpent was highly pleased and told the child to call his descendants Nāgbansi; and that he would make him a great Rāja, which accordingly happened. Bhīma was one day poisoned by his cousin Duryodhana and the body thrown into the river. It so happened that in that vicinity the daughter of a dragon had long been in the habit of praying to Siva, and was a great favourite; but on that day she had offered flowers which were rather decayed, on which the irascible god cursed her, and declared that she should have a corpse for a husband. The afflicted damsel (for the dragons of the lower world, both male and female, have human shape whenever they please) went to Siva's spouse and told her the hard sentence. On this the goddess upbraided her husband for bestowing so severe a punishment for so trifling an offence. It was, therefore, agreed that Bhīma should be restored to life after the fair dragon had married his body and he had by her a numerous offspring. The Nāgbansi Rājputs in the female line are thus descended of the devil, and if Bhīma's mother had been what she ought, might by the father's side be descended of the Moon; but the good man Pandu had nothing to do in the matter, and the lady, his wife, had Bhīma to the god of wind. This, I am told, is the story which the Nāgpur Rāja wishes to be believed, and he probably thinks that the bar of bastardy so long ago and in such circumstances is no great blot on his scutcheon. In this District the tribe is very numerous, but have chiefly come lately from the West, and possess no considerable estates, so that no family can be traced to the time when the Cheros, their real ancestors, held the country."

2. This local account of the connection between the Nāgbansi Rājputs and the Tilokchandi Bais of Oudh is interesting. The Oudh legends will be found under the head *Bais*.

Nāi,¹ Nāo, Nāu.—(Sanskrit *nāpita*, according to some a corruption of *nāpitri*, "one who bathes") the Hindu barber caste. In

¹ Based on enquiries at Mirzapur and notes by Pandit Baldeo Prasad, Deputy Collector, Calcutta; Mr. W. Cockburn, Jalaun; M. Chhoté Lal, Archaeological Survey, Lucknow; Mr. W. H. O. N. Seagrave, District Superintendent of Police, Basti, and the Deputy Inspector of Schools, Bareilly and Agra.



NÂI.

Bundelkhand he is also known as Khawâs which was a title for the attendant on a grandee; and Birtiya or "he that gets his maintenance (*vritti*) from his constituents." When he is a Muhammadan he usually calls himself Hajjâm, which means in Arabic "a scarifier." It is curious that the Nâi, who is the great gossip-monger of the country side, has so little in the way of traditions about his own caste. According to one account they are descended from a Kshatriya father and a Sûdra mother; according to Parâsara from a Kuveri father and a Pattikâra mother. Another tradition is that Siva created them to cut the nails of Pârvati. The tribal saint of barbers is Sen or Sain Bhagat, whose name according to Muhammadan tradition was really Husain. He is said to have been a resident of Partâbpura, a village in the Phillaur Tahsîl of Jalandhar District. According to Prof. Wilson, whose authority was the Bhaktimâla, he was a devout worshipper of Vishnu and his descendants were for some time the family Gurus of the Râjas of Bandhugarh. One day he was so entranced in his devotion that he forgot to attend the Râja to shave him; when he came later on in the day to apologise he found to his amazement that the Râja had been shaved as usual. It then became clear that the deity had really come in person and officiated for his absent votary. His votaries are mostly barbers and are found in the Western Panjâb.

2. At the last Census the barbers were enumerated in a Hindu and Muhammadan branch. Of the Hindus the following sub-castes were recorded: Ban-
 Internal structure. dheru, which is said to mean "quarrelsome;" Bâri, which is the name of a caste who have been separately described; Golê, which is also a sub-caste of Kumhârs; Kanaujiya and Mathuriya, "residents of Kanauj and Mathura" respectively; Sainbhagat, who take their name from the tribal saint; Sribâstab from the city of Srâvasti, and Ummara, which is the name of one of the Banya tribes. But besides these there are many others. Thus to the east of the Province we find the Sribâstab, Kanaujiya, Bhojpuriya, or "residents of Western Bengal;" Audhiya or Awadhiya from Ajudhya; Magahiya from Magadha or Bihâr; Byâhta who pride themselves on prohibiting widow-marriage and taking only virgin brides (*byâhta*), and Musalmâni which is another term for the Hajjâm. In Lucknow we have the Sribâstab; Chamarmunda or "those who shave Chamârs;" the Kumhra who do the same service for Kumhârs, and the Usarha. In Jâlaun are the Sribâstab; Ummarê; Husrentê; Bawar, and Bho-

niya. In Bijnor are the Golê, Pachhâhi or "Western" and the Purbiya or "Eastern;" and the Bhimbru who are apparently the same as the Banbheru. In Basti are found the Sarwariya, which is the name of a well-known Brâhman tribe and means "a resident of Sarjupâr or the land beyond the river Sarju;" the Kanauiya and the Turkiya or Turkish Muhammadan branch. Lastly, in Cawnpur we find the Sri-bâstab; Ummar and Râthaur, the name of a famous Râjput sept. Here the barbers refer their origin to Srinagar or Kashmîr. In the Hills again they are reported to have regular *gotras* like the higher classes, such as Chanwal, Kasyapa and Bhârâdwâjâ. The complete returns of the last Census show 888 sub-divisions of the Hindu and 197 of the Musalmân branch of the tribe. Those of most local importance are the Bahlîmi, Deswâla and Gaur of Sahâraupur, the Bulehra and Deswâla of Muzaffarnagar; the Turkiya of Bareilly and Gorakhpur; the Golê of Bijnor; the Bais, Sulaimâni and Turkiya of Basti; the Purabiya and Turkiya of Kheri, and the Pîrzâda of Gonda.

3. The Nâis generally observe the usual rule of exogamy which bars marriages in their own family, and those of the maternal uncle and father's sister as long as relationship is remembered. To the East of the province the marriage age is ten or eleven, and a man may marry as many wives as he can afford to keep. They have the usual triple form of marriage—*Charhana*, *dola*, and *sagâi*; the last for widows. In the first two the binding part of the ceremony is the worshipping of the feet of the bridegroom (*pânpûja*, *pair pûja*) by the father of the bride and the *Sendurdân* or marking of the forehead of the bride by the bridegroom with red lead. The *dola* form is adopted only by poor people. Widows are re-married by all the sub-castes except the Byâhta. The ceremony merely consists in dressing the woman in a suit of new clothes provided by her lover who also gives her a set of jewelry. From Jâlaun it is reported that Nâis will not marry in their own village because they consider residents of the same village brothers and sisters. One origin of this feeling may be the desire so strongly felt by barbers to keep the constituents or persons they serve (*jajmân*) in the same family; but at the same time it illustrates an important principle which is at the bottom of one plausible theory of the origin of exogamy. Thus Dr. Westermarck¹ maintains "that there is an innate aversion to sexual intercourse between people living very closely together from early

¹ *History of Human Marriage*, 320.

youth, and that, as such people are in most cases related, this feeling displays itself chiefly as a horror of intercourse between near kin."

4. Nâis belong to all the recognised Hindu sects—some being Vaishnavas, some Saivas and some Sâktas.

Religion.

As we have seen, to the West of the province their tribal saint is Sain Bhagat. To the East their clan deities are Phûlmati, a form of Devi, Bhairon Bâba, who is a genuine village godling and has been adopted, as has been shown elsewhere,¹ into the Brâhmanical pantheon as Bhairava, one of the most terrible forms of Siva, and Birtiya or Birtiha. These deities are worshipped on any lucky day in the month of Chait:—Phûlmati with the sacrifice of a ram or chicken and the offering of a piece of cloth dyed with turmeric; Bhairon Bâba with only a ram; Birtiha, who is a low class godling, with a young pig and an oblation of spirits. Their marriage and other domestic ceremonies are regulated by Brâhmans, who to the West are drawn from the Kanaujiya or Sanâdh tribes and to the East from the Sarwariya. In Basti they worship Mahâbîr and Bhâgawati and to the West Sain Bhagat and some Muhammadan saints like the Miyân of Amroha or Jalesar and Zâhirpîr. They cremate their married dead and dispose of the ashes in the Ganges or one of its tributaries. The unmarried dead are either buried or thrown into a river after a sort of perfunctory cremation (*jal pravâh*). They perform the usual *śrâddha*, but in a less complete way than as is usual among the higher and more orthodox castes.

5. The barber's trade is undoubtedly of great antiquity. In the Veda² we read—"Sharpen us like the razor in the hands of the barber;" and again, "Driven by the wind, Agni shaves the hair of the earth like a barber shaving a beard." In early times they must have enjoyed considerable dignity; Upâli the barber was the first propounder of the law of the Buddhist Church.³

Occupation and social status.

6. A village song from Bundelkhand gives a very graphic description of his functions. *Sabsê Nâi bara khilâri; Lekar sil naharni, chhura kari tayyâr churâuri; Choti pakar sabon komânda, baghal, mochh aur dârhi; Gola phirra sir men rakhkar*

¹ Introduction to Popular Religion and Folklore, 67.

² Wilson, *Rig Veda*, IV, 233: X, 142-4: Rajendra Lala Mitra, *Indo Aryans*, I, 219.

³ Oldenberg, *Life of Buddha*, 159. Spence Hardy, *Eastern Monarchism*, 238.

kalam nukîli kârhi; Mûnd mûnd kar pet chaldvai, kheti karê na bârî; Peti baghal dabâkar lota hâth liyê rujgâri.

"Of all men the barber is the greatest trickster. With his whetstone, nail parer and razor he gets ready his tool wallet. He catches people by the topknot and clean shaves them, armpit, moustache and beard. Leaving a round tonsure on the head, he points off the side-locks. By clean shaving he fills his belly. Neither field nor garden has he. With his wallet under his arm and his brass water pot in his hand, he makes his living." This, however, describes only one and perhaps not the most important function of the barber. Besides shaving and shampooing his constituents, he acts as a village menial; prepares the tobacco at the *chaupâl* or village rest-house and waits on strangers and guests. As we have seen in dealing with various castes, his duties in connection with marriages and other similar functions are numerous and important. He acts as the general village match-maker, a duty which his wandering habits of life and his admittance into respectable households admirably fit him to discharge. He is always on the look-out for a suitable match for the children of his employers, and his powers of lying and exaggerating the beauty of a girl and the qualities of a marriageable youth are highly developed. He also acts as confidential envoy and carries announcements of marriages, invitations and congratulations at pregnancy and child-birth. In the absence of a Brâhman he takes up the duties of a hedge priest and can bring a wedding or a funeral to a successful issue. But he will not bear news which is inauspicious, such as that of a death. This is carried by the Bhangî, Chamâr, Balâhar, Dusâdh or other village drudge. Besides this he is the rural leech, bone setter, tooth drawer and performer of petty operations, such as lancing boils and the like. For this business he takes the name of Jarrâh who is usually a Nâi. If a Muhammadan he usually performs circumcision; but some Hindu Nâis perform this operation for their Musalmân neighbours. Akin to him are the Jonkâra or leech applier, which is the name of one of the Kori sub-castes, the Kânmailiya or ear cleaner and the Mahâwat who is a Nat and does cupping with a cow's horn and carries some rude lancets and a bamboo pipe with which he sucks the matter out of abscesses and sore ears. The functions of these craftsmen all more or less closely trench upon those of the Nâi.

7. It is rather surprising then, that with all these important

and confidential duties intrusted to him, his social position is not higher than it is. We have seen that menial tribes have their own Nâis and most of the barbers who serve Europeans are Muhammadan, because this employment would offend his high caste Hindu clients. The Nâi is not much higher in the social scale than one of the minor grades of handicraftsmen. The reason of this is that his duty of surgery brings him in contact with blood, and he has not only to cut the first hair of the child and thus contracts some of the parturition impurity, but he also has to shave and cut the nails of the corpse before cremation. He also shaves the heads of the mourners, and his wife, as we have seen in dealing with the birth customs of various castes, succeeds the Chamârin midwife and acts as a sort of monthly nurse. She also brings out the bride at the marriage ceremony where she is very much in evidence. All this tends to procure for her a somewhat doubtful reputation.

8. Nâis drink spirits and eat the flesh of goats, sheep and deer. They eat the leavings of Brâhmans, Kshatriyas, Vaisyas and Kâyasths. All Hindus will drink water at their hands, and part of their trade is to attend feasts, wash the feet of the guests, hand round the dishes and remove the leavings. Chamârs and other out-caste tribes will eat *kachchi* cooked by them and many high castes will eat *pakki* prepared by them.

9. The barber is one of the most important members of the village community. His wandering habits and his right of entry into households give him great facilities for the collection of gossip, and the place where he carries on his business, usually in the open air, becomes, like the Roman *tonstrina* or the Florentine barber's shop, immortalised in "Romola," the centre of village talk and intrigue. He is a prosperous craftsman, receiving not only annual dues from his constituents, but special fees for marriages, confinements, circumcisions, and so on. The wit and wisdom of the country side is much devoted to the Nâi. "These four are always foul—the barber, the midwife, the leech and the butcher" (*Nâi, dâi, baid, quasâi, in ka sutak kadhi na jâe*). "In a barber's wedding every one is a Thâkur." (*Nân kâ bârât men Thakurê Thâkur*). Hence he gets the mock honorific title of Thâkurji. "The barber washes others' feet but is ashamed to wash his own" (*Ân kâ gorna dhoê naunya, apân dhonai tejâe*), and lastly, "Every one must bow his head to the barber" (*Hajjâm ke âgê sab kâ sir jhukla hai*).

Distribution of the Náis according to the Census of 1891.

Districts.	Banbhora.	Bari.	Gole.	Kanauya.	Mathuriya.	Sainbhagat.	Sribhatab.	Umré.	Others.	Hajjam (Musalman).	Total.
Dehra Dún . . .	204	43	36	..	..	..	77	..	631	272	1,263
Saharanpur . . .	4,118	302	32	..	..	..	28	..	3,577	11,088	19,145
Muzaffarnagar . . .	5,324	579	2,089	..	..	1	50	..	619	5,567	14,229
Meerut . . .	6,894	..	12,990	..	..	..	3	..	1,400	8,710	29,997
Bulandshahr . . .	1,741	..	6,684	..	1	..	..	..	6,663	3,570	18,659
Aligarh . . .	..	..	6,660	..	535	..	236	..	13,529	893	21,853
Mathura . . .	18	..	5,360	..	3,069	2	43	..	5,517	286	14,295
Agra . . .	20	..	112	..	16,423	..	548	..	3,948	281	21,332
Farrukhabad . . .	..	..	..	8	250	..	14,648	..	879	616	16,401
Mainpuri . . .	..	..	82	..	4,294	..	7,146	..	3,561	77	15,160
Etawah . . .	..	..	..	..	467	..	12,626	87	2,137	94	15,411
Etah . . .	..	..	203	..	9,463	..	1,411	..	2,062	813	13,953

Berilly . . . . .	...	2,552	...	13	...	10,261	...	1,638	4,026	18,470
Bijnor	8,501	127	...	...	...	54	...	55	10,585	19,322
Budán . . . . .	...	4,447	...	5,059	9	2,880	...	759	3,196	16,350
Morádábád	2,183	6,739	...	1	...	31	...	1,090	12,729	22,779
Shahjahanpur . . . . .	...	...	...	199	...	13,478	...	1,217	2,883	17,777
Pilibhít	16	17	...	30	...	5,908	...	1,459	1,411	8,841
Cawnpur	6	30	48	11	...	22,469	...	1,151	328	24,043
Fatehpur . . . . .	...	...	1	...	...	13,727	1,922	272	1,754	17,876
Banda . . . . .	...	...	2	...	...	9,867	...	209	183	10,361
Hamirpur . . . . .	...	...	...	3	...	916	2,367	1,328	108	4,622
Allahabad . . . . .	...	9	98	...	486	15,334	8,769	2,581	3,793	31,070
Jhansi . . . . .	...	...	...	...	284	5,433	...	2,094	25	7,886
Jalaun . . . . .	...	...	...	33	...	7,053	...	854	16	7,956
Lalitpur . . . . .	...	...	...	...	...	53	1,361	6,651	...	8,091
Benares . . . . .	...	...	2,906	...	45	6,126	3	1,824	3,513	14,417
Mirzapur . . . . .	...	...	4,043	...	...	11,904	...	595	2,397	18,936
Jaunpur . . . . .	...	...	...	...	852	13,747	...	513	6,402	21,514

Distribution of the Nâis according to the Census of 1891—contd.

Distances.	Banbhera.	Ban.	Gold.	Kanaujya.	Mathurja.	Sainbhagat.	Sribhat.	Umre.	Others.	Hajiam (Musalman).	TOTAL.
Ghazipur.	..	..	..	8,348	..	12	200	..	543	4,905	14,008
Ballia.	..	..	..	11,848	..	..	7	..	277	1,871	13,998
Gorakhpur.	..	..	..	30,306	..	22	794	..	10,959	8,665	50,783
Basti.	..	..	..	2,559	..	..	7,028	..	12,513	13,002	35,102
Azamgarh.	..	..	..	8,357	..	19	3,967	..	1,145	9,173	22,661
Kumaun.	..	..	..	..	..	..	..	..	117	..	117
Garhwâl.	..	..	..	..	..	..	..	..	18	..	18
Tarai.	519	..	454	..	6	..	326	..	20	2,314	3,639
Lucknow.	1	..	..	176	4	..	10,149	..	1,084	3,217	14,631
Unâo.	300	..	..	14	..	..	19,107	..	2,220	586	22,226
Râe Bardi.	..	..	..	147	105	14	17,632	..	1,877	1,853	21,628
Sitapur.	..	..	..	..	..	..	11,201	..	752	11,280	23,233

Naithāna.—A class of Hill Brāhmans who belong to the middle class and Bhāradwāja *gotra*. "They ascribe their origin to Jwālapur near Hardwār in the Sahāranpur District, whence they came some thirty generations ago and took service with Rāja Sona Pāla. They belong to the Gaur Division and owe their name to the village of Naithāna. They are distinct from both Sarola and Gangāri, but the better class of Naithāna Brāhmans intermarry with the former and the poorer with the latter. They affect service especially."¹

Nakhi.—A Saiva order, so called because they allow their nails (*nakḥ*) to grow long. This appears to be the only difference between them and Atīts or Sannyāsis. Most of them live by begging, but some have a private income from trade. They are very vain of their austerity (*tapasya*).

Na'lbānd.—(Na'l "a horse shoe," *bānd*, "fastening") the farrier and horse shoer. They are Muhammadans, some calling themselves Shaikh and others Pathān. These divisions are endogamous. They observe the usual Muhammadan customs. Those who are well-to-do marry their daughters as infants; some defer marriage till 15 or 16. Widows re-marry by the Nikāh form which is equivalent to the Hindu *sagāi*. Among lower class Muhammadans the term Nikāh, which properly means the orthodox ceremony of marriage,² has been appropriated in this degraded sense. Widow-marriage does not appear to be common, but a widow may marry the younger brother of her late husband or a stranger to the family. Infidelity in the wife warrants divorce, but the fact must be proved to the satisfaction of the tribal council. They belong to the Sunni sect, and specially revere, like many of the inferior Muhammadan tribes, the Pānchompīr and Shaikh Saddu, the latter of whom is propitiated by the offering of a he-goat and sweet cakes fried in butter (*gulgula*) with garlands of flowers. They also burn incense (*lobān*) in his honour. They so far follow Hindu usage as to offer sweetmeats (*kalwa*) and cakes to the sainted dead at the Shabibārāt and on Friday when there is sickness in the family.

2. Their occupation is farriery and treatment of horses and is thus equivalent to the Hindu Sālōtari (Sanskrit, *Sālīhotra* "one who receives oblations of rice or corn," and hence a horse).

¹ Atkinson, *Himalayan Gazetteer*, III, 269.

² See Hughes *Dictionary of Islam*, 318

On this see Max Müller, *Lectures on the Science of Language*, I, 167, note.

Nānakpanthi, Nānakshāhi.—A general term which seems to be used in rather an uncertain way to denote various kinds of Sikh Faqirs. They all take their name and derive their doctrine from Nānak, a Khatri of Talwandi, in the Lahore District, who was born in 1469 A.D. and died in 1538-9 A.D. "Nānak combined the excellencies of preceding reformers and he avoided the more grave errors into which they had fallen. Instead of the circumscribed divinity, the anthropomorphous god of Rāmanand and Kabīr, he loftily invoked the Lord as the one, the sole, the timeless Being; the Creator, the Self-existent, the Incomprehensible, and the Everlasting. He likens the Deity to Truth, which was before the world began, which is and shall endure for ever, as the ultimate cause and idea of all we know or behold. He addresses equally the Mula and the Pandit, the Darvesh and the Sannyāsi, and tells them to remember that Lord of Lords who had seen come and go numerous Muhammads, Vishnus, and Sivas. He tells them that virtues and charities, heroic acts and gathered wisdom are nought of themselves; that the only knowledge that availeth is the knowledge of God, and then as if to rebuke those vain men who saw eternal life in their own act of faith, he declares that they can only find the Lord on whom the Lord looks with favour. Yet the extension of grace is linked with the exercise of our will, and the beneficent use of our faculties. God, said Nānak, places salvation in good works and uprightness of conduct; the Lord will require of man what he has done, and the teacher further required timely repentance of men, saying "If not until the day of judgment the sinner abaseth himself, a punishment shall overtake him." ¹

2. And yet Mr. Maclagan ² says: "There is nothing in his doctrine to distinguish it in any marked way from that of the other saints who taught the higher form of Hinduism in Northern India. The unity of God, the absence of any real distinction between Hindus and Musalmāns, the uselessness of ceremonial, the vanity of human wishes, even the equality of castes are topics common to Nānak and the Bhagats; and the Adi-granth or sacred book, compiled by Nānak, is full of quotations from elder or contemporary teachers, who taught essentially the same doctrines as

¹ Cunningham, *History of Sikhs*, 44.

² *Punjab Census Report*, 148.

Nānak himself. Nor in spite of the legends relating to him, does he appear to have had any very remarkable following during his lifetime. And yet the persons now returning themselves as his special adherents very largely outnumber the followers of any of the Bhagats or reformers of the same period. The particular success of Nānak's teaching, as compared with that of the other reforming teachers, had its foundation in a variety of circumstances, of which not the least important were the character of his successors and the nature of the people who listened to him. Most of the other Bhagats were men of the south-east, teachers from Benares, Rajputāna and Delhi. Nānak alone had his origin in the Panjāb proper, removed equally from the centre of the Empire and of Hinduism, and found his following among castes who possessed such sterling qualities as the Panjāb Khatri and Jats. But if Nānak had no successors, or successors of no moment, his following would doubtless have remained a trifling one; and it must not be supposed that the large number of Nānakpanthis shown in our tables would have been so returned if Sikhism had not had subsequently a political history."

3. "The Nānakpanthis of the sixteenth and seventeenth centuries were a sect much as the Kabīrpanthis and Dādūpanthis are sects,—a sect with certain wide opinions differing from the ordinary Hindu orthodoxy and distinguished from other sects more by the character of its Gurus and the organisation of their adherents than by any remarkable differences of doctrine. The Nānakpanthis of to-day are known roughly as Sikhs who are Sinhs, followers of the earlier Gurus, who do not think it necessary to follow the ceremonial and social observances inculcated by Guru Govind Sinh. Their characteristics are, therefore, mainly negative; they do not forbid smoking; they do not insist on long hair, or the other four *kakkas*; they are not baptized with the *pāhul*; they do not look on the Brāhman as superfluity, and so forth. The chief external difference between the Nānakpanthi Sikh and the followers of Guru Govind Sinh is the disposal of the hair; the former, like the Hindu, shaves all but the scalp lock (*bodi*, *choti*) and hence is often known as a Muna or Munda ("shaven") or Bodiwāla Sikh, while the Sikh proper wears long hair. They are also known as Sajh-dāri. The only form of baptism known among the Nānakpanthis is the ordinary Hindu practice of drinking the footnectar of the Guru and this is not very common. It is known as *Charanā*

pāhul or "foot baptism" as opposed to *Khandé ká pāhul* or "sword baptism" of the Govindi Sikhs. It will thus be seen that from one point of view there is very little difference between a Nānakpanthi and an ordinary lax Hindu."

4. In these Provinces also the term Nānakshāhi seems to be a

The Nānakpanthis of the North-Western Provinces and Oudh.

general term applied to all followers of Nānak, and includes six sections: Udāsi, Nirmala, Kūkapanthi, Akāli, Sutharashāhi and Ragreti. Some are said to be initiated by shaving the hair and washing the body with curds and water; others do not shave the hair and let it grow all their lives. Their body is bathed in Ganges water which the initiate has to drink, and he also washes the feet of the Guru and drinks the water (*charanamritu*). After this the *mantra* or formula *satya nāma* is whispered into his ear, and when he reaches a higher stage he receives the *mantra-tatwa masi māha vākya*. Any of the four great divisions (*varna*) may join the order and there is no condition of age. The habits and guise of the various sections differ.

- (1) Among Udāsis some have the hair shaved, some let it grow long. They wear a narrow waistcloth (*kopin*) dyed with red ochre (*geru*) and an *anchala* or cloth round the waist. They carry a water vessel (*kamandal*) like Sannyāsis. Those who are heads (*mahant*) of a monastery wear a head dress (*śāfa*) dyed with vermilion.
- (2) The Nirmalas dress like the Udāsis, but keep their hair long and sometimes wear white clothes.
- (3) The Kūkapanthis wear the hair uncut and wear a turban and ordinary clothes. They live a family life (*grihasth*) and carry a white rosary.
- (4) The Akālis wear the hair long and wear a waist band (*jan-ghiya*) and a black, and sometimes a white, turban. They are sometimes family men and sometimes wandering ascetics. They wear an iron ring (*chakra*) in the turban and an iron rosary. To the Brāhmanical thread (*janew*) they tie a small knife and wear an iron ring (*kara*) on the waist.
- (5) The Suthrashāhis are both house keepers and mendicants. They beat two sticks together and sing the praises of Guru Nānak or some other worthy of the sect. They wear a white dress with a strip of black cloth round the neck and a turban of the same colour. This cloth is usually of wool.

- (6) The Ragretis are said to be the lowest of all and to be like Chamārs. They are followers of Guru Govind Sinh. They are apparently the same as the Rangretas of the Panjāb where they are classed as a sub-division of the Chūhra sweepers.

5. Udâsis and Nirmalas live on cooked food which they beg both at houses and at regular alms-houses Occupation. (*kshetra*). Many of them have an income of their own or are maintained by rich disciples. They ask for alms with the cry *Nārāyan!* They will eat *kachchi* prepared by a Brāhman, Kshatriya or Vaisya and will take *pakki* from a Sūdra. They will drink water from the hands of any of the four classes. The ascetic class do not marry; those who adopt a family life marry in their own sect. Some keep concubines and those who are of Sūdra origin allow widow marriage. Ascetics eat only once a day; the others twice. The use of tobacco, spirits and meat is prohibited. But some of the Udâsis smoke and use snuff. Those who have adopted a family life eat and drink according to the custom of the caste from which they originally sprang. They have cooking vessels like ordinary Hindus. They do not officiate as priests in Hindu temples. Their own temple is known as *sangat*, and the *granth* or sacred book of Nānak is worshipped there. Their chief place of pilgrimage is Amritsar, but they also go to Jaggannāth, Badrikārama, Setbandh Rameswar and Dwārika, where they worship the idols of the shrine. They salute each other with the phrase "*Jay Guru ki fateh!*" "Victory to the Teacher." Udâsis in saluting each other use the word *Dandwat* "obeisance." The Grihas-thas and Mathdhâris, the family men and abbots are cremated; the bodies of the ascetic class are thrown into a river. Besides the Granth they revere the five deities (*Panchdēva*), Brahma, Vishnu, Siva and the Sākti. The duties of those who act as Gurus are to read the Scriptures, to ponder over the Vedānta philosophy, to give religious instruction according to the Upanishads, to give advice to their disciples. Whatever their disciples offer the Gurus take and in all religious matters they are consulted.

Nānbāi, Nānbā, Nānpāz.—(Persian *Nān* "bread") the baker caste. In the cities they call themselves Rotiwāla or Biskutwāla "biscuit maker." He either purchases flour himself, and sells English bread (*dabbal roti*) or he cooks dishes prepared by his customers. All those recorded at the last census were Muhammadans. The

caste is, of course, entirely occupational and they intermarry freely with other Muhammadans.

Distribution of Nānbāis according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Meerut	89	Ghāzipur	64
Mathura	3	Gorakhpur	743
Agra	120	Azamgarh	58
Farrukhabād	135	Lucknow	243
Mainpuri	19	Unāo	48
Etāwah	71	Rāē Bareli	12
Etah	10	Sitapur	33
Budāun	21	Hardoi	56
Morādābād	55	Kheri	13
Shahjahanpur	290	Bahrāich	32
Cawnpur	25	Sultānpur	22
Fatehpur	3	Partābgarh	11
Lalitpur	1	TOTAL	2,177

Nandwāni.¹—A sept of Oudh Rājputs, who were, in Sitapur, the predecessors of the Gaur Rājputs.

Naqshbandi, Naqshbandiya.—An order of Muhammadan Faqirs which was founded by Khwāja Pīr Muhammad Naqshband, whose tomb is in the Kasar-i-Urfān at Bukhāra. “This man and his father were both manufacturers of brocade, hence the name Naqshband or the ‘pattern maker.’ The sect was introduced into India by Shaikh Ahmad Sirbandi, whose priestly genealogy is traced back to Abu-Bakr, the first Khalifa. The Naqshbandis worship entirely by the *zīkr-i-khāfi* or the ‘silent process,’ sitting perfectly calm and quiet, and repeating the Kalima under their breath. They often sit immersed in meditation (*murāqabah*), quite motionless, with the head bent, and the eye closed or fixed on the ground. All singing and music they utterly repudiate, and are

¹ *Sitapur Settlement Report*, 39.

extremely strict adherents of the institutes and traditions of orthodox Muhammadanism. The spiritual guides of the order do not sit apart from their disciples, but, ranging them in a circle, seat themselves by their sides, with a view of communicating their own mystic virtues to the minds of their followers by some sort of hidden magnetism.¹ They have a practice of going about begging with a lamp in their hands, whence the proverb *Chirāgh raushan murād hāsīl*, "The lamp is lighted and the wishes fulfilled."

Distribution of the Naqshbandis according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Sahāranpur	7	Gorakhpur	6
Muzaffarnagar	1	Azamgarh	491
Mainpuri	92	Lucknow	5
Etāwah	13	Faizābād	27
Pilibhīt	1		
Allahābād	15	TOTAL	658

Narauliya.—An influential Rājput sept in Ghāzipur, who claim to be a branch of the Parihār, and to take their name from Narwar in Gwālior. They are among the earlier settlers and say that their ancestors killed the Chero Rāja, while he was in a state of intoxication, and occupied his dominions. They are inordinately proud, passionate, and extravagant, and have lost a large part of their ancestral property. They claim to belong to the Kasyapa *gotra*.²

Nat³ (Sanskrit *nata*, "a dancer,") a tribe of so-called gypsy dancers, acrobats, and prostitutes who are found scattered all over the Province. The problem of the origin and ethnological affinities of the Nats is perhaps the most perplexing within the whole range of the ethnography of Northern India, and the enquiries, of which

¹ *Panjab Census Report*, 1896.

² Oldham, *Ghāzipur Memo.*, I, 61.

³ Based on information collected at Mirzapur and notes by Bābu Badri-nāth, Deputy Collector, Kheri; M. Niyāz Ahmad, Fatehpur; A. B. Bruce, Esq., C. S., Ghāzipur; Bābu Sānwal Dās, Deputy Collector, Hardoi; M. Gopāl Prasad, Naib Tahsilidar, Etāwah; the Deputy Inspectors of Schools, Shāhjahanpur, Budāun, Bij-nor.

the result is given here, leave its solution almost as uncertain as ever. The real fact seems to be that the name Nat is an occupational term which includes a number of different clans who have been grouped together merely on account of their common occupation of dancing, prostitution, and performance of various primitive industries.

2. The same people are found also beyond the boundaries of these Provinces. Thus they appear to be identical, at least in occupation, with the Kolhâtis of Bombay, who are also known as Dombari, and are "rope dancers and tumblers, as well as makers of the small buffalo horn pulleys which are used with cart ropes in fastening loads. They also make hide combs and gunpowder flasks. When a girl comes of age, she is called to choose between marriage and prostitution. If, with her parents' consent, she wishes to lead a married life, she is well taken care of and carefully watched. If she chooses to be a tumbler and a prostitute, she is taken before the caste council, a feast is given, and with the consent of the council she is declared a prostitute. The prostitutes are not allowed to eat with other Kolhâtis, except with their own children. Still, when they grow old, their caste-fellows support them. They worship Amba Bhawâni, Hanumân, Khandoba, and the cholera goddess Mariâi; but their favourite and, as they say, their only living gods are the bread-winners or hunger-scarers, the drum, the rope, and the balancing pole."¹

3. Of the same people in the Dakkhin, Major Gunthorpe² writes:—"The Kolhâtis belong to the great Sânsya family of robbers and claim their descent from Mallanûr, the brother of Sânsmai. There are two tribes, Dukar Kolhâtis and Kam or Pâl Kolhâtis. The former are a non-wandering criminal tribe, whereas the latter are a non-wandering criminal class. Depraved in morals, the males of both tribes subsist to a great extent by the prostitution of some of their females, though let it be said to the credit of the former that they are not so bad as the latter. They labour for themselves by cultivating land, by taking service as village watchmen, or by hiring themselves to villages to destroy that pest of Indian farmers, the wild hog, and above all they are professional robbers.

¹ *Bombay Gazetteer*, XX, 186, sq.

² *Notes on Criminal Tribes*, 46, sqq. The Kolhâtis take their name from Kolhât, the bamboo on which they perform.—*Bombay Gazetteer*, XII, 123, sq.

Kam Kolhâtis, on the other hand, are a lazy, good-for-nothing class of men who, beyond making a few combs and shuttles of bone, will set their hands to no class of labour, but subsist mainly by the immoral pursuits of their women. At every large fair may be seen some of the portable huts of this tribe, made of grass, the women decked in jewels and gaudy attire sitting at each door, whilst the men are lounging lazily at the back. The males of the Dukar Kolhâti tribe are a fine manly set of fellows, and obtain the distinction of Dukar, 'hog' from the fact of their hunting the wild, and breeding the domesticated pig."

4. Again we have in Bengal¹ a people known as Nar, Nat, Nartak or Nâtak, who form the dancing and musician class of Eastern Bengal; on the other hand many of the people whom in these Provinces we class as Nats, such as the Bâzigar, Saperâ, and Kabûtri, are classed in Western Bengal with the Bediya, who in Northern India are undoubted kinsfolk of the Sânsya, Hâbûra, and similar vagrant races.

5. Lastly, of the same people in the Panjâb, Mr. Ibbetson² writes:—"The Nat, with whom I include the Bâzigar, form a gypsy tribe of vagrant habits, who wander about with their families, settling for a few days or weeks at a time in the vicinity of large villages or towns, and constructing temporary shelters of grass. In addition to practising acrobatic feats and conjuring of a low class, they make articles of grass, straw, and reeds for sale; and in the centre of the Panjâb are said to act as Mirâsis, though this is perhaps doubtful. They often practise surgery and physic in a small way, and are not free from suspicion of sorcery. They are said to be divided into two main classes, those whose males only perform as acrobats and those whose women, called Kabûtri, perform and prostitute themselves. About three-quarters of their number returned themselves as Hindus, and most of the rest as Musalmâns. They mostly marry by circumambulation (*phera*) and burn their dead; but they are really outcastes, keeping many dogs, with which they hunt and eat the vermin of the jungles. They are said especially to reverence the goddess Devi, Guru Tegh Bahâdur, the Guru of the Sikh scavengers, and Hanumân, or the monkey god, the last because of the acrobatic powers of monkeys. They very generally

¹ Risley, *Tribes and Castes*, II 129.

² *Panjâb Ethnography*, section 588.

trace their origin to Mārwar; and they are found all over the Province, except on the frontier, where they are almost unknown."

vn."

6. There seems, then, very little doubt that under the general name Nat are included various tribes; some of whom are closely allied to the vagrant, criminal races, like the Sānsyas, Beriyyas, and Hābūras; and as we shall find a well pronounced totemistic section system among some of the so-called sub-castes, it seems possible that they have decided Dravidian relationship.

7. As has been already stated, the tribal organization of the Nats is most complex. Everywhere

Tribal organisation.

they merge with the regular vagrant tribes, and where to draw the line is practically impossible. In the last Census, about two-thirds of the Nats in these Provinces declared themselves as Hindus and one-third as Muhammadans. Of the Hindus we find ten main sub-castes:—The Brijbāsi, who take their name from their supposed country of origin, Braj or Mathura, and its neighbourhood. Next come the Guāl or "cow-herds," some of whom claim a Jāt and others an Ahīr origin. The Jogila seem to be connected in name with the vagrant, criminal Jogis. The Kabūtara, who take their name from the pigeon (*kabūtar*), are prostitutes so-called from characteristic wooing of the bird. The Kalabāz is literally "a tumbler or juggler." The Karnātak is supposed to come from the Karnāta country, the modern Karnātic in Madras. The Mahāwat is so called from the Sanskrit *Mahāmātra*, "a great officer of state" or an "elephant driver," an occupation to which the word is now generally applied. The Mirdaha is literally "a village ruler" (Persian, *mīrdah*), and now-a-days the word is usually applied to a man who carries a chain for a surveyor. The Rāthaur is the name of a famous Rājput sept; and Saperā (Sanskrit, *sarpahāraka*) is literally "a snake catcher."

8. But this is far from exhausting the tribal organization of the Nats. Thus Mr. Carnegie¹ divides the Oudh Nats into eight sub-castes:—First, the Gwāliyāri Nats or those of Gwālīor, with three sections, Kapūri, Bhātu and Sarwāni. Of these the Kapūri appear to take their name from the Sanskrit *karpura*, "camphor;" the Bhātu are seemingly the same as the Bhātu or Bhāntu, a sub-

¹ Notes, 17.

caste of the Sânsyas. The men of this sub-caste buy cattle for butchers, while the women are cuppers, dentists, and aurists. They are Hindus, bury their dead, and drink inordinately. Secondly, the Sânwat, who are Muhammadans. They also supply butchers, and sing the praises of Alha and Udal, the heroic Banâphar warriors, who were afterwards subject to the Râthaur, from whom this sub-caste claims descent. Thirdly, Brijbâsi, who are Hindus. The men walk on high stilts and the women show their confidence by dancing and singing under them. They eat pork, drink spirits and bury their dead. They say that they came to Braj or Mathura after the capture of Chithor, which is the starting point of the traditions of so many other castes. Fourthly, the Bachgoti, who are Hindus and connected by Mr. Carnegie with the Râjput sept of the same name. The men wrestle and play single stick; the women are depraved. They bury their dead. Fifthly, the Bijaniya or Bajaniya, who seem to take their name from the music (*bâja*) accompanying their performances. They are Hindus and dance on the tight rope. They are addicted to drinking; they bury their dead in an upright position. Sixthly, the Bariya, who are Hindus. They do not perform, but attend feasts and eat scraps. The women are depraved and all are addicted to drinking. They bury their dead. Seventhly, the Mahâwat, who are Musalmâns by religion. They are said to be expert in treating rheumatism and deal in cattle. Drinking is confined to the seniors on the occasion of deaths. Lastly come the Bâzigar, or common conjurers, who are given to drinking. They bury their dead.

9. In addition to this enumeration the present survey has produced a long set of diverse lists from different districts. The confusion, as already indicated, seems to have sprung from the practical impossibility of distinguishing the Nat from his allies, the Sânsyas and similar tribes. Thus, in Mirzapur we find the Bajaniya, Byâdha, Karnâtak, Kashmîri, Kalabâz, Mahâwat, Râdi and Malâr. From Shâhjahanpur comes a list of Hindu sub-castes, including the Bhântu, who are Sânsyas, with the Guâl, Ghara, Kalabâz, Kabûtariya, and Lakarbâz, or performers on stilts. From Kheri we find the Bhatiya, who are perhaps the Bhâtu of Shâhjahanpur; the Kingariya, who are discussed in a separate article; the Kanjar, who, of course, forms a tribe of his own; the Gulahia, Kalabâz, Râjnat, and Dhârhi, who again are usually classed as a quite different group. The list from Budâon gives Guâl and

Brajbâsi, with, as sections, the Kakhera or Kanghigar, "comb makers," and the Banjâra, where we meet a distinct group. In Hardoi we find the Kalabâz, Karnâtak, Brijbâsi, and Bâgula; in Bijnor, the Bâdi, Guâl, and Keutâr, the last of whom are possibly connected with the Kewats. The sub-castes of the Mnhammadan Nats are much less well established. In Ghâzipur we find the Panjâbi, Goriya, and Hagiya; in Fatehpur, the Meghiya, Dariya, Chhijariya, and Krîm or Karîm.

10. The complete Census returns show 386 sections of the Hindu and 205 of the Musalmân Nats. They have, as might have been expected, largely adopted the names belonging to other castes and septs, such as Bhântu, Chamargautam, Chamarmangta, Chamar-nat, Chamar Sangla, Chamarwa, Chandel, Chauhân, Chhatrî, Dhîmar, Dhobi, Dom, Ghosi, Gond, Gûjar, Guâl, Guâlbans, Jâdon, Kâbuli, Kanchan, Kâyasth, Khatri, Kori, Korwa, Kormangta, Mainpuri Chauhân, Panwâr, Paturiya, Râjput, Râthaur, Sakarwâr, Teli. With these are the usual local groups: Brijbâsi, Chithauriya, Daryâbâdi, Gangapâri, Indauriya, Jaiswâr, Jaypuriya, Kanaujiya, Kâshipuri, Lâhauri, Mathuriya, Panjâbi, Râmpuriya, Sribâstam. The Musalmân branch show an equally curious mixture of names. We have many distinctively Hindu titles as Bâhman, Bais, Bhadauriya, Chauhân, Gaur, Gûjar, Râthaur, and Tomar; regular Musalmân names like Chisti, Ghorî, Khwâja Mansûri, Khwâja Miyân, Lodi, Mughal, Nawâb, Naumuslim, Pathân, Sadiqi, Shaikh, Turkiya, and Yûsufzai; occupational terms and those connecting them with other gypsy tribes, such as Bâzigar, Beriya, Bûchar, ("Butcher"), Dom, Fîlwân ("elephant driver"), Kanchan, Mangta ("beggar"), Pahlwân ("wrestler"), Randi ("prostitute"), Sânpwâla and Saperâ ("snake men"), and Tawâif.

11. The information at present available is much more complete for the Eastern Nats, and it may be well to describe some of their sub-castes with more or less detail.

12. The Bajaniya Nats of Mirzapur have seven sections, which are obviously of totemistic origin. These are The Bajaniya Nats. Makriyâna which take their name from *makri*, "a spider," which no member of the section will kill; Gauharna, which are called from *goâ* the Gangetic alligator or lizard known as the *goâ sânp*, which none of them will harm; Deodinâik or "leader given by God," the members of this section are generally

headmen (*chandhari*) of the tribe; Bahunaina or "the fly," which takes its name from having many eyes; this insect none of them will injure; Gagoliya of which they are unable to give any explanation; Sânpneriya, none of whom will kill the snake (*sânp*); and Sûganâik, none of whom will injure the parrot (*suga*). These sections are exogamous, but there is no other prohibition against intermarriage, and it is notorious that Nats marry very close blood relations. They say that they were originally residents of Mârwar, and passed into Mirzapur through Bundelkhand. The migration is said to have occurred about a century ago. They have no other tribal tradition, except that they were created by Parameswar, whose pleasure it was that they should be acrobats and rope-dancers.

13. They have their own council known as Panth, presided over by a head man (*mutâna*), who is assisted by a messenger (*harkâra*), whose business is to collect the elders for meetings. No woman can be divorced for simple adultery. Her paramour is merely fined five rupees, which is spent on drinking. They cannot marry again while the first wife is alive. They purchase brides, the price according to tribal custom being twenty-five rupees in cash, four rupees worth of sugar, one rupee worth of pulse (*dâl*), one rupee worth of *ghi*, two rupees worth of wheat, some turmeric and cakes.

14. Concubinage is not allowed. Widows can marry by the ordinary form, which they call *ghughuna*. When the connection is sanctioned by the headman, the future husband goes to the house of the widow, puts bangles and a nose-ring of silver on the woman. Her friends then take the pair into a closed room, where they are left some time to themselves, and in the meantime wine is served round to the brethren. Next morning the husband takes his wife home, and the business is over. The levirate is allowed on the usual conditions; if she marry a stranger, she loses all right to the goods of her first husband.

15. A Chamârin midwife attends the mother only for one day. The mother is kept secluded for six days with a fire and a box of iron for holding lamp-black (*kajranta*) near her. The ceremony on the sixth day is known as *huabar*. The mother bathes and then goes to the nearest well with the bosom of her sheet full of parched grain, with four pice, some powdered sugar and ginger; and two roots of turmeric. When she comes to the well, she lights a lamp, and collecting the lamp-black in her iron box, marks several lines

with it and some vermilion on an earthen pot, and puts red lead on the parting of the hair of the women who go with her. She bows in obeisance to the well and returns home, where the parched grain is distributed among her women friends. At the same time the father serves round wine to his male friends, and after that the mother is considered pure.

16. The betrothal is settled by the father of the boy paying five rupees to the girl's father, which is spent on wine for the brethren. A feast is given and the father of the bride sends a bead necklace and a handkerchief for his future son-in-law.

17. When the wedding day is fixed, the bride-price is sent in advance. This is usually five days before the wedding, and during that time the pair are kept at their own houses in a thatched shed in the courtyard. This shed, contrary to the usual Hindu custom, is surrounded with screens. We have here probably a survival of the custom of seclusion at puberty. Every day the pair are anointed with turmeric and oil. A friend takes the bridegroom on his shoulder to the house of the bride, and when they reach her door her relatives make a square, in each corner of which a brass *lota* is placed. A pice is put into each *lota*, and the four vessels are joined with a string. Into this enclosure the pair are led, and inside it they make five circuits. This is the binding part of the ceremony. The bride returns to the house and the bridegroom to his friends. That night is spent in eating and drinking, and next morning the bride puts on a dress purchased out of the bride price. The pair stand at the door, and the bride's mother waves a plough yoke (*jua*) over their heads for good luck. Then the bride and bridegroom are taken home on the shoulders of two male friends. At the door the boy's mother again waves a plough yoke over them, and the boy, seizing the yoke, runs and demolishes with it the nuptial shed (*manro*) in the courtyard. This concludes the marriage.

18. They bury their dead in their own cemetery. When a person dies they put a copper coin in his mouth as a viaticum. The corpse is taken on a bier and buried with the head to the north and the feet to the south. When the grave is filled, they pour some wine on the ground, and they do the same at the house of the deceased, where wine is served round when they return after the burial. The ceremonies for the repose of the soul are done some months later, when they can afford to do so. They go to the river side and cook cakes, rice, and pulse. Then they spread a cloth

on the ground, on which the ghost is supposed to sit, and the nearest relative taking an earthen cup (*purwa*) and a knife in his hand plunges into the water. He puts the knife on the cup and sits down till the cup, which is placed on his head, gets full of water. This cup full of water he brings out and places under the cloth on which the ghost is supposed to be sitting. Again he places four cups of water, one at each corner of the cloth, and connects them with a thread so as to form a square. In the enclosure thus formed they place a little of each kind of food for the refreshment of the ghost, and pray to it to partake of the food. They then wait for a few minutes while it is supposed to be eating, and then they address it: "Go and join those who have departed before you." Until this ceremony is performed, the ghost will not pass quietly to the world of the dead. They have no idea of ceremonial impurity, resulting from death.

19. Their tribal deities are Hulki Mâi, the goddess of cholera, the Vindhyabâsim Devi, Durga-Kâli, and Parameswar. They worship these collectively every year when they return from their annual wanderings. This worship is done in the family kitchen and the only sacrifice is a he-goat with sweet bread and wine. This is their chief festival, and is done either on the tenth (*dasmîn*) of Kârttik or at the *Holi*. Whenever, during the year, any trouble comes upon them, they make a special offering of sweet bread and wine to the deified ancestors, all of which, after presentation, they consume themselves.

20. They regard the Dom and the Hela with special dislike. They do not eat beef or vermin, such as rats; but they eat fowls, fish of every kind, crocodiles, tortoises, and the *nîlgâê* deer. They drink spirits and use *gânja*, *bhang*, and palm wine (*târi*), but not opium. No respectable Hindu will take food or drink from their hands. They will eat food prepared by any one except a Dhobi, Pâsi, Dharkâr, Dom, or Chamâr. The men wear short drawers (*janghiya*) turban (*pagri*), a necklace of white beads (*guriya*), and earrings (*bâli*). The women wear a petticoat (*lahnga*), boddice (*choli*), a black and white bead necklace and ear-rings.

21. The men are rope-dancers and acrobats. The women beg and prostitute themselves. They usually live in out-of-the-way hamlets away from the village, and during the cold and hot weather they wander about from fair to fair and to the houses of rich people, usually sleeping under trees in the course of their journeys.

22. The Byādha are another tribe of these vagrants. They take their name from the Sanskrit *Vyādha*.

The Byādha Nats.

"a hunter." They are a short, black race, with very large dark eyes, very black hair, which they keep long and unkempt, short beard, whiskers and mustache, and a short, rather broad, nose. Those of Mirzapur are unable to name any of their exogamous sections, and their rules of intermarriage are very vague. They do not even maintain the ordinary formula that the line of the paternal uncle (*chacha*), maternal uncle (*māmu*), paternal aunt (*phūphu*), and maternal aunt (*māosi*) are to be avoided. In short, they have practically no prohibited degrees. Thus a man will marry his son to his own sister's daughter, to his maternal aunt's daughter, and so on.

23. The marriage negotiations are carried on by the maternal uncle (*māmu*) of the boy, a custom which may be a survival of the matriarchate. Sometimes one of the meaner Brāhmins goes with the envoy. When the match is settled the boy's maternal uncle, brother-in-law, and some of his female relations go to the house of the bride and pay the bride price, which consists of twenty rupees in cash, a set of glass bangles (*chāri*), a cocoanut, a betelnut, and a suit of clothes. These things are given to the mother of the bride. They return after fixing the marriage day. A pavilion (*māuro*) is erected at the boy's house, and next day he starts for the bride's house. They have no regular Purohit or family priest, but the lucky dates for these events are ascertained from some village Brāhman. All the relations, including the women, which is absolutely opposed to all Hindu usage, accompany the procession. On that day the bride's father entertains the whole party with goat's flesh and rice.

24. When the time comes for the marriage, the bridegroom takes his seat in the pavilion with the bride seated beside him, her mother shading her face with the end of her sheet. Then the bride's female relations rub the pair vigorously with a mixture of oil and turmeric. This is done three times while the ceremony goes on. (The binding part of the rite is the rubbing of the parting of the bride's hair with red lead, which is done by the brother-in-law of the bridegroom, the husband of his sister. This is, of course, contrary to all Hindu usage; the boy usually does this rite himself. During the marriage the girl's father performs no rite, which again is very unorthodox. They have no retiring-room.

(*kohabar*) ceremony as among low Hindu castes. When the marriage is over, her father dresses the bride in new clothes, gives her a *lota*, and sends her off at once with her husband. The age for marriage is fifteen for boys and ten or twelve for girls: as a rule it takes place immediately when the pair have attained puberty.

25. Widows are married by the *sagái* form and the levirate prevails under the usual condition that she marry the younger, not the elder, brother of her late husband. If the younger brother do not claim her, she may marry an outsider with leave of the tribal council. Nothing is paid to the parents of the widow. Her lover is expected to give a goat to the council. When this is done, he puts some oil on the widow's head, while her sister's husband (*bahnoi*) rubs red lead on the parting of her hair. He then takes her off to his house.

26. At child-birth the mother is isolated and attended by the Chamârin midwife. After the fifth day is the *chhathi* or sixth-day rite when the brethren (*álma*), men and women, are fed. The Chamârin, who is known as *soin*, bathes the mother and baby, and gives their clothes and those of the other members of the household to a Dhobi. All the men have their hair shaved. The birth pollution ceases on the twelfth day (*barahi*), when the mother and child are bathed again. The husband keeps away from his wife for twenty days after her confinement. The Chamârin among these people plasters the delivery-room,—a duty which, among other Hindus, is usually done by the husband's sister (*nanad*). The menstrual pollution lasts for five days, during which the woman is isolated, and her husband cooks for her.

27. These Nats say that they came originally from Ratanpur and Bilâspur in the Central Provinces. They bury their dead, not in a regular cemetery, but in any convenient place north of the village. The grave lies North and South, and they profess not to care in which direction the corpse is laid. A woman is buried face upwards and a man face downwards. After the burial, they all bathe and return to the house of the deceased, where they sit for a while in the courtyard, wash their hands, and then go home. No food is cooked in the house that day; the family are fed by a neighbour. On the tenth day the brethren assemble at some tank or stream and have their heads shaved. No sacred balls (*pinda*) are offered. They return to the house of mourning and there they are feasted. If the son of the deceased can afford it, he gives a cup

and plate (*lota, thālī*) and a female calf to a Brāhman. This concludes the death rite.

28. All who can afford it have an annual propitiation of the dead (*barsī*). They do not on this occasion feed the brethren, but give a Brāhman some brass vessels. Then he stands up and raising his hands says :—"Children of the dead man! Live in happiness!" They have no regular fortnight of the dead (*pitrapakṣha*), and no *srāddha*.

29. In the month of Sāwan, they worship Hariyāli Devi, "the goddess of greenery," who watches the crops. To her a fire offering (*hom*) is made in the field with sugar and *ghi*. In Phālgun they burn the old year (*sambat jalāna*) when they drink and eat good food. They observe no other Hindu festival except the Phagua or Holi. On some day in the light fortnight of Asārḥ, they worship their deceased ancestors (*purakh log*). They make a fire offering with sugar and *ghi*, and sprinkle a little spirits on the ground. This worship is done by the head of the family at home. Their tribal deity is Bhawāni Devi, who is worshipped every third year in the light fortnight of Phālgun. To her is offered a black goat, which is fed on rice before being sacrificed. The worshipper does the sacrifice himself. When sickness or other trouble comes upon them they sometimes get the Baiga to sacrifice a goat to the village gods (*deokār*). Men and women both eat the flesh of the victims to Bhawāni. She has no temple, but most people make a stone or mud platform near their houses, where she is supposed to dwell. When they eat, they throw a little food and water on the ground for the ancestral ghosts, and say—"If any of you are hungry, come and eat."

30. The women of this tribe do not tattoo; this is done by the Bādi Nats. The women get themselves tattooed with little spots on both wrists: but the custom is not well defined. If an unmarried woman is caught in an intrigue with a member of the caste, the council order him to pay twenty rupees to her father, and she is then made over to him by a sort of informal marriage. In the same way, if a married woman is caught with a man her paramour pays the husband twenty rupees and takes over the lady. If her lover be of another caste she is permanently expelled. They profess to have stringent rules to enforce chastity among their women, but they are not free from the suspicion of occasionally prostituting their girls. They have no occupation but begging, and do not dance, play, sing,

or perform acrobatic feats. Their women wear glass bangles (*chūri*), bead necklaces (*guriya*) of all colours, anklets (*pairi*) and arm ornaments (*churla*). They do not wear nose-rings. They will eat all ordinary meat except beef, monkeys, horses, tame pigs, and snakes. They swear by the words : " If I lie, may I eat beef," or on their sons' heads; or they fill a *lota* of water and swear by *Kansāsūr Deota*, " the godling of brass." Until a child is five or six years old they do not care what he eats ; but when he arrives at that age he is obliged to conform to caste custom, and to commemorate this event, if they can afford it, they put a silver bangle on his wrist.

31. This sub-caste of Nats is quite distinct from the Bajaniya, but they have the same sections, Gohna or *The Karnatak Nats.* Gouharna, Makriyāna, Suganāik, Deodināik, Gagoliya, Sānpaneriya and Waniawaraha. These are exogamous ; but like all Nats they are very careless about prohibited degrees, and first cousins are allowed to marry. The highest section is the Deodināik, and then follow the Suganāik, Gohna, Gagoliya and Sānpaneriya. Some of them are Hindus and some Muhammadans. Those who are Hindus worship the Vindhyabāsini Devi of Bindhāchal or Durga. They will eat the leavings of all high castes and are hence known as Khushhāliya or "those in prosperous circumstances." They dance on ropes and with cow horns tied to their feet ; their women do not tattoo other women. Some of the better looking girls are reserved for prostitution, and these are never married in the tribe. One condition of marriage among them is that both parties should be of the same age. The Muhammadan branch in Etāwah allow the levirate, and a widow can marry either the elder or younger brother of her late husband. There, it is said, they will admit any one into the tribe except a Bhangi, Dhānuk, Chamār, Teli, Dhobi or Bāri. When the initiate is not a Muhammadan they send for the Qāzi, who recites the *Kalima* over him. A girl who is seduced, whether her paramour be a tribesman or not, can be restored to caste rights on payment of a fine ; but if her lover be a low caste man, like a Dom or Dharkār, she is permanently expelled. If her lover be a Brāhman or Rājput, she is admitted back, and can be married in the caste.

32. These people have no occupation except loafing, begging, and prostituting their women. Very few *Kashmiri Nats.* of the women are married in the tribe, and even the married women are sometimes prostituted. Most of their

real wives are girls of other castes, who are bought by them or kidnapped. This is a costly and dangerous business ; hence the number of old bachelors among them is very large. When they do marry in the tribe they observe no prohibited degrees and marry cousins. No regard is paid to the paternity of their children. Some of them are Hindus and some Muhammadans. The Hindus employ low Brâhmans as their priests, and burn their dead. The Muhammadans bury. Hindus worship their ancestors in the month of Kuâr, and to the east of the Province their favourite deities are the Vindhyabâsini Devi of Bindhâchal and Garbara Devi. These are worshipped in the month of Aghan with the sacrifice of a goat and an offering of cakes and sweetmeats. The Hindu branch do not eat beef and pork. They eat mutton, goat's flesh, venison, and the like. They will not eat the flesh of the horse, camel, jackal or rats. The Muhammadans do not eat pork, but use beef and drink spirits. They eat the camel and fowls and the other animals which the Hindu branch of the tribe eat.

33. This branch of the Nats has exogamous sections, but few of them are able to give a list of them. In

The Kalabâz or Gara
Nats.

Hardoi their sections are Savâi, Ghughasiya, Panchhiya, Jimiehhiya. Their tradition is that they were once Kshatriyas, and were forced to deny their caste when Alâ-ud-dîn conquered Chithor in 1303 A.D. Another account of them is that their first ancestor was a Dhûnwar, and that they were begotten by him from a Teli woman. They wander about the country in rude huts (*sirki*) made of reeds. To the east of the Province they appear to conduct their marriages in one of these huts with a rude form of the circumambulation (*bhanwari*) ceremony. They have a strange legend that Parameswar was once incarnated as a Nat at Sambhal in the Morâdâbâd District, and became such an accomplished acrobat that in one bound he fixed a cart and in a second some mill stones in a tree which no Kalabâz has been since able to take down. Their occupation is rope-dancing and other acrobatic feats. They are fairly strict Hindus, and are said not to prostitute their women. In Oudh their favourite deity seems to be Hardeo or Har-daur Lâla, the godling of cholera. From Etah it is reported that a distinction is drawn between the Baghaliya Nats, who dance on ropes, and the Kalabâz, who do somersaults and other athletic feats. They are very fond of singing the Alha song to the accompaniment of the drum. During the rains these people move about from vil:

lage to village. It is understood that only one party encamps in the village at a time, and no other party is allowed to intrude on them until the performance is over. Wilful intrusion of this kind is severely punished by the tribal council. Even if any other body of Nats perform there, the fees go to the party which is first in possession of the place. The women do not perform or dance, sing or beg. They have regular circles within each of which the bones of the dead of the tribe are buried under a masonry platform, as is the rule among the Hâbûras, and to these the tribal worship is performed.

34. The Mahâwat Nats take their name from the Sanskrit

Mahâmâtra "a high officer of state" or "an elephant driver." They say themselves that

The Mahâwat Nats. keeping elephants was their original occupation, and that from this they derive their name. They are also known as Baid, "physician;" (Sanskrit *Faidya*) and Lohângi, because they use surgical instruments of iron (*loha*) in treating their patients. They say that they are divided into four endogamous sub-castes; Turkata Pahlwân, Kapariya, Chamarmangta and Lohângi Nats. Of these the first and fourth are Muhammadans and the second and third Hindus. The Turkata Pahlwâns teach wrestling and athletic exercises and their women tattoo. The Kapariyas are dealt with in a separate article. The Chamarmangta are so called because they beg (*mângna*) from Chamârs. In Mirzapur the true Lohângi Nats marry second cousins. They fix their earliest settlement at Kara Mânikipur on the Ganges. They say that they are descended from Hathîla who has now been deified as one of the Pânchon Pir. They worship him with prayers and the sacrifice of a fowl in the month of Jeth. This worship is done by Dafâlis, who, while they make the offering sing songs in honour of Hathîla. The proper offering to him is a red cock. This sacrifice is offered only by married men, and they alone are allowed to consume the offering.

35. Their domestic ceremonies are of much the usual Nat type. They pay as a bride-price twenty or some multiple of twenty rupees. Infidelity in women is punished by a compulsory feast, and similarly a man is put out of caste if he cohabit or eat with a Domin or women of the menial tribes. They have a tribal council, the chairman of which is appointed at each sitting. The levirate and widow marriage are allowed under the usual conditions. Even when they profess to be Muhammadans, it is alleged that they perform no rite

of circumcision (*musalmāni*). They have practically no marriage ceremony. The girl's father attires her in a new dress, puts bangles and ear-ornaments (*tarki*) on her and then she is sent into the hut where her husband receives her. If he can afford it, he feeds the brethren. They bury their dead in any convenient place. When they bury a corpse, they put his tools with him, so that he may be able to support himself in the next world. When any one falls sick, they sacrifice fowls at the graves of their ancestors and make an offering of spirits and tobacco.

36. They are nominally Muhammadans, but carry out hardly any of the rules of the faith. They worship the goddess known as Bhītari and Sāyari, and their deified ancestor Hathîla. Bhītari is worshipped on a Monday or Tuesday in the fields with a sacrifice of goats, which only the married males are allowed to eat. She is the protectress of their camp and children. Sāyari is the patroness of their trade and is worshipped in the tent or hut with an offering of a black cock and some spirits. The Devi of Bindhāchal also receives the sacrifice of a goat. The only festival which they observe is the Kajari, when they sing, drink, and practise a good deal of rude licentiousness. They have the usual fear of ghosts and demons. When a child suffers from the Evil Eye, they get a handful of dust from an exorcisor, and wave it over the child's head. They drink spirits, eat beef, goat's flesh, mutton, fowls, camels, venison, etc. They abstain from pork. They will not eat from the hands of a Dom, Dhobi, Musahar, Kol, or similar low castes, and no one will eat their food.

37. The Mahāwat has all the appearance of a degraded outcaste. He wears dirty clothes and a filthy rag as a turban, keeps his hair long and unkempt, and has round his neck strings of coral beads or *ghumri* seeds. In his ears he wears iron rings. The women wear a petticoat (*lahnga*), sheet (*sāri*), with strings of beads round their necks, bracelets, and thick anklets. The men carry in a wallet rude lances (*nashtar*), a cupping horn (*singhi*), and some hollow bamboo pipes, with which he extracts by suction the matter out of abscesses and sore ears. It need hardly be said that he is quite ignorant of cleanliness and antiseptics, and his instruments must be responsible for much horrible infection. He takes the "worm" out of carious teeth, bleeds and lances abscesses, and cleans the wax out of ears, in which department of his business he is known as Kānmailiya (Kān "ear," *mailiya*, "filth"), Khutkarha or Khuntkarha, "the man of

the spike" (*khānta*) or Singhiwāla. He wanders about the villages calling out *Baid ! Baid !* "Who wants a doctor?" He is altogether rather a loathsome vagrant. Some of them are skilled fishermen and trap hares.

38. The Bâdi sub-caste of Nats are said to take their name

from the Sanskrit *vādya*, "a musical instrument."

The Bâdi Nats.

They are also known as Pâras Bâdi (*pâras*, "the philosopher's stone") and Tumriwâla Madâri (*tumri*, "a hollow gourd"). In Mirzapur they specially beg among the Mânjhis. They profess to have seven exogamous sections. These, when compared with those of the Mânjhi-Majhwârs, are, in many cases, identical, and they explain that like the Patâris they were priests of the Majhwârs. It will be seen that the Patâris also follow the section organization of the Majhwârs, and there must apparently have been some ancient connection between the tribes. As might have been expected, the explanation given of these section names is in some respect different from that of either the Mânjhis or Patâris, but there seems little doubt that they are in the main of totemistic origin. The names of the sections, as given by the Mirzapur Bâdis, are Jaghat, which they say is a kind of snake; Urê, which they say means "a pig"; Marai, "a kind of tree;" Neta, which they say means "the mucus of the nose," in which form they came out of the nose of their first ancestor. The Neshtri was one of the Vedic priests, and the name may represent their ancient office, but is more probably some totem which has now been forgotten. The next section is Netâm, which is found among the Majhwârs. Of its meaning the Bâdis can give no explanation. Jhinjhariya is said by them to mean "a kind of bamboo." Next comes the Oika section. This is also found among the Majhwârs. The Bâdis have an absurd story that a Bâdi woman had a son by a Muhammadan, and after they had admitted him to tribal rights, they called him Oika "What? Who?" because they could not admit him to any regular section.

39. Their account of themselves is that they came from Garh Mandla, in the Central Provinces, with the Majhwârs, and there is nothing in their appearance and manners which makes it improbable that they may really be of Gond descent, and may have been beggar priests who accompanied the Majhwârs when they emigrated along the hills towards the East.

40. The legend of their connection with the Majhwârs they

tell in this way :—Mahâdeva Pâha once created four men. To one he gave the musical instrument known as *nâgdaman* or “snake pipe,” with which serpents are expelled, and his own drum, the *damaru*, whereby they might earn their living by playing and begging ; to the second, he gave the musical instrument known as the *kikari*, by playing which he might support himself ; to the third, he gave a loom, and he became a Panka ; to the fourth, he gave the means of smelting iron, and he became an Agariya. This legend thus brings the Bâdis into contact with the Agariyas and Pankas who are certainly of Dravidian origin. The first man, according to the story, came to the Majhwârs, who fed him and appointed him to be the receiver of their alms. These sections are divided into three groups, of whom the Jaghat, Marai, and Jinhariya intermarry ; so do the Urê and Neti, and, lastly, the Netâm and the Oika.

41. They have a tribal council under a hereditary chairman (*mahto*), who arranges marriages, sanctions divorces and fines those who offend against caste rules. The fine ranges, according to the means of the offenders, from one and quarter to twenty rupees. If he fail to pay the fine, he is excommunicated for twelve years. The intermarriage of first-cousins is allowed, and they marry by preference their cousins on the mother's side.

42. Widow marriage and the levirate are allowed. There is no ceremony in widow marriage, except that the Mahto admonishes them in the presence of the brethren to behave well to each other. In the marriage ceremony there is nothing peculiar, except that the father or mother of the bride washes the feet of the bridegroom, a rite which is known as *nah chhorwa*. When the bridegroom goes to fetch his bride, he carries a bow and arrows, and most part of the rite is done at the house of the bridegroom, possibly a survival of marriage by capture.

43. The Bâdis of Mirzapur cremate their dead, unless they are unmarried, in which case they are buried. The ritual is practically the same as that in force among the Majhwârs.

44. The religion of the Bâdis is largely made up of ancestor worship. They offer to them, at the Holi, goats, cakes, and sweet-meats, as a propitiation. They say that formerly the Patâris officiated as their priests, but now do so no longer. They accept no services from Brâhmans. Their chief objects of worship, except their deceased ancestors, are Juâlamukhi, Bârhi Mâta “the old mother” and Masân, the deity of the cremation-ground. Juâlamu-

khī and Būrhī Māta are worshipped on the seventh day of Sāwan. Juālamukhi receives a she-goat and cakes; Būrhī Māta, a libation of milk and treacle mixed together. This worship is performed in the court-yard of the house. They worship Masān at any time when trouble overtakes the household. At the last Census 1,929 persons recorded themselves as worshippers of Masān.¹ They also regard their snake pipe (*nāgdaman*) as a fetish. A piece of ground is plastered, the instrument laid within it, and a white cock is sacrificed. Some spirits is also poured on the ground. Mari is worshipped when cholera appears in the village. She receives the sacrifice of a hōg and a libation of spirits. When snakes appear in considerable numbers, they lay milk and parched rice at their holes. They observe only three festivals, the Sāwani, when they worship Juālamukhi and Būrhī Māta; the ninth (*naumi*) of Chait, when there is a worship of Būrhī Māta, and the Holi, when they worship the sainted dead. They particularly respect the cotton tree (*semal*) which is the abode of Bhūts. They swear on the head of their sons or by holding a pig's tail at the shrine of their deity. They have a special detestation for the Dom. They will not eat beef, but they use all the animals, birds, and fish which are eaten by the Majhwārs and similar Dravidian races. They will not eat meat while the funeral rites of a member of the sub-caste are being performed. Wine is the only intoxicant they habitually use. They salute one another by the *pāēlagi* form, and seniors give a blessing to their juniors. Only Korwas and Doms will eat from their hands. They will eat *Kachhi* cooked by Ahīrs and Majhwārs. The women wear a sheet (*sāri*) nose-rings, ear ornaments (*tarki*) and arm ornaments, known as *lahsaniya churla* and heavy anklets (*pairi*.)

45. The Bādi is a loafing beggar, who wanders about among the Majhwārs and begs alms, playing on the *nāgdaman* pipe, the drum (*damaru*) and the cymbals (*jhānjh*). The special business of the women is tattooing girls, and when marching through villages you will often hear a girl shrieking, and, on enquiring the cause you will find her tied down on a bed, while her friends sing to encourage her to bear the pain, and a Bādi woman operates on her arms, breasts or legs, with two or three English needles tied together with thread. The punctures are rubbed with a mixture of lampblack and milk. The best lampblack is produced from the smoke of the wood of the *salai* tree.

¹ For Masān see *Introduction to Popular Religion and Folklore*, 84.

46. This sub-caste is said to take its name from the Sanskrit, *mallaka-kāra*, "the maker of a cocoanut-oil vessel." Those in Mirzapur refer their origin

The Malār Nats.

to Lohārdaga in Chota Nāgpur, and say that they were originally Sunārs. They even now procure Brāhmans and barbers from that part of the country whence they say they emigrated some two generations ago. They have their own tribal council known as *Kutumb bhāi* or "the family of the brethren," with a president (*mahto*). Offences against caste discipline are punished by fines usually amounting to twelve or thirteen rupees. This is spent in food and drink for members.

47. The prohibited degrees are first-cousins on both sides. The usual age for marriage is twelve, or when the pair attain puberty. Marriages are arranged by the friends on both sides, but runaway matches appear not to be uncommon. The price of the bride is fixed by tribal custom at sixteen rupees. Polygamy is allowed, and the only privilege of the senior wife is that she alone is allowed to perform the worship of the family gods. Infidelity in women is forgiven on a fine being paid to the council. The council has the power of ordering divorce and a divorced woman can be remarried in the caste by the *sagādi* form, after she provides a dinner for the brethren. Widow marriage and the levirate are permitted under the usual conditions. Their domestic ceremonies are much the same as those of the Majhwārs, among whom they live.

48. They are Hindus by religion and their tribal deities are Kāli, Bûrhi Mâi and Bhairon. They worship Kāli at the Naurâtra of Chait in the house chapel (*deoghar*) with an offering of a goat, and cakes, milk, and wine. Bhairon receives the same offering, but to him a blood offering is very seldom made. The women have no gods peculiar to themselves. They fast on Sundays and offer to the sun godling, Sûraj Nârāyan, rice boiled with milk in a new earthen pot. They bow to him as he rises in the morning. They also bow to the new moon, but have no special form of worship. They occasionally consult a Sakadwîpi Brāhman, but the real tribal priest is the Mahto or headman. He acts for them at marriages and deaths. Most houses have a chapel (*deoghar*) with a mound of earth, on which are rude representatives of the tribal gods. They swear on the feet of Brāhmans, on a leaf of the *pîpal* tree or *tulasi* leaf, by holding a cow's tail or a piece of copper. They worship Hariyâri Devi, "the goddess of greenery," as the protectress of crops.

49. They eat pork, mutton, goat's flesh, venison, fowls, and fish.

Before they eat, they offer a little food to Devi. No one but a Dom will eat food cooked by them, and they will eat and drink from the hands of Kharwârs and Majhwârs.

50. Their chief occupation is making brass or pewter rings, boxes to hold the lime used in chewing betel (*chuna uti*), and various ornaments used by women.

51. From Etah it is reported that among the Guâl Nats, when a child is born, the clansmen are invited to be present at the naming rite. Food is distributed, but the attendance of a Brâhman is unnecessary. Among the Kalabâz Nats, a Brâhman is sent for on the tenth day after birth, and he names the child, receiving in return a ration of uncooked grain (*vidha*).

52. There is a class of Nats known as Tasmabâz, who are so called because they practise one of the numerous games played by thimble-rippers in England, which was taught to them in 1802 by a British soldier.¹ The game is played thus:—A strap is doubled and folded up in different shapes. The art is to put the stick in such a place that the strap (*tasma*), whence they derive their name, when unfolded, comes out double. They have an argot of their own of which the following are examples:—When they are sitting on the road side and see a yokel coming, they say *Dhuragi*; *Taradé* means “to begin to play;” *Asradé*, “give back the money to this fellow or he will make a row;” *Hakeri*, “a European;” *banriwâla* “a policeman;” *Hanswâla*, “a mounted officer;” *Thoa*, “an official;” *Beli* means “one of the gang informing.” In one of the earliest accounts of the Bâzigar Nats, Captain Richardson² gives some specimens of their patois, most of which consist of mere inversions of syllables. Thus, *Kâg* (*âg*), “fire;” *nâns* (*bâns*), “bamboo;” *koâl* (*yâd*), “remembrance;” *komar* (*umr*), “age;” *naldsh* (*talâsh*), “search;” *Kindustân* (*Hindustân*), “India;” *nagîr* (*faqîr*) “beggar;” and so on. The Bajaniya Nats of Mirzapur call mother *jâ*; son, *dikaro*; wife, *biari*; brother-in-law, *banhewi*; father-in-law, *hâro*; mother-in-law, *kau*; elder brother’s wife, *bhadai*; father’s sister, *phoi*. Their numerals are—one *ek*, two *baidna*, three *tâna*, four *syarna*, five *pân*, six *sad*, seven *hâl*, eight *âth*, nine *nan*, ten *dahad*.

¹ *Selection, Records of Government, North-Western Provinces, I, 312, sq.*

² *Asiatic Researches, VII, 451, sq.*

Distribution of Nats according to the Census of 1891.

Districts.	Brijbâsi.	Gwal.	Jogila.	Kabutra.	Kulabâz.	Karnatak.	Mahawat.	Mirdah.	Rathaur.	Sapera.	Others.	Muhammadians.	TOTAL.
Debra Dûu	..	..	..	..	..	..	..	..	..	..	..	28	28
Saharanpur	..	..	..	..	..	..	..	..	..	..	266	468	734
Muzaffarnagar	..	..	..	..	..	..	..	..	..	..	251	354	605
Meerut	..	442	..	..	..	..	..	..	..	37	1,046	461	1,986
Bulandshahr	..	64	..	..	..	..	..	37	226	15	556	702	1,600
Aligarh	..	..	..	..	..	..	..	..	..	..	244	193	437
Methura	..	..	..	..	..	..	..	5	..	42	279	57	383
Agra	15	..	..	6	..	88	..	77	249	2	480	198	1,115
Farrukhabâd	378	25	..	..	207	4	..	2*	39	..	710	136	1,501
Mainpuri	98	..	..	29	63	96	..	2	148	127	788	62	1,413
Rtawah	16	169	..	26	32	145	..	7	134	211	737	198	1,695
Bah	105	..	..	..	112	7	..	..	97	..	564	91	976

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

DISTRICTS.	Brijbasi.	Gwal.	Jogila.	Kabutra.	Kalahaz.	Karnatak.	Mahawat.	Mirdah.	Rahaur.	Sapera.	Others.	Muhammadians.	TOTAL.
Bareilly	1,244	308	49	81	40	141	..	..	..	..	555	25	2,533
Bijoor . . . . .	..	..	..	306	..	..	..	..	..	..	1,210	154	1,870
Budaun	71	816	285	15	169	8	..	..	92	..	987	382	2,825
Moradabad	40	699	..	47	40	30	..	..	19	18	321	304	1,518
Shahjahanpur	551	2	52	..	359	..	..	..	89	..	1,406	49	2,506
Pilibhit	302	..	31	..	155	..	..	..	73	..	565	303	1,429
Cawnpur	129	..	..	..	2	45	10	..	10	..	724	102	1,022
Fatehpur	101	..	..	..	..	..	..	..	..	..	270	486	857
Randa . . . . .	..	..	..	..	..	..	..	..	..	..	105	195	300
Hamirpur . . . . .	..	..	..	..	..	..	..	..	..	..	83	352	435
Allahabad	61	..	..	..	..	33	..	..	20	..	1,648	696	2,398
Jhansi . . . . .	..	..	..	..	..	..	..	19	..	..	33	282	334

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

DISTRICTS.	Brijbasi.	Gwal.	Jogila.	Kabutra.	Kalabaz.	Karnatak.	Mahawat.	Mirab.	Rathaur.	Sapera.	Others.	Muslims.	TOTAL.
Faizabad .	98	..	..	..	..	44	126	..	91	..	383	567	1,309
Gonda .	63	..	..	..	..	6	..	..	457	..	622	178	1,926
Bahraich .	459	..	..	..	..	..	40	..	66	..	695	376	1,636
Sultanpur .	..	..	..	..	..	..	..	..	..	..	441	292	733
Partabgarh .	22	..	..	..	..	2	2	..	..	..	5	382	423
Barabanki .	..	83	..	..	..	..	..	..	271	..	520	629	1,503
TOTAL	6,319	2,843	1,322	1,930	1,771	1,559	334	149	3,778	452	22,223	20,702	63,282

Naumuslim (*Nau*, "new" *Muslim*—"Muhammadan").—A term applied to recent converts to Islâm. It is often particularly selected by fresh Râjput converts. These, however, in the lists of the last Census, are given under the head Râjput, such as the Lâl-khâni and similar tribes, who have been separately discussed. Many of them have only imperfectly adopted Islâm, and still retain several of their own tribal customs in connection with birth, death, marriage, inheritance, etc.

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

DISTRICTS.	Ahr.	Banya.	Brahman.	Chamar.	Kayasth.	Kori.	Mali.	Others.	TOTAL.
Gorakhpur	3	3	...	2	1	...	92	262	363
Basti	1,766	...	...	...	...	...	682	19	2,447
Azargarh	...	27	...	...	...	...	71	117	215
Tarai	...	...	...	...	...	...	57	95	152
Lucknow	2	...	...	...	...	...	157	201	360
Unao	56	...	...	1	...	2	...	29	88
Bao Bareilly	...	4	...	...	19	...	...	137	160
Shajapur	...	4	...	...	...	...	155	266	425
Hardoi	...	...	...	...	...	...	...	945	945
Kheri	...	...	10	1	...	2	...	80	98
Faizabad	...	...	...	...	...	...	273	23	296
Gonda	1,145	...	...	...	...	...	1,374	...	2,519
Babtainah	2	...	...	...	...	...	1,826	4	1,832

Bahānpur . . . . .	...	...	...	...	...	...	...	...	119	108	227
Parābhgarh . . . . .	...	...	...	...	...	801	...	...	5	34	840
Bārābānki	3	...	3	2	...	8	26	97	262	391	
TOTAL	3,815	354	1,460	295	1,318	92	6,615	74,495	88,444		

Nikumbh.—A sept of Rājputs chiefly found in the Eastern districts. The word *nikumbha* in Sanskrit means the plant *Croton Polyandrum*, and is perhaps connected with *kumbha*, “a jar.” They are, according to General Cunningham,¹ of the race of the Kings of Ajudhya “from which sprang Māndhātri, Sāgara, Bhāgīratha, and Rāma. Kuvalayaswa, the great-grandfather of Nikumbha, having conquered the demon Dhundhu, acquired the title of Dhundhumāra, “slayer of Dhundhu,” and gave his name to the country which is now known as Dhundhār or Jaypur. Here his descendants remained under the name of Nikumbhas, and to them is ascribed the foundation of most of the old forts and cities in Alwar and Northern Jaypur. Under Māndhātri and Sāgara they came in collision with the Haihayas and Talajangas on the Narbada, where a branch of their race still held territory in the tenth century. Two inscriptions have been found in Khāndes,—one, dated A.D. 1158; and the other, in 1216 A.D.,—in the latter of which the reigning king is said to have been of the great Solar race from which “the King Nikumbha, best of princes, sprang; in whose line Māndhāta was famous, as well as Sāgara, Bhāgīratha and others.” In the former, the reigning prince is said to be “celebrated in the race—the illustrious Solar race, in which the Nikumbha was born whose descendant was Rāma.” Of this race, as Colonel Tod² says, “to which celebrity attaches in all the genealogies, we can only discover that they were proprietors of the district of Mandalgarh prior to the Gahlots, that is, they preceded the Sisodiyas in Mewār.” But a writer in the *Rajputāna Gazetteer*³ adds that “had his enquiries extended to Alwar, he would have discovered that local tradition declares the Nikumbhas to have been the earliest possessors of the fort and town of Alwar, and of the surrounding territory.” General Cunningham concludes from these data that “it would seem that the Nikumbhas were among the earliest Aryan settlers in Rajputāna. During the lapse of many centuries they lost their central provinces, and at the time of the Muhammadan conquest only the two out-lying districts of Khāndes on the South and Alwar on the North remained to them. The name of Nikumbha has been supplanted in Northern India by that of the Raghuvansa or “descendant of Raghu,” one of the ancestors

¹ *Archæological Reports*, XX, 8, sqq.

² *Annals* I, 28,

³ III., 172.

of Dasaratha and Râma. The Nikumbhas, who settled in this region, retained their early tribal name, while their brethren of Ayodhya assumed the name of Raghuvansi."

2. In Hardoi¹ the Nikumbhas say that they came from Alwar about 1450 A.D. Another account makes them out to be a Kachhwâha or Sûrajbans clan which left Aral or Arwal in Jaypur and alternately served the Tomar Râja of Delhi and the Râthaur of Kanauj. They derive their name from the good work (*nek kâam*) they did in the service of these monarchs. Others say that the name means "low caste" or "illegitimate." They were the original Thâkur settlers in Farrukhâbâd² in the old Pargana of Pipargâon, now included in Muhammadâbâd. The Azamgarh³ branch are said to have come from Jaunpur, sixteen or seventeen generations ago, being called in by a Brâhman to save his daughter from marriage with a Râjbhar. The family became Muhammadan under the Sultâns of Jaunpur. Those in Gorakhpur have the title of Sirnet, which they gained in the time of one of the Emperors of Delhi. Then, as now, they only raised the hand to the head, and never bowed, when making obeisance. The Emperor, annoyed at this apparent want of respect, had a sword placed across the doorway, and some of them, maintaining their position, were decapitated.⁴ The Râjas of Basti, Unwal, and Rudrapur, in the Gorakhpur District belong to this sept. Those in Ghâzipur trace their descent from Vikrama Deva, brother of Akhraj Deva, Râja of Unwal, in Gorakhpur, who, when he came to bathe at the confluence of the Sarju and the Ganges, founded a colony there. They endeavour to keep up their connection with Gorakhpur, and nearly a hundred years ago their headman, Bâbu Râghunâth Sinh, visited Unwal and planted groves and dug wells at his own expense.

3. In Farrukhâbâd they claim to belong to the Garga *gotra*, give girls to the Chandel, Bhadauriya, Kachhwâha, Chauhân, and Prammar septs: and marry brides from the Chamargaur, Râthaur, Gaharwâr, Sombansi, and Ujjaini. In Unâo they say they belong to the Bhâradwâja *gotra*; take wives from the Gaur, Dhâkrê, Bais, and Janwâr; and give girls to the Sombansi, Râthaur and Chauhân.

¹ *Settlement Report*, 74.

² *Settlement Report*, 13.

³ *Settlement Report*, 63.

⁴ For a similar story see Bernier, *Travels*, 151.

*Distribution of Nikumbh Rājputs according to the Census
of 1891.*

DISTRICT.	Number.	DISTRICT.	Number.
Farrukhābād . . .	898	Mirzapur . . .	53
Mainpuri . . .	57	Jaunpur . . .	2,279
Etāwah . . .	19	Ghāzipur . . .	560
Etah . . .	32	Ballia . . .	3,896
Bareilly . . .	35	Gorakhpur . . .	50
Budāun . . .	44	Basti . . .	40
Morādābād . . .	6	Azamgarh . . .	4,433
Shāhjahānpur . . .	755	Lucknow . . .	427
Pilibhīt . . .	114	Sitapur . . .	158
Bānda . . .	9	Hardoi . . .	3,698
Allahābād . . .	34	Kheri . . .	1,051
Jālaun . . .	46	Partabgarh . . .	3
Benares . . .	216	TOTAL . . .	18,904

Nimbārak.—A Vaishnava order who have not been separately recorded at the last Census. The word means “the sun in a *nīm* tree,” a curious designation, which is thus explained, “The founder of the sect, an ascetic by name Bhaskarācharya, had invited a Bairāgi to dine with him, but unfortunately delayed to go and fetch his guest till after sunset. Now the holy man was forbidden by the rules of his order to eat except in the day-time, and was greatly afraid that he would be compelled to practise an unwilling abstinence; but at the solicitation of his host the Sun god, Sūraj Nārāyan, descended upon the *nīm* tree, under which the repast was spread, and continued beaming upon them till the claims of hunger were fully satisfied. Henceforth the saint was known by the name of Nimbārka or Nimbāditya. Their doctrines, so far as they are known, are of a very enlightened character. Thus their doctrine of salvation by faith is thought by many scholars to have been directly borrowed from the Gospel; while another article in their creed, which is less known but equally striking in its divergence from ordinary Hindu sentiment, is the continuance of

conscious individual existence in a future world, when the highest reward of the good will be, not extinction, but in the enjoyment of the visible presence of the Divinity whom they have served upon earth ; a state, therefore, absolutely identical with Heaven, as our theologians define it. The one infinite and invisible God, who is the only real existence, is, they maintain, the only proper object of man's devout contemplation. But as the incomprehensible is utterly beyond the reach of human faculties, he is partially manifested for our behoof in the book of creation, in which natural objects are the letters of the universal alphabet, and express the sentiments of the Divine Author. A printed page, however, conveys no meaning to any one but a scholar, and is liable to be misunderstood even by him ; so too with the book of the world. And thus it matters little whether Râdha and Krishna were ever real personages ; the mysteries of divine love which they symbolise remain though the symbols disappear." ¹

2. From enquiries made at Benares it appears that initiates are accepted from among Brâhmans, Kshatriyas, Vaisyas, and all Sûdras from whose hands high caste Hindus can take water. No regard is paid to social status, but no one is accepted who is addicted to drunkenness or incontinency, or who eats and drinks from the hands of persons of other creeds. The formula of initiation is *Sri Krishna sarnam mamu*, "I seek refuge in Sri Krishna ;" or *Sri mukund charanamsarnam prapadye*, "O Sri Krishna ! give me refuge at thy feet ;" or *Sri Krishanaynamah*, "I salute thee, Sri Krishna." When the candidate is initiated he is taught to be truthful, to abide by the rules of the order, to be peaceful, to fast on the eleventh (*ekâdashî*) of the month, to trust in Sri Krishna for all earthly and heavenly blessings, to avoid slandering and backbiting, to abstain from flesh and spirituous liquor, and to instruct the disciples.

3. They have a great respect for the Guru, whom they constantly visit ; but he does not come to them unless specially invited. When a disciple visits his Guru, he brings a money present, and receives in return some consecrated food (*prasâd*). Those of the sect who are family men live at home ; the ascetic class in monasteries. The latter are supplied with food and other necessities of life by the Guru.

¹ Growse, *Mathura*, 181 sq.

Niranjani.—Classed in the last Census as an order of the Gusâins and found only in very small numbers in these Provinces. They are apparently a Panjâb order, founded by Handâl, the cook of Guru Amar Dâs (A.D. 1552-1574). Bâba Handâl worshipped God under the title of Niranjana, "without collyrium or ointment, pure." According to Mr. Maclagan¹ their chief claim to notice is their rejection of the ordinary burial customs of the Sikhs and Hindus. The memorial ceremony (*kîrya karam*) is not observed and the bones are not taken to the Ganges. They have special marriage rites of their own, and do not reverence the Brâhmans. There is a Gurudwâra or Darbâr Sâhib of Bâba Handâl at Jandiyâla in the Amritsar District, where the Niranjanis chiefly resort.

Distribution of the Niranjanis according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	7	Jhânsi . . .	2
Hamîrpur . . .	5	Jâlaun . . .	13
Allahâbâd . . .	1	Bahrâich . . .	1
		TOTAL .	29

Males	18
Females	11

Nirola.—A class of Hill Brâhmans who are considered to be somewhat lower in the social scale than the Sarolas and contain in themselves in a separate class a number of sub-divisions known generically as Dubhâgi; for they neither eat from the hands of Sarola or Gangâri, nor intermarry with them. They have several *gotras*, such as Kasyapa, Angiras, etc., and hence the name Nanagotri given to them. Their principal sub-divisions are Dhûsâli, Jamlogi, Batanwâl, Kandhâri, Baramwâl, Silwâl, Poldi, Bilwâl, Garsâra, Thalwâl, Gugleta, Kimoti, Maikota, Darmwâra, Dyoiki, Kandyâl, Thalâsi, Phalâta, Gatyâl, Dhumakwâl, Sanwâl, Managwâl, Bamola, Binjâl, and Ganai. Most

¹ Panjâb Census Report, 158.

of these names are derived from some village. All intermarry with each other, and now follow agriculture, service, peddling, and providing for the wants of the pilgrims to Kedârnâth, who are regarded as their legitimate prey and shorn accordingly.¹

Niyâriya.—(Hindi *niyâra*, *nirâla* "separate, distinct").—A refiner of precious metals, who washes the sweeping of the shops of goldsmiths and similar craftsmen, and extracts the gold and silver. The caste, such as it is, is purely professional and though some families have made it their hereditary occupation and call themselves Pathân or Shaikh Niyâriyas, many outsiders, such as weavers and others, practise the trade. Those to the east of the Province ascribe their origin to Kota and Bûndi, from whence they say they emigrated about a century or so ago. They are Muhammadans and practise the usual Musalmân ceremonies at birth, marriage, and death.

Mr. Hoey² thus describes the way the trade is carried on in

Lucknow. "Having his *aqua fortis* ready
Occupation. the Niyâriya takes the melted mixture of
gold and silver filings or clippings (*rawa*) and melts it in a crucible (*ghariya*), and when it is in a liquid state, he pours it from a height into a vessel containing water. This fall into water makes each large drop of liquid metal remain separate. Then all those pieces of metal are placed in a glass phial (*âtish shîshî*) prepared to resist the action of fire. These phials are like balloons covered with a coating of mud so as to leave only a circular portion of the glass exposed at one side for the use of the operator watching the action of the acid. The narrow neck of the balloon is of course turned up vertically to prevent the contents from spilling, and it is not closed up in any way. The mud used to cover the glass is called *pîlimatti*. Having placed one hundred *tolas* of metal drops in the phial the Niyâriya pours upon it two hundred *tolas* of acid. He then places the phial on a charcoal fire, and when the action of the *aqua fortis* and fire has become complete, the liquid is poured off. The gold lies in the bottom of the phial and the silver passes off with the acid, which is poured into a mud vessel in which there are pieces of copper. The silver adheres to the copper and is scraped off and thrown again with the acid into

¹ Atkinson, *Himalayan Gazetteer*, III, 28.

² *Monograph on trades and manufactures*, 156 sq.

another mud vessel in which there is no copper. The Niyāriya then places a cloth-strainer over an empty mud vessel and lays over the cloth a sheet of bamboo paper. He pours the silver and acid into this strainer, and the silver settles on the paper, the acid passing through the cloth into the vessel below. The silver is then further cleared by burning in an earthenware pan containing cold charcoal ashes ground to powder. In these ashes a lead is made about the size of the hollow of the hand. The silver is laid in this hollow with a piece of lead and covered over; charcoal fire is laid above the ashes and blown with a pair of bellows. This clears the silver completely." He also melts down old ornaments for silversmiths.

Distribution of the Niyāriya according to the Census of 1891.

DISTRICTS.	Hindus	Muham- madans.	TOTAL.
Sahāranpur	2	...	2
Muzaffarnagar	6	2	11
Meerut	18	...	18
Aligarh	3	...	3
Etāwah . . . . .	...	1	1
Bijnor . . . . .	...	7	7
Fatehpur . . . . .	...	12	12
Hamīrpur . . . . .	...	35	35
Jālaun . . . . .	...	2	2
Benares	33	15	15
Ballia . . . . .	...	...	33
Gorakhpur . . . . .	...	33	33
Basti . . . . .	...	2	2
Azamgarh . . . . .	...	9	9
Tarāi . . . . .	...	2	2
Lucknow . . . . .	...	18	18
Sitapur . . . . .	...	31	31
Faizābād . . . . .	...	9	9
Gonda . . . . .	...	4	4
Bahrāich . . . . .	...	9	9
Sultānpur . . . . .	...	2	2
TOTAL	65	193	258

O

Ojha.—A word commonly derived from the Hindi *ojh*, “entrails,” in the sense that this class of exorcisor, like the Roman *Haruspex*, inspects the entrails of the victim. This, it is hardly necessary to say, the Indian diviner never does. It is almost certainly a corruption of the Sanskrit *upādhyaya*, “a teacher.” The term is used in various senses. In the first place it is used to designate the devil priest, or diviner of the aboriginal races, such as those of Dravidian origin. Some account of the position and practices of this functionary has been given in another place.¹ Next, it is applied to a special class of inferior Brāhmans who perform the same duties for the more Hinduised races. Thirdly, it is used as a title of the Maithila Brāhmans of the Eastern Districts. Mr. Sherring² is obviously in error in saying that “formerly the Ojha was always a Brāhman; but his profession has become so lucrative that sharp, clever, shrewd men in all the Hindu castes have taken to it.” The process has certainly been quite the reverse of this, and the Ojha Brāhman is, without any doubt, a direct importation into Hinduism from the demonolatriy of the aboriginal races, from which much of the coarse worship of Mahādeva and the Sāktas has been probably derived.

2. The Ojha Brāhman is a follower of the Tantras, the most debased form of modern Hinduism. “Whole Tantras,” writes Sir M. Monier Williams,³ “teach nothing but various methods of making use of spells for acquiring magical power. Some give collections of charms for making people enamoured, for destroying enemies and rivals, for producing or preventing diseases, for curing blindness, for injuring crops. Others simply describe the most effectual modes of worshipping the Sāktis, Mahāvidyas, Mātris, Yoginis, Vatukas, or by whatever name the innumerable manifestations of Siva and his wife may be called. Others confine themselves to an explanation of the Yantras, Bijas, and Mudras (intertwining of the fingers) belonging to each manifestation, the places suited for the worship of each, the names of trees and plants sacred to each, or permeated by each, and the days of the year allotted to each. Some few touch on nearly every conceivable topic of human knowledge, and

¹ *Introduction to Popular Religion and Folklore*, 96.

² *Hindu Castes*, I, 37.

³ *Brāhmanism and Hinduism*, 206.

contain, here and there, really interesting matter." On account of these functions the Ojha is often known as Panchamakâri, because the conditions under which he performs the rites are represented in five words, each of which begins with *ma-madya*, "wine," *mânsa* "meat," *matsya*, "fish," *mudra*, "mystic intertwining of the fingers," and *maithuna*, "sexual intercourse."

Distribution of Ojha Brâhmins according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	16	Morâdâbâd . . .	57
Sahâranpur . . .	18	Pilibhît . . .	4
Bulandshahr . . .	6	Cawnpur . . .	23
Aligarh . . .	403	Allahâbâd . . .	1
Agra . . .	371	Jhânsi . . .	12
Farukhâbâd . . .	41	Jâlaun . . .	1
Mainpuri . . .	6	Tarâi . . .	5
Etah . . .	89	Bahrâich . . .	5
Budâun . . .	103		
		TOTAL .	1,161

Orh.—A tribe recorded in the recent Census as a sub-caste of Koris and almost entirely confined to Bulandshahr and Aligarh. They appear to have their origin in Central India. "The Ods in Kâthiâwâr are professional pond diggers. The yelaim to be Kshatriyas, the descendants of Bhâgîratha, son of Sâgara. According to the *Râs Mâla*, Sindh Râj sent for a number of Ods from Mâlwa to dig the Sahasraling Lake at Pâtan. He fell in love with one of them, called Jasma, and wished to take her to his palace. She declined and tried to make her escape. He pursued her, and, on overtaking her, slew several of the Ods. Jasma committed suicide, cursing the king, and declaring that the lake should never hold water. The curse was removed by the sacrifice of Mayo Dhed. The Ods lead a wandering life, coming to Kâthiâwâr for work, and returning to their houses in Mârwar and Central India during the rains."¹ In the Dakkhin they are known as Vadar.² Of the Ods in the

¹ *Bombay Gazetteer*, VIII, 158, sq.

² *Ibid*, XV, 347; XVI. 64; *Indian Antiquary*, III, 155.

Panjâb Mr. Ibbetson writes :¹ " The Od or Odh is a wandering tribe, whose proper home appears to be Western Hindustân and Râjputâna ; at least the Ods of the Panjâb usually hail from those parts. They will not, as a rule, take petty jobs ; but prefer small contracts on roads, canals, railways and the like, or will build a house of abode and dig a tank or even a well. They are vagrants, wandering about with their families in search of employment on earthwork. They settle down in temporary reed huts on the edge of the work ; the men dig, the women carry the earth to the donkeys, which they always have with them, and the children drive the donkeys to the spoil bank. In the salt range tract they also quarry and carry stone ; and in parts of the North-West Provinces they are said to be wandering pedlars. They eat anything and everything, and though not unfrequently Musalmâns, especially in the West, are always out-caste. They have a speech of their own, called Odki, of which I know nothing, but which is very probably nothing more than the ordinary dialect of their place of origin. They wear woollen clothes or at least one woollen garment. They claim descent from one Bhâgîratha, who vowed never to drink twice out of the same well, and so dug a fresh one every day till one day he dug down and down and never came up again. It is in mourning for him that they wear wool, and in imitation of him they bury their dead even when Hindu, though they marry by the Hindu ceremony. Till the re-appearance of Bhâgîratha they will, they say, remain out-caste. They are said to claim Râjput or Kshatriya origin and to come from Mârwar. They worship Râma and Siva. They are, for a vagrant tribe, singularly free from all imputation of crime." In Bihâr they are described as a sub-caste of Luniyas.²

2. There can be little doubt that the Orhs of these Provinces are of the same race as those already described. The North-Western Provinces Branch.³ They have the same tradition of descent from Bhâgîratha, son of Râja Sâgara, and a woman named Gandharani. They are not allowed to marry in their own *gotra* or that of their mother or grandmother. They lead a settled life, and do not admit outsiders. Marriage is both infant and adult, and sexual license before marriage is neither recognised nor tolerated. Polyandry is

¹ *Panjâb Ethnography*, para. 578.

² *Risley, Tribes and Castes*, II, 150.

³ Mainly based on notes by M. Âtma Râm, Head Master, High School, Mathura.

not permitted, but polygamy is allowed. They marry in the way common to all respectable Hindu castes, and the binding part of it is the perambulation (*bhanwar*) of the pair round the sacred fire. Widow marriage is allowed, and the ceremony is known as *dharaicha*. The widow is allowed full freedom of choice ; but she can marry by the levirate any of the younger brothers of her late husband. A wife can be divorced for infidelity, and such a woman can be married again by the *dharaicha* form.

3. They are usually Hindus of the Vaishnava sect. Their special al
godlings are the Miyân Sâhib of Amroha in
Religion. the Morâdâbâd District, whom they worship
in any month except Muharram ; Devi in Chait and Kuâr ; Masâni
of Karanbâs and Zâbir Pîr in Sâwan and Bhâdon ; Kuânwâla, "the
god of the well," in Sâwan, and the ordinary Hindu gods. The offer-
ing to these godlings consists of sweetmeats (*batâsha*) and cocoa-
nuts, which the priests receive. They employ Brâhmans as their
priests, and these are received on terms of equality with other
Brâhmans. They burn their dead and leave their ashes on the
burning ground. No ceremony, except the ordinary *srâddha* in the
month of Kuâr, is performed.

4. Their occupation in Mathura is the weaving of coarse cloth
(*dobra*), and most of them still follow this
Occupation. trade. But some of them have taken to agri-
culture and landholding and are dealers in grain, and lend money
and grain usually on very usurious rates in the villages.

5. They eat meat, fish, and fowls, and drink spirits. They
Social rules. abstain from the flesh of monkeys, cows, pork,
and uncloven-footed animals, crocodiles, snakes,
vermin, and the leavings of other people. They are thus in these
Provinces in a far higher grade than their vagrant brethren in the
Panjâb.

Distribution of Orhs according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	41	Farrukhâbâd . . .	5
Meerut. . . .	936	Etâwah	1
Bulandshahr . . .	5,876	Etah	86
Aligarh	2,966	Morâdâbâd . . .	60
Mathura	763	Jhânsi. . . .	2
Agra	15		
		TOTAL . . .	10,751

Oswâl.¹—A wealthy and respectable trading class found in small numbers in these Provinces. They derive their name from the town of Ossa, Osi, Osiya or Osanagar, in Mârwar.

2. The tribal legend runs as follows : About Sambat 222 (165

Traditional origin.

A.D.) there was a Râja in Osanagar who had no issue. He heard that an ascetic named Sri Ratan Sûri was practising austerities in a jungle near the town, and he went to pay his respects to him. The ascetic told him that he would obtain his desires within a year ; and accordingly within a year a son was born to him. The people of the town, fearing that the success of this prophecy would induce the Râja to become a Jaina, excluded the disciples of Sri Ratan Sûri from the town. Then Osadevi, the guardian goddess of the place, told the saint to convince the Râja by a miracle. So she took a small hank (*pûni*) of cotton and passed it along the back of the saint, when it immediately became a snake and bit Jaychand, the son of the Râja, in the toe, while he was asleep beside his wife. Every means was tried to save his life, but he died. As his corpse was about to be burnt, Sri Ratan Sûri sent one of his disciples and stopped the cremation. Then the Râja came with the body of his son and stood with hands clasped before the saint. He ordered that it was to be taken back to the place where the prince had been bitten, and that the princess was to lie down beside it as before. At midnight the snake returned and licked the bite, when the prince was restored to life. Then the Râja, with all his court and people, became a Jaina. He and his family became the *gotra* now known as Srisrimâl ; his servants that of Srimâl, and the Kshatriyas Oswâl. When the Brâhmans of the place heard of these conversions, they asked the saint how they were to live, as all their clients had become Jainas. The saint directed that they should remain as their family priests and be known as Bhojak or “caters.” The Kshatriyas, who were thus converted, consisted of eighteen *gotras*. Subsequently other Kshatriyas were converted to Jainism by the Jaina priests, and in order to distinguish them from the original Oswâls, who were converted by Sri Ratan Sûri, they were called Khara Oswâl. In Sambat 1167 (1110 A.D.) Sri Jiudat Sûri, now known throughout the Jaina world as Dâdaji, converted about a lakh of people into Oswâls.

¹ Based on enquiries at Mirzapur, and notes by Bâbu Vishnu Chandra, Deputy Collector, a member of the tribe.

and no addition has been made to the caste since then. The Kaohh tradition is somewhat different from this. "The Oswâls from Os, Parinagar and Budhesar in Pârkar say, that forced to leave Pârkar on account of the misconduct of their chief, they went to Sindh, and finding the Musalmân element too strong, came to Kachh. They are of three sub-divisions Vîsa, Dasa, and Pâcha. The Dasas separated about three hundred years ago, wishing to introduce widow marriage. They afterwards gave up the practice, and within the last few years a small off-shoot introduced it and were named Pâchas. Another story is that the Srimâl King Desal allowed none but millionaires to live inside his city walls. One of the lucky citizens, a Srimâli Vânya, named Ruâd, had a brother named Sâad, whose fortune did not come up to the chief's standard of wealth. Forced to live outside, he asked his brother to help him to make up the required million, but meeting with no encouragement, he and Jay Chand, a discontented son of the king of Srimâl, and many Srimâlis, Râjputs, and others, left Srimâl, and settling in the town of Mandavad called it Osa or 'the frontier.' Among the settlers were Srimâli Vânyas, Bhatti, Chauhân, Gahlot, God, Gohil, Hâda, Jâdav, Makwâna, Parmâr, Râthaur, and Thâr Râjputs, all devout worshippers of Siva. Ratan Sûri, a Jaina, by working miracles, converted Jay Chand, then king, and all the settlers to the faith, and calling them Oswâls formed them into one caste. This is said to have happened in 166 A. D. Tod gives a different account of their origin, claiming them as descendants of the Solanki kings of Anhilvâda (942—1240) who gave up the sword for the till. Chiefly image worshipping Jains in religion, their family goddess is Satya in Pârkar." ¹

3. The annexed list gives the names of the exogamous *gotras* of

Tribal organization. of the Oswâls as found in the Eastern Districts

of these Provinces. The Bombay tradition as to the division into Dasa and Bîsa is as follows:—"An Oswâl widow, contrary to the rule against widow marriage, lived with a Jaina priest and had two sons by him. The sons grew rich and hit upon the following plan to force their caste fellows to overlook their illegitimate descent. At the town of Raya, where there was a large number of Oswâls, they made grand preparations for a dinner, and asked the Oswâls, who, not knowing that the hosts were of illegitimate descent, attended the party in large numbers. A widow told

¹ *Bombay Gazetteer*, V, 52.

her son the history of the men who were giving the feast, and he went before the assembled Oswâls and begged of them to allow his mother to re-marry. They asked him why he had come there to make this request, and he told them the story of the birth of the two brothers who had invited them to dinner. On hearing that their hosts were out-caste, there was a sudden confusion among the guests. Those who had touched the food joined the two brothers, and were called Dasa, while those who had not touched the food remained pure or Bîsa. The terms seem to mean Bîsa or 'twenty to the score,' that is pure blood, and Dasa or 'ten in the score,' or half caste."¹

4. As already stated, the *gotras* or sections are exogamous. As stated from Benares the rule is that a man cannot marry in his own *gotra*; he cannot marry a girl whose father's or maternal grandfather's *gotra* is the same as that of his father or maternal grandfather. He cannot marry the elder sister of his deceased wife; but can marry her younger sister. There is no formula defining the prohibited degrees. Difference of religion or sect is no bar to marriage, as, for example, a Digambari Oswâl, or worshipper of the naked idols, can marry a Swetambari girl, or one who worshipped the clothed idols, or a Jaina Oswâl boy can marry a Vaishnava Oswâl girl or *vice versa*. It is said that in South Western India an Oswâl can marry in the Khandêwâl, Porwâl, and other similar tribes, the only condition being that both parties should be Jains.

5. In these Provinces the ceremony of betrothal is performed by sending the *tika*, one or two rupees, with a cocoanut and sweetmeats. The betrothal generally takes place when the girl is between seven and eleven years of age. The consent of the parents of the boy and girl is invariably necessary, and the girl is not allowed any freedom before marriage. A betrothal can be annulled, but there is no rule for the repayment of the expenses incurred. With the seventh circuit round the sacred fire, the marriage is complete. As the Oswâls are foreigners to these Provinces, the customs followed in Bombay may be quoted: "Boys are married between fifteen and twenty-five and girls between eight and fifteen. The boy's father, with from ten to fifty castemen, visits the girl and presents her with a silver

¹ *Bombay-Gazetteer*, XVI, 45.

ring worth four annas or one rupee. The girl's father treats the company to betel and her priest puts the silver ring on the girl's finger. The girl's father returns the visit, presenting the boy's younger brother with one or three rupees, and treats the guests to betel. Cocoanuts are served in the presence of both fathers, the priest fixes a lucky day for the marriage. Some days before the marriage, the boy's father presents the girl with ornaments, invitation cards are sent round, and the boy and the girl are rubbed with turmeric paste. The turmeric rubbing takes place, at least, a month before the marriage. A thread tinged with turmeric powder is cut in two and each of the pieces is passed through an iron ring and tied round a piece of lac bangle, and one of the threads is fastened to the girl's right foot and the other to the boy's right hand. The month between the turmeric rubbing and the marriage is a time of gaiety. The friends and relations of the boy and girl in turn send one of their household to the boy's or the girl's house. The messenger places a cocoanut and silver coin in the boy's and girl's hand and asks him or her to come to their house in the evening. After sunset the boy or girl is seated on horse-back with music, and a band of friends is taken to the entertainer's house, the procession being known as *galganeer* or 'entertaining the bridegroom or bride.' The house is brightly lighted, and carpets are spread in front on which the guests are seated. The women of the house and the guests take their seats in the verandah and sing Mârwarî songs. The women go on singing till the sister of the boy or the girl waves a light, and is presented with a cocoanut and a silver coin. On the marriage day the girl's priest goes to the boy's, and formally asks his family to the wedding. The bridegroom is seated on horse-back, and with music in front and a band of friends behind is taken to the temple of the bride's village Mâruti. The marriage party leave the bridegroom at the temple and go to the bride's house, where her father welcomes them, and betel is served. The Brâhman priest tells the bridegroom's father the lucky moment for the wedding, and the party return to the temple with music. When the lucky hour draws near, it generally falls when it is growing dusk, the bridegroom lays a packet of betel leaves, a nut, and a copper before the village Mâruti, bows and starts on horse-back to the bride's house. On reaching the bride's booth, a stick is handed to the bridegroom, and he strikes with it at the entrance of the porch (a survival of marriage by capture), bows to the pictures of

Ganpati, is presented by the bride's father with a turban worth from one to twenty-five rupees, and dismounts.

"6. Until the lucky hour for the marriage the guests amuse themselves, watching dancing-girls in the marriage hall, or return home to take their food, while the bridegroom, with five or six of his men, steps into the house and bows to a betel-nut Ganpati, lays before it sandal paste, rice, flowers, red powder, vermilion, and scented powder (*abîr*), burns frankincense before it, waves lamps filled with clarified butter round it, and offers sugar. The pair are seated in a booth on a soft cushion laid on a carpet, and a Brâhman priest makes an altar of black earth, kindles the sacred fire (*hom*) on the altar, and drops into the fire clarified butter, grains of barley, and bits of sandal-wood. The pair look on in silence and are not allowed to move from the place until the fire worship is done. When the fire worship is over, the priest tells the pair to walk four times round the altar. Then comes the daughter-giving (*kanyâddan*), when the bride's father pours water on the bridegroom's hands with a money gift varying from one to one hundred rupees. The Brâhman priest is paid five to one hundred rupees, and the bridegroom takes the girl to his house with music and friends. At the boy's house, the pair again sit before the betel-nut Ganpati, which is set on a heap of rice, and their priest lays flowers and red powder before it. When the Ganpati worship is over, the bride's women take her home, and the first wedding day is ended. The bride's parents, who have fasted all day, dine with the bride when she comes back from her husband's house. No caste feast is given this day. Next morning, in the bride's house, a list is made of households to be asked to dine, and the list is given to the priest, who goes round to the houses named, ending at the bridegroom's. At noon the invitations are again sent through the priest as in the morning, and the bridegroom's party goes to the bride's, and is treated to a sumptuous dinner, with a party of the bride's friends and relations. The Brâhman priests cook and serve the guests with food, not allowing any of the guests to touch them, and themselves eating when the others are done. At night the guests are treated to a rich supper, and the party retire after betel is served. The third day passes like the second. On the fourth comes the cloth-presenting ceremony (*phal*), when the marriage party goes with music to the bride's. The bridegroom is seated on a seat somewhat higher than the rest, and the bride's friends and relations arrive. A low wooden stool is set

before the bridegroom, and on the stool a bell-metal dining dish marked with upright and crossed lines of vermillion. A metal cup is set in the dish, and a silver coin is dropped in the dish in the name of the family gods. The bride's father presents the bridegroom with as rich a dress and ornaments as he can afford, or at least with a cocoanut, and turbans are handed to his male friends. The bride's party throws red powder at the bridegroom's, who depart taking the pair with them." ¹

7. No ceremony is performed during pregnancy except for the

Birth ceremonies. first child, when the *salmāsa* or seventh month ceremony is performed. The mother goes to

her father's house, where she is presented with a dress and sweet-meats and a feast is given. The midwife and servants attend the mother for twelve days after her accouchement. After the child is born, its astrological horoscope (*janampatrī*) is prepared on the sixth day (*chhathī*), the mother and child bathe before sunrise, the child is for the first time dressed and decorated with ornaments, and the mother and child worship the Sun. On the twelfth day (*barahī*), mother and child bathe before sunrise and a feast is given. On the *maswān*, after a month, the mother and child visit her father and receive dresses and ornaments for the mother and clothes and toys for the child. The father is unclean during the twelve days after his wife's delivery, and is not permitted to worship the gods. In Bombay when a "child is born, a little cold water is poured over it, and close to it a metal plate is beaten with a rod (to scare off evil spirits). The navel cord is cut, and the woman is bathed in warm water. Some of them dig, and others of them do not dig, the bath water hole in the lying-in room. Those who do not dig the hole, bathe the child in a large and deep metal tray. The mother and child are laid on a cot under which an earthen jar with burning cow-dung cakes is placed. On the first and three following days the child is given a rag soaked in castor oil to suck. From the fourth the mother suckles the child, and is given to eat a pounded mixture of cummin seed and molasses mixed with clarified butter. During the first three days, her diet is wheat flour boiled in clarified butter mixed with sugar, and from the fourth she eats rice and pulse with clarified butter. On the fifth day, a few among them worship the image of Satvái placed on a stone

¹ *Bombay Gazetteer*, XV, 79, sqq.

slab, as among the Kunbis of the district, while, as a rule, all of them place sandal paste flowers, turmeric powder, vermilion and fruit with sweet food cooked in the house before an inkstand, reed pen and paper with or without an image of the goddess Satvâi. They say that the worship of the image of Satvâi is not a Mârwâr custom, and the habit has been adopted by their women since they settled in Ahmadnagar. Lamps of dough filled with clarified butter are lighted and set before the goddess, or the pen, ink and paper, and in the place where the mother and child are bathed. These lamps are placed so that the child may not see them; if the child see the light, it is likely to fall sick. Unlike local castes they do not worship Satvâi on the twelfth day, nor do the child's aunts name it. A Brâhman priest generally attends the naming on the thirteenth, and fixes the name after consulting his almanac. A cradle is hung in the lying-in room, and the mother's female friends and kinswomen are called and formally cradle and name the child."¹

8. The adult dead are cremated; bodies of children are thrown into a river, and, where this is not possible, are buried. The ashes are thrown into a river, and, where it is not possible to do this, they are left on the place where the body was burnt. When the corpse is placed on the pyre, the nearest relative of the deceased, who acts as chief mourner, puts five pieces of firewood on the corpse and with fire in his left hand goes three times round the pyre and then sets it alight. When the burning progresses, he cracks the skull to allow the soul to escape (*kapâlkriya*). No ceremonies are performed for the propitiation of ancestors in general, childless ancestors or those who die by a violent death. They do not perform the *srâddha*; no person officiates as priest at the cremation, nor are any prayers repeated. In Bombay "after death the body is placed on a low stool, bathed and dressed in new clothes. A woman who dies before her husband is dressed in a new robe, her hair is decked with flowers and her body with ornaments. These honours are not shown to a widow's body. Poor Oswâls lay their dead on a bamboo ladder-like bier, like that used by Brâhmanas. The rich use a raised bamboo seat with a bamboo covering like an English umbrella, fastened to it, and ornamented with small parti-coloured flags decked with tinsel. When the bier is used, the body is alid on

¹ *Bombay Gazetteer*, XVII, 59.

the back with the face to the sky. If the canopied chair (*mâd*) is used, the body is kept in a sitting position. Two dough balls with a copper coin in each are tied in a piece of cloth, which is put in a bell-metal cup and tied on the bosom of the dead. The funeral party starts for the burial ground with the bier on their shoulders, the barber going before, carrying a fire-pot, and the chief mourner following with the others who are all men. Unlike local Brâhmanic Hindus, they have no rule against the fire-pot carrier turning round and looking back. This rule is intended to bar the return of the ghost from the burial ground. As they draw near the burning ground they halt, lay down the body, and throw the dough balls to the left and right. They go to the nearest water, strip the body of its ornaments, and hand them to the next of kin, when he returns home. The pile is made ready and the body is laid on it, and the fire is kindled by the son or nearest relation. When the body is burnt, they bathe in the nearest water and go home. Neither the bearers nor the mourners are held to be impure, and nothing is done to clean the house or the spot where the death took place. Next day the mourning family, both men and women, visit Pârasnâth's temple, and lay one *ser* of Indian millet before the god, bow to him, and go home. They do not gather the ashes of the dead, nor do they perform any mind-rites, nor keep the yearly death day. Their only observance is that, on some day between the twelfth day after the death and at the end of a year, the caste people are treated to a dinner of sweetmeats and the dead are forgotten."¹

9. Some Oswâls are Swetambari and others Digambari Jainas.

Religion.

Swetambari Oswâls worship Sri Jiudat Sûrji, Sri Kusal Sûrji, Sri Chand Sûrji, who were Achâryas or high priests of Kartargachha and famous by the name of Dâdaji. Their footprints are generally worshipped, and the offering is taken by the Bhojak already described, or in their absence, by any Brâhman. The offering consists of fruits, sweetmeats, uncooked rice, and money. Some also, in imitation of the Hindus, amongst whom they live, worship snakes and trees like the *pîpal*. They all worship the sun and fire, particularly at marriage. The chief places of pilgrimage are Sikharji, the Pârasnâth Hill in Hazâribâgh District, Champapur in the Bhâgalpur District, Pavapur in Bihâr, Benares, Ajudhya, Sidhachâl in Bhav-

¹ *Bombay Gazetteer*, XVII, 81.

nagar, Girvar Hill in Jûnagarh, Kesariyaji in Udaypur, and Mount Abu. Such pilgrimages are usually undertaken in the cold season. For ceremonial purposes Bhojaks are employed, and, in their absence, Brâhman of any tribe. The real priests are the Jaina Jatis. In temples are worshipped the twenty-four Arhat or Tirthankara : Adinâtha or Rishabhanâtha, Ajitanâtha, Sambhunâtha, Abhinandananâtha, Sumatinâtha, Padmaprabhunâtha, Suparswânatha, Chandra-prabha, Suvidhanâtha or Pushpadanta, Sîtalanâtha, Sri-Ansanâtha, Vasupadya, Vimalanâtha, Anantanâtha, Dharmanâtha, Santanâtha, Kunthunâtha, Aranâtha, Mallinâtha, Munisuvrata, Neminâtha, Naminâtha, Pârasnâtha, Vardhamana or Mâhavîra. Of course no animal sacrifice of any kind is allowed in the Jaina temples. The Svetambari Oswâls read the Kalpa Sûtra and pray and fast during the eight days of Parjûshana, which commences on the twelfth or thirteenth of Bhâdon. The Digambari Oswâls observe the Parjûshana for ten days, commencing from the twentieth of Bhâdon. This is their greatest religious festival. Nine days in Chait and Kuâr are set apart for the *navakâra mantra* or the Jaina *gâyatri*, beginning from the twenty-first of each of these months. During this time prayer and fasting are performed. On the twenty-first of Kârttik in each year, they fast and worship Gyân or true knowledge; on thirtieth Kârttik, tenth of Pûs, and eighteenth Baisâkh, the deities are carried about on cars. On the nineteenth and twentieth of Chait, women, whose husbands are alive, worship Gangaur, as Hindus do, and entertain their friends. Similar feasts of joy are held on the eighteenth of Sâwau. This is known as Tij. Like Hindus they observe the Holi, Rakshabandhan, Dasmi, Divâli, Basant-panchmi. The winter solstice, Makar Sankrant, commonly known as the Khicharwâr, is also observed. There is no regular propitiation of the dead, but those who have long lived under Hindu influence believe in ghosts and use the ordinary means of repelling them.

10. Animal food is universally prohibited. Like other respecta-

Social rules.

ble Hindus, they will not touch Doms, Bhangis, and similar menial castes. They follow the usual Hindu taboos regarding food and family intercourse. When they salute each other, they raise the right hand. Brâhman and Jatis are saluted with joined hands. Elders and Brâhman return the salute with the *asîs* and Jatis say in return *Dharma lâbh*. In Bombay "they neither eat flesh nor drink liquor on pain of loss of caste. On the second, fifth, eighth, and eleventh of each lunar

fortnight, they do not eat vegetable. Even on other days few eat onions or garlic. Most men take a pill of opium in the morning and at noon after food. They shave the head except three knots, one on the crown, and one above each ear, a practice which has given them the name of Trishendi, or "three knotted."¹

The eighty-four sections of the Oswáls.

Thatha.	Bachhâwat.	Vaid.	Sikhâwat.
Barhiya.	Chhorâwat.	Bora.	Mirich.
Setbiya.	Darhiwâl.	Bothara.	Palecha.
Lorha.	Kumât.	Jhâvag.	Ulencha.
Dâga.	Rampuriya.	Rawâni.	Jhovarh.
Kojar.	Daftari.	Bhandâri.	Lembu.
PâraKh.	Sekhâni.	Bhansâli.	Tânk.
Kodhâri.	Bhâtera.	Sihâni.	Tikuliya.
Dugarh.	Monot.	Chaurariya.	Dosi.
Nuniya.	Guguliya.	Sân.	Brahmachiya.
Nunâwat.	Lokar.	Katâri.	Kachhab.
Seth.	Khater.	Srimâl.	Gandhi.
Palâwat.	Birar.	Srisrimâl.	Jhajlani.
Sucheti.	Bhuteriya.	Singi.	Chauthâliya.
Hirâwat.	Picha.	Pitaliya.	Bhurant.
Surâna.	Vinayakiya.	Tugaliya.	Rauswâsi.
Thajer.	Kochar.	Mauhata.	Marori.
Kukara.	Goriya.	Parsâni.	Dadha.
Dhapaiya.	Syâmsukh.	Modi.	Ranka.
Dhamâwat.	Pagariya.	Nâpharan.	Phophariya.
Barariya.	Dudheriya.	Râcdâsani.	Dugar.

Distribution of the Oswáls according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	6	Aligarh . . .	19
Sahâranpur . . .	16	Mathura . . .	21
Muzaffarnagar . . .	4	Agra . . .	102
Meerut . . .	1	Farrukhâbâd . . .	2
Bulandshahr . . .	16	Etâwah . . .	34

¹ *Bombay Gazetteer*, XV, 77.

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

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Etah	1	Jālaun	12
Budāun	113	Lalitpur	17
Cawnpur	14	Benares	67
Fatehpur	1	Mirzapur	3
Bānda	4	Kheri	2
Allahābād	37		
Jhānsi	12	TOTAL	504

P

Pachhtoriya.—A sept of Rájputs found in the eastern districts who claim to be of Dikshit origin and take their name from Pachhotar in the Ghâzipur District. They hold a fairly respectable rank. One branch of them has been converted to Islâm.¹

Pahâri (*pahâr*=a hill).—A general term for the hillmen of the higher and lower Himâlayas. The name is applied to a considerable sept of Rájputs in Dehra Dûn, who are probably allied to the Khasiya (*q.v.*).

Pahriya.—A caste of messengers and village watchmen so called because they do watch and ward (*pahra*). In the hills they are a branch of the Doms. In the plains they are probably an occupational offshoot from some of the menial tribes.

Distribution of the Pahriya according to the Census of 1891.

DISTRICTS.	Numbers.
Gorakhpur	314
Basti	19
Gonda	88
Bahrâich	44
TOTAL .	495

Palliwâl.—A sub-caste of Banyas who take their name from the town of Palli or Pâli in Mârwâr. According to Mr. Sherring they are supposed not to be true Vaisyas and to have Bargûjar blood in their veins. They emigrated westward in the time of Alâ-ud-dîn Ghori.

¹ *Census Report, 1865: Appendix B, 122: Elliott, Chronicles of Unâo, 35, note.*

Distribution of Palliwál Banyas according to the Census of 1891.

DISTRICTS.	Hindus.	Jainas.	TOTAL.
Meerut . . . .	...	2	2
Bulandshahr	1	5	6
Aligarh	156	399	555
Mathura	154	281	435
Agra	98	1,609	1,707
Farrukhâbâd	29	351	380
Etah . . . .	...	33	33
Cawnpur . . . .	...	114	114
Jâlaun	8	...	8
Lalitpur	3	...	3
Gorakhpur	405	...	405
Lucknow . . . .	...	4	4
Bârabanki . . . .	...	57	57
TOTAL	854	2,855	3,709

Palliawál.—A local tribe of Brâhmans who, like the Banya sub-caste of the same name, take their title from Pâli, the commercial city of Mârwar. They belong to the Kanaujiya division of the Pânya Gauda. Colonel Tod had a theory that as they worshipped, among other things, the bridle of a horse, they were survivors of the priests of the Palli Scythian race. They are said to give a bride-price at marriage. They appear all over Upper India as money-lenders, merchants and cultivators. A great misfortune fell upon them in 1156 A. D. when Sivaji, the founder of the Râthaur dynasty and son of the King of Kanauj, passed Pâli on his return from a pilgrimage to Dwârîka. The Brâhmans of Pâli sent a deputation to him asking for protection from the two evils which prevailed—the Mînas of the Aravalli range and the lions. Sivaji relieved them from both; but the opportunity to acquire land was too good to be lost, and on the festival of the Holi he put the leading Brâhmans to death and seized Pâli.¹

¹ *Annals of Râjasthân*, II, 15.

*Distribution of Palliwâl Brâhmins according to the Census of
1891.*

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Sahâranpur . . .	1	Farrukhâbâd . . .	6
Muzaffarnagar . . .	61	Etah . . .	48
Meerut . . .	397	Cawnpur . . .	67
Bulandshahr . . .	213	Jâlaun . . .	102
Aligarh . . .	154	Lalitpur . . .	6
Mathura . . .	343	Jaunpur . . .	122
Agra . . .	114	TOTAL . . .	1,634

Palwâr, Paliwâr.—A sept of Râjputs confined almost altogether to the Gorakhpur Division and the Faizâbâd District. According to the Faizâbâd tradition,¹ one Prithivirâj Deo, Sombansi, known also as Mûr Deo or Bhûr Deo, came from the village of Pâli in the district of Hardoi in 1248 A. D. and took up his residence in the village of Rannupur, where he accepted service under the Bhars. From his native place he and his descendants gave up the name of Sombansi and adopted that of Palwâr. He is said to have formed a connection with a fairy (*deokanya*) or a witch (*dâin*), and by her he had a son Harihar Deo, who formed attachments with an Ahîrin and a Bharin, of whom there are multitudinous descendants in the Azamgarh District. These descendants have become known as Dainiyas or “children of the witch” and Bantariyas or “dwellers in the woods.” Tradition says that on one occasion, soon after the birth of her son, this lady of the woods was engaged in the homely office of baking cakes, when her infant, which lay some paces off, began to cry. She had either to neglect the baby or the cakes; when, as her husband arrived, he saw his fairy wife assume supernatural and gigantic proportions, so as to allow of the baking and nursing to go on together. When she saw she was discovered she disappeared for ever, leaving the child as a legacy to her astonished husband.

2. According to another version of the legend the founder of the sept was one Patrâj of the Sombansi tribe, who is said to have

migrated from the neighbourhood of Delhi to Bandipur in Faizâbâd, where he made himself famous in his contests with the Râjbhars. He had four wives of different castes—a Râjput, an Ahîr, a Bhar and one whose caste is unknown. Their descendants were the Palwârs, Ahiriniya, Bhariniya and Dainiya.¹

3. In a third version they claim a connection with Sandi-Pâli, which the Sombansis of that place deny. On this the Palwârs change ground and refer their origin to Pâli near Delhi, or to a village of that name in the Partâbgarh District, which is likely enough, as that is one of the chief seats of the Sombansi sept in the present day.²

4. Some interest has been taken in the tribe on account of the Chaurâsi or group of eighty-four villages which Sir H. M. Elliot attributed to them in the Gorakhpur District. On this Mr. Carnegie writes³:—"Sir H. M. Elliot, in his extraordinary article in his Supplemental Glossary on Chaurâsi, speaks of a collection of eighty-four villages in Pargana Anaula (should be Bhawapâr) in the Gorakhpur District, where their possessions, which have been mostly confiscated for their proceedings in 1857, are said by the tribe to have commenced with eighty-four *bîghas* of land and soon to have swelled into eighty-four full villages. But the fact is the whole of the Gorakhpur, Faizâbâd and Azamgarh Palwârs spring from one common ancestor. The system of reckoning by Chaurâsi and Biyâlisi, so much dwelt on by Sir H. M. Elliot, is uncommon in this part of Oudh—in fact few natives understand it; but the number 49 seems with these very Palwârs to have a special charm. For instance, they talk of *unchâs kos kâ bhât*, which means that on the occasion of ceremonial gatherings of the tribe to commemorate a birth, marriage or death, all the members inhabiting a circle of 49 *kos*, which area is supposed to represent their proprietary possessions, are invited to attend and eat the bread of sociability. Of these, however, the Surhampur (Bandipur) branches are debarred from eating and drinking with the tribe by reason of illegitimacy; and Atrauliya branch because it is stained with blood. Members of these branches on such occasions are obliged to content themselves with having dry rations served out to them in lieu of cooked viands. The absurdity of the former of these exclusions, and of the system

¹ *Census Report, N.-W. P., 1865, II, 112, sq.*

² *Census Report, 200.*

³ *Faizâbâd Settlement Report, 206, sq.*

of caste generally, is forcibly illustrated by the following instance: A female of the Surharpur illegitimate branch and another of the Birhar legitimate branch both married into the orthodox Râjkumâr family of the Râja of Dera, and thereafter both branches were alike admitted to the Râja's social board. Both parties then eat and drink with the Râja, but they still will not eat and drink with each other; and they thus remain a living confutation of the mathematical axiom that things that are equal to the same thing are equal to each other. *Unchâs kos ki kumak* is another common expression with these people, which means that the proprietors within an area of 49 *kos* were wont in the king's time to make common cause in opposing the aggressions of the Meopur faction of the Râjkumârs and all others."

5. The turbulence of the sept in Gorakhpur during the Mutiny led to the confiscation of nearly all their possessions, and they have now fallen on evil days and possess little rank or influence.

6. In Faizâbâd the Palwârs give brides to the Gargbansi, Sûrajbansi, Chandel, Bachgoti, Bais and Chauhân septs. In Azamgarh they claim to belong to the Bhârgava *gotra*; take brides from the Bais, Râthaur, Bisen, Chauhân, Raghubansi, Donwâr and Chandel septs; and marry their daughters to members of the Sûrajbans, Kalhans, Râjkumâr, Raghubansi, Sirnet and Chandrabansi septs.

Distribution of Palwâr Râjputs according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Agra . . .	29	Azamgarh . . .	7,664
Jâlaun . . .	5	Kheri . . .	1,206
Jaunpur . . .	11	Faizâbâd . . .	5,587
Ghâzipur . . .	80	Sultânpur . . .	177
Gorakhpur . . .	3,376	Bârabanki . . .	14
Basti . . .	231		
		TOTAL .	18,380

Panka, Panika.—A low weaving and watchman tribe in South Mirzapur. They are the same people who are known in Bengal as Pân, Panwa, Paur, Pâb, Panika, Chik, Chik Baraik, Ganda, Mahate, Sawâsi or Tânti. In Mirzapur they are known as Panka,

Panika or Pankiya and Kotwâr, the last of which, in relation to their occupation as village watchmen, means "keeper or porter of a castle" (Sanskrit *kota* or *koshtha pāla*). The name Panka or Panika is usually taken from *panik*, which means the elastic bow which the weaver uses to extend the cloth as it is woven; but the Bengali synonyms for the caste make this uncertain. Colonel Dalton was disposed from their appearance to believe them of Aryan or Hindu, rather than Dravidian origin, and describes them as "in all probability remnants of the Aryan colonies that the Hos subjugated."¹ This is disputed by Mr. Risley,² who remarks that "the most cursory examination of the exogamous divisions of the Pâns affords convincing evidence of their Dravidian origin." Though they have lost in Mirzapur their totemistic septs, still their appearance clearly indicates their connection with the Dravidian races like the Majhwârs. They say that Parameswar created the first man of the caste out of water (*pāni*) and appointed him his water-carrier. One day Parameswar sent him to bring fire. He went in search of fire to a place where the Majhwârs were eating, and they gave him a share of their food. He returned to Parameswar, who taxed him with eating with such degraded people. He denied the charge, but Parameswar gave him a blow on his back and he immediately vomited up a quantity of rice and pulse. So Parameswar turned him out of Heaven, and the Pankas have since then gone down in the world and eat with Majhwârs. The Mirzapur Pankas describe themselves as emigrants from Bâhmandeva in Rîwa, and fix the date of their arrival some eight or ten generations ago.

2. They have lost, if they ever possessed, the elaborate scheme of totemistic septs which are found among the Pâns of Bengal. Their rules of exogamy prohibit marriage with the daughter of the maternal uncle or of their father's sister, and they also do not marry in their own family as long as the members are united and live together, no matter how distant relatives may reside under the same roof. This abhorrence of marriage between persons residing closely together from early youth is, according to one theory, the basis of the rule of exogamy.³ They have a tribal council known as

Tribal organization
and exogamy.

¹ *Descriptive Ethnology*, 185.

² *Tribes and Castes*, II, 156.

³ See Westermarck, *History of Human Marriage*, 320, sqq.

kutumâyat or kabildâri.¹ There is no permanent president, but at each meeting the most respectable person present takes the chair.

3. Differences of wealth or social position (except the practice of degrading employments, such as shoe-making)

Rules of marriage. are not a bar to marriage. Polygamy is permitted, but they can seldom afford more than one wife. If there are more wives than one, the head wife alone is mistress of the household and shares in the family worship. If an unmarried girl is detected in an intrigue with a clansman, her parents have to give a tribal feast and she is then restored to caste: but if her lover be an outsider, she is permanently expelled. The bride price amounts to five rupees in cash and two maunds of rice and pulse. The rules as to physical defects in bride and bridegroom agree with those of the allied tribes.

4. Divorce is permitted in case of adultery in either party or if

Divorce. either eat with a low caste person like a Dom, Chamâr or Dusâdh. But the intention to divorce must be announced before, and sanctioned by, the tribal council.

Widow marriage and the levirate.

5. Widow marriage and the levirate are permitted on the usual conditions.

Succession, adoption and relationship.

6. The rules on these subjects correspond in every way with those of the Majhwârs.

7. The woman is delivered on a cot and is attended by a Chamâin midwife, who cuts the cord and buries it under the cot. The woman receives no food

Birth customs.

for two days: on the third she gets rice and cakes made of pulse and pumpkin (*konhrauri*). They have the usual sixth day (*chhathi*) and twelfth day (*barahi*) ceremonies, after which the woman is clean and resumes her household work. A husband does not cohabit with his wife for three or four months after her confinement.

8. The only ceremony in adoption is the announcement of the fact and the exchange of mutual promises before the leader of the council.

Adoption ceremony.

9. The marriage ceremonies do not appreciably differ from those of the cognate tribes. The betrothal is clenched by the boy's father sending to the bride's

Marriage ceremonies.

¹ The first name means "family council," Sanskrit *kutumba* = the household; the latter an importation from the Arabic *qabîl* = kindred.

house five rupees and three or five sers of coarse sugar (*gur*). This is called *neg bharna*. Three days before marriage is the *matmangar* ceremony (see *Bhuiya*¹). When the procession reaches the door of the bride, the relatives of the bridegroom distribute betel-nut among those of the bride, who return the compliment. After the procession returns to the reception place (*janmānsa*), the bride's mother goes there with five sers of coarse sugar and three tooth brushes (*datuan*): with these the bridegroom has to clean his teeth and she makes him smell the sugar. His father then sends the "offering" (*charhaua*) to the bride—two sheets (*sāri*) and five sers of sugar. At the actual ceremony the bride's sister fills the hands of the bride and bridegroom with rice and dried mangoes. Then the bridegroom rubs some red lead (*sendur*) on the branch of the cotton tree (*semal*) fixed up in the marriage shed (*mānro*) and then smears it over the nose, forehead and parting of the bride's hair. This is the binding part of the ceremony. After this they are taken into the retiring room (*kohabar*) (for the significance of which, see *Majhwār*.²) There the bridegroom has again to smell some sugar. On returning home there is the usual feast, and a day or two afterwards the bride and bridegroom go to "drown the nuptial jars" (*kalsa*) in a neighbouring stream, and on their way home they worship every *pāpal* and banyan tree they meet, and rub red lead on their trunks. This form of marriage is called *charhaua*.

10. The form of marrying a widow by *sagāi* is very simple.

Marriage by *sagāi*.

The man has to pay three rupees as the bride price to her relations, then he brings her home, and as she enters the house he rubs red lead on the parting of her hair and puts palm leaf ornaments (*larkī*) in her ears. On that day he feasts the clansmen.

11. Unmarried children and people who die of epidemic disease

Death ceremonies.

are buried: others are cremated.³ When the mourners return home they pour a little oil on the ground and sit down and console the chief mourner. He goes to the riverside and fixes a bundle of reed grass into the ground, which he and the women of the household water every day at noon

¹ Para. 14.

² Para. 18.

³ This is the custom also in Bengal; Ball, *Jungle Life* 822, note; Bisle, *Tribes and Castes*, II, 159.

until the obsequies are completed.¹ The death impurity lasts ten days, when the obsequies are concluded by a tribal feast.

12. They profess a sort of bastard Hinduism. They are much

Religion. afraid of evil spirits (*bhūt*) which commonly reside in *mahua*, *pīpal* or banyan trees.

These are periodically propitiated by offerings of goats and fowls performed by the Baiga. They do not employ Brāhmans in any of their religious ceremonies. Their two great festivals are the Holi and Dasami (Dasahra); but they in no way follow Hindu usage on these festivals, and offer a burnt offering to the marriage god Dulha Deva, who is represented by a piece of rudely cut stone on a mud platform. His worship is performed by the Baiga. They observe the Nāgpanchami festival, but do not appear to have as is the case in Bengal, any special worship of the snake as the ancestor of the tribe.²

13. They believe that old wells, streams and trees are haunted

Demonology and by evil spirits. The Baiga raises a regular ancestor worship. yearly subscription to provide for their worship; and offers to them young pigs, fowls

and goats, with a burnt offering (*hom*) of sugar and butter. The tenth day of the second half of the month of Kuār is devoted to the worship of the dead, to whom food and a burnt sacrifice are offered. On the tenth day after a man or woman dies a young pig is sacrificed. At the end of the proceedings they invoke the spirits of the dead in a low voice in these words—"Now live for ever in this house and do not trouble our children." Every day till the tenth day they lay out food at night for the dead along the road by which the corpse was taken to cremation or burial. They are constantly in the fear of the spirits of the dead, and whenever they have a bad dream or a nightmare they offer a burnt sacrifice (*hom*) to them.

14. Women tattoo themselves on the arms in some conventional

Various superstitions. pattern. If they fail to do this, a woman in the next life is reborn as a Turkin or the

wife of a Muhammadan, on whom they look with special abhorrence. They have the usual omens. They swear by putting a piece of iron in a drinking vessel of water which is held in the hand. No

¹ On the significance of this ceremony, see *Riṣṭr*, para. 14.

² *Eisley, Tribes and Castes*, II., 139,

Panka will violate such an oath. They have a firm belief in witchcraft, and think that a witch can kill a man by looking at him; hence old women suspected of witchcraft are carefully avoided. They also believe that a witch can turn meat into a mass of blood and maggots merely by looking at it. Most diseases are due to demoniacal influence, which is treated by the Baiga. They have a firm belief in the Evil Eye which is avoided by the use of sundry amulets.

15. They regard the cow as Lakshmi, the goddess of wealth, and will not eat beef. Any one eating it is put out of caste. Besides the flesh of the cow and buffalo, they will not eat the horse, ass, camel, jackal, lizard or crocodile. They eat pigs, fowls, fish and all kinds of jungle game. The men eat first and women after them. Some men wear a special religious necklace (*kanthi*), and these, when they eat, throw a little bread and water on the ground as an offering to the earth goddess Dharti Mâta. They use liquor and tobacco freely. They salute elders in the form *pâëlagi*, and the reply is *asîs*, or a blessing. They respect their women, who work at spinning thread which the men weave. They are very hospitable to clansmen but fear strangers. They will not touch a Chamâr or Dharkâr, nor the wife of the younger brother. The father-in-law and mother-in-law of a married couple do not touch or speak to each other.¹ They will eat food cooked by a Brâhman and no one else. None but a Dom or Ghasiya will touch their leavings.

16. They work as weavers and village watchmen. The loom is known as *dongi*. The main kinds of cloth which they make are the *darap*, *charas* and *bhagua*. The *darap* is a woman's thick sheet worth about two rupees. The *charas* is a loin cloth for men like the Hindu *dhoti*; the *bhagua* a small cloth worn under the loin cloth only by Majhwâr women, for which they get a fancy price.² They often work up cotton into cloth for their customers, and for weaving a *dhoti* receive three sers of *kodo* or *sâwôn* millet. Their dress presents no peculiarities. The women wear pewter anklets (*pairi*), glass wrist bangles (*châri*), a wristlet (*berawa*) and a nose-ring (*nath*). As may be anticipated from their customs, they are regarded as pure village menials and their social status is very low.

¹ See Lubbock, *Origin of Civilisation*, 11, sqq.

² See Majhwâr, para. 60.

Pankhiya.—A peculiar class of Muhammadans who are found in the low lands (*khâdir*) of the Ganges in Shâhjahânpur and some of the neighbouring districts. They profess to be strict Muhammadans, but transgress the law of Islâm by eating turtles, crocodiles and other animals usually regarded as forbidden food. They appear to be a fairly well-to-do cultivating class, and their hamlets show a stock of cattle, goats and poultry much larger than that possessed by ordinary Hindu cultivators.¹

Distribution of the Pankhiyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Cawnpur . . .	65	Ghâzipur . . .	6
Allâhâbâd . . .	41	Basti . . .	550
Benares . . .	8	Azamgarh . . .	111
Jaunpur . . .	132		
		TOTAL .	913

Pant, Panth—(Sanskrit *pathin*, “a path in morals or religion”) a class of Hill Brâhmans, who ascribe their origin to Mahârâshtra or the Marhâta country. They belong to the Bhâradvâja, Parâsara and Vasishtha *gotras* and the Madhyandinya *sâkha*. They say that some twenty-one generations ago their ancestor Jayadeva came to Kumaun. In the tenth generation his descendants divided into four branches, named after Sarma, Srinâtha, Nathu and Bhaudâs. Sarma became a physician, Srinâtha, the spiritual preceptor of the Râja, Nathu, a teacher of Paurânîk theology, and Bhaudâs, a soldier. The last-mentioned acquired in camp and court a habit of eating flesh like his Khasiya soldiers, and his descendants retained the custom. But the others confined themselves to vegetable food, as their present representatives do, and even oblige their wives, who come from flesh-eating clans like the Tiwâris and Joshis, to do the same. The Bhâradvâja PANTS intermarry with Tripâthis or Tiwâris, Joshis and Pânres. They rarely marry PANTS of the two other *gotras*, and their customs and habits and manuer of eating and drinking resemble those of other

¹ *Imperial Gazetteer*, XII, 347, sq.

Hill Brâhmans. Their favourite object of worship is the Vaishnava Sâkti.¹

Panwâr.—A noted sept of Râjputs who in name represent the ancient Pramâra race. Colonel Tod² calls them the “most potent of the Agnikula or fire races.” “The world is the Pramâr’s” is an ancient saying, and Naukot Marusthali signifies the nine divisions into which the country from the Satlaj to the ocean was divided among them. By another theory they represent the Pauravas, the famous race which, after the time of Alexander, was predominant in Râjasthân under the name of Pramâra. They are mentioned in the Veda and Mahâbhârata, where the first kings of the Lunar race are represented as being Pauravas who reigned over the realms included between the Upper Ganges and the Jumna. They are the Porouaroi or Poruaroï of Ptolemy.³ General Cunningham,⁴ on the contrary, would identify these last with the Parihâr sept. The popular account of them is that they were the third in order of creation from the Agnikunda, and were hence called Pramâra or “first strikers.”

2. In Bombay the Pramâras, who are called a detachment from the Agnikula tribes of Mount Abu, like the others under the same fictional appellation, are, according to Dr. J. Wilson,⁵ descendants of Kulis. Their traditions centre round the State of Dhâr, the Râja of which is still a member of the sept. In remembrance of their heroic defence of the capital they repeat the verse—

Jahân Puâr tahân Dhâr hai ;

Aur Dhâr jahân Puâr ;

Dhâr bina Puâr nahîn ;

Aur nahîn Puâr bina Dhâr.⁶

“Where the Puâr is there is Dhâr ; and Dhâr is where the Puâr is ; there is no Dhâr without the Puâr and no Puâr without Dhâr.” They claim that the great Râjas Bhoja and Vikramaditya of Ujjain were members of their sept, and allege that they were kings of Mâlwa for ten generations after Râja Vikramaditya. The Puâr dynasty of Mâlwa ended with Jaychand ; then Jîtpâl estab-

¹ Atkinson, *Himalayan Gazetteer*, III, 421.

² *Annals*, I, 98, 102.

³ McCrindle, *Indian Antiquary*, XIII, 362.

⁴ *Archæological Reports*, IX, 55, sq.

⁵ *Indian Antiquary*, III, 227.

⁶ Tod, *loc. cit.*, II, 263.

lished the Tomar dynasty which lasted one hundred and forty-two years and was succeeded by the Chauhâns for one hundred and sixty-seven years.¹ They have now a poor reputation in Central India, because they are said to have intermarried with Marhatta Sûdras and the poorest Râjput chief would disdain to eat with them or give them his daughter in marriage.² Colonel Tod asserts that the famous Mauryas were the Mori, a branch of the Pramâra clan, which occupied Chithor in the eighth century. Their *gotras* or sections in Râjputâna are Delât ; Kalât ; Doding ; Kheyât and Pokhariya, of which the Delât is the most numerous.³ The men of the Pokhariya section like to be called Râwat, but are generally called Mer. The chief men are called Gameti. They are an industrious race, generally taller and better built than the Chauhân Mînas. The Kalâts will not give their daughters in marriage to this section, but will take wives from them, and they intermarry freely with the Hindu Chîtas and Barârs and the other Mer clans. Their customs are the same as the Chauhân Mînas.

3. In these provinces their expulsion from Ujjain under their leader Mitra Sen is ascribed to the attack of the Muhammadans under Shahâb-ud-dîn Ghorî. The story⁴ runs that Râja Bijaypâl of Bayâna wished to bring about an alliance between his daughter and the son of Râja Sindpâl of Ujjain, and with this view sent an embassy with presents. Sindpâl, however, objecting to the proposed marriage, ordered the ambassadors to return, but his son Lakhansi meeting them on his own account accepted the proposal, and in spite of his father's objections, brought back the party to Bayâna and there the marriage took place. Villages were then assigned to the prince and princess for maintenance. These, however, proving insufficient, the daughter was sent back to her father some little time after to solicit a further grant. But all that Sindpâl gave his daughter was a sword, which she was instructed to deliver to her husband Lakhansi. He then interpreting the gift, whether rightly or wrongly, to mean that he should extend his possessions by its means, seized and added to his territories fourteen hundred villages, giving them over to his followers. At various times they moved northwards, their first halting-place being the Pargana of

The Panwars of the
North-Western Prov-
inces and Oudh.

¹ Malcolm, *Central India*, I, 26.

² *Ibid.*, I, 130.

³ *Râjputâna Gazetteer*, II, 45.

⁴ *Census Report, North-Western Provinces*, 1865, B, Appendix 67, sq.

Khairagarh, where they are landlords and cultivators. They have in course of time become dispossessed of many of their estates, bartering them for less substantial wealth to Gûjars and Brâhmans.

4. In Farrukbâd¹ they trace their colonization to Râja Sindpâl Sinh, who is said to have settled the Pargana of Amritpur by the favour of the Râja of Khor. His sons quarrelled with, and were expelled by, Partit Râê, the Kâyasth minister of the Râja, but one son Basant Sâh returned and recovered his estate. The Bulandshahr² branch say that they came from Nâgpur and Ujjain after their expulsion by Shahâb-ud-dîn Ghori.

5. The Khidmatiya, Barwâr, or Chobdâr are said to be an inferior branch of them, descended from a low-caste woman. No high-caste Hindu eats food or drinks water touched by them. According to the Aîn-i-Akbari³ a thousand men of the sept guarded the environs of the palace of Akbar, and Abul Fazl says of them :— “The caste to which they belong was notorious for highway robbery and former rulers were not able to keep them in check. The effective orders of His Majesty have led them to honesty ; they are now famous for their trustworthiness. They were formerly called Mâwis. Their chief has received the title of Khidmat Râê. Being near the person of His Majesty, he lives in affluence. His men are called Khidmatiyas.”

6. In Unâo⁴ the Panwârs have two colonies in different parts of the district. In the Morâwan Pargana they occupy about thirty villages. They say that their ancestor, Narhar Sinh Panwâr, distinguished himself in the siege of Chithor under Akbar Shâh and received a grant of this tract of land as a reward for his services. He founded the village of Narhai Chak, which is called after his name. These Panwârs must have been once a powerful clan ; but the great encroachment of the Bais reduced them to complete insignificance, and deprived them of a large portion of their land. In Sîtapur,⁵ also, they fix the time of their emigration in the time of Akbar. In Gorakhpur⁶ they are said to have driven the Bisens out of Bhâgalpur, whence the latter retired to Majhau. In Ghâzipur they trace their origin to Jhânsi and they

¹ *Settlement Report*, 13.

² *Census Report*, 1865, I, Appendix 17.

³ Blochmann, I, 252.

⁴ Elliott, *Chronicles*, 55.

⁵ *Settlement Report*, 57.

⁶ Buchanan, *Eastern India*, II, 365.

are known by the name of Ujjaini. The head of the sept in that part of the country is the Râja of Dumrâon who traces his descent in eighty-six generations from Vikramaditya. The great Râja Sâladitya, who at the beginning of the seventh century overcame the Gupta dynasty, was king of Mâlwa and no doubt belonged to this clan.¹ In Jhânsi they are regarded as a shade higher than the Bundelas and in consequence all powerful chiefs take their daughters in marriage. "They are needy and as proud as Lucifer and will always eke out their living by robbery if they can."² In Mahona of the Lucknow District they have, from their connection with the Delhi Court, adopted some Musalmân practices, such as fastening their coats to the left and paying reverence to the *tâziâhs* emblematical of the martyrs Hasan and Husain, which are carried about at the Muharram, and they have before their residence a large stone which they hold in almost sacred reverence. They say that they brought it from Delhi and that it is their symbol of right to their estates which were granted to them by the Delhi Emperor; he is said to have enjoined them to take it as the foundation for their future settlement. Whenever a new Râja succeeds, he places upon it an offering of flowers, sweetmeats, and a few rupees.³

7. In Jâlaun the Panwârs give brides to the Bais, Bhâlê Sultân, Nikumbh, and Ahhan, and marry girls of the Chauhân, Kachhwâha, Parihâr, Sengar, Bhadauriya, Râthaur, and Chandel septs. In Unâo they marry their daughters to Dikhits beyond the Ganges, Gaurs, Chandels, Kachhwâhas, Chauhâns, Hâras, and Râthaus; and their sons to Chauhân and Dikhit girls.

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

DISTRICTS.	Hindus.	Muhammads.	TOTAL.
Dehra Dûn	2,265	...	2,265
Sahâranpur	251	313	564
Muzaffarnagar	136	486	622
Meerut	1,794	...	1,794

¹ Oldham, *Memorandum*, 1, 56, sq.

² Sleeman, *Journey through Oudh*, I, I. V.

³ *Settlement Report*, LXI.

*Distribution of the Panwâr Râjputs according to the Census
of 1891—contd.*

DISTRICTS.	Hindus.	Muhamma- dans.	TOTAL.
Bulandshahr	1,513	553	2,066
Aligarh	817	...	817
Mathura	683	2,686	3,369
Agra	7,366	12	7,378
Farrukhâbâd	2,994	8	3,002
Mainpuri	819	...	819
Etâwah	504	...	504
Etah	624	5	629
Bareilly	243	...	243
Bijnor	233	...	233
Budâun	778	123	901
Morâdâbâd	2,035	...	2,035
Shâhjâhânpur	4,699	...	4,669
Pilibhît	310	...	310
Cawnpur	4,609	41	4,650
Fatehpur	1,263	...	1,263
Pânda	2,299	28	2,327
Hamîrpur	1,240	10	1,250
Allahâbâd	517	...	517
Jhânsi	1,045	5	1,050
Jâlaun	671	...	671
Lalitpur	3,241	1	3,242
Benares	465	88	553
Mirzapur	126	...	126
Jaunpur	4,105	7	4,112
Ghâzipur	691	783	1,474
Ballia	2,248	191	2,439

raised their importance by marriages with Chauhân and
 The sept in the Unâo¹ District inhabit the Par-
 and possess a Chaurâsi or estate of eighty-
 to their tradition they came from Jigini
 or Srim. At three hundred years ago, in the
 time of the Dikshit girl from Parenda
 was married to the son of the Raja, who lived in Jigini
 across the Jumna. The Raja, with a large escort of his
 friends and brotherhood to celebrate the party on
 their journey passed through Saran (the locality of which is still shown, though the fort has fallen)
 they asked who were the lords of the fort with a view to get off.
 They were told that it was held by Dhobis and others who
 held the neighbouring country. The procession from
 Parenda and, returning, conducted the bride to her
 before the Holi festival, a party headed by Bhâgê Sin-
 waited for the evening of that riotous feast, and then,
 guards of the fort were heavy with wine, and no danger was
 for, suddenly attacked and slaughtered them and made them
 masters of the surrounding country." Their power has
 reduced because the law of primogeniture did not exist in the
 and it gradually became divided among the sons. They
 marry with the Kachwahs and Chandelas of the region, but they
 do pay dowry for their brides. They were in the past
 the territory on the Jumna. The Raja of the
 both is overcome by the Shikhar. Dr. Oppert² connects
 origin between the Eastern branch and the Western
 Gwalpur they are held in good repute. In Azamgarh³ they say
 that they came from Narwan and settled in Paragau, Mithila
 when they were driven out by the Chaurâsi. In Jânn
 they give brides to the Bais and Gautam septs; and take girls in
 marriage from the Kachhwâha, Bhadauriya, Chandel and Râthaur.
 In Hamirpur they marry their girls to the Mainpuri Chauhâns,
 Bhadauriyas, Jâdons and Râthours; and their sons to girls of the
 Dikshit, Bais, Chandel, Gautam, Sengar, Gaur and Chauhân of the
 Cawnpur District. Their *Gotra* is said in Agra to be Kasyapa.

¹ Elliott, *Chronicles*, 58, sqq.

² *Eastern India*, II., 463, Dr. Oppert (*Original Inhabitants of Bharatvarsa*, 93)
 would connect their names with the Dravidian Pindas.

³ *Settlement Report*, 62.

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

DISTRICTS.	Number.	DISTRICTS.	Number.
Meerut	20	Jâlaun	2,410
Aligarh	8	Lalitpur	428
Mathura	34	Benares	5
Agra	2,772	Mirzapur	126
Farrukhâbâd	996	Ballia	407
Mainpuri	685	Gorakhpur	93
Etâwah	3,324	Azamgarh	1,146
Etah	93	Tarâi	8
Bijnôr	37	Lucknow	68
Pudâun	58	Unâo	2,498
Morâdâbâd	22	Râc Bareli	721
Shâhjahanpur	62	Sitapur	191
Pilibhît	11	Hardoi	223
Cawnpur	3,162	Kheri	84
Fatehpur	1,646	Faizâbâd	1
Bânda	732	Bahrâich	134
Hamirpur	3,277	Sultânpur	292
Allahâbâd	1,346	Partâbgarh	189
Jhânsi	4,162	Bârabanki	419
		TOTAL	31,880

Parwâl; Parwâr, a sub caste of Banyas, enumerated in the former Census in Bundelkhand, Cawnpur and Agra, but who are not found in the returns of the Census of 1891. To the east of the Province they have two endogamous sub-divisions—Samaiya and Parwâl and twelve *gotras* with twelve sections (*mûl*). These *gotras* with their sections are thus given in Mirzapur:—

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

DISTRICTS.	Arakh.	Baurāsi.	Gūjar.	Kaithwān.	Mothī.	Rājāsi.	Others.	TOTAL.
Azamgarh	...	...	...	22,411	...	...	65	22,484
Tarāi	...	...	1	1	...	7	912	921
Lucknow	102	169	29,971	67	4,638	39,107	1,602	75,656
Unāo	68	1,270	29,848	126	...	19,314	31,792	82,421
Rae Bareilly	...	50,049	10,434	26,243	...	17	14,325	101,248
Sitapur	3,020	14	13	...	1,043	95,653	5,157	104,900
Hardoi	...	8	22	...	74	85,308	627	86,039
Kheri	8,567	242	49	...	1,218	63,880	559	74,515
Faizābād	...	2,786	34,623	...	...	...	337	37,746
Gonda	...	14,061	22,011	...	315	168	1,110	37,665
Bahrāich	117	8,623	21,470	29	...	4,221	15,635	50,095
Sultānpur	...	23,455	2,687	6,598	...	...	1,973	34,722
Partābgarh	...	...	127	61,993	...	...	239	62,459
Bārabanki	4,314	75,615	5,931	...	...	26,653	10,315	122,828
TOTAL	16,210	207,558	175,857	321,914	8,267	353,535	135,961	1,219,311

scarcely modified in Assakâni or Assakeni in the first historians of the expedition of Alexander and subsequent writers. It is impossible here not to recognise the name Avghân or Afghân.¹ The theory which has been proposed by which Pathân is connected with the Hindi *pāṭha*, "the top of a hill" is as untenable as that which derives their title Khân from the Dravidian tribe of Khândhs.² The latter word has been by others derived from the Sanskrit *asu* or *swāmin*, meaning "lord."

3. To quote Dr. Bellew, again: "The traditions of the Afghâns refer them to Syria as the country of their residence at the time they were carried away into captivity by Bukhtanasar (Nebuchadnezzar) and planted as colonists in different parts of Persia and Media. From these positions they, at some subsequent period, emigrated eastward into the mountainous country of Ghor, where they were called by the neighbouring people Bani Afghân and Bani Isrâîl, or "children of Afghân" or "children of Israel." In corroboration of this we have the testimony of the Prophet Esdras to the effect that the ten tribes of Israel, who were taken into captivity, subsequently escaped and found refuge in the country of Arsareth, which is supposed to be identical with the Hazârah country of the present day, and of which Ghor forms a part. It is also stated in the *Tabaqât-i-Nâsiri*, a detailed account of the conquest of this country by Changhiz Khân, that in the time of the native Shansabi dynasty there was a people called Bani Isrâîl living in that country, and that some of them were extensively engaged in trade in the countries around." Mr. Thorburn³ quotes in support of their Jewish extraction, some peculiar customs obtaining among the tribes of purest blood, for instance the Passover-like practice of sacrificing an animal and smearing the doorway with its blood in order to avert calamity, the offering up of sacrifices, the stoning to death of blasphemers, the periodical distribution of land and so forth, and he points out that most of the learned men who reject the tradition of Jewish descent have no personal acquaintance with the Afghân people.

4. Though the tribal organisation of the Pathâns in these Provinces is much less closely defined than Tribal organisation. along the Panjâb frontier, Mr. Ibbetson's

¹ St. Martin quoted by McCrindle, *Indian Antiquary*, VI., 343, sq.

² Râja Lachman Singh, *Bulandshahr Memorandum*, 192.

³ Quoted by Ibbetson, *Panjâb Ethnography*, paragraph 390, sqq.

remarks on this subject deserve quotation : " The tribe is probably far more homogeneous in its constitution among the Pathâns than among the Biloches. Sayyid, Turk and other clans have occasionally been affiliated to it, but as a rule people of foreign descent preserve their tribal individuality, become merely associated, and not intermingled, with the tribes, among whom they have settled. Even then they generally claim Pathân origin on the female side, and the tribe is usually descended in theory at least from a common ancestor. The *hamsâyah* custom by which strangers are protected by the tribe with which they dwell is in full force among the Pathâns as among the Biloches. But with the former, though it does protect in many cases families of one tribe who have settled with another, it seldom accounts for any considerable portion of the tribe ; and its action is chiefly confined to traders, menials and other dependants of foreign extraction who are protected by, but not received into, the tribe. Thus a blacksmith living in an Utmanzai village will give his clan as Utmanzai ; but his caste will, of course, remain Lohâr. The nation is divided genealogically into a few great sections which have no corporate existence, and the tribe is now the practical unit, though the common name and traditions of common descent are still carefully preserved in the memory of the people. Each section of tribe, however small, has its leading man who is known as Malik, a specially Pathân title. In many, but by no means in all, the tribes, there is a Khân Khel or chief house, usually the branch of the tribe, whose Malik is known as Khân, and acts as chief of the whole tribe. But he is seldom more than their leader in war and their agent in dealing with others ; he possesses influence rather than power ; and the real authority rests with the Jirgah, a democratic council composed of all the Maliks. The tribe, clan and sept are alike distinguished by patronymics formed from the name of the common ancestor by the addition of the word *zai* or *khel*, *zai* being the corruption of the Pashto *zoe*, meaning " son," while *khel* is an Arabic word meaning " association " or " company." Both terms are used indifferently for both the larger and smaller divisions. The stock of names being limited, the nomenclature is exceedingly puzzling, certain names recurring in very different tribes in the most maddening manner. Moreover, the title which genealogical accuracy would allot to a tribe or clan is often very different from that by which it is known for practical purposes, the people having preferred to be called by the name of a

junior ancestor who had acquired local renown. The frontier tribe, whether within or beyond our border, has almost without exception a very distinct corporate existence, each tribe, and within the tribe each clan, occupying a clearly defined tract of country, though they are in the Indus valley often the owners merely rather than the occupiers of the country, the land and smaller villages being largely in the hands of a mixed population of Hindu origin who cultivate subject to the superior rights of the Pathâns. These people are included by the Pathâns under the generic and semi-contemptuous name of Hindki; a term very analogous to the Jat of the Biloch frontier, and which includes all Muhammadans who, being of Hindu origin, have been converted to Islam in comparatively recent times."

5. At the last Census the Pathâns of these Provinces were classified under the following chief tribes:—

Tribes of the Pathâns
of North-Western Pro-
vinces. Afrîdi, Bagarzai, Bangash, Barech, Buner-
wâl, Daûdzai, Dilazâk, Durrâni, Ghilzai,
Ghorgashti, Ghorî, Kâkar, Qizilbâsh, Khalîl, Khatak, Lodi,
Mehmad, Muhammadzai, Rohilla, Tarîn, Urmuz, Ushturyâni,
Warakzai, Wazîri, Yâqûbzai and Yûsufzai. The following notes
are mainly taken from the writings of Dr. Bellew and Mr.
Ibbetson.

6. They represent in name and position the Aparytæ of Hero-
dotus. One of the four great divisions of
The Afrîdi Pathâns. the Pactiyæ of Herodotus was that of the
Gandhâri, the other three were the Aparytæ or Afrîdi, the Satra-
gyddæ or Khatak, and the Dadicæ or Dadi, all alike of Indian
origin. "The original limits of the Afrîdi country probably
comprised the whole of the Safed Koh range and the country on
the base of it on the north and south sides, to the Kâbul and
Kurrum rivers respectively; whilst its extent from east to west
was from the Pewâr ridge or the head waters of the Kurrum further
west to the Indus, between the points of junction with it of the
Kâbul and Kurrum rivers, in the former direction." Of the charac-
ter of the tribe Dr. Bellew writes: "Looking at the Afrîdi as we
find him to-day, it is difficult to imagine him the descendant of the
mild, industrious, peace-loving, and contemplative Buddhist, abhor-
rent of the shedding of blood or the destruction of life of even the
minutest of God's creatures; or even to imagine him descended
from fire-worshipping ancestors, whose tender care for life was

almost equal to that of the Buddhist, and whose sincere and punctilious devotion to the observances of the minute ceremonies and ordinances of their religion was surpassed by none. The Afridi of to-day, though professedly a Muhammadan, has really no religion at all. He is to a great extent ignorant of the tenets and doctrines of the religion he professes, and even if he knew them, would in no way be restrained by them in the pursuit of his purpose.

7 "Whatever he may have been as a Buddhist or as a fire-worshipper, he has now sunk to the lowest grade of civilisation, and borders upon the savage. Entirely illiterate, under no acknowledged control, each man has his own king, the nation has dwindled down to a small community of less than three hundred thousand souls, mostly robbers and cut-throats, without principles of conduct of any kind, and with nothing but the incentive of the moment as the prompter to immediate action. Even among his own nationality (the Pathân), he is accounted the faithless of the faithless, and is held on all sides to be the most fierce and stealthy of all enemies. As we know him merely in the character of an independent neighbour, he is a wily, mistrusting, wolfish, and wilful savage, with no object in life but the pursuit of robbery and murder and the feuds they give rise to."

8. The Bangash Pathâns are regarded by Dr. Bellew as perhaps of Scythic descent, and are supposed to have come into their present positions with the Scythic irruption. They originally lived about Gurdez in Zurmat, but in the latter part of the fourteenth century they increased in numbers, and being pressed upon by the Ghilzai, emigrated eastward *en masse* and settled in Kurram. They are descended from Luqmân, and have absorbed several tribes of doubtful origin. Their chief settlement in these Provinces is at Farrukhâbâd, and a very complete account of them has been given by Mr. R. S. Whiteway.¹

The Bunerwâl Pathâns.

9. The Bunerwâl tribe take their name from the Buner country, north-east of Peshâwar.

The Daûdzai Pathâns.

10. The Daûdzai occupy the left bank of the Kâbul river as far down as the junction of the Bara.

¹ *Calcutta Review*, 1865.

11. The Dilazâk Pathâns were the inhabitants of the Peshâwar valley before the Pathân invasion, and are apparently of Scythic origin, and came into the Panjâb with the Jâts and Katti in the fifth and sixth centuries. "They soon became powerful and important, and ruled the whole valley as far as the Indus and the foot of the northern hills. In the first half of the thirteenth century the Yûsufzai and Momand drove them across the Indus into Chach-Pakhlî. But their efforts to regain their lost territories were such a perpetual source of disturbance that at length Jahângîr deported them *en masse* and distributed them over Hindustân and the Dakkhin. Scattered families of them are still to be found along the left bank of the Indus in Hazâra and Râwalpindi."¹

12. The name Durrâni is derived either from *durr-i-daurân*, "pearl of the age," or from *durr-i-durrân*, "pearl of pearls." The title was adopted by Ahmad Shâh Abdâli, when he ascended the throne, in allusion to the Abdâli custom of wearing a pearl stud in the right ear. According to Dr. Bellew²:—"The special Afghân tribe is called Abdâli, and is more commonly known since the time of Ahmad Shah, the first independent sovereign of Afghânistân of this race, by the name Durrâni. The Durrâni comprise the following chief divisions or clans: Saddozai, Populzai, Barakzai, Halakozai, Achakzai, Nurzai, Ishâqzai, and Khagwâni. Their home and fixed seat is in Kandahâr Province, the former country of the Gandhâra, who, at an early period of our era, spread into the present Hazâra country along the courses of the Helmand and Arghandâb rivers. Members of each clan, however, are found in small societies scattered all over the plain country up to Kâbul and Jalâlâbâd, and they are there settled mostly as lords of the soil or military fеоoffees, the people of the country, so far as concerns the agricultural community, being their tenants or serfs."

13. According to Mr. Ibbetson, "the Ghilzai are a race probably of Turkish origin, their name being another form of Khilchi, the Turkish word for 'swordsmen,' who early settled, perhaps, as mercenaries rather than as a corporate tribe, in the Sialband range of the Ghor mountains,

¹ Ibbetson, *loc. cit.*, para. 415.

² *Loc. cit.*, 20.

where they received a large admixture of Persian blood. The official spelling of the name is still Ghaleji at Kâbul and Kandahâr. They first rose into notice in the time of Mahmûd Ghaznavi, whom they accompanied in his invasions of India. Not long afterwards they conquered the tract between Jalâlâbâd and Kelât-i-Ghilzai, and spread east and west over the country they now hold. In the beginning of the eighteenth century they revolted against their Persian rulers, established themselves under Mîr Wais as independent rulers at Kandahâr, and overran Persia. But a quarter of a century later they were reduced by Nâdir Shâh, and their rule disappeared, to be succeeded not long after by that of the Durrâni." Dr. Bellew tells the romantic legend of Bibi Matto and Shâh Husain, whose son was called Ghalzœ, "son of a thief," the father having stolen his daughter's honour, whence the name Ghilzai.

14. He adds: "As a race the Ghilji mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghânistân. Those small sections of the people who are settled in the plain live in villages and follow agricultural pursuits, but the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, etc., for domestic use, from the wool and hair of their cattle. The pastoral clans are notoriously predatory in their habits, and continually at feud amongst themselves and with their neighbours. Physically they are a remarkably fine race, and in stature, courage, and strength of body, are second to none in Afghânistân. But they are very barbarous people, the pastoral clans especially, and in their wars excessively savage and vindictive. Several of the Ghilji or Ghilzai clans are almost wholly engaged in the carrying trade between India and Afghânistân and the northern states of Central Asia, and have been so for many centuries, to the exclusion almost of all the other tribes of the country. The principal clans employed in this great carrying trade are the Nîâzi, Nâsar, Kharoti, and to some extent the Sulaimân Khel. From the nature of their occupation they are collectively styled, or individually so far as that goes, Povinda and Lawâni or Lohâni. These terms, it appears, are derived from the Persian word *parwinda*, 'a bale of merchandise,' and *rawâni*, 'a traveller.'"

15. The term Ghorgusht is a corruption of Ghirgisht or Ghurgusht, the third son of Kais. The word is only an altered form of Girgis or Ghirghis, "wanderer on the steppe," and indicates the country whence this people originally came, namely, Northern Turkistân.

16. The Ghorî Pathâns, who are very numerous in the Provinces, appear to take their name from the Ghor country to the east of Herât. They are usually classed as a sub-division of the Kand, one of the septs of the Bani Isrâîl, or pure Afghâns.

17. Of the Kâkar Pathâns Dr. Bellew writes¹:—"The Kâkar of Afghânistân are a people of Scythian origin, and of kindred race with the Gokkar or Ghokhar, who are settled in Chach and Râwalpindi on the other side of the Indus, and other parts of India. According to the Afghân account, Kâkar was the grandson of Ghurgusht or Ghirghisht, by his second son, Dani. And this Ghirgh was the youngest of the three sons of Kais or Kish, the great ancestral progenitor of the Afghân nationality of modern times. It has already been shown how the name of the first son, Saraban, was merely the adoption of the race name of the people whom the Afghân genealogists classified together as one set of the descendants of Kais, and the fact of their Râjput origin might then have been made clearer by tracing up the descent to more recent times. Saraban had two sons, Sharjyûn and Krishyûn, which are evidently transformations of the common Râjput names, Surjan and Krishna, and they have been still more altered by transformation into Muhammadan names, Sharjyûn being changed into Sharffuddîn and Krishyûn into Khyruddîn. Similar traces of Indian affinity are to be found in almost all the Afghân genealogical tables, and it is only what we might expect when we remember the tradition that the five Pândava brothers about the time of the Mahâbhârat emigrated to the Panjâb and Afghânistân as far as Ghazni and Kandahâr, and there established independent kingdoms which lasted for several centuries."

18. Mr. Ibbetson calls the Qizilbâsh Pathâns "a tribe of Tartar horsemen from the Eastern Caucasus, who formed the backbone of the old Persian army and of the force with which Nâdir Shâh

The Qizilbâsh or Qaral-
bâsh Pathâns.

¹ *Loc. cit.*, 91.

invaded India. Many of the great Mughal ministers have been Qizilbâsh, and notably Mîr Jumlah, the famous minister of Aurangzeb. They are said to take their name from a red cap of peculiar shape which they wear, and which was invented by the founder of the Sophi dynasty of Persia, an intolerant Shiah, as the distinguishing mark of that sect, and which his son, Shâh Tumaspa, compelled Humayun to wear when a refugee at the Persian Court. There are some twelve hundred families of Qizilbâsh in the city of Kâbul alone, where they were located by Nâdir Shâh and exercise considerable influence in local politics."

19. The Khalil occupy the left bank of the Bara river and the country along the front of the Khibar Pass:
 The Khalil Pathâns. They have four main clans: Matuzai, Barozai, Ishâqzai and Tilarzai, of whom the Barozai is most powerful.

20. To quote Mr. Ibbetson again: "The Khataks are descended from Luqmân, surnamed Khatak. He
 The Khatak Pathâns. had two sons, Turqmân and Bulâq. The descendants of the latter are still known as the Bulâqi section; while Tarai, son of Turqmân, rose to such distinction that the whole section, including two main clans, the Tari proper and the Tarkai, is called by his name. The Khatak are a fine, manly race, and differ from all other Pathâns in features, general appearance, and many of their customs. They are the northernmost of all the Pathâns settled on our frontier who speak the soft or Western dialect of Pushto. They are of a warlike nature, and have been for centuries at feud with all their neighbours and with one another. They are active, industrious, and a favourable specimen of Pathân, and are good cultivators, though their country is stony and unfertile. They are great carriers and traders, and especially hold all the salt trade with Swât and Buner in their hands. They are all Sunnis. The Marwat, the hereditary enemy of the Khatak, says: 'Friendship is good with any one but a Khatak; may the Devil take a Khatak,' and 'a Khatak is a hen, if you seize him slowly, he lies down: and if suddenly, he clucks.' Another proverb runs thus:—'Though the Khatak is a horseman, still he is a man of but one charge.'"

21. "To the Ghilzai and Lodi, the latter of whom gave a dynasty to Upper India," according to Mr. Ibbetson,
 The Lodi Pathâns. "and especially to the former, belong almost all the tribes of warrior traders who are included under the term

Pawinda, from *parwinda* the Persian word for 'a bale of goods,' or perhaps more probably from the same root as *powal*, a Pushto word for 'to graze.' They are almost wholly engaged in the carrying trade between India and Afghânistân and the Northern States of Central Asia, a trade which is almost entirely in their hands. They assemble every autumn in the plains east of Ghazni, with their families, flocks, herds, and long strings of camels laden with the goods of Bukhâra and Kandahâr, and forming enormous caravans, numbering many thousands, march in military order through the Kâkar and Wazîri country to the Gomal and Zhob passes, through the Sulaimâns. Entering the Dera Ismâil Khân District, they leave their families, flocks, and some two-thirds of their fighting men in the great grazing grounds which lie on either side of the Indus, and while some wander off in search of employment, others pass on with their laden camels and merchandise to Maltân, Rajputâna, Lahore, Amritsar, Delhi, Cawnpur, Benares, and even Patna. In the spring they again assemble, and return by the same route to their homes in the Hills about Ghazni and Kelât-i-Ghilzai. When the hot weather begins, the men, leaving their belongings behind them, move off to Kandahâr, Herât, and Bukhâra, with the Indian and European merchandise which they have brought from Hindustân. In October they return and prepare once more to start for India."

22. The Muhammadzai of the Census returns are perhaps the same as the Muhammad Khel, the largest
 The Muhammadzai. sept of the Daulatzai. The present rulers of

Bhopâl belong to this tribe.

23. The country known as Pukhtûn Khwa, to which reference
 has already been made, is called by outsiders
 The Rohilla Pathâns. and foreigners, on the side of India almost exclusively, by the name of Roh, which has the same meaning as Koh, "a mountain ;" Rohilla hence means "a Highlander." Their occupation of the country called after them Rohilkhand is quite modern. After the death of Aurangzebin A.D. 1707 the dissensions among the Hindus of Bareilly gave a chance to Ali Muhammad Khân, the leader of the Rohilla Pathâns, to obtain possession of the country. In A.D. 1744 he conquered Kumaun as far as Almorâ, but two years after he was defeated by the Emperor Muhammad Shâh in the Bareilly District. He was succeeded by the famous Hâfiz Rahmat Khân, and in his latter days he came in contact

with Warren Hastings, when the name of the Rohillas for the first time attracted attention.¹ They assert that they are of Coptic origin, and say that, driven out of Egypt by one of the Pharaohs, they wandered westward till they arrived under that part of the mountains known as Sulaimâni Koh, or "the hill of Solomon," where they halted. The Rohilla has been always notorious for bravery and turbulence. Shore² says that in his time the Rohilla soldiers would submit to be flogged within an inch of their lives with a leathern martingale, but to be struck with a whip or cane would be an indelible disgrace and very likely to be resented by a stab or a bullet.

24. Dr. Bellew³ writes of these: "The tribal traditions are to the effect that about three or four hundred years ago the Yûsufzai or Mândar and Moh-

The Tarîn Pathâns.

mand tribes of Afghâns were settled on the Gwara Margha and the headwaters of the Tarnak and Arghasan rivers, as neighbours and allies. Beyond them, lower down the course of these rivers, were the Tarîn, another tribe of Afghâns, who still occupy the same positions, and the valley of Peshîn. Their lands were in the summer subject to droughts, and were besides in great part waste, owing to the exhaustion at that season of the tributary streams and the diminished volume of the rivers. The consequence was a contest for the better lands, and the Tarîn tribes, being the stronger of the two parties, gradually encroached on the fat pastures of the Mândar and Mohmand tribes and finally dispossessed them of their lands."

25. Of the Ushturyâni, whom Mr. Ibbetson⁴ calls Ushturâni, he says: — "They are the descendants of Han-

The Ushturyâni Pathâns.

nar, one of the sons of Ushtaryâni, a Sayyid, who settled among and married into the Shirâni section of Afghâns. They were settled with the Shirânis to the south of the Takht-i-Sulaimân, and till about a century ago were wholly pastoral and engaged in the carrying trade. But a quarrel with their neighbours, the Mûsa Khel, put a stop to their annual westward migration, and they were forced to take to agriculture. They still own a large tract of country, in

¹ For their history, see *Moradâbâd Settlement Report*, 12, sq.

² *Notes*, II., 490.

³ *Loc. cit.*, 63, sq.

⁴ *Loc. cit.*, para. 400, sq.

which indeed most of them live, cultivating land immediately under the hills and pasturing their flocks beyond the border. Their territory only includes the eastern slopes of the Sulaimâns, the crest of the range being held by the Mûsa Khel and Zmari. They are divided into two main clans, the Ahmadzai and Gagalzai, and these again into numerous septs. They are a fine, manly race, many of them in our army and police, and they are quiet and well behaved, cultivating largely with their own hands. A few of them are still carriers. They are much harassed by the independent Bozdâr (Biloch). They are all Sunnis."

26. Of the Wazîri Pathâns, Dr. Bellew says¹:—"The Wazîri, who displaced the Khatak or Shattak, as it is pronounced in the Western dialect of Pushtu, from his ancient seat on the Sulaimân range from the Sattagydia of Herodotus, for he is the only one of the ancient authors who has mentioned this people, appear to be identical with the Wairsi or Vairsi of the early Muhammadan historians. The Wairsi were a division of the Sodha tribe, which itself was a branch of the Pramâra Râjput. The Wazîri appear to have made their first assault against the Khatak about five or six hundred years ago, at a time when the country was sorely afflicted with famine; and the route they took was across the Shâm plain into the adjoining valley and district of Barmal. Here they settled and remained for some time before making a further forward move. Hence they occupied the whole of the ancient Khatak country from the Shâm plain on the South to the Kohât Valley on the North. They are a powerful and entirely independent tribe, and mostly pastoral and nomad in their habits of life. In personal appearance they are very different from other Pathân tribes and retain many customs peculiar to themselves."

27. The history of the Yûsufzai Pathâns is given in detail by Dr. Bellew and Mr. Ibbetson. They now hold Swât, Buner, and the Lundkhwâr and Rânizai Valleys in the North-West of Yûsufzai.

28. Mr. Ibbetson's remarks again deserve reproduction:—"The true Pathân is perhaps the most barbaric of all the races with which we are brought in contact in the Panjâb. His life is not so

Character of the
Pathâns.

¹ Loc. cit., 89.

primitive as that of the gypsy tribes, but he is cruel, bloodthirsty and vindictive in the highest degree; he does not know what truth and faith is, in so much that the saying *Afghân beîmân* has passed into a proverb among his neighbours, and though he is not without courage of a sort, and is often curiously reckless of his life, he would scorn to face an enemy whom he could stab from behind or to meet him on equal terms if it were possible to take advantage of him, however meanly. It is easy to convict him out of his own mouth. Here are some of his proverbs:—‘A Pathân’s enmity smoulders like a dung fire:’ ‘A cousin’s tooth breaks upon a cousin:’ ‘Keep a cousin poor but use him; when he is little, play with him; when he is grown up, he is a cousin, fight him:’ ‘Speak good words to an enemy very softly; gradually destroy him root and branch.’ At the same time he has his code of honour which he observes strictly, and which he quotes with pride under the name of *Pakhtûnwâli*. It imposes upon him three chief obligations: *Nanawatai*, or the right of asylum, which compels him to shelter and protect even an enemy who comes as a suppliant; *Badal*, or the necessity to revenge by retaliation; and *Melmastia*, or open-handed hospitality to all who may demand it. Of these three, perhaps, the last is greatest. And there is a sort of charm about him, especially about the leading men, which almost makes one forget his treacherous nature. As the proverb says: ‘The Pathân is at one moment a saint and the next a devil.’ For centuries at least he has been on our frontier subject to no man. He leads a wild, free, active life in the rugged fastnesses of his mountains; and there is an air of masculine independence about him which is refreshing in a country like India. He is a bigot of the most fanatical type, exceedingly proud, and extraordinarily superstitious. He is of stalwart make, and his features are often of a markedly Semitic type. His hair, plentifully oiled, hangs straight to his shoulder; he wears a loose tunic, baggy drawers, a sheet or blanket, sandals, and a sheepskin coat with its wool inside; his favourite colour is dark blue; and his national arms the long, heavy Afghân knife and the matchlock or *jazail*. His women wear a loose shift, wide, wrinkled drawers down to their ankles, and a wrap over the head, and are, as a rule, jealously secluded. Both sexes are filthy in their persons.

29. “Such is the Pathân in his home among the fastnesses of the frontier ranges. But the Pathâns of our territory have been much softened by our rule and by the agricultural life of the plains,

so that they look down on the Pathâns of the hills, and their proverbs have it:—‘A hillman is no man;’ and again, ‘Don’t class burrs as grass or a hillman as a human being.’ The nearer he is to the frontier, the more closely the Pathân assimilates to the original type; while on this side of the Indus, even in the riverain itself, there is little or nothing, not even language, to distinguish him from his neighbours of the same religion as himself. The Pathâns are extraordinarily jealous of female honour, and most of the blood feuds for which they are so famous originate in quarrels about women. As a race they strictly seclude their females, but the poorer tribes and the poorer members of all tribes are prevented from doing so by their poverty. Among the tribes of our territory a woman’s nose is cut off if she be detected in adultery; and it is a favourite joke to induce a Pathân woman to unveil by saying to her suddenly ‘You have no nose.’ The Pathân pretends to be purely endogamous, and beyond the border he probably is so; while even in British territory the first wife will generally be a Pathân, except among the poorest classes. At the same time Pathân women are beyond the Indus seldom, if ever, married to any but Pathâns. They intermarry very closely, avoiding only the prohibited degrees of Islâm. Their rules of inheritance are tribal and not Muhammadan, and tend to keep property within the agnatic society, though some few of the more educated families have lately begun to follow the Musalmân law. Their social customs differ much from tribe to tribe, or rather perhaps from the wilder to the more civilised sections of the nation.”

30. In these Provinces, perhaps, the best class of Pathâns are those from Rohilkhand, who are active, intelligent, and good rulers of men; many of them hold appointments in the Revenue, Police, and other Government Departments.

Distribution of the Pathans

DISTRICTS.	Afridi.	Bakawal.	Bangash.	Barech.	Bunerwāl.	Dādūzai.	Dilazak.	Durrani.	Ghulzai.	Ghorzai.	Ghori.	Kāhar.	Qeshbāsh.
Dehra Dūn .	63	...	44	...	...	...	...	...	42	...	116	218	...
Sahāranpur .	131	11	92	31	7	1	95	3	83	19	334	3,787	...
Muzaffarnagar .	593	5	6	1	18	4	4	18	12	...	262	2,630	...
Meerut .	95	189	202	...	1	2	966	8	8	...	3,006	997	11
Bulandshahr .	33	...	12	3	...	40	3	182	404	...	1,867	81	...
Aligarh .	96	...	169	...	...	...	1	8	123	...	5,529	6	...
Mathura .	32	...	44	...	1	...	4	...	21	...	1,574	19	...
Agra .	409	1	195	...	5	37	75	9	56	...	3,961	40	9
Farrukhābād .	3,658	15	4,043	...	...	25	403	11	309	...	3,292	1,240	...
Mainpuri .	401	27	172	...	...	...	12	...	72	...	2,369	73	...
Etāwah .	88	...	207	...	...	...	...	...	17	...	1,781	33	...
Etah .	253	...	761	...	...	19	101	2	88	...	...	279	...
Bareilly .	1,104	517	...	1,432	31	...	172	65	630	138	3,850	71	...
Bijnor .	24	...	...	...	...	...	65	...	57	...	199	502	...
Budāun .	183	19	593	741	206	9	607	7	65	40	6,232	5	...
Morādābād .	186	2	178	578	943	36	755	11	125	...	2,740	262	...
Shājābāpur .	609	1,070	1,117	23	1	524	2,668	62	126	...	3,807	496	...
Pilibhit .	160	281	82	...	...	...	...	...	212	...	1,254	...	...
Cawnpur .	196	...	611	6	...	4	74	29	35	...	1,879	...	...
Fatehpur .	141	...	24	...	...	...	11	35	47	...	2,314	16	...
Bānda .	27	5	26	...	...	...	10	2	88	...	6,162	148	...
Hamirpur .	11	5	59	...	1	...	1	...	36	...	1,605	64	...
Allahābād .	80	9	4	...	...	...	596	105	...	...	722	14	...
Jhānsi .	13	...	52	...	...	...	4	11	41	...	1,166	44	...
Jālaun .	21	...	124	...	...	...	4	11	68	...	1,823	...	...
Lalitpur .	18	1	...	...	...	...	3	2	...	...	346	7	...
Beaures .	66	...	32	...	...	...	...	59	26	...	207	79	...
Mirzapur .	...	...	...	...	...	...	20	...	411	...	...	...	...
Jaunpur .	14	...	...	...	...	...	493	41	34	...	1,499	...	...
Ghāzipur .	4	...	...	...	...	...	34	...	15	...	29	70	...
Ballia .	...	...	...	...	...	...	...	...	...	...	41	...	...
Gorakhpur .	27	...	11	...	...	...	233	21	75	...	715	1,605	...
Basti .	...	28	...	...	...	19	...	...	74	...	912	16,539	...
Azamgarh .	6	...	...	...	...	...	79	...	...	...	2,479	372	...
Kumaun .	...	...	...	...	...	...	...	...	...	...	...	...	...
Garhwāl .	...	...	...	...	...	...	...	...	...	...	...	...	...
Tarāi .	29	...	87	...	515	...	...	1	...	1	671	...	...
Lucknow .	1,421	18	180	9	...	...	102	55	91	...	1,788	215	16
Unāo .	356	48	62	...	...	...	129	129	90	...	5,672	263	...
Rāo Bareilly .	431	...	87	...	...	...	...	25	202	...	768	540	...
Shāpur .	233	23	119	...	...	5	22	80	20	...	2,515	1,235	...
Hardoi .	600	1,163	121	...	...	...	43	69	5	...	5,780	1,534	...
Kheri .	140	340	56	...	...	622	66	7	66	...	3,369	697	...
Faizābād .	24	...	...	...	...	...	...	4	40	...	523	1,210	63
Gonda .	6	...	5	...	...	6	...	...	2	...	410	10,067	...
Bahrāich .	317	...	91	2	20	16	...	40	52	...	2,315	2,909	...
Sultānpur .	72	...	8	...	...	...	423	2	59	...	414	296	...
Parāibgarh .	107	4	6	...	...	...	33	8	8	...	1,266	82	...
Bārabankī .	302	...	58	...	...	...	...	...	...	...	65	327	...
TOTAL .	12,840	9,780	9,742	2,628	1,749	1,378	8,321	1,116	4,035	108	89,712	49,049	89

according to the Census of 1891.

Khail.	Khatak.	Lodi.	Mehmad.	Muham- madzai.	Rohilla.	Tarin.	Urmuz.	Uchuryai.	Warakzai.	Waziri.	Yaqubzai.	Yusufzai.	Others.	Total.
...	12	248	...	95	140	...	...	...	20	...	...	672	1,346	3,015
269	45	1,172	3	220	1,009	134	...	...	67	101	...	5,608	1,870	15,082
7	16	1,719	4	121	627	104	...	...	448	1	...	2,680	2,182	11,432
...	233	770	...	78	809	24	...	...	5	...	...	6,612	4,294	18,009
207	46	641	36	42	15	53	...	...	5	...	...	2,262	4,174	10,110
...	79	3,636	...	33	123	...	...	...	118	109	...	2,064	4,242	16,399
...	56	737	23	2	42	...	...	...	4	...	...	822	1,790	5,171
3	66	3,469	...	30	371	72	...	...	46	2	...	2,899	6,425	18,270
68	2,109	1,281	50	718	109	46	...	...	1,487	...	...	2,966	11,274	33,086
...	2	890	...	48	22	5	...	...	78	7	...	718	4,059	8,860
...	4	1,118	...	41	109	...	...	...	58	8	...	872	4,091	8,439
53	181	2,120	9	904	47	...	...	...	...	...	...	...	...	...
25	335	1,144	...	980	546	...	...	...	...	...	...	...	...	...
58	75	707	...	1,086	527	...	...	...	...	...	...	...	...	...
...	692	1,131	21	716	264	...	...	...	...	...	...	...	...	...
23	710	1,435	359	645	490	...	...	...	...	...	...	...	...	...
780	182	549	3,460	842	1,601	...	...	...	...	...	...	...	...	...
20	355	849	86	756	444	...	...	...	...	...	...	...	...	...
25	5	2,455	2	6	171	...	...	...	...	...	...	...	...	...
16	31	1,578	26	208	95	...	...	...	...	...	...	...	...	...
1	...	618	...	18	65	...	...	...	...	...	...	...	...	...
...	...	296	...	17	16	...	...	...	...	...	...	...	...	...
...	16	6,381	...	10	153	...	...	...	...	...	...	...	...	...
...	...	291	5	20	76	...	...	...	...	...	...	...	...	...
...	...	548	23	...	23	...	...	...	...	...	...	...	...	...
...	...	74	...	8	7	...	...	...	...	...	...	...	...	...
...	11	1,741	...	66	117	...	...	...	...	...	...	...	...	...
...	...	3,539	...	5	46	...	...	...	...	...	...	...	...	...
...	...	4,159	...	...	...	...	...	...	...	...	...	...	...	...
7	199	2,045	...	2	58	18	78	...	...	1	...	2,409	5,551	...
...	...	1,353	...	...	206	...	...	...	49	...	...	774	2,437	4,893
1	...	6,037	...	11	642	1	...	...	...	12	...	3,995	7,732	21,118
...	...	6,237	...	...	264	...	...	...	...	...	...	1,731	4,003	29,807
3	...	2,056	...	66	14	3	...	...	...	...	...	4,482	10,542	20,104
...	...	...	...	...	...	...	...	...	...	...	...	...	7	7
...	...	101	...	...	...	...	...	...	...	...	...	...	291	450
...	...	73	...	337	18	13	...	...	117	...	...	810	1,663	4,335
38	41	2,678	123	153	197	199	...	...	131	59	...	7,173	10,375	25,066
24	25	2,175	34	61	75	76	...	...	413	...	...	959	8,357	13,977
27	16	3,609	...	33	42	31	21	...	250	...	...	641	2,280	9,002
48	8	3,306	...	216	109	8	...	...	63	...	...	2,525	5,018	15,543
120	20	1,539	307	487	386	370	1	...	12	...	...	1,173	5,677	19,416
5	...	2,812	88	246	237	165	...	...	...	29	...	2,116	3,549	14,602
...	...	2,800	...	...	57	...	...	...	...	...	...	4,023	5,096	13,335
...	...	8,080	...	6	101	...	...	...	...	...	...	3,121	6,819	27,612
11	6	4,427	7	447	139	34	...	...	39	...	6	3,321	6,261	21,353
...	73	2,621	...	9	32	...	...	...	...	...	...	1,193	1,904	6,705
...	164	6,028	...	...	65	42	...	...	...	...	...	1,170	10,378	19,330
16	17	3,778	...	7	28	10	...	...	6	...	...	2,164	5,321	12,120
1,854	5,819	106,992	4,619	1,900	10,532	5,488	336	9	5,610	444	158	174,683	249,210	700,392

Patwa, Patua¹—(Sanskrit *pata*, “woven cloth;” Hindi *pāt*, “silk”).—The caste of braid and silk fringe makers. They are also generally known by the name of 'Ilāqēband or 'Alāqēband ('*ilāqa*, '*alāqa*, “connection”), who are usually Muhammadans practising the same occupation: Pathār, Patahra, Pathera.

2. One tradition states that when Mahādeva was about to be married to Pārvati, a goldsmith brought the wedding jewelry for the bride, and as there was no one to string them, Mahādeva formed the “silkman” to do the duty. The Eastern Patwas trace their origin to Baretha in the Faizābād District and to Balrāmpur in Gonda. In Ahraura, in the Mirzapur District, there is a small community of them who make silk cloth from the cocoons collected in the jungles south of the river Son. They take the title of Sinh, and say that they are emigrants from Kot Kāngra, where they were originally Katauj Rājputs, a sept which does not appear in Mr. Ibbetson's lists. In the Panjāb they say they are Khattris. In Hamīrpur they claim descent from Gokul in the Mathura District, and say that their ancestor was one Biha, a Pānrē Brāhman; they separated from the Brāhman stock on account of some quarrel about eating, and their brethren are now called Patiya Brāhmans and act as their family priests. They also assert that the Gahoi Banyas are a branch of the same stock. In Farrukhābād they claim their origin from Ujjain. They are apparently a purely occupational caste, and are probably composed of many different elements.

3. At the last Census they were recorded under the sub-tribes of Agarwāla; Deobansi, or “the race of a god;” and Kharwār, which is the name of an undoubtedly Dravidian tribe. In Benares, according to Mr. Sherring, their divisions are Khārēwāl or Khandēwāl, which is the name of one of the Banya tribes; Khara, or “genuine,” Deobansi; Lahera, or makers of ornaments in lac (Sanskrit *laksha-kāra*); and Jogi Patwa. In Mirzapur there is a sub-caste known as Khanrawa, who are said to take their name for some unexplained reason from *khādur*, or coarse sugar, and to be out-castes. In Lucknow their sub-castes are Gauriya, Rewar, and Tānti. In Hamīrpur they have a

¹ Based on enquiries at Mirzapur and notes by M. Bām Sahāy, Teacher, Tahsili School, Mahoba, Hamīrpur; M. Jamunādīn, Teacher, Sumerpur School, Hamīrpur; M. Chhote Lāl, Archaeological Survey, Lucknow; and the Deputy Inspector of Schools, Ballia and Farrukhābād.

number of local sections which take their name from the villages in which they originally settled. These are Chhâniyân, who are named from the village of Chhâni; Ratha from Râth; Tarela; B̥arauniya; Sikarwâr; Kariya; Nasâniyân; and Jeorahiya. Here it is said that the sub-castes are exogamous, which is certainly a mistake. But these local divisions or sections practise hypergamy among themselves. Thus the Chhâniyân, Nasâniyân, and Barauniya give their daughters in marriage to the Tarela, Ratha, and Jeorahiya, but will not marry their sons in these groups.

4. The sub-castes are endogamous and follow the usual formula of exogamy, which prohibits intermarriage in the family of the paternal and maternal uncles and aunts for two or three generations, or as long as any relationship is remembered.

5. The domestic ceremonies are of the Patwâr type, as found among the respectable natives of the Punjab and the Rajpûts of the Punjab.

6. Patwas are generally Vaishnavas of the Râdhâ sect. Their religion is the same as that of the Râdhâ sect. They worship the Râdhâ sect. They worship the Râdhâ sect.

pîr, and Hardiha or Hardi. On the tenth of the light half of Kârtik they offer prayers and meats to Mahâbîr, Mahâdev, Panchola, and Nârâyana. Nâgpanchami festival. In the month of Saurâ, they do a fast in the name of Durgâ, and throw over it a mixture of pepper dissolved in water. Some are Nânakpanthis, and these at the Khichari festival, at the end of the month of Mâgh, worship the scriptures (*granth*) with an offering of the Halwa sweetmeat. This is known as *karâhprasâd*, or "the offering from the boiler." In Ballia some worship Durgâ and Bhairon and some a local saint known as Ganinâth. These deities are worshipped on the tenth day of the waxing moon in the month of Kuâr. Unmarried girls are excluded from this worship, and only women married by the regular ceremony, and not women married by the *sagâi* or *kâj* form, are allowed to attend. In Hamîrpur they specially worship Hardaul Lâla, prayer to whom averts danger at marriage and pregnancy, and brings good rain and keeps off storms. In addition to these they worship a crowd of godlings, such as Sati, Dhyân Dâs, Gharîb Dâs, Goswami, to whom worship is done by making a fire-sacrifice (*hom*) and burning some incense (*dhûp*). To the east of the

Province they have no shaving ceremony (*māṣuran*) for children and never cut their hair. At death they only cut their nails as a sign of mourning, rub their bodies with mustard oil (*karua tel*), and their heads with oil-cake. Their priests are Tiwâri Brâhmans of the Sarwariya tribe.

7. Some of the Patwas weave silk from the indigenous cocoons.

Occupation. The 'Ilâqêband, who, as already stated, is usually a Muhammadan, makes coloured cords of

silk or cotton thread used for the threading of beads and the binding together of ornaments such as the *bâzuband* or armlet, which consists of several pieces joined together in an elastic band, and he also makes braid, fringe, petticoat strings (*nâra*), and girdles for drawers (*izârband*). The Patwa does pretty much the same work; but the Musalmân occasionally adds to this whip-making as part of his business, which the Hindu does not. He buys up plain cotton and silk thread and dyes it himself, not, however, usually employing fast colours. The Lahera sub-caste is said to be so called because they chiefly use the lac dye (*lâh-lâkh*) for this purpose. In Lucknow some are wealthy traders, selling lac trimming (*lakhka*), *kala-bâṭân*, or gold and silver thread, false gems and pearls, and they make up embroidery, presentation robes (*khi'âl*) and necklaces for entertainments (*hâr*), etc.¹ The country Patwa very commonly deals in women's spangles and forehead ornaments (*tikuli*), and he sells various kinds of cosmetics, substances for making caste-marks, and common medicines.

Distribution of Patwas according to the Census of 1891.

DISTRICTS.	Agar-wâla.	Deobansi.	Kharwâr.	Others.	Muham-madans.	TOTAL.
Dehra Dûn	8	...	8
Sahâranpur	343	15	358
Muzaffarnagar	22	...	202	1	225
Meerut	202	10	212
Aligarh	33	...	33
Mathura	3	35	136	...	174

¹ Hoey, *Monograph*, 118, sq.

Distribution of Patwas according to the Census of 1891—contd.

DISTRICTS.	Agar- wala.	Deobansi.	Kharwār.	Others.	Muham- madans.	TOTAL.
Agra	528	...	528
Farrukhâbâd	175	...	217	...	392
Mainpuri . . .	55	3	...	64	...	122
Etâwah . . .	19	...	...	278	...	297
Etah . . .	37	3	...	105	...	145
Bareilly	824	...	824
Bijnor	93	...	325	...	418
Budâun	101	...	404	...	505
Morâdâbâd	70	...	257	5	332
Shâhjahanpur	...	837	...	103	...	940
Pilibhît	366	...	42	...	408
Cawnpur	246	...	410	...	656
Fatehpur	407	...	171	...	578
Bânda	88	...	894	...	982
Hamirpur	18	...	543	...	561
Allahâbâd	745	...	449	27	1,221
Jhânsi	163	...	163
Jâlaun	286	...	286
Lalitpur	315	...	315
Benares	58	...	819	...	877
Mirzapur	975	...	196	2	1,173
Jaunpur	651	...	...	...	651
Ghâzipur	166	9	352	...	527
Ballia	1,902	3	373	...	2,278
Gorakhpur	121	75	2,044	4	2,244
Easti	118	1,281	160	...	1,559

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

DISTRICTS.	Agar-wala.	Deobansi.	Kharwār.	Others.	Muham-madans.	TOTAL.
Azamgarh	342	48	312	44	746
Tarāi	43	...	35	...	78
Lucknow	466	...	219	...	685
Unāo	464	...	118	...	582
Rāē Bareli	763	...	100	...	863
Sitapur	729	...	194	...	923
Hardoi	945	...	13	...	958
Kheri	760	...	202	...	962
Faizābād	48	359	337	12	756
Gonda	1,525	65	...	1,590
Bahrāich	113	...	703	...	816
Sultānpur	136	193	433	8	820
Partābgarh	453	135	57	...	645
Bārabanki	356	...	168	37	561
TOTAL .	111	12,786	3,663	14,252	165	30,977

Pauhâri.—A variety of Bairâgis, who are said to derive their name from the Sanskrit *payas*, "milk," *ahâra*, "food," in reference to their rule of abstinence. The Pauhâriji of Paikauli in the Gorakhpur District is a notable personage, who wanders over that and the neighbouring Bihâr Districts with a large train of followers. He has branch establishments at Baikunthpur, Ajudhya, Allahâbād, and other places.

Pâwariya, Pânwariya.—A tribe of Muhammadan singers and dancers who take their name from *pânwara* (*pânw*, foot), the mat or carpet on which they sing and play. They are apparently very closely akin to the Dhârhi and Kingariya, under which heads some account of these people has been given.

Distribution of the Pāwariya according to the Census of 1891.

DISTRICTS.	Numbers.
Gorakhpur	147
Azamgarh	365
TOTAL	512

Pokharna.—A division of Brāhmans of whom only a few scattered families are found in these Provinces. According to the account generally received they take their name from the sacred lake of Pokhar or Pushkar, and by one legend they were the navvies who dug the lake, and who were raised to the rank of Brāhmans for their services. By their own story they were named Pushpakarna, “having a flower in the ear,” because they offered flowers to Lakshmi, and, being cursed by Pārvati for refusing to eat flesh, migrated from Jaysalmer to Sindh, Cutch, Multān, and the Panjāb. Other castes affirm that the Pokharna is the illegitimate offspring of a Brāhman devotee and a Mohani fisherwoman, who independently undertook to ferry the holy man across the stream.¹ They wear the sacred thread, putting it on with little ceremony, generally at a relation’s marriage, or at some place of pilgrimage. High caste Brāhmans do not eat with them. Among members of the same *gotra*, marriage is not allowed. On the sixth day after childbirth, the women of the family, singing as at a marriage, bring a clay horse from the house of the mother’s father to the husband’s house. At marriages the men dance in the procession and the women sing immodest songs.²

2. In the Panjāb they still worship the pickaxe with which they excavated the Pushkar Lake. They are the hereditary Brāhmans of the Bhātiyas of Rajputāna, and are more strict in caste matters than the Śarasvatas. They are found in some numbers in the Western Districts of the Panjāb.³

Potgar ⁴—(Hindi *pot*, “a bead;” Sanskrit *protakāra*).—A small caste of bead-makers found only in the village of Naurera, Tahsīl Patti, in the Partābgarh District, and numbering only 92 persons. They say that they were originally Kshatriyas, but have

¹ Burton, *Sindh*, 310.

² *Bombay Gazetteer*, V, 41.

³ Ibbetson, *Panjāb Ethnography*, para. 512.

⁴ From a note by Mr. D. Calnan, C. S.

no tradition as to how they came to adopt their present occupation. They wear the Brāhmanical cord. They do not admit outsiders into the caste. They follow the customs of high caste Hindus. They will not touch liquor or eat any kind of flesh, and are strict vegetarians. They will not eat or smoke with any caste other than their own. A full account of the bead manufacture has been given by Dr. Watt.¹

Prānnāthi.—A Hindu religious order which takes its name from one Prānnāth, a Kshatriya, who, being versed in Muhammadan as well as Hindu learning, composed a book called the Mahitāriyal, in which the Qurān is reconciled with the Vedas. He lived in the latter period of the reign of Aurangzeb, and is said to have acquired great reputation with Chhatrasāl, Rāja of Bundelkhand, for whom he discovered a diamond mine. They appear in the Census returns chiefly in the Gorakhpur Division; but Professor Wilson says that Bundelkhand is the chief seat of the order, and at Panna is a building dedicated to the use of the sect, in one apartment of which, on a table covered with gold cloth, lies the volume of the founder.²

2. "As a test of the disciple's consent to the real identity of the Hindu and Muhammadan creeds, the ceremony of initiation consists of eating in the society of members of both communions; with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions; they continue to observe the practices and ritual of their forefathers, whether Musalmān or Hindu, and the union, beyond that of the community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission that the God of both and of all religions is one and the same."

Distribution of the Prānnāthis according to the Census of 1891.

DISTRICTS.	Numbers.
Pilibhit	7
Lalitpur	13
Gorakhpur	26
Basti	23
TOTAL	69

¹ *Dictionary of Economic Products*, 1, 426, sqq.

² *Essays*, 1, 351. For an account of the religious books of this sect, see Growse, *Mathura*, 230, sqq.

Pundîr.—A sept of Rajputs who appear to belong to the Dahîma, one of the thirty-six royal tribes, of whom Colonel Tod¹ writes:—"The Dahîma has left but the wreck of a great name. Seven centuries have swept away all recollection of a tribe who once afforded one of the proudest themes for the song of the bard. The Dahîma was the lord of Bayâna and one of the most powerful vassals of the Chauhân Emperor, Prithivi Râja. Three brothers of this house held the highest offices under this monarch, and the period during which the elder, Kaunas, was his minister, was the brightest in the history of the Chauhân. But he fell a victim to blind jealousy. Pundîr, the second brother, commanded the frontier at Lahore. The third, Châond Râê, was the principal leader in the last battle, where Prithivi Râja fell, with the whole of his chivalry, on the banks of the Kâgar. Even the historians of Shahâb-ud-dîn have preserved the name of the gallant Dahîma, Châond Râê, whom they style Khandê Râê; and to whose valour, they relate, Shahâb-ud-dîn himself nearly fell a sacrifice. With the Chauhân, the race seems to have been extinguished." The original seat of the Panjâb² Pundîrs was Thanesar and the Kurukshetra of Karnâl and Ambâla, with local capitals at Pûndri, Ramba, Hâbri and Pûndrak; but they were dispossessed by the Chauhân under Râna Har Râê, and for the most part fled beyond the Jumna. From this event most probably their settlement in these Provinces dates. In the Duâb they say that they came from Hardwâr in the Sahâranpur District. Their leader is said to have been Râja Damar Sinh, who established himself at Gambhîra in Pargana Akrâbâd of the Aligarh District. Their fort was Bijaygarh, which took its name from Bijay, brother of Damar Sinh. It was captured in 1803 at the cost of the lives of Colonel Gordon and other British officers. It has now passed into the hands of the Râja of Awa. These Duâb Pundîrs hold a respectable rank and intermarry with the higher Râjput septs.

2. In the Upper Duâb they are reported to give girls to the Bargûjar, Chauhân, Gahlot, Kathiya, Tomar, Chhokar, and Bhatti; and to take brides from the Bargûjar, Chauhân, Gahlot, Tomar, Bais, and Bhatti septs.

¹ *Annals*, I, 128.

² *Ibbetson, Panjâb Ethnography*, section 445.

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

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Dehra Dûn . . . . .	...	1	1
Sahâranpur	18,120	7,267	25,387
Muzaffarnagar	7,128	3,875	11,003
Meerut . . . . .	...	15,680	15,680
Bulandshahr	991	122	11,113
Mathura	285	5	290
Agra	98	1	99
Mainpuri	29	7	36
Etâwah	1	...	1
Etab	1,693	22	1,715
Budâun	247	...	247
Morâdâbâd	54	...	54
Bânda	438	...	438
Allahâbâd	12	...	12
Gorakhpur	7	...	7
Basti	4	...	4
Râe Bareli	2	...	2
Bahrâich . . . . .	...	24	24
Sultânpur	31	...	31
TOTAL	29,140	27,004	56,144

Purohit—(Sanskrit *purohita*, "one placed foremost or in front").—One of the functional divisions of the Brâhman caste. In Vedic times the Purohit was regarded as a confidential and virtuous minister of state; but in Manu he is placed in a lower class than other Brâhmans. At the same time the institution of the Purohit, who was not only a mere house priest but a political functionary, goes back to that early period of history when the Turanians and Indians lived peaceably as one nation. His high position in early times is shown by the assertion that the gods do not accept the food offered by a king who has no house priest, and by the fierce contest

for the office which arose between the families of Vasishtha and Visvamitra.¹

2. The functions of the Purohit in modern times are confined to the performance of the less intricate rites, those of more ceremonial intricacy and importance being left to the Achârya, Hotri, Bidua, and other priests of higher rank. He helps his master to perform the annual *Srâddha*, acts the part of a Brâhman, who must be fed before his employer breaks his fast, officiates at the family shrine of the household gods, helps the barber to find a husband for his master's daughter, cooks for him on a journey, and arranges for the feeding of Brâhmans. He sometimes does a vicarious pilgrimage for his employer, and the extension of these functions to the richer members of the lower castes is the chief method by which they are brought within the fold of Brâhmanism.

3. Of these Brâhman priests Sir Monier-Williams writes :² " His anger is as terrible as that of the gods. His blessing makes rich, his curse withers. Nay, more, he is himself actually worshipped as god. No marvel, no prodigy in nature, is believed to be beyond the limits of his power to accomplish. If the priest were to threaten to bring down the sun from the sky or arrest it in its daily course in the heavens, no villager would for a moment doubt his power to do so. And indeed the priests of India, in their character of Brâhmans, claim to have worked a few notable miracles at different times and on various occasions. One of their number once swallowed the ocean in three sips, another manufactured fire, another created animals, and another turned the moon into a cinder. The priest confers incalculable benefits on the community of which he is a member by merely receiving their presents. A cow given to him secures heaven of a certainty to the lucky donor. The consequences of injuring him are terrific. A man who does him the smallest harm, must make up his mind to be whirled about after death, for at least a century, in a hell of total darkness."

Purwâl, Purwâr.—A sub-caste of Banyas who are believed to take their name from Puri or Jagannâth. According to Mr. Sherring³ they live in large houses in Benares and are persons of conse-

¹ Muir, *Ancient Sanskrit Texts*, I, 128. Note: Mann, *Institutes*, XII, 46. Haug, *Aitareya Brâhmanam*, I, 67: II, 528. Max Müller, *Ancient Sanskrit Literature*, 485, sqq.

² Monier-Williams, *Brâhmanism and Hinduism*, 457.

³ *Hindu Castes*, I, 283.

quence. The sub-caste is divided into twenty branches. Some are Vaishnavas and some Jains.

Distribution of Purwál Banyas according to the Census of 1891.

DISTRICTS.	Hindus.	Jains.	TOTAL.
Saháranpur	1	7	8
Bnlandshahr . . . . .	...	5	5
Mathura	9	86	95
Agra	434	4,048	4,482
Farrukhábád	664	15	679
Mainpuri	336	237	573
Etáwah	9,621	7	9,628
Etah . . . . .	...	3,159	3,159
Bareilly	519	...	519
Budáun	41	...	41
Pilibhít	42	...	42
Cawnpur	1,859	20	...
Fatehpur	40	...	40
Bánda	189	164	353
Hamírpur	512	64	576
Allahábád	36	...	36
Jhānsi	189	1,504	1,693
Jálaun	1,167	...	1,167
Lalitpur . . . . .	...	6,694	6,694
Ballia	25	...	25
Gorakhpur	6,183	...	6,183
Lucknow	13	...	13
Sítapur	4,078	...	4,078
Kheri	685	...	685
Gonda	156	...	156
Bahráich	3,063	...	3,063
Bárabanki	1,041	...	1,041
TOTAL	30,808	16,010	46,818

Q

Qâdiri, Qâdiriya.—An order of Muhammadan Faqirs, who are the followers of Abdul Qâdir Jilâni, who is buried in Bâghdâd. The Arabs, who have no hard *g* letter, alter to Jilân the name of his birth-place Gilân, a tract between the Caspian and the Black Sea. He is also known as Pîran-i-Pîr and Pîr Dastgîr, “the saint of saints, the helper of the helpless,” and as Ghaus-ul-Azam, Ghaus-ul-Sum-dâni, Mahbûb Subhâni, and so on. He was born in 1078 A.D., and died in 1166 A.D., and was buried at Bâghdâd, where he held the post of guardian of Abu Hanîfa’s tomb.¹ Mr. MacLagan writes: ²—“Most of the Sunni Maulavis of the Panjâb belong to this order, as does also the Akhund of Swât. They practise both the silent and the loud form of service (the *zîkr-i-khafî* as well as the *zîkr-i-jallî*). In youth they shout the *Kalîma* with a particular intonation of the words *illâh ’illâhu*, but afterwards articulate it with suppressed breath. They reject musical accompaniments, and seldom indulge in songs, even unaccompanied by music, in their religious devotions. They wear green turbans, and one of their garments must be of ochre, a colour first used by the saint Hasan Basri. The repetition of the Darûd, or salutation to the Prophet, bears a conspicuous part in the ceremonial of this order. Their chief places of sanctity in the Panjâb are the Khânqâh of Maulâna Muhammad Fâzil in Batâla; the Mausoleum in Lahore of Shâh Muhammad Ghaus, whose disciples are found as far as Kâbul, Ghazni, and Jalâlâbâd; the shrine of Tâhir Bandagi in Lahore, and that of Shâh Kamâl at Hujra Shâh Muqîm in the Montgomery District. There is also a shrine of his between the fort and the city at Ludhiâna, where the saint is said to have left his tooth-brush. A fair, called the Roshani Fair, is held here on the 14th of Rabi-us-Sâni; cattle are tied up at night at the shrine for good luck, and are said to keep watch (*chauki*) at the shrine, and women who desire offspring make offerings.”

2. The order has a special interest, as it was into this that Sir R. Burton was initiated before his famous pilgrimage to Makka and Madîna. The curious may consult the record of the journey for a copy of the diploma investiture which he received.³

¹ Beal, *Oriental Dictionary*, s. v

² *Panjâb Census Report*, 194,

³ *II*, 327.

Distribution of the Qâdiris according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	71	Bânda . . .	8
Sahâranpur . . .	316	Hamîrpur . . .	6
Muzaffarnagar . . .	164	Allahâbâd . . .	73
Bulandshahr . . .	759	Jhânsî . . .	1
Mathura . . .	13	Lalitpur . . .	14
Agra . . .	2	Ghâzipur . . .	129
Farrukhâbâd . . .	21	Gorakhpur . . .	21
Mainpuri . . .	22	Tarâi . . .	453
Etâwah . . .	36	Lucknow . . .	32
Etah . . .	65	Râc Bareli . . .	110
Bareilly . . .	1,152	Sitapur . . .	2
Budâun . . .	206	Faizâbâd . . .	236
Morâdâbâd . . .	294	Gonda . . .	1
Shâhjahanpur . . .	401	Bahrâich . . .	15
Pilibhit . . .	677	Bârabanki . . .	129
Fatehpur . . .	2	TOTAL . . .	5,436

Qalâigar (Arabic *qalâi*, "tin").—The man who tins the copper cooking-vessels, which are so widely used both by Muhammadans and Christians. The caste, so-called, is purely occupational, and all who entered their names as such at the last Census were Muhammadans.

Distribution of the Qalâigars according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Muzaffarnagar . . .	4	Tarâi . . .	12
Budâun . . .	22	Lucknow . . .	
Morâdâbâd . . .	31	Gonda . . .	1
Fatehpur . . .	3	Bahrâich . . .	1
Jhânsi . . .	2	Sultânpur . . .	2
Ghâzipur . . .	10	TOTAL . . .	89

Qalandar.—A caste of Muhammadan Faqirs, bear and monkey eaders. According to Mr. Platts, the word is used for the original *kalandar*, “a rough, unshaped block or log.” They trace their origin to the Saint Bo Āli Qalandar, who died in 1323-24. Of him many wondrous tales are told. He used to ride about on a wall, but at last settled down at Pānipat. “The Jamna then flowed under the town, and he prayed so continuously that he found it convenient to stand in the river and wash his hands without moving. After seven years of this he got stiff, and the fishes ate his legs; so he asked the river to step back seven paces and let him dry. In her hurry to oblige the saint, she retreated seven miles, and there she is now. He gave the people of Pānipat a charm which drove away all flies from the city. But they grumbled and said they rather liked flies, so he brought them back a thousandfold. The people have since repented. There was a good deal of trouble about his funeral. He died near Karnāl, and there they buried him. But the Pānipat people claimed his body, and came and opened his grave; on which he sat up and looked at them till they felt ashamed. They then took some bricks from his grave with which to found a shrine; but when they got to Pānipat and opened the box, they found his body in it; so he now lies buried both at Pānipat and Karnāl.”¹

2. The Qalandar of these Provinces is generally a lazy, swindling rascal, some of whom go about with snakes; others with tame bears and monkeys. He wears round his neck several strands of white stones or beads and glass. He also carries a bead rosary (*tabīsh*), and usually on his right wrist two or a single brass bangle. On his right leg he has an iron chain. He also has a vessel (*kishṭa*), made of cocoanut shell (*daryāi nāriyal*), and a brass *lota*. Sometimes he has an iron bar as well. He announces his approach by twanging the *damaru*, or little drum, shaped like an hour glass. Those who have monkeys, the male being generally called Maula Bakhsh and the female Zahūran, make them dance to amuse children. Those who have bears, make them dance, and allow for a consideration little boys to ride on their backs, which is believed to be a charm against the small-pox. They also sell some of their hair, which is a favourite

¹Ibbetson, *Panjab Ethnography*, section 224. Lady Burton, *Arabian Nights*, I, 81, VI, 227.

amulet against the Evil Eye. Some go about as ordinary beggars. Though they wander about begging they are not absolute vagrants, as they have settled homes and families.

3. Marriage among them takes place at the age of from ten to twenty. They follow in all their ceremonies the rules of the Sunni sect of Muhammadans, to which they belong. Some of them have taken to the trade of the Bisâti, and make tin frames for lanterns and small boxes (*dibiga*) out of tin. All Muhammadans will eat and smoke with them. No Hindu, except a Dom or a Dharkâr, will touch their food.

4. The Qalandar is our old friend the Calendar of the *Arabian Nights*. Most of them are merely loafing beggars; but in Rohilkhand there appears to be a branch of them known as the Langrê, or "lame," Qalandars, who are said to be Rohillas from Râmpur.¹ They were formerly residents of Hardoi, and devoted themselves to stealing horses and ponies, which were passed from Oudh to British territory and *vice versa*. Shâhâbâd, in Hardoi, was regarded as their head-quarters, and there they had the name of Machhlê. On the annexation of Oudh, they divided into gangs, and nominated one Bânkê as their leader (*sargiroh*), with two assistants, known as the Bhandâri, or purveyor, and Kotwâl, or police officer. On the celebration of the marriage of any of their members they continue, if possible, to assemble together and distribute food and wine to the best of their ability; on the occasion of marriage ceremonies among the Khatris, when any of the gangs are present, gifts of food and money are given to them, which they designate their *birt*, or "maintenance." This is also the name given to what they receive on certain occasions when religious ceremonies are performed. They are very superstitious, and have their own omens and signs, some of which are considered lucky, and others the reverse. Thus the barking of a hyæna behind them or on their left is considered a bad omen.

5. This tribe, or rather the numerous gangs composing it, proceed through districts disguised and call themselves Langrê Qalandar or Rohillas of

Mode of thieving.

¹ Report of Mr. H. Ross, District Superintendent of Police, Pilibhâtt.

Râmpur. In Râmpur and the neighbourhood they use the former, and towards Lucknow the latter. They travel about in the cold and hot weather, but in the rains they settle down and occupy themselves in begging. Their wives and children accompany them, but they do not encumber their movements with any luxury, such as cattle, furniture, etc., having only one or two ponies for the transport of their personal effects, in addition to which, hidden among their quilts and blankets, are reins, ropes, and headstalls for the stolen ponies. This is undoubtedly the reason why they have hitherto never been classed as a criminal tribe, nor have raised suspicion as to their real character. They pass the night under trees or in the fields, or, if near a populous place, in a convenient grove. During the day, disguised as beggars, they mark down the horses and ponies which they purpose to steal. When they obtain a fair number of animals, they pass off as horse-merchants, and make their escape as rapidly as possible. Animals stolen near Lucknow are sold in the northern parts of Oudh and the North-West Provinces—their chief markets being Bilâspur in the Râmpur State, Durâo in the Tarâi, and Chichait in Bareilly. They chiefly frequent the districts of Pilibhit, Kheri, Bahrâich, and the Tarâi, as they are close to Nepâl, where ponies and fodder are plentiful.

6. These people have a regular thieves' argot of their own, of which the following are examples :—

Thieves' argot of the
Langrê Qalandars.

<i>Bidna</i>	.	.	.	.	Man.
<i>Bidni</i>	.	.	.	.	Woman.
<i>Basta</i>	.	.	.	.	Rupee.
<i>Bairgi</i>	.	.	.	.	Cot.
<i>Botay</i>	.	.	.	.	Sheet, quilt.
<i>Bajrin</i>	.	.	.	.	Gun.
<i>Bodî</i>	.	.	.	.	Hair tuft.
<i>Châl</i>	.	.	.	.	Hair.
<i>Chetha</i>	.	.	.	.	Flour.
<i>Chiki</i>	.	.	.	.	Fire.
<i>Chitya</i>	.	.	.	.	Cat.
<i>Chimmi</i>	.	.	.	.	Fish.
<i>Charya</i>	.	.	.	.	Tree.
<i>Chirma</i>	.	.	.	.	Colt.
<i>Dhaind</i>	.	.	.	.	Burglary.

<i>Dhun</i>	.	.	.	Ear.
<i>Dūdrīn</i>	.	.	.	Leg.
<i>Dhurd</i>	.	.	.	Grain.
<i>Dhurcha</i>	.	.	.	Red pepper.
<i>Dhungara</i>	.	.	.	{ The <i>Singhāra</i> nut (water caltrop).
<i>Dhingaila</i>	.	.	.	Bullock.
<i>Dhingaili</i>	.	.	.	Cow.
<i>Dhūwar</i>	.	.	.	Pig.
<i>Dhung</i>	.	.	.	Sheep.
<i>Dhujja</i>	.	.	.	Cock.
<i>Dhuttar</i>	.	.	.	Camel.
<i>Dhūhari</i>	.	.	.	Sugarcane.
<i>Dhulludār</i>	.	.	.	Police Officer.
<i>Dhuddah</i>	.	.	.	Duck.
<i>Dhurangi</i>	.	.	.	European.
<i>Dhūsa</i>	.	.	.	Mouse.
<i>Falakh</i>	.	.	.	Oil.
<i>Ghutrin</i>	.	.	.	Eyes.
<i>Ghummar</i>	.	.	.	Elephant.
<i>Ghutlani</i>	.	.	.	Eight annas.
<i>Ghurka</i>	.	.	.	Water pot, jug.
<i>Jurha</i>	.	.	.	Pony.
<i>Jurhi</i>	.	.	.	Pony mare.
<i>Khunji</i>	.	.	.	Buffalo.
<i>Kumdār</i>	.	.	.	Comrade.
<i>Khuranga</i>	.	.	.	Donkey.
<i>Khurchna</i>	.	.	.	Pipe, <i>huqqah</i> .
<i>Khunnay</i>	.	.	.	House.
<i>Khail</i>	.	.	.	Wine.
<i>Lilka</i>	.	.	.	Butter, <i>ghi</i> .
<i>Lung</i>	.	.	.	Rope.
<i>Morhay</i>	.	.	.	Tooth.
<i>Mallāo</i>	.	.	.	Tank, pond.
<i>Maitkrīn</i>	.	.	.	Goat.
<i>Mogān</i>	.	.	.	Jackal.
<i>Mithkar</i>	.	.	.	Sugarcane.
<i>Mukki</i>	.	.	.	Sheep.
<i>Mohidār</i>	.	.	.	Village Watchman.
<i>Markni</i>	.	.	.	Bludgeon.

<i>Nudli</i>	.	.	.	.	Village.
<i>Niklu</i>	.	.	.	.	Bread
<i>Oi</i>	.	.	.	.	A well.
<i>Phirkni</i>	.	.	.	.	Cart.
<i>Pecha</i>	.	.	.	.	Pice.
<i>Patki</i>	.	.	.	.	Grass.
<i>Ráp</i>	.	.	.	.	Foot.
<i>Ratáila</i>	.	.	.	.	Stomach.
<i>Ratki</i>	.	.	.	.	Wheat.
<i>Rápán</i>	.	.	.	.	Shoe.
<i>Surpna</i>	.	.	.	.	Nose.
<i>Thunda</i>	.	.	.	.	Boy.
<i>Thundi</i>	.	.	.	.	Girl.
<i>Thúb</i>	.	.	.	.	Hand.
<i>Tena</i>	.	.	.	.	Head.
<i>Thum</i>	.	.	.	.	Grain.
<i>Tundul</i>	.	.	.	.	Rice.
<i>Theman</i>	.	.	.	.	Salt.
<i>Thimman</i>	.	.	.	.	Coarse sugar (<i>gur</i>).
<i>Thimjái</i>	.	.	.	.	Sweatmeat.
<i>Thubbák</i>	.	.	.	.	Reins.
<i>Thokay</i>	.	.	.	.	Jungle.
<i>Urkna</i>	.	.	.	.	Grain.
<i>Dhulludár áya hai, paté hoé.</i>	{				The Sub-Inspector is coming, run away.	
<i>Khurchna tudlo</i>	.	.	.	.	Smoke the <i>huggah</i> .
<i>Oi sé chayan marap láo</i>	.	{				Fetch the water from the well.
<i>Phirni par dhurrap lo</i>	.	.	.	.	Get into the cart.
<i>Dhurangi bakussa</i>	.	.	.	.	A European approaches.
<i>Khunnay men dhaind lagi</i>	.	{				A burglary has been committed in the house.
<i>Mohidár bakussa, jurhi thokay men khon áo.</i>	{				A watchman is coming, take the pony into the jungle.	
<i>Nukka nudli men hurka</i>	.	{				A dog is barking in the jungle.

Distribution of the Qalandars according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	13	Ghâzipur . . .	106
Meerut . . .	317	Ballia . . .	241
Bulandshahr . . .	644	Gorakhpur . . .	929
Aligarh . . .	36	Basti . . .	3,833
Mathura . . .	23	Lucknow . . .	11
Agra . . .	11	Unâo . . .	8
Farrukhâbâd . . .	19	Râe Bareli . . .	207
Bareilly . . .	157	Sîtapur . . .	62
Pilibhît . . .	73	Kheri . . .	74
Cawnpur . . .	8	Faizâbâd . . .	316
Fatehpur . . .	12	Gonda . . .	4
Allahâbâd . . .	265	Bahrâich . . .	10
Benares . . .	25	Sultânpur . . .	58
Mirzapur . . .	63	Bârabanki . . .	93
		TOTAL . . .	7,628

Qassâb, Qassâi—(Arabic *qasab*, "to cut"), the butcher caste.—They are usually separated into two endogamous sub-castes: Gaû, Gawa or Gorû Qassâi, who kill cows and buffaloes, and Bakar Qassâi, who kill only goats. The latter is also known by the names Chik, Chikwa or Buzqassâb (Persian *buz*, "a goat"). The Chiks are all Hindus, and have various sub-castes, one of which is Khatik. The Qassâbs are all Muhammadans of the Sunni sect, and follow the ordinary Muhammadan rules of exogamy and inheritance. Marriage usually takes place at the age of fifteen or sixteen, and when there are two or three marriageable youths in a family, they are generally married at the same time to save expense. Special reverence is paid in the east of the Province to the Pânchon Pîr, and in particular to Ghâzi Miyân, to whom fowls, cakes (*malîda*), sweetmeats, and garlands of flowers are offered. The food, after dedication, is consumed by the worshippers. At the Shab-i-bârât festival, they offer food to the sainted dead. The Gaû-qassâb, from his trade, is

naturally an object of detestation to orthodox Hindus. A common proverb runs : *Jahân sagarê gdon qassâi, tahân ek Ramdâs ki kâ basâi?* "How can a single servant of God live in a village of butchers?" In effecting his purchases, he often has to assume disguises, and sometimes procures his supplies through the agency of Nats. In Lucknow¹ there are two classes of Qassâbs : Kameladâr and Ghair Kameladâr, *Kamela* meaning the "shambles;" the former are slaughtermen, who sell wholesale, and the latter are retailers of meat, who buy from them and sell at shops. The former always count the hide their profit, and the latter sell at a fixed charge of one anna per ser for meat with bone, and one and a half annas per ser for boneless meat. Chikwas sometimes combine in a partnership of three or more; one remains in charge of the cattle yard and the other two go to neighbouring villages and buy up sheep and goats. Both Qassâbs and Chikwas again deal in hides.² Some, again, add to their meat business a trade in cloth and stone : a few hold land as non-occupancy tenants. "The Indo-Europeans all make their appearance in history as meat-eating peoples, and only among the Hindus did animal food as early as Vedic times give way more and more to a vegetable diet, obviously because of the climate."³ In Vedic times the Vaikarta was the butcher, who cut up and distributed the flesh of the sacrificial victim, and the custom is distinctly recognized and prescribed by Manu.⁴ In Buddhist times, however, we learn that in Madhyadesa "they do not keep swine or fowls, they do not deal in living animals, nor are there shambles or wine shops round their markets."⁵

Distribution of Chiks and Qassâbs according to the Census of 1891.

DISTRICTS.	CHIK.		QASSÂB.	
	Khatik	Others.	Bakar-qassâb.	Others.
Dohra Dûn	79
Sahâranpur	11,751
Mazaffarnagar	17	12,170

¹ Hoey, *Monograph*, 163.

² See Hoey, *ibid.*, 90, *sqq.*

³ Schrader, *Prehistoric Antiquities*, 315.

⁴ *Institutes*, V, 32, *sqq.*

⁵ Beal, *Fahhian*, 55.

Distribution of Chiks and Qassâbs according to the Census of 1891 —contd.

DISTRICTS.	CHIK.		QASSÂB.	
	Khatik.	Others.	Bakar-qassâb.	Others.
Meerut	16,013
Bulandshahr	906	8,384
Aligarh	291	5,461
Mathura	5,418
Agra	4,300
Farrukhâbâd	1,936	403	1,245
Mainpuri	551	...	1,019
Etâwah	34	812	...	745
Etah	722	...	2,947
Bareilly	287	2,394	242
Bijnor	766	8,500
Budâun	532	341	1,746
Morâdâbâd	33	6,851
Shâhjahânpur	585	533	2,519
Pilibhît	43	146	2,404
Cawnpur	2	1,774	40	2,040
Fatehpur	95	10	2,554
Bânda	778	38	134
Hamîrpur	541	...	575
Allahâbâd	409	621	2,675
Jhânsi	15	48	293
Jâlaun	138	...	30
Benares	1,295
Mirzapur	74	40	552
Jaunpur	540	1,240
Ghâzipur	1,945

Distribution of Chiks and Qassâbs according to the Census of 1891—conold.

DISTRICTS.	CHIK.		QASSÂB.	
	Khatik.	Others.	Bakar-qassâb.	Others.
Ballia	8	385
Gorakhpur	19	1,524
Basti	1,256	248
Azamgarh	124	2,510
Târai	2	...	696
Garhwâl	8	...
Lucknow	25	2,954	2,161
Unâo	297	2,880
Râo Bareli	11	1,929	1,448
Sitapur	1,183	1,388
Hardoi	13	50	1,559	892
Kheri	1	1,183	829
Faizâbâd	570	1,105
Gonda	231	1,909
Bahrâich	918	675
Sultânpur	1,191	520
Partâbgarh	506	301
Bârabanki	1,962	1,263
TOTAL	49	9,381	23,185	1,25,361

R

Râdha : Bhagat.¹—A tribe found chiefly in Rohilkhand and Oudh. The people returning themselves as Bhagat in the last Census returns are probably the same people. In Bareilly they have three endogamous sub-castes : the Bhatela, Khatiya, and Bichauri. The rule of exogamy is that common to all tribes of this grade. According to tribal usage polygamy is forbidden ; but this regulation is violated by the chief men of the tribe. They know nothing of their origin except that they are in some way connected with Râdha, the mistress of Krishna. They are perhaps, like the Kingariyas, akin to the great Nat race. They have now settled down and do not admit outsiders to their tribe. Those who can afford it practise infant marriage ; the poor seldom marry till they are adult. The women are allowed no license either before or after marriage. Polyandry is prohibited as well as widow marriage. A wife detected in adultery is expelled from the house. They are Hindus and worship Parameswar, Devi, Mahâdeva, the Ganges, and the Miyân of Amroha, who is honoured with a sacrifice of sweet cakes (*gulgula*) and goats. These offerings are received by the Madâris who attend his shrine. Men and women both worship this godling. They engage Brâhmans for their religious and *quasi*-religious ceremonies. Such Brâhmans are received on equal terms with their brethren. They burn their adult dead and bury children. The ashes are consigned to the Ganges or any of its tributaries. They perform the usual *śrâddha* in the month of Kuâr as a propitiation to the spirits of the dead.

2. Their profession, as is shown by their name, is singing and dancing, and it has been so from time immemorial. Their musical instruments are the *tabla*, or tambourine, and the *śrangî*, or guitar. Some of them have now turned to cultivation. They do not, like other similar tribes, prostitute their girls or married women. They abstain from intoxicating liquor, and eat no meat but that of goats.

¹ Based on notes by the Deputy Inspector of Schools, Bareilly.

Distribution of the Râdhas and Bhagats according to the Census of 1891.

DISTRICTS.	RÂDHA.		BHAGAT.	
	Males.	Females.	Males.	Females.
Sahâranpur	1	...	1	...
Farrukhâbâd	60	64	82	103
Mainpuri	4	6	5	2
Etâwah . . . . .	...	...	2	10
Etah . . . . .	...	...	76	51
Bareilly	29	28	12	2
Budâun	8	5	6	5
Morâdâbâd	1	...	...	...
Shâbjahânpur	281	282	...	...
Pilibhit	64	74	...	...
Cawnpur	1	...	...	...
Bânda	3	1	1	3
Benares	67	57	...	...
Tarâi	7	4	...	...
Lucknow	8	10	...	...
Sitapur	359	376	...	...
Hardoi	772	662	...	...
Kheri	313	304	...	...
Bahrâich	107	130	...	...
Râmpur	18	33	...	...
TOTAL	2,036	2,029	252	293

Râdha Swâmi.—A small sect, containing at the last Census only 188 adherents, mostly residents of Mathura; is said to have been founded by Râe Sâlig Râm, late Postmaster General of these Provinces. The tenets of the sect seem to differ little from those of the modern reformed Vaishnavas.

Râdha Vallabhi.—A Gusâin order founded by Hari Vans, of whom Mr. Growse¹ says:—"His father Vyâsa was a Gaur Brâhman of Devaban in the Sahâranpur District who had long been childless. He was in the service of the Emperor, and on one occasion was attending him on his march from Agra, when at last his wife Târa gave birth to a son at the little village of Bâd, near Mathura, in the Sambat year 1559. In grateful recognition of their answered prayers, the parents named the child after the god they had invoked and called him Hari Vans, *i.e.*, 'Hari's issue.' When he had grown up he took to himself a wife by name Rukmini, and had by her two sons and one daughter. After settling his daughter in marriage, he determined to abandon the world and live the life of an ascetic. With this resolution he set out alone on the road to Brindaban, and had reached Charthâwal near Hodal, when there met him a Brâhman, who presented him with his two daughters, and insisted on his marrying them, on the strength of a divine command which he said he had received in a vision. He further gave him an image of Krishna with the title of Râdha Vallabha, which, on his arrival at Brindaban, was set up by Hari Vans in a temple that he had erected between the Jugal and the Koliya Ghâts on the banks of the Jamuna. Originally he had belonged to the Mâdhvâcharya Sampradâya, and from them and the Nimbâraks, who also claim him, his doctrine and ritual were professedly derived. But in consequence of the mysterious incident by which he had been induced to forego his intention of leading a celibate life, and to take to himself two wives, or rather in consequence of his strong natural passions which he was unable to suppress and therefore invented a fiction to excuse, his devotion was all directed, not to Krishna himself, except in a very secondary degree, but to his fabled mistress Râdha, whom he deified as the goddess of lust."

2. After quoting some of his poems, Mr. Growse goes on to say: "If ever the language of the brothel was borrowed for temple use it has been so here. But, strange to say, the Gusâins, who accept as their gospel these nauseous ravings of a diseased imagination, are for the most part highly respectable married men, who contrast rather favourably with the professors of rival sects that are based on more reputable authorities. Several of them have a

¹ Mathura, 185, *seqq.*

very good knowledge of literary Hindi; but their proficiency in Sanskrit is not very high.

3. "To indicate the fervour of his passionate love for his divine mistress, Hari Vans assumed the title of Hit Ji, and is popularly better known by this name than by the one which he received from his parents. His most famous disciple was Vyâs Ji of Orchha, of whom various legends are reported. On his first visit to the Swâmi he found him busy cooking, but at once propounded some knotty theological problems. The sage, without any hesitation, solved the difficulty, but first threw away the whole of the food which he had prepared, with the remark that no one could attend properly to two things at once. Vyâs was so struck with this procedure that he then and there enrolled himself as his disciple, and in a short space of time conceived such an affection for Brindaban that he was most reluctant to leave it, even to return to his wife and children. At last, however, he forced himself to go, but he had not been with them long before he determined that they should themselves disown him, and accordingly he one day in their presence ate some food from a Bhangi's hand. After this act of social excommunication, he was allowed to return to Brindaban, where he spent the remainder of his life, and where his Samâdh or tomb is still to be seen."

Distribution of the Râdha Vallabhi Gusâins according to "the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Muzaffarnagar	30	Morâdâbâd	2
Agra	70	Lalitpur	5
Mainpuri	5	Gorakhpur	13
Etah	13	Gonda	111
Bijnor	3	TOTAL	252
Males		160	
Females		92	

Raghubansi.—A sept of Râjputs connected with the Nikumbh (q. v.). Those in Sultânpur¹ profess to be lineally descended from Raghu, an ancestor of Râma, and claim to have been settled in

¹ *Settlement Report*, 135.

their present abode ever since the time of their eponymous ancestor. For centuries they resisted successfully the threatened encroachments of the Bachgotis; and maintained intact a frontier marked by a little nameless affluent of the Gumti. It was not till within the half century of disorder and misrule which preceded the annexation of the Province, that they succumbed, and even now, though only in a subordinate position, they retain no considerable portion of their ancient heritage. In Sítapur¹ they have suffered much in recent times, and are gradually dying out. In their estates a tradition exists that the cultivation of sugar is fatal to the farmer, and that the tiling of a house brings down divine displeasure upon the owner; hence to this day no sugar is grown and not a tiled house is to be seen.

2. In Sultânpur they marry girls of the Bilkhariya, Tashaiya, Chandaurya, Kath Bais, Bhâlê Sultân, Chandel, and Palwâr septs; and give brides to the Tilokchandi Bais, Mainpuri Chauhâns, Sûrajbansis of Mâhul, Gautams of Nâgar, Majhauri Bisens, Râj-kumâr and Bachgoti. Their *gotra* is Kasyapa. In Jaunpur they take brides of the Nikumbh, Gaharwâr, Chaupat Khamb, Bais Bisen, Kâkan, Singhel, Sombansi, and Ujjaini.

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

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Sahâranpur . . .	9	Bareilly . . .	59
Meerut . . .	21	Budâun . . .	342
Aligarh . . .	46	Morâdâbâd . . .	95
Mathura . . .	19	Shâhjahânpur . . .	1,396
Agra . . .	83	Pilibhît . . .	114
Farrukhâbâd . . .	210	Cawnpur . . .	261
Mainpuri . . .	221	Fatehpur . . .	479
Etâwah . . .	294	Bânda . . .	1,725
Etah . . .	414	Hamîrpur . . .	614

¹ *Oudh Gazetteer*, III, 390.

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

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Allahâbâd	403	Lucknow	269
Jhânsi	57	Unâo	324
Jâlaun	33	Râê Bareli	797
Lalitpur	10	Sîtapur	611
Benares	15,197	Hardoi	156
Mirzapur	2,935	Kheri	431
Jaunpur	17,412	Faizâbâd	2,921
Ghâzipur	2,956	Gonda	11
Ballia	151	Bahrâich	175
Gorakhpur	1,445	Sultânpur	3,687
Basti	997	Partâbgarh	90
Azamgarh	2,477	Bârabanki	1,249
Tarâi	20	TOTAL	61,216

Rahwâri ¹ (*rahwâr*, "quickpaced, active").—A caste of camel owners and drivers, also known as Riwâri, Râcwâri. Of these people Abûl Fazl writes ²:—"Raibâri is the name given to a class of Hindus who are acquainted with the habits of the camel. They teach the country-bred *lok* camel so to step as to pass over great distances in a short time. Although from the capital to the frontiers of the Empire, into every direction, relay horses are stationed, and swift runners have been posted at the distance of every five *kos*, a few of these camel riders are kept at the palace in readiness. Each Raibâri is put in charge of fifty stud *arwânahs*, to which, for the purpose of breeding, one *bughur* and two *loks* are attached." Colonel Tod, ³ writing of the Raibâris, says:—"This term is known throughout Hindustân only as denoting persons employed in rearing

¹ Largely based on a note by Bâbu Atma Bâm, Head Master, High School-Mathura.

² Blochmann, *Ain-i-Akbari*, I, 147, sq. For a complete account of the camel, see Watt, *Economic Dictionary*, s.v.

³ *Annals*, II, 357.

and tending camels, who are there always Muslims. Here they are a distinct tribe and Hindus, employed in rearing camels, or in stealing them, in which they evince a peculiar dexterity, uniting with the Bhattis in the practice as far as Dâdputra. When they come upon a herd grazing, the boldest and most experienced strikes his lance into the first he reaches, then dips a cloth in the blood, which, at the end of his lance, he thrusts close to the nose of the next, and, wheeling about, sets off at speed, followed by the whole herd, lured by the scent of blood and the example of their leader." Of the Bombay branch of the tribe we are told that "in Kachchh they say they came from Mârwar, and this is supported by the fact that the seat of their tribe goddess Sikotra is at Jodhpur. The story of their origin is that Siva, while performing religious penance (*tap*), created a camel and a man to graze it. This man had four daughters, who married Râjputs of the Chauhân, Gambhîr, Solanki, and Pramâr tribes. These and their offspring, were all camel drivers. Tall and strongly made, with high features and an oval face, the Rahwâri, like the Ahîr, takes flesh and spirits, and does not scruple to eat with Musalmâns. He lives for days solely on camel's milk. Except a black blanket over his shoulders, the Rahwâri wears cotton clothes. This waist cloth (*dhoti*) is worn tucked through his legs, and not wound round the hips like a Râjput's. They live much by themselves in small hamlets of six or eight grass huts. They are described as civil and obliging, honest, intelligent, contented, and kindly. They are very poor, living on the produce of their herds. Each family has a she-camel called Mâta Meri, which is never ridden, and whose milk is never given to any one but a Hindu."¹

2. They pretend to possess a complete set of *gotras*; but no one can even attempt to give a full list of them. The Rahwâris of the North-West Provinces. A man cannot marry in his mother's or grandmother's *gotra*. They claim to be Râjputs, but cannot designate any particular sept as that from which they have sprung. They do not admit outsiders into their tribe. Both infant and adult marriages are allowed, and no sexual license on the part of the girls is tolerated before marriage. Polyandry is prohibited, and polygamy allowed up to the extent of three wives at a time. The marriage is celebrated in the usual Hindu fashion, and the perambulations

¹ *Bombay Gazetteer*, V, 80; see also VII, 137, sq.

(*bhānwar phirna*) round the nuptial shed are the binding part of the ritual. A widow may marry again by the *dharīcha* form, and the levirate is permitted, but it is not compulsory on the widow to marry the younger brother of her late husband. A wife can be expelled from the house for infidelity, and for no other cause. Such a woman may marry again in the tribe by the *dharīcha* form.

3. The Rahwâris are Vaishnavas and worship Bhagwân. They worship Devi in the months of Chait and Kuâr, as well as Zâhir Pîr in Bhâdon. They eat the offerings themselves, which consist of sweetmeats and fruits. They employ Brâhmans as their family priests, and such Brâhmans are received on an equality with those who do the same service for other castes. They burn their dead. Poor people leave the ashes on the cremation ground; those who can afford it take them to the Ganges or Jumna. They do the *srâddha*, and some even go to Gaya for that purpose. Their primary occupation is rearing, tending, and letting out camels for hire. Some have purchased land, others cultivate as tenants, and others are landless labourers. They eat the flesh of cloven-footed animals, fowls, and fish; but not monkeys, pork, beef, flesh of whole footed animals, crocodiles, snakes, lizards, jackals, rats, or other vermin, or the leavings of other people. They can eat *pakki* in the same dish with Jâts, and can use their tobacco pipes, and they will also smoke with Gûjars; but they will eat *kachchi* only with their own caste. The Rahbâri, as he appears in these Provinces, has rather an evil reputation for high-handedness, and he is proverbially deceitful and untrustworthy.

Distribution of the Rahwâris according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Muzaffarnagar . . .	39	Mainpuri . . .	34
Meerut . . .	18	Etah . . .	4
Bulandshahr . . .	89	Jhânsi . . .	2
Mathura . . .	454	Ghâzipur . . .	4
Agra . . .	254	TOTAL . . .	898

Raikwâr.—A sept of Râjpûts who claim to be of Sûrajbansi origin. Their settlement in Bahrâich¹ dates from about 1414 A. D.,

¹ *Settlement Report*, 28, sq.

when, during the anarchy that prevailed through Hindustân on the decline of the house of Tughlaq, the two brothers, Pratâp Sâh and Dondi Sâh, Sûrajbans Râjputs, migrated from Raika in Kashmîr, whence they profess to take their name, and finally took up their abode at Râmnagar in the Bârabanki District. His sons overcame the Bhar Râja and acquired his estate about 1450 A.D., and since then the Raikwârs have been masters of the western part of the district. In the time of Akbar, Harihar Deva, fifth in descent from Pratâp Sâh, who had been summoned to court to explain a breach of good manners in levying toll from one of the Princesses as she passed through his estate on a pilgrimage to the shrine of Sayyid Sâlâr, rendered such assistance to the Emperor in his campaign against the rebellious Governor of Kashmîr, that he was granted nearly nine parganas. The connection of the Unâo¹ family with the great Râjas on the banks of the Ghâgra had been entirely broken off; but when they began to rise in political importance they sought to renew it, and Mitthu Sinh and Bakht Sinh went to Râmnagar and claimed brotherhood with the Râja. He heard their story and entertained them with hospitality, and sent them out food. Amongst other things he provided tooth-brushes made of the wood of the *nîm* tree. All other Râjputs place a special value on this wood; but the Raikwârs alone are forbidden to use it. The rejection of these tooth-brushes by his guests proved to him that they were truly of his own kin. The brother of the founders of the families of Baundi and Râmnagar² was Bhairwanand. His nephews concocted a prophecy that their uncle should be sacrificed to secure the future greatness of the family, and he gave up his life for their sake. A platform, erected in the village of Chanda Sihali, marks the tradition that Bhairwanand fell into a well and was allowed to drown there in the hope that the prophecy would be fulfilled and their rule continue for ever. To the present day Raikwârs make an annual pilgrimage to the platform of Bhairwanand.

2. In Râê Bareli³ their sons marry girls of the Bisen and Trans-Ghâgra Bais; their daughters marry in the Bais, Panwâr, and Amethiya septs. In Bareilly they select brides from the Bâchhal

¹ Elliott *Chronicles*, 14, sq.

² *Manual of Titles in Oudh*, 10; *Oudh Gazetteer*, I, 117, 120 sq., 257, 288, 289.

³ *Settlement Report*, Appendix C.

and Gautam septs; their sons marry Janghâra, Bhûr and Katheriya girls. In Farrukhâbâd they claim to belong to the Vasisht *gotra*; their girls marry in the Sombansi, Râthaur, and Chauhân septs; their sons, in the Katheriya, Gaur, Baisgaur, Nikumbh, Jaiswâr, Chamâr Gaur, Ujjaini, and Parihâr. In Unâo their daughters marry Dikhits, Gaharwârs, Janwârs, Chauhâns, and Chandels; their sons, Mahrors and Gahlots. In Unâo they say they belong to the Bhâradvâja *gotra*; they take brides from the Bisen, Ahban, Katheriya, Gaur, and Chandel, and give brides to the Sombansi, Chandel, Gaur, Chauhân, Tomar, and Ahban. In Hardoi,¹ during the Mutiny, they were remarkable for their lawlessness, and it was in attacking their fort at Ruiya that the lamented Adrian Hope was killed.

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

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Dehra Dûn	1	...	1
Sahâranpur . . . . .	...	14	14
Muzaffarnagar . . . . .	...	606	606
Mathura	2	...	2
Agra	1	...	1
Farrukhâbâd	623	32	655
Mainpuri	87	...	87
Etâwah	80	...	80
Etah	39	...	39
Bareilly	355	..	355
Budâun	760	...	760
Morâdâbâd	41	...	41
Shâhjahanpur	99	10	109
Pilibhit	2	10	12
Cawnpur	261	...	261
Fatebpur	116	...	116

¹ *Settlement Report*, 184.

*Distribution of the Raikwar Rajputs according to the Census of
1891—concl'd.*

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Bānda	28	...	28
Hamīrpur	63	...	63
Allahābād	401	45	446
Jhānsi	4	...	4
Jālaun	462	1	463
Lalitpur	3	...	3
Benares	1	...	1
Jaunpur	95	...	95
Ghāzipur	228	...	228
Ballia	701	...	701
Gorakhpur	843	14	857
Basti	881	...	881
Azamgarh	1,025	...	1,025
Lucknow	407	...	407
Unāo	2,070	431	2,501
Rāē Bareli	168	39	207
Sitapur	1,165	62	1,227
Hardoi	2,073	...	2,073
Kheri	306	9	315
Faizābād	1,758	...	1,758
Gonda	737	...	737
Bahrāich	4,247	350	4,597
Sultānpur	282	42	324
Partābgarh	916	116	1,032
Bārābanki	2,578	17	2,595
TOTAL	23,909	1,798	25,707

Râin.—A gardening and cultivating caste found in the Meerut and Rohilkhand Divisions, with both a Hindu and Muhammaḍan branch. They are the same as the Arâins of the Panjâb, of whom Mr. Purser writes¹:—"The Arâins say they came from Sirsa, Raniya, and Delhi, and were originally Hindu Râjputs. They claim to be descended from Râê Jaj, the grandson of Lava, founder of Lahore. Jaj was the ruler of the Sirsa territory, and on that account was called Râê; and his descendants became subsequently known as Arâin. They became Muhammadans chiefly in the time of Shahâb-ud-din Ghorî, or at the end of the twelfth century. Some three hundred years ago they came to this part of the country. Some of the Arâins of the Jâlandhar Tahsîl say they are the descendants of Râja Bhûta, fifth in descent from Râja Karan, and were settled in Uchh. They were forcibly converted by Mahmûd of Ghazni. They then migrated to Sirsa, and thence at various times came into the Panjâb. They had to leave Uchh because they refused to give a lady, called Basanti, to the king. This is clearly proved by this verse, which also shows the straits they were reduced to—

*Uchh na dûtê Bhûtian chata Basanti nâr ;
Dâna pâni chuk gaya ; châban moti hâr.*

'The Bhûtas neither gave Uchh nor the lady Basanti ;
food and water were exhausted ; they had to eat pearls.'

2. "One of the chief Arâin clans is called Bhutta. They are generally supposed to be converted Kambohs, and say they are legitimate, and the Kambohs the illegitimate, offspring of a common ancestor. In my enquiries they would admit no relationship. It would seem they were originally located on the lower Indus, and that one section of them settled on the Ghaggar. When this river dried up, they moved into the Jumna and Cis-Satlaj tracts ; and perhaps spread along the foot of the hills and across the line of movement of their brethren, who were moving up the valleys of the great rivers. By some they are said to be the same stock as the Sainis ; but this is certainly not a common tradition, and the assertion is probably based on the fact that the Arâins are called in Persian Bâghbânân, which is the translation of *Mâli*, or gardener, and that Saini is only a local term for the *Mâlis*. It may be noted that Mahr is a title among the Arâins, and also among the Gûjars."

¹ *Jalandhar Settlement Report*, 82, sq.

3. From Hissâr Mr. Fagan writes :—"In Hissâr they are exclusively Musalmân and claim Râjput descent, their ancestor having lost caste by taking to agriculture. Their *gotras* appear to bear Râjput names, such as Siroha, Chauhân, and Bhâti. There is however one *gotra* called Katma, which is said to consist of the true Arâins, who are not Râjputs. The tradition of the Sirsa Râins is that they were expelled from Uchh, near Multân, by their enemies, and escaped by abandoning their military rank and taking to market gardening, the tribal occupation of their neighbours, the true Râins. They came and settled on the Ghaggar, and up to the famine of 1795 A.D. they are said to have held the whole of the Ghaggar valley from Bhatner up to Tohâna in Fatehâbâd. The famine, combined with the attacks of the marauding Bhatti Râjputs, weakened their hold on the land, and they finally broke before the Châlîsa famine of 1783 A.D. (*Sambat 1840*) and many of them emigrated to Bareilly, Pilibhît, and Râmpur in the North-West Provinces. On the advent of British power they again expanded, principally in Sirsa. One clan deny any connection with the Musalmân Kambohs, which the Sirsa Râins appear to admit."

4. Mr. Ibbetson says¹ :—"The Satlaj Arâins in Sirsa say that they are, like the Arâins of Lahore and Montgomery, connected by origin with the Hindu Kambohs. Mr. Wilson thinks it probable that both classes are really Kambohs who have become Musalmâns, and that the Ghaggar Arâins emigrated in a body from Multân, while the others moved gradually up the Satlaj into their present place. He describes the Arâins of the Ghaggar as the most advanced and civilised tribe in the Sirsa District, and he considers them at least equal in social status to the Jâts, over whom they themselves claim superiority."

Distribution of Râins according to the Census of 1891.

DISTRICTS.	Hindus.	Musalmâns.	TOTAL.
Dehra Dûn . . . . .	...	135	135
Sahâranpur	131	1,168	1,299
Muzaffarnagar	12	2,099	2,111

¹ *Panjab Ethnography*, 267.

Distribution of the Râins according to the Census of 1891—concl'd:

DISTRICTS.	Hindus.	Musal mâns.	TOTAL.
Mathura . . . . .	...	1	1
Bareilly . . . . .	...	1,918	1,918
Morâdâbâd . . . . .	...	1	1
Pilibhît . . . . .	...	5,197	5,197
Jhânsi . . . . .	...	3	3
Gorakhpur	3	...	3
Tarâi . . . . .	...	4,573	4,573
Bahrâich . . . . .	...	2	2
TOTAL	146	15,097	15,243

Râj, Râj Mistri, Thawai (in Persian *Me'mâr*).—The mason and bricklayer caste. The word Râj means either a "head workman" (Hindi *râja*) or is a corruption of the Persian *râz*; Mistri is a corruption of the Portuguese *mestre*; Thawai of the Sanskrit *stha pati*. The caste is a purely occupational one, and is recruited from many of the lower castes, among whom Chamârs are very numerous.

Distribution of the Râj Mistris according to the Census of 1891.

DISTRICTS.	Hindus.	Musal mâns.	TOTAL.
Sahâranpur	318	166	484
Muzaffarnagar	390	166	556
Meerut	246	77	323
Bulandshahr	577	4	581
Aligarh	285	2	287
Mathura	54	...	54
Agra	8	56	64
Farrukhâbâd	16	189	205
Mainpuri	181	...	181

Distribution of the Rāj Mistris according to the Census of 1891— contd.

DISTRICTS.	Hindus.	Musalmans	TOTAL.
Etāwah	157	2	159
Etah	145	90	235
Bijnor . . . . .	...	258	258
Budāun	41	327	368
Morādābād	26	290	316
Shābhajānpur	12	122	134
Pilibhit . . . . .	...	3	3
Cawnpur . . . . .	...	38	38
Fatehpur . . . . .	...	158	158
Hamīrpur	26	1	27
Allahābād	21	35	56
Jhānsi	123	3	126
Jālaun	10	...	10
Benares . . . . .	...	98	98
Jaunpur . . . . .	...	109	109
Ghāzipur . . . . .	...	10	10
Gorakhpur	34	128	162
Basti . . . . .	...	112	112
Azamgarh . . . . .	...	12	12
Tarāi . . . . .	...	5	5
Lucknow	2	5	7
Unāo . . . . .	...	249	249
Bāo Bareli . . . . .	...	184	184
Sitapur . . . . .	...	4	4
Hardoi	4	4	8
Kheri	145	36	181
Faizābād . . . . .	...	90	90

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

DISTRICTS.	Hindus.	Musalmans.	TOTAL.
Gonda . . . . .	...	28	28
Bahrâich	171	...	171
Sultânpur . . . . .	...	238	238
Partâbgarh . . . . .	...	21	21
Bârabanki	73	148	221
TOTAL	3,165	3,468	6,633

Râji ("the royal people").—A tribe, apparently of non-Aryan affinities, found in Askot, in Kumaun, and in small numbers along the lower Himâlayan ranges.

2. They have been identified with the Râjya Kirâtas, who, in early Sanskrit literature, are joined with the Traditions of origin. Sakas and Savaras as Dasyus, and are placed by the Varaha Sanhita between Amaravana and China, or between Jagesar and Tibet; and the title will mean either "the princely Kirâtas" or the "the Kirâtas of Râjya."¹ The Râjis have often been noticed by ethnographers whose speculations have been based on a few lines by Mr. Traill.² It is there said that the Râji represent themselves as descendants of one of the aboriginal princes of Kumann, "who with his family fled to the jungle to escape the destruction threatened by an usurper. Under the pretension of royal origin, the Râwats or Râjis abstain from offering to any individual, whatever his rank, the usual Eastern salutation." He also states that there is a total dissimilitude of language between the Râjis and Kumâunis, and that the Doms may have been descended from these Râjis, "the former being, for the most part, extremely dark, almost black, with crisp, curly hair, inclining to wool." This, until the present enquiries, is the only account that has been given on any authority regarding the Râjis; yet

¹ Muir, *Ancient Sanskrit Texts*, II, 365, 491; Wright, *Nepâl*, 89, 106, 110, 312; *Journal, Asiatic Society of Bengal*, 1849, pages 733, 766; 1858, page 446, quoted by Atkinson, *Himalayan Gazetteer*, II, 364, sqq.

² *Report, Kumaun*, 19, 57; *Asiatic Researches*, XVI, 150.

Professor Ritter found in it confirmation of the opinion that a Negro race may have been among the aboriginal inhabitants of the Himālaya and Kuen-lun. There is no foundation for the statement that the Doms have curly hair inclining to wool. Out of hundreds that have come under notice, not a single one can be said to have any Negroid characteristic, though many are of an extremely dark complexion, like the other similar servile castes in the plains. Dr. Pritchard¹ conjectured that the Râjis would be found to resemble the other numerous aboriginal tribes found along the Himālayan border, all "possessing the physical character of the Bhotiyas in general and very unlike the Doms." Dr. Latham² too expresses his conviction that the Râjis are "the equivalents to the Chepang of Nepāl." Captain Strachey noticed "nothing very remarkable about them, except an expression of alarm and stupidity in their faces, and they are perhaps darker and otherwise more like lowland Hindustānis than the average Kumaun *Pahāris*." They manufacture wooden bowls for sale and "live under temporary huts, frequently moving from place to place amidst the jungles of Chipula; their principal subsistence being certain edible sorts of wild plants and what game they can catch, and they occasionally get presents of cooked food from the villagers. They have a dialect of their own, but some of them can communicate with their civilized neighbours in *Pahāri* Hindi." The scanty vocabulary of the Râji languages that has been collected supports the connection with the tribes of Nepāl suggested by Dr. Latham.

3. The following more particular account of the Râjis has been prepared from notes by Bhawāni Singh, Fresh enquiry. Teacher of the Deoliya Kot School in the

Almora District :—

4. They are known by two names: Râji and Râwat. These names are used by the people themselves as well as by outsiders. They say that they are descended from the servants of the Râja of Kutpur, by whom they were expelled for some fault. Since then they have been wandering about in the hills and forests, living on jungle produce. At the time of their expulsion the Râja of Kutpur was Nīl Kapāl, but they cannot say how many
- Traditions and marriage.

¹*Researches*, IV, 206, 231.

²*Ethnology of the British Colonies*, 132; Atkinson, *loc. cit.*, 366.

years ago he lived. This Kutpur family, they say, reigned for thirty-eight generations—from Vikramaditya to Biram Deo. All the members of the tribe consider themselves equal and intermarry freely. Their appearance, in the opinion of this observer, suggests a doubt as to whether they are not the degraded descendants of one of the higher castes. Their tribal deity is Bâgh Nâth, "the tiger lord," who has a shrine at Kutpur, supported by an endowment of villages. They practise the ordinary Hindu law of exogamy; but they are not allowed to marry two sisters. They are monogamous, but can keep concubines. The bridegroom's father or, in default of him, some near relation, arranges the marriage. If the parties are minors, the consent of the parents is essential. Some small bride-price is usually paid. Part of this is paid a few days before the marriage, and the balance when the husband brings home his bride. The greater part of it becomes the special property of the bride, and if she be divorced, which can be done if she proves unfaithful or contracts leprosy, she takes away with her her own share of the bride-price. A divorced woman, can marry again, and the offspring of regular marriages, widow marriages, and those contracted with divorced women, all inherit equally the property of their father. The levirate is allowed with the usual restriction that it is only the younger brother of the husband that can marry his widow. If the widow marries an outsider, the guardianship of her children by her first husband falls to the brother of her late husband. They succeed to the whole estate of their father; if there be no sons, his brethren succeed.

5. The baby is named five days after birth, and on that day the family eat specially good food. There is no trace of the couvade and no custom of adoption.

6. When a boy attains majority, his father goes and arranges the price of a bride for him. He pays over something in advance to close the bargain, and is then feasted, and remains there for the night. Then a date is fixed, and the boy's father comes with his friends and relations and takes the bride home. A betrothal cannot be annulled by the friends of the girl once they have received part of the bride-price in advance. The only ceremony at the reception of the bride into the family of her husband is that his mother rubs some yellow pigment on her forehead as she enters the house.

7. They bury their dead in any convenient place in the jungle.

Disposal of the dead. The clothes of the dead person and the sheet in which the corpse is wrapped are laid over the grave and not removed by the friends. It may be conjectured that the idea is to provide clothing for the naked spirit in the next world.

8. The children of the deceased and his younger brothers get

Ancestor worship. their heads, beards, and moustaches shaved, and the hair is thrown on the grave as a sacrifice to the spirit of the dead man. They appear to perform no ceremony in the nature of the *śrāddha*, and no loss of ceremonial purity results after death, childbirth, or menstruation.

9. They call themselves Hindu by religion. They worship

Religion. Devi in the month of October under a large tree with an offering of cooked food and animal sacrifice. When any one gets ill, they worship the gods, ghosts, and demons of the jungle; but they erect no temples in their honour, and make no pilgrimages. They appear to have no caste initiation ceremony, and no priests. Their religious duties are performed by the eldest male member of the family. The worship of Devi is performed publicly by day; but that of the ghosts and demons, secretly by night. The special offering to Devi consists of goats; the demon and ghosts are propitiated by a sacrifice of fowls. These offerings are made on the tops of hills or under some large trees. After the offering is made, the meat is consumed by the worshippers.

10. Their festivals are the Kark Sankrānt, or "passage of the sun into the sign of Cancer;" and those of

Festivals. Aries and Capricornus, *Mekha*, *Makara ki Sankrānt*; marriage days and after childbirth. On these festivals they eat specially good food themselves and entertain their relations and friends. They believe that demons and ghosts inhabit the tops of mountains, rivers, wells, and wherever water accumulates. If, after a visit to the jungle, a person becomes ill, they attribute the attack to the wrath of the jungle demon. It is then necessary to propitiate him with appropriate sacrifices. The fields are haunted by a special demon known as Chhal, who is, as a rule, benignant. Though they keep no annual feasts in their honour, they live in excessive dread of the ghosts of their deceased relations. These ghosts are of two kinds: some are worshipped as

the protectors of the household ; and others because, if neglected, they bring disease and death.

11. Their chief omens are derived from throbbing of various parts of the body. Thus the throbbing of the left eye or of any member on the left side of the body forebodes evil ; the opposite is the case with the throbbing of any member on the right side of the body.

12. They are much in dread of the Evil Eye, and of demoniacal influence generally : the favourite precaution is to bestow opprobrious names of their children.

13. They are not skilled in any special form of magic or witchcraft, but certain persons occasionally fall under the influence of a demon, and in a state of ecstasy pour out incoherent expressions, which are regarded as oracles. In such cases the family guardian demon is invoked to expel the malignant intruder, and he instructs them which form of worship or sacrifice should be used to bring about this result. The name of this family demon is Baitâl, the Sanskrit Vetâla.

14. They are not allowed to eat food which has been touched by Doms, Dhobis, and similar foul castes. Their chief business is to act as the pioneers of civilization by clearing the jungle. In this occupation they believe themselves to be much exposed to the attacks of the demons of the jungle ; and in order to ward them off, they bury in the earth some animal bones or hang them on a tree close to the spot where they are working. They eat the flesh of cloven-footed animals and fish. They drink spirits freely when procurable. There is no food or drink specially reserved for males. All members of the family eat together in the same plastered enclosure (*chauka*), within which they place the leaf vessels in which they take their food. They are said never to use any form of salutation, either to strangers or to relatives and friends ; the reason of this is, that they pretend to be of royal blood, and consider themselves inferior to no man. They are very shy in their intercourse with strangers ; but those who gain confidence are well received and hospitably entertained on the roots and fruits which form their ordinary food. Usually when they see a stranger approaching, they run away and hide in the jungle. They have a dialect of their own, which is not intelligible to outsiders, and this

language is always spoken by the women and children. Most of the adult males are able to communicate with strangers in rude *Pahâri* Hindi. They are constantly on the move in search of jungle produce of various kinds; and it is only recently that they have begun to settle down and have taken to a rude form of cultivation in which they burn down scrub jungle and sow the seed in the ashes. This is the *dahya* cultivation of the Central Indian Plateau. At present one of their chief industries is the making of rude vessels out of the wood of the *genti* tree; these they exchange in the villages bordering on the jungle for scraps of coarse cloth and grain. When they acquire any grain by barter in this way or by cultivation, they hide it away in caves or tie it up in leaves and hang it from the branches of trees. Meanwhile, they live on any roots and fruits they can secure, and return to their grain stores only when pressed by extreme hunger. Some roots and fruits they hide away in caves for use in time of need. Their cultivation has hitherto been of the most casual and careless kind; but in recent years they have been helped by Government to obtain cattle and implements, and the younger generation show signs of taking more steadily to cultivation than their forefathers. The bride-price is almost invariably paid in coarse earthen or wooden vessels and implements for digging jungle roots.

15. From this account they appear to be in about the same stage of culture as the Korwas of Mirzapur.

2. Râjkumâr (Sanskrit *râja kumâra*, "a prince").—A sept of Râjputs in Oudh and the Eastern Districts. The term Râjkumâr is commonly applied to the junior branches of all houses in which a Râj exists, and thus there are Râjkumâr Bais, Râjkumâr Kânhpuriya, and Râjkumâr Bachgoti. It is to the last of these that the term is most generally applied, and the only explanation suggested of their appropriation of the title is that it is to distinguish them from their brethren the Rajwârs, who could once pride themselves on their chief being a Râja. With them alone the distinction has superseded the broader appellation of the clan.¹ The clan to which Bariyâr Sinh, the common ancestor, belonged, has now five branches, from which circumstance it is likened to the five fingers of a man's hand; these are the Chauhân, the Râjkumâr, the Rajwâr, the

¹ *Sultânpur Settlement Report*, 152.

Bachgoti, and the Khânzâda.¹ The Râjkumârs, through Bariyâr Sinh, claim direct descent from Râja Kundh Râj, brother of Prithivi Râja of Delhi. Opinions are divided as to the birth-place of Bariyâr Sinh. Some fix it at Sambhal near Morâdâbâd; some at Sâmbar in Ajmer. By one account his emigration was due to the defeat of the Delhi Chauhâns; by another story his father, who had already twenty-two sons, married a young bride and she insisted that her son should succeed to the title; so Bariyâr Sinh and his brothers were driven to go abroad and seek their fortunes. The chief families of the sept are Dera, Meopur, Nânau, and Pâras Patti. The history and traditions of the sept have been elaborately illustrated by Mr. Carnegie. One of the earliest accounts of Râjput infanticide referred to the Râjkumârs.²

2. In Sultânpur it is reported that they take brides from the Bilkhariya, Tashaiya, Chaudauriya, Kath Bais, Bhâlê Sultân, Raghubansi, and Gargbansi; and give girls to the Tilokchandi Bais, Mainpuri Chauhâns, Sûrajbansi of Mâhul, Gautams of Nagar, Bisens of Majhauri, Kânhpuriya, Gahlot, and Sombansi. Their *gotra* is said to be Vatsya. In Jaunpur it is said that they take brides from the Raghubansi, Bais, Chaupat Khamb, Nikumbh, Dhanmast, Gautam, Gaharwâr, Bisen, Panwâr, Chandel, Saunak, Drigbansi; and give girls to the Kalhans, Sirnet, Gautam, Sûrajbansi, Bachgoti, Rajwâr, Bisen, Kânhpuriya, Gaharwâr, Baghel, and Bais.

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

DISTRICTS.	Numbers.	DISTRICTS.	Numbers
Mathura	199	Bânda	2
Agra	4	Allahâbâd	216
Farrukbâbâd	2	Jhânsi	11
Morâdâbâd	27	Benares	199
Pilibhît	1	Mirzapur	115
Cawnpur	12	Jaunpur	5,745
Fatehpur	4	Ghâzipur	38

¹ *Fatehâbâd Settlement Report*, 129; *Elliot. Chronicles of Uda*, 43.

² *Asiatic Researches*, IV, 340; *Calcutta Review*, I, 377.

Distribution of the Râjkumâr Râjputs according to the Census of 1891—conold.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Ballia	6	Sitapur	2
Gorakhpur	285	Faizâbâd	1,575
Basti	337	Gonda	10
Azamgarh	212	Fahrâich	23
Lucknow	29	Sultânpur	15,299
Unâo	8	Partâbgarh	123
Râê Baveli	219	Bârabanki	61
		TOTAL	24,764

Râjput (Sanskrit *râja-putra*, "son of a king").—The warrior and land owning race of Northern India, who are also known as Thâkur, "lord" (Sanskrit *thâkkura*), or Chhatri, the modern representative of the ancient Kshatriya. All or most of the Râjput tribes in these Provinces have legendary accounts of their origin from the country known as Rajwâra, Rajasthân or Rajputâna. As General Cunningham writes ¹:—"The term Rajputâna is at present restricted to the States lying between the Jumna and Narbada, of which the Jumna forms the eastern boundary; but previous to the Mahratta conquest it really extended from the Satlaj on the west to the Chhota Sindh River of Mârwar on the east.

2. "Within these limits the old States of Rajputâna may be conveniently divided into three large groups according to their relative positions, as Western, Eastern, and Southern.

3. "Western Rajputâna including the Râthaur States of Bikâner and Mârwar; the Jâdon-Bhatti State of Jâysalmer; the Kachh-wâha States of Jaypur and Shaikhâwati; and the Chauhân State of Ajmer.

4. "Eastern Rajputâna would include the present Narûka-Kachh-wâha State of Alwar; the Jât States of Bharatpur and Dholpur; the Jâdon State of Karauli; the British Districts of Gurgâon, Mathura, and Agra; and the whole of the Northern Districts of Gwâlior, which still bear the names of their old Râjput proprietors,

¹ *Archæological Reports*, XX, 1, sqq.

as Jâdonwati, Tomargâr, Kachhwâhagâr, Bhadaurgâr, and Khichi-wâra.

5. "Southern Rajputâna including the two Chauhân States of Bundi and Kotah, with the whole of Mewâr and Mâlwa.

6. "In ancient times the whole country lying between the Arvali Hills of Alwar and the Jumna was divided between Matsya on the west and Surasena on the east, with Dasûrana on the south and south-west border. Matsya included the whole of the present Alwar territory, with portions of Jaypur and Bharatpur. Bairât and Muchâri were both in Matsyadesa; while Karnân, Mathura, and Bayâna were all in Surasena. To the east was Panchâla, including the Antârveda and Rohilkhand. The Surasenas were Yadavas or Yaduvansîs. A large portion of their old country is still in the possession of the Jâdon Râja of Karauli. Their chief towns were Methora and Kleisobaras, Mathura and Krishnapura. The Yadavas first succumbed to the great Maurya dynasty of Magadha, and were afterwards overwhelmed by the Indo-Scythians under the Satrap Rajubul and his son Saudâsa. It next fell under the Gupta dynasty, the power of which was broken by the death of Skanda Gupta in 319 A.D. At the time of Hwen Thsang's visit in 635 A.D., the King of Mathura was a Sûdra, but a few centuries later the Jâdon Râjputs were in full possession of both Bayâna and Mathura. Nearly the whole of Eastern Rajputâna, therefore, belonged to the Yaduvansî or Jâdon Râjputs. They held one-half of Alwar with the whole of Bharatpur, Karauli, and Dholpur, besides the British Districts of Gurgâon, Mathura, and the greater part of Agra west of the Jumna. It seems possible also that they may have held some portions of the present Gwâlior territory, lying along the Chambal River, opposite Karauli."

7. It was on the death of Harsu Varddhana, the famous king of Kanauj, who reigned from 607 to 650 A.D., that most of the Râjput families would seem to have risen to power. The Tomaras of Delhi, the Chandelas of Khajuraho, and Sisodiyas of Chithor, as well as the Kachhwâhas of Narwar and Gwâlior, all begin their genealogies from that time.¹ As far as the eastern part of the Province is concerned, Sir C. Elliott² suggests that the amount of pressure from the Muhammadan invaders determined the character of the Râjput colonisation.

¹ *Archæological Reports*, II, 311.

² *Chronicles of Undo*, 28, sq.

The Chauhâns are scattered over a wide extent of country and broken up into many small estates, while the powerful Gahlots of Chithor and Kachhwâhas of Amber maintained their independence for three centuries more and threw out hardly any colonies. The Oudh Rājputs may be divided into three great classes : the Bisen, Gaharwâr, and Chandel were settled in the pre-historic period ; the Gautam, Janwâr, Chauhân, Raikwâr, Dikhit, and Sakarwâr emigrated after the incursion of Shahâb-ud-dîn Ghori at the close of the twelfth century ; the Gahlot, Sengar, Panwâr, Gaur, and Parihâr came after the establishment of the Muhammadan power ; the Râwat and Mah'or are indigenous to Unâo and are not found elsewhere. According to the Ghâzipur traditions, only from fifteen to thirty generations have elapsed since the first advent of their forefathers. Except the Hayobans and Kinwâr septs, all the tribes name places in the north, north-west, or west as the homes of their race. Malwâ, Bundelkhand, the Ganges-Jumna Duâb, the country beyond the Jumna from Agra to Delhi, Oudh, and the country beyond the Ghâgra, all are named as the old home of tribes now found in Ghâzipur.¹ The Oudh septs which claim an extra-provincial origin, trace their descent to single Chhatri leaders and not to troops of Rājput invaders. Such are the Bais of Baiswâra, who claim descent from Tilokchand, who came from the Central Provinces, and the Rājcumârs, from Bariyâr Sinh Chauhân of Mainpuri, through whom they claim kindred with Prithivi Râja of Delhi. With these exceptions none of the clansmen of Eastern Oudh claim Western origin.²

8. The traditions of the septs, which have been separately referred to, exemplify the fact that many of them are probably connected closely with the aboriginal races, and that there are grave grounds for suspecting the purity of their descent. Thus the Kâñhpuriya and Bandhilgoti septs are traditionally descended from misalliances between two Brâhman brothers and women of the Ahîr and Dharkâr castes. The Chamar Gaur are supposed to be descended from a Chamâr father and a Gaur woman. Within the memory of man an Amethiya chieftain has, according to General Sleeman, taken to wife the daughter of an *ex*-Pâsi village watchman and raised up orthodox seed unto himself. The Râotârs, another

¹ Oldham, *Memo.*, I, 45.

² Carnegie, *Journal, Asiatic Society of Bengal*, 1876.

numerous clan, have the same traditional parentage (Brāhman-Ahīr) as the Kānhpuriyas. They are said to take their name from Rāwat, an Ahīr chief. The Palwārs are alleged to be descended from a common ancestor who had four wives, of whom only one was of his own status, the others being of the Bhar, Ahīr, or other lower castes. The Bhālê Sultān are in some way akin to Ahīrs, and there is a lower grade of the Bais with whom the real Tilokchandi branch will not intermarry.¹ The same process of the adoption into the Rājput body is still going on in the case of the Khasiyas of the lower Himalayan range and along the Vindhya, as in the case of the Singrauli Rāja in South Mirzapur, who has in quite modern times developed from a Dravidian Kharwār into a Benbens Chhatri. Under the head of Jāt will be found some considerations which lead to the belief that they are ethnologically identical with the Rājputs.

9. This process of corruption is aided by the results of infanticide. The difficulty among some septs of procuring wives has led to the introduction of low caste girls in the guise of high-born brides into many Rājput families. In many places a regular trade has arisen with the object of supplying girls of this kind. In some cases doubtless the husband is the victim of a deliberate fraud on the part of the match-maker or go-between; but in numerous instances there seems little doubt that the arrangement has the sanction of tribal custom; and even when a man finds that he has been induced to receive a low-born girl as his wife, the dread of a scandal prevents him from giving publicity to the matter.

10. Rājputs are endogamous and the septs are exogamous. As will be seen from the rules of intermarriage given in the separate articles on these septs, they practice what Mr. Ibbetson calls hypergamy, by which he means the rule according to which a Rājput prefers, if possible, to marry his daughter in a sept of higher rank than his own, while he will take a bride for his son from a sept of inferior social status. One form of this is embodied in the formula—*Beti pūrab, larka pachchham*, that is to say, a girl may be married to the eastern or inferior septs, while the son must seek a bride among the blue-blooded septs of the west; like the Mainpuri Chauhāns or the Rāthours. Many Rājput youths, owing to the scarcity of girls, the result of infanticide, do not marry at all, and

¹ Carnegie, loc. cit.

form temporary connections with women of the low wandering tribes, such as Náts, Kanjars, Beriys, and the like. There has thus grown up in many of the septs two classes of different social rank: one the offspring of wives of legitimate descent, married in the orthodox way; the other the descendants of irregular connections with low caste women. Such people, as a rule, if they marry at all, marry in their own grade, and, unless they are wealthy, find it impossible to procure brides of unequivocal ancestry. It is needless to say that this connection of Rájput youths with women of these criminal races is a fertile source of crime. Gypsy gangs hang round Rájput villages and are supported and protected. During recent epidemics of violent crime in these Provinces, it has always been found that the dacoit bands were largely recruited from these half-bred Rájputs and their criminal associates.

11. The country legends abound with instances of the conflict between the Rájput and the Bráhman in pre-historic times. As a survival of this it may be noted that, in Bundelkhand, Bráhmans will not allow the navel string (*nāra*) of Rájput children to be buried in their villages lest the latter tribe may some day supplant and dispossess them.¹

Distribution of Rájputs according to the Census of 1891.

DISTRICTS.	Hindus.	Muham- madans.	Aryas.	Jainas	Sikhs.	TOTAL.
Dehra Dún . .	46,065	677	131	...	3	46,876
Sabáranpur . .	37,806	21,089	59	...	56	59,010
Muzaffarnagar . .	21,911	20,526	82	...	...	42,519
Meerut . .	60,954	30,656	215	1	13	91,839
Bulandshahr . .	84,351	31,406	1,585	...	...	117,342
Aligarh . .	77,856	808	188	...	2	78,854
Mathura . .	59,005	8,040	31	355	14	67,445
Agra . .	93,232	5,501	82	73	67	98,955
Farrukhábád . .	58,802	1,697	92	...	...	59,591

¹ Elliot, *Supplemental Glossary, s.v. Athmana.*

Distribution of Rājputs according to the Census of 1891—contd.

DISTRICTS.	Hindus.	Muham- madans.	Aryas.	Jainas.	Sikhs.	TOTAL.
Mainpuri . .	53,175	329	46	...	...	53,550
Etāwah . .	54,743	522	52	...	3	55,320
Etah . .	60,036	4,911	236	...	...	65,183
Bareilly . .	35,013	6,358	5	...	24	41,400
Bijnor . .	84,183	3,265	79	...	...	87,527
Budāun . .	60,999	5,636	152	...	5	66,792
Morādābād . .	59,065	8,194	182	...	6	77,447
Shāhjahānpur . .	64,503	3,596	59	...	...	68,158
Pilibhīt . .	10,078	950	159	...	...	111,187
Cawnpur . .	88,031	785	121	...	...	88,937
Fatehpur . .	44,830	6,141	...	...	...	50,971
Bānda . .	51,926	1,653	...	2	8	53,589
Hamīrpur . .	35,085	457	...	...	...	35,542
Allahābād . .	53,131	2,173	...	...	...	55,304
Jhānsi . .	18,075	146	23	...	18	18,262
Jālaun . .	35,155	328	...	...	...	35,483
Lalitpur . .	15,887	39	...	...	...	15,926
Benares . .	51,203	1,446	...	...	...	52,649
Mirzapur . .	63,171	210	...	...	147	63,528
Jaunpur . .	112,242	3,903	...	...	...	116,145
Ghāzipur . .	85,406	13,746	43	...	2	99,197
Ballia . .	139,194	1,385	...	...	...	140,579
Gorakhpur . .	97,487	10,833	...	...	1	98,321
Basti . .	50,938	39,465	...	...	...	90,403
Azamgarh . .	130,168	15,405	...	...	...	145,573
Kumaun . .	255,536	...	...	...	...	255,536
Garhwāl . .	231,953	...	...	...	...	231,953

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

DISTRICTS.	Hindus.	Muham- madans.	Aryas.	Jainas.	Sikhs.	TOTAL.
Tarāi . . .	16,557	536	5	...	...	17,098
Lucknow . . .	26,565	1,308	28	...	119	28,020
Unāo . . .	60,766	2,028	26	...	28	62,848
RĀē Bareli . . .	69,664	7,757	...	...	6	77,427
Sitapur . . .	37,693	9,057	...	...	10	37,760
Hardoi . . .	79,365	2,283	...	...	...	81,648
Kheri . . .	26,361	11,887	23	...	...	38,271
Faizābād . . .	68,880	11,662	...	...	10	80,552
Gonda . . .	61,361	27,431	...	...	...	88,792
Bahrāich . . .	23,462	11,812	6	...	290	35,570
Sultānpur . . .	83,547	25,497	...	...	...	114,044
Pariābgarh . . .	61,487	4,795	...	...	...	66,282
Bārabanki . . .	40,515	7,504	...	...	17	48,036
TOTAL . . .	3,251,418	375,833	3,710	431	849	3,632,241

Ramaiya¹ (Sanskrit *ram*, Hindi *ramna*, "to wander").—A pedlar class found in small numbers to the west of the Province. The Ramaiya of the east of the Panjāb is the Bhātra, under another name. "The Bhātra claims Brāhman origin, and his claim would appear to be good, for he wears the sacred thread, applies the *tilak*, or forehead mark, and receives offerings at eclipses in that capacity. He is probably a low class of Gujarāti or Dakaut Brāhman, and, like them, practises as an astrologer in a small way. The Bhātras of Gujarāt are said to trace their origin to the south beyond Multān. The Bhātras hawk small hardware for sale, tell fortunes, and play on the native guitar, but do not beg for alms."² The Ramaiya of these Provinces, who is a pedlar and beggar, is properly a Sikh; but he is now so thoroughly domiciled here that it is difficult to

¹ Mainly based on notes by Pandit Janardan Dat Joshi, Deputy Collector, Bareilly.

² Ibbetson, *Panjāb Ethnography*, para. 552.

distinguish him from other Hindus. Begging is recognized by him as an honourable profession, and a Ramaiya who is rich will have no hesitation in marrying his daughter to another Ramaiya who gains his living by begging. They trace their origin to Amritsar, and say they first began to come into these Provinces about four generations ago. Some of the wealthier members of the caste in Bijnor still draw their Brâhmanas, their priests, or barbers, from the Panjâb. Some of them say that they are the direct descendants of the Guru Govind Sinh.

2. Their sections, as given in the Census returns, indicate that

Tribal organization. they are a very mixed race and made up of elements foreign to the races of these Provinces. Of the Hindu branch we find Bamra, Bank, Barsari, Bhalira, Bhât, Bhatti, Bisâti, Dargal, Gajra, Gaur, Gôjar, Gujarân, Hardoiri, Kathak, Nomân, Râdi, Râê, Rânipârî, Râthaur, Sinha, and Siphmatua; of the Muhammadan branch, Banjâra, Râjput, Ramai.

3. The tribal council (*pañchâyat*) includes representatives from

Tribal council. every family in the village, and is under a headman (*chaudhary*). The office is permanent and is conferred on the richest and most influential man in the community.

4. The rule of exogamy is that a man must marry in a *gotra*

Marriage rules. different from his own, and avoid connections with near relatives on the female side, such as the daughter of his sister or aunt. He may not have two sisters to wife at the same time, but there is no rule against his marrying the younger sister of his late wife. They very seldom marry more than one wife, and then only with the object of getting an heir. Girls are married from five to ten years of age; it is exceptional for a girl not to be married till fifteen, and the richer the family is the greater tendency there is towards infant marriage. The bride gets presents of jewelry from both sides, but there is no bride price paid. There is no formal divorce, but a wife detected in adultery is turned out of the house. Widows are married by the form known as *kâj*, *kâra*, of which the feast to the clansmen is the most important part. The levirate is allowed if the younger brother of the late husband is himself unmarried. She has power to marry an outsider if her brother-in-law does not claim her.

5. The woman is attended by some elderly woman of the

Birth customs. family, or by a *dâi*, or professional midwife, if she be procurable. At the birth of a son,

charity is distributed to Brāhmans and to the poor, and the child is named by the Brāhman on the eleventh day.

6. The betrothal is marked by the distribution of some coarse sugar to the clansmen by the father of the bridegroom, and then the engagement is announced. The binding portion of the marriage ceremony is the walking of the pair seven times round the sacred fire.

• Marriage ceremonies.

7. They burn their dead. The ashes are thrown into some river and some of the fragments of the bone are kept to be consigned to the Ganges. The corpse is tied on a bier, a *pinda* is offered, some gold is put in the mouth, and with an appeal for aid to Guru Govind and the words *Rām ! Rām !* it is cremated. They do not perform the regular *śrāddha* ; on the third day (*tija*), the clansmen bathe and eat at the house of the deceased ; they are regarded as impure by their neighbours until this ceremony is done. On the tenth day, the Brāhman is given food, clothes, bedding, and other necessities for the use of the spirit in the other world. This ceremony is repeated on the first anniversary of the death, and after this nothing more is done. On the last day of the Kanâgat fortnight, they place food on the house roof for the use of the deceased ancestors. A little water is then sprinkled, and the Ramaiya with folded hands invokes the spirits of the departed, and first of all that of Guru Govind. Those who make the pilgrimage to Gaya, even once in their lives, omit this ceremony. The invocation and all the prayers are in Hindustâni. They call this the *śrāddha* ; but of course it does not conform to the regular ritual. They employ Brāhmans as their priests, but consider it more meritorious to give charity to the son of a sister or daughter than to a Brāhman.

8. By religion they are Sikhs, and particularly respect the Guru and the Grantha. But they also worship the ordinary Hindu deities, such as Ganesa, Devi, Siva, and Bhūmiya. They visit the Sikh temples at Patna, Amritsar, Dehra Dûn, and Nānakmatha, of which the last is the favourite. The married pair after the ceremony go to the temple of Bhūmiya and make an obeisance. They also worship snakes, like ordinary Hindus, and respect the *pīpal* tree. Some visit the tomb of Guru Rām Râs in the fair during the month of Bhâdon. Their temple is known as Dharmasāla or Nānakshāhi Dharmasāla. It bears the flag of the Guru, and contains the holy book known as the Granth Sāhib. During the Dasahra they hold a festival known as

Religion.

the Parva, when they assemble at the Dharmasāla to hear the Granth Sāhib read. The praises of the Guru are recited, and some *halwa* if purchased with the contributions of those present, is distributed. The most binding oath is by the Granth Sāhib, and then by the Guru; in ordinary cases the oath is taken by Ganesa or one of the ordinary Hindu deities. Women are not allowed to visit the Dharmasāla.

9. They eat no food forbidden to ordinary high caste Hindus.

Social rules. When they eat they throw a little food into the fire in the name of the Guru. Their salutation is *Wāh Guruji ki fateh*, "Victory to the Guru." When inferiors salute superiors, they say *Matha teko*, "I lay my forehead at your feet." They will not eat *kachchī* prepared by any one but a casteman, not even by a Brāhman. *Pakki* can be eaten if cooked by any Hindu of respectable caste.

10. They live by petty trading and begging. Those who are pedlars sell coral beads and medicines. Those who beg, have a sort of picture (*ṛatta*) representing the gods and the various hells. One important part of it is a drawing of a miser dragging a chain in hell, which they show to people to stimulate them to give alms. They do not appear to rob or steal at home, but in more distant parts of the country their conduct is not free from suspicion, and some are notorious swindlers.

11. To this may be added the following account of the tribe by Mr. F. S. Bullock, C. S.:¹—"The Ramaiyas have been for years past settled down in the Bijnor District in the Chāndpur and Dhāmpur Tahsils. Altogether they are found in thirty-five or forty villages, but chiefly in large groups in the villages of Nūrpur, Rohunagli, Nahilpur, and Harupur. I believe this to be the only district in India in which they have settled down in any number; but they live in a few villages in the Panjāb, *viz.*, in Delhi, Amritsār, and Patiyāla, one village (Chilkhāna) in Sabāranpur, two villages (Chāndpur and Soron) in Aligarh, and Bettiah and Bhāgalpur in Bengal. They are pedlars by profession, and sell precious stones and *bozwāla* goods, such as mirrors, combs, soap, candles, and stones. They call themselves Sikhs by religion, and they worship Guru Nānak, and

¹ North-West Provinces Census Report, 1891, I, 322.

say they came from the Panjâb. Some shave their heads, and some do not. In fact they seem to have two sects, and account for it thus :—Guru Nânak had two sons : Srichand, who founded the Sâdhu Branch ; and Lakshmi Dâs, who founded the Sikh Branch. The descendants of Srichand shave and look like Hindus, but they are a drunken lot, eat meat, but do not worship the cow. They travel all over India, chiefly in the Dakkhin, while the Sikhs travel chiefly in the Panjâb. The small number of males as compared with females in Bijnor is accounted for by the fact that the males travel about and earn their living, while the women stay at home. They do not cultivate, but are well off and earn large sums by peddling goods.”

Distribution of the Ramaiyas according to the Census of 1891.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Dehra Dûn	4	...	4
Sahâranpur	156	...	156
Muzaffarnagar	95	158	253
Meerut	308	...	308
Bulandshahr	4	...	4
Pareilly	53	...	53
Bijnor	2,980	...	2,980
Morâdâbâd	58	...	58
Pilibhit	21	...	21
Târai	86	...	86
TOTAL	3,765	158	3,923
Males	1,372		
Females	2,993		

Rânghar, Rângar.—A sept of Muhammadan Râjputs principally found in the Upper Ganges-Jumna Duâb. According to Colonel Tod¹ the word is derived from *rana*, “strife,” in the sense of “turbulent ;” but this is very doubtful. Mr. Ibbetson² says :—

¹ *Annals*, I, 487.

² *Panjâb Ethnography*, para. 446; *Census Report, North-Western Provinces, 1865*, I, Appendix 8

"Rângar is a term sometimes contemptuously applied in the Eastern and South-Eastern Districts of the Panjâb to any Musalmân Râjput. I am told, however, that in Firozpur and Gurdâspur, there are small Râjput colonies known only by this name; and, if so, it is probable that they have emigrated from the Delhi territory. If a Hindu Chauhân Râjput become a Musalmân to-morrow, he would be called a Chauhân Râjput by both himself and his neighbours of both religions; but his Hindu brethren would call him Rânghar, which he would resent as only slightly less abusive than *chotikat*, a term of contempt applied to those who have, on conversion to Islâm, cut off the *choti* or Hindu scalp lock."

2. The Bhatti or Jaiswâr Râjputs of Bulandshahr claim descent from Râja Dalip, son of Jaswant Râo, of Nânaman near Bithûr in the Cawnpur District. He is said to have had two sons named Bhatti and Rânghar. The descendants of the latter were converted in the time of the Sultân Qutb-ud-dîn and Alâ-ud-dîn, and were called Rânghars after their eponymous ancestor.¹

3. Again, according to Sir H. M. Elliot,² many of the Kankauriya and Naigâniya Ahîrs have been converted to Islâm and are known as Rânghars. In the Dûn they are said to be descendants of strangers of Pundîr extraction from Sahâranpur, who gained a footing during the decline of the Garhwâl kingdom. There are very few of them, and they are being gradually absorbed by marriage with hill women.³ In Hariyâna their sections are said to be Jât, Satrola, and Raghu.⁴ The sept, in fact, seems to be a sort of cave of Adullam for out-castes of various tribes.

4. The Rânghars have always borne an evil reputation for turbulence. This is shown by the many proverbs concerning them:—*Gujar, Ranghar, do; kutta, billi, do; ye châr na ho; to khulê kiwâré so*: "The Gûjar and the Rânghar are a pair; so are the dog and the cat; if it were not for these four, you might sleep with open doors." Another says:—*Yâr Dom ne kiya Rângharya; aur-na dekha aisa harya*: "A minstrel made friends with a Rânghar and found no worse thief than he."

¹ Census Report, North-Western Provinces, 1865, I, Appendix 16.

² Supplemental Glossary, s. v. Ahîr.

³ Williams, Memo., 27.

⁴ Indian, Antiquary, VI, 341; Journal Asiatic Society, Bengal, 1868.

Distribution of the Rānghars according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	138	Bijnor . . .	2,256
Sahâranpur . . .	368	Pilibhît . . .	168
Muzaffarnagar . . .	1,174	Cawnpur . . .	2
Meerut . . .	2	Jhânsi . . .	7
Bulandshahr . . .	21	Lalitpur . . .	5
Mathura . . .	5	Tarâi . . .	166
Agra . . .	44	Lucknow . . .	23
Mainpuri . . .	16	Unâo . . .	2
Etah . . .	4		
		TOTAL .	4,401

Rangrez¹ (*Rang* = "colour;" *rez*, *rekhtan* = "pouring").—The dyer caste. The Census returns show in the Hindu Branch, which is very scantily represented in the Provinces, as one sub-caste—Haral. There are 81 sections of the Muhammadan Branch, which are of the usual type,—some territorial, like Desi, Deswâla, Gaur, Multâni; others occupational or connected with other tribes or castes, such as Bhât, Chandelwâl, Chauhân, Ghosi, Guâl Pathân, Kamângar, Khatri, Quraishi, Nilgar, Pathân, Shaikh, Sadiqi, and Usmâni. In Mirzapur there are three endogamous sub-divisions: Rangrez, Mauâlê (who take their name from the town of Mau in Azamgarh), and Mârwâri Rangrez. Each of these again is broken up into a Pathân and Shaikh sept, which are also endogamous. They appear to aim at the full prohibited degree of Islâm,² but practically only sisters' daughters are excluded. Religious differences are so far regarded that a Sunni cannot marry a Shiah. All marriages are local, and are contracted with those families with which they have been accustomed to eat and smoke. They believe themselves to be descendants of one Khwâja Bali, who was a very pious man, about whom the following verse is current:—*Khwâja*

¹ It is really a Hindustâni corruption of Persian Rangraz—*Ata-i-Akbari*, Blochmann, I, 307.

² *Qurân, Sûrah, IV, 26, 27.*

Bali Rangres Rangé Khuda ki sex: "Khwāja Bali dyes the bed of God."

2. They do not admit outsiders into the caste; if any one happen

Marriage rules. to be admitted, he cannot be married in the caste. Marriage takes place at the age of ten

or twelve; and polygamy is allowed. Marriage is by three forms: *Charhauwa*, when the bridegroom goes in procession and marries the bride at her house; *Dola*, used by poor people, when the bride is brought home quietly and married at the house of the bridegroom; *Sagái*, for widows. The binding portion of the ceremony is, in all cases, the recital of the *Sharah*. A widow can marry her deceased husband's younger brother or an outsider; the levirate does not seem to be enforced. A man can divorce his wife for adultery, and a wife, her husband, if he is converted to another religion. All divorce is by leave of the tribal council. Divorced women can remarry, but there is a prejudice against it, and the friends of such a woman have to make it worth the man's while to take her over.

3. They are mostly Sunni Muhammadans, and their tribal

Religion. deities are Ghāzi Miyân and the Pānchon Pír.

They are worshipped jointly on the first Sunday in Jeth with offerings of parched barley flour (*sattu*), cucumber (*kakri*), melon (*kharbūza*), and sweetmeats. Ghāzi Miyân is also worshipped after marriages with an offering of boiled rice, curds, and a fowl. This offering is known as *kandūri*.¹ With Ghāzi Miyân the Pānchon Pír are also worshipped with an offering of sweetmeats and garlands of flowers. They bury their dead in a graveyard in the usual Muhammadan fashion, and at the festivals of the 'Id and Shab-i-bārât make offerings of vermicelli (*siwaiyan*, *senwai*), milk, and *halwa* sweetmeats to the spirits of deceased ancestors. They also offer them bread and meat at the festival of the Baqar-'Id.

4. Their trade is dyeing cloth; the process has been very fully

described by Mr. Hoey.² Owing to foreign Occupation and social status. competition the trade has become much reduced in recent years, and many of them

¹ *Kandūri* or *sahnak* is properly the term used for a special worship of Fátima, the daughter of the Prophet, by the most virtuous women. No male is ever allowed to see the food cooked as an offering on this occasion.

² *Monograph on Trades and Manufactures*, 165, sqq.

have now taken to agriculture and petty shopkeeping. Their women are reputed chaste. They indulge in liquor, but secretly, and the practice is reprobated. They eat the flesh of goats, sheep, cows, buffaloes, camels, and fowls, and all fish except the fresh water shark (*gúrch*). All Muhammadans eat and smoke with them. The women will not eat food touched by Hindus. Only Chamârs and Doms eat their leavings. Their social status is low, and they rank about on a level with Julâhas and other low Musalmân castes.

Distribution of the Rangrez according to the Census of 1891.

DISTRICTS.					Hindus.	Muham- madans.	TOTAL.
Dehra Dûn	.	.	.	.	...	48	48
Sahâranpur	.	.	.	.	...	1,581	1,581
Muzaffarnagar	.	.	.	.	...	4,239	4,239
Meerut	.	.	.	.	...	4,919	4,919
Bulandshahr	.	.	.	.	...	1,679	1,679
Aligarh	.	.	.	.	...	502	502
Mathura	.	.	.	.	...	616	616
Agra	.	.	.	.	...	878	878
Farrukhâbâd	.	.	.	.	...	667	667
Mainpuri	.	.	.	.	...	193	193
Etâwah	.	.	.	.	...	519	519
Etah	.	.	.	.	...	488	488
Bareilly	.	.	.	.	...	1,392	1,392
Bijnor	.	.	.	.	...	2,556	2,556
Budâun	.	.	.	.	...	515	515
Morâdâbâd	.	.	.	.	1	1,176	1,177
Shâhjahânpur	.	.	.	.	...	805	805
Pilibhît	.	.	.	.	...	495	495
Cawnpur	.	.	.	.	2	382	384
Fatehpur	.	.	.	.	...	356	356

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

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Bānda	20	20
Hamīrpur	581	581
Allahābād	5	311	316
Jhānsi	133	133
Jālaun	123	123
Lalitpur	81	81
Benares	304	304
Mirzapur	86	86
Jaunpur	481	481
Ghāzipur	543	543
Ballia	762	762
Gorakhpur	1,131	1,131
Basti	231	231
Azamgarh	1,136	1,136
Tarāi	573	573
Lucknow	467	467
Unāo	244	244
Rāē Bareli	680	680
Sitapur	136	136
Hardoi	193	193
Kheri	467	467
Faizābād	648	648
Gonda	320	320
Bahrāich	198	198
Sultānpur	531	531
Partābgarh	163	163
Bārabanki	586	586
TOTAL	8	35,135	35,143

Rangsâz (*Rang*, "colour," *sâz*, *sâkhtan*, "making").—The caste of painters and varnishers. With the almost entire disappearance of the palanquin their business has reduced; but there is a considerable trade in carriage painting and house painting in the larger cities and towns.

Distribution of the Rangsâz according to the Census of 1891.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Sahâranpur . . . . .	...	245	245
Muzaffarnagar	1	240	241
Meerut . . . . .	...	452	452
Bulandshahr . . . . .	...	28	28
Mathura . . . . .	...	1	1
Farrukhâbâd	17	...	17
Mainpuri	29	15	44
Etâwah . . . . .	...	22	22
Etah . . . . .	...	36	36
Budâun . . . . .	...	6	6
Morâdâbâd . . . . .	...	38	38
Shâhjahanpur	4	22	26
Cawnpur	1	12	13
Fatehpur . . . . .	...	18	18
Hamîrpur . . . . .	...	39	39
Allahâbâd . . . . .	...	3	3
Jhânsi . . . . .	...	11	11
Jâlaun . . . . .	...	87	87
Gorakhpur . . . . .	...	24	24
Azamgarh	7	14	21
Unâo . . . . .	...	8	8
Râi Bareli . . . . .	...	12	12
Shâpur . . . . .	...	7	7

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

DISTRICTS.	Hindus.	Muham- madians.	TOTAL.
Hardoi	10	19	29
Gonda . . . . .	...	15	15
Bahrâich . . . . .	...	8	8
Sultânpur	17	18	35
Partâbgarh	1	...	1
TOTAL	87	1,400	1,487

Rastâogi, Rastaugi.—A sub-caste of Banyas found nearly all over the Province. Those in Oudh have, according to Mr. Carnegie, one peculiarity, that their women will not eat food cooked by their husbands. There they are said to have come originally from Amethi, and have three endogamous sub-divisions: Amethi, Indrapati, and Mauhariya. In Mirzapur they name two sub-divisions: Purbiha or Purbiya, "Eastern," and Pachhiwâha, or "Western," which have their boundary at Allahâbâd. It has been found impossible to obtain a complete list of their *gotras* and sections at Mirzapur. Religious differences are a bar to marriage. Thus, those who worship Hardiha Deva or Hardaur Lâla, do not intermarry with the votaries of Mahâbir or the Pâñchon Pir. The Mirzapur Rastaugis say they came here from Delhi about the time of the Mutiny. They marry between the ages of eight and twelve. Widow marriage is forbidden. They can marry two wives. They are generally initiated into the Râmanandi sect, and their priests are Gaur Brâhmans, who have come with them from the West. The use of meat and spirits is forbidden.

2. In Mirzapur they generally keep shops for the sale of cloth (*bazzâzi*) and brass vessels. "In Lucknow,"

Occupation. according to Mr. Hoey,¹ "there are two special classes of money-lending by the account-book (*bâhi*), practised chiefly by Rastaugis: *augahi* and *rozahi*. *Augahi* is lending of money to be repaid with interest at 20 per cent. in monthly instalments. Thus, if a Rastaugi lends on the 1st January Rs10, he receives one rupee on the first of each month for twelve months, and thereby realises Rs12, of which Rs2 are interest. A Ras-

taugi's *angahi bahi* is a curiosity. It is ruled like a chess-board, but has twelve columns. As each month's instalment is realized, it is entered in a square until the twelve squares are filled. He generally also keeps a separate *bahi* in which the principal is noted when lent. It may, however, be noted in the margin of his check-pattern account. *Rozahi* is money lent to be realized in daily instalments with interest at 25 per cent. Thus, if a rupee be lent, one half *anna* (*taka roz*) will be realized daily. The account of this money is kept in a similar way, but the account-book will be ruled in lines of forty squares. A Rastaugi keeps his accounts by locality; that is, he has several 'fields' (*khet*). Debtors are called *asāmi*, and the amount to be collected is 'rent' (*lagān*). A separate set of account-books is kept up for each *khet*, and a servant (generally a Brāhman) is employed to collect at each *khet*."

Distribution of Rastāogi Banyas according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Salâranpur	8	Jhānsi	1
Muzaffarnagar . . .	107	Jālaun	3
Meerut	3,109	Benares	888
Bulandshahr	799	Mirzapur	97
Agra	22	Ghāzipur	442
Farrukhātād	814	Ballia	1
Etāwah	1	Gorakhpur	167
Etah	37	Basti	496
Bijnor	554	Azamgarh	420
Budānn	892	Tarāi	100
Morādābād	1,679	Lucknow	1,966
Pilibhīt	9	Unāo	1
Cawnpur	292	Rāē Bareli	35
Fatehpur	488	Faizābād	66
Bānda	91	Gonda	81
Hamirpur	3	Bahrāich	21
Allahābād	458	TOTAL	14,133

Râthaur (Sanskrit *râshtrakûta*, "royal house").—A famous sept of Râjputs. Besides that already given, which is probably correct, there are various explanations of their name. According to the tradition current in Mârwâr,¹ the family deity of its rulers was, in the Krita Yuga, or first epoch, Mansa Devi; in the Treta Yuga, Râshtra Sena; in the Dwapara Yuga, Pankhâni; and in the present or Kali Yuga, Nâganechi. The legend runs that the authors of the human race were Mâya and Brahma. In the first epoch the female deity was called Mansa as at her desire (*manas*) the world was formed. Then she successively took the names of Pankhâni, "the winged one," and Râshtra Sena, "the falcon of the State." The name arose because the goddess Râshtra Sena gave her blessing (*vara*) on the present Râthaur race. In the present epoch the name of the deity was again changed to Nâganechi, because when Duhâr, the grandson of Sivaji (the original founder of the Râthaur dynasty in Mârwâr), succeeded his father as ruler, he went to the Karnâtak, where the Râthaur ruled previous to becoming kings of Mârwâr, for the purpose of bringing the image of the goddess to his own land. When the cart containing the image came to the village of Nâgana of Mârwâr, the vehicle came to a standstill. Upon this he built a temple for her there, and she took her present name, which means "resident of Nâgana." The same story is told at Mathura of the image of Kesava Deva.² Another derivation of the name of the sept is that they sprang from the spine (*raht*) of Indra. They are the Oraturæ of Pliny's lists. He notes of them that their king had only ten elephants, though he possessed a strong force of infantry.³

2. The history of the sept begins in 1050 A.D., when they expelled the Tomars from Kanauj, which once more became a famous kingdom and the rival of Delhi both in extent and magnificence. Here Jay Chand, the last of the dynasty, celebrated the Aswamedha, or horse sacrifice, and here in open day did Prithivi Râja, the daring Chief of the Chauhâns, carry off the willing daughter of the Râthaur king in spite of the gallant resistance of the Banâphar heroes, Alha and Udal. The war that ensued between Delhi and Kanauj paved

¹ *Rajputâna Gazetteer*, II, 246.

² *Growse, Mathura*, 120.

³ *Indian Antiquary*, VI, 841.

the way to the Muhammadan invasion ; until finally, in 1191 A.D., Muhammad Ghori, after the fall of Delhi, marched on Kanauj and defeated Jay Chand at Benares, where he was drowned in the Ganges. Thus ended the Râthaur kingdom in the Ganges-Jumna Duâb.¹

3. Subsequent to these events, Sivaji, who was by one account the grandson, and by another the nephew, of Jay Chand, entered Mârwar on a pilgrimage to Dwârîka, and halting at the town of Pâli, displayed his valour by routing a body of marauders. The Brâhmans requested his protection, and he established himself there and became the founder of the Râthaur dynasty of Mârwar. In less than three centuries after their migration from Kanauj the Râthaus occupied an area of 80,000 square miles. Colonel Tod² estimated their numbers in his time, in spite of the ravages of war and pestilence, at half a million of souls. This estimate must have been much too high. The Census of 1891 shows the total Râthaur population of Rajputâna to be 173,909, of whom 86,858 are in Mârwar. The Mughal Emperors owed half their conquests to the one hundred thousand Râthaus (*lâkh talwâr Râthaurân*) who served under them. In Bikâner³ they have fewer prejudices than their more Eastern brethren: they will eat food without enquiring by whom it was dressed, and will drink either wine or water without asking to whom the cup belonged. The opium draught (*piyâla*) is a favourite with every one who can afford it.

4. According to Dr. Hoernle⁴ the so-called Râthaus were a branch of the Gaharwârs, and it may well be that about the time of Mahipâla a separation occurred in the Gaharwâr clan, possibly on religious grounds. For the Pâlas professed Buddhism, while the Chândras were Brâhmanists. The secession was marked by the departure of the latter to Kanauj, and by a change in nomenclature—Chandra and Râthaur for Pâla and Gaharwâr. The contempt for the Gaharwârs, alluded to by Colonel Tod, may perhaps be accounted for by their heretical faith in the time of the Pâlas. The head of the family in these Provinces is the Râja of Râmpur in the Etah

The Râthaus of the
North-Western Provin-
ces and Oudh.

¹ Cunningham, *Archæological Reports*, I, 283.

² *Annals*, II, 24.

³ *Ibid.*, II, 218.

⁴ *Indian Antiquary*, XIV, 98, sq.

District, who claims to be thirty-ninth in descent from Jay Chand. Besides these there are two other families of the genuine Rāthaur in the Central Duâb, those known as the Dhir Sâh ki Sâkha and the Khimsipur Râo family; of the former the Râja of Kurâoji is the head, but he acknowledges fealty to the Chief of Râmpur. In Mathura they are represented by the Râja of Kishngarh, and the Farrukhâbâd branch claim descent from Parjan Pâl, and through him to Jay Chand. Of the same stock is the Usait family in Budâun. The Eastern branch is of much lower status. In Gorakhpur they do not marry in the higher tribes, and the Azamgarh family allege that they conquered the Râjbhars some nineteen or twenty generations ago.¹

5. In Farrukhâbâd they claim to belong to the Kasyapa *gotra*. a. They give girls in marriage to the Bhadauriya, Kachhwâha, and Chauhan, and receive brides from the same septs. In Aligarh they marry Chauhan, Gahlot, Sakarwâr, Jangâra, Chandel, Bundela, Dhâkrê, Tomar, Pundîr, and Solankhi girls, and give brides to the Gahlot, Pundîr, Sakarwâr, Chauhan, and Jangâra septs.

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

DISTRICTS.	Hindus.	Muhammads.	TOTAL.
Dehra Dûn	9	...	9
Sahâranpur	195	16	211
Muzaffarnagar	89	213	302
Meerut	152	...	152
Bulandshahr	242	22	264
Aligarh	1,975	...	1,975
Mathura	339	1	340
Agra	1,529	2	1,531
Farrukhâbâd	6,815	3	6,818
Mainpuri	3,098	5	3,103
Etâwah	2,025	...	2,025

¹ Mainpuri Settlement Report, 20; Mathura Settlement Report, 35; Farrukhâbâd Settlement Report, 13; Buchanan, *Eastern India*, II, 458.

Distribution of the Rāthaur Rājputs according to the Census of 1891—contd.

DISTRICTS.	Hindus.	Muhamma- dans.	TOTAL.
Etah	6,537	19	6,556
Bareilly	3,002	...	3,002
Bijnor	31	...	31
Budāun	4,215	101	4,316
Morādābād	795	...	795
Shāhjahānpur	5,774	3	5,777
Pilibhīt	928	...	928
Cawnpur	2,417	1	2,418
Fatehpur	328	31	359
Bānda	170	25	195
Hamīrpur	233	...	233
Allābād	162	...	162
Jbānsi	143	...	143
Jālaun	1,180	...	1,180
Lalitpur	181	...	181
Benares	46	14	60
Mirzapur	48	...	48
Jannpur	1	...	1
Ghāzipur	121	4	125
Ballia	1,699	...	1,699
Gorakhpur	1,691	...	1,691
Basti	1,135	127	1,262
Azamgarh	3,137	82	3,219
Tarāi	129	...	129
Lucknow	204	3	207
Unāo	598	...	598
Rāo Bareli	1,151	1	1,152

Distribution of the Râthaur Râjputs according to the Census of 1891—conold.

DISTRICTS.	Hindus.	Muhamma- dans.	TOTAL.
Sitapur	1,992	103	2,095
Hardoi	3,114	2	3,116
Kheri	3,117	222	3,339
Faizâbâd	50	...	50
Gonda	438	...	438
Bahrâich	395	38	433
Saltânpur	114	...	114
Partâbgarh	131	...	131
Bârabanki	682	...	682
TOTAL	62,557	1,038	63,595

Rauniyâr, Roniyâr.—A sub-caste of Banyas confined to the Benares and Gorakhpur Divisions. Mr. Nesfield derives the word from *ravan* in the sense of "crying or hawking wares for sale." Others derive it from *rauna*, to "shout;" but having regard to the special occupation which they follow, the word may possibly be a corruption of *lavanakâra*, or "a person engaged in the salt trade."

2. In Mirzapur the Rauniyârs have two endogamous sub-divisions : Khariha and Samariha or Sambhariya.

Tribal organization. These they say are descended from two brothers, one of whom dealt in *khâra*, or alkaline salt, and the other in *Sâmbhar*, or the salt which comes from the lake of that name in Râjputâna. A man must marry in his own sub-division; and their rule of exogamy is that a man cannot marry in the family of his maternal uncle, father's sister, his own family or that of his sister, as long as any recollection of relationship exists. In Mirzapur they say that they are emigrants from Patna, whence they came some four or five centuries ago. On the contrary the Rauniyârs of Bihâr say that they have come from these Provinces.¹ In Champâran

¹ *Bisley. Tribes and Castes. II, 108.*

they have broken up into two endogamous groups : Chhattri and Samri (who are probably akin to the Samarihas of Mirzapur) : the former of whom claim to be Rājputs from the North-West Provinces, who were degraded for intermarrying with women of the Banya caste.

3. Rauniyârs marry at the age of nine or ten. They cannot take a second wife in the lifetime of the first unless she be barren. As in Bengal they make no concealment of the fact that they allow widow marriage.¹

4. Some of them are Saivas, but they appear to prefer the Vaishnava sect. In Mirzapur they employ Sarwariya Brāhmans as their priests, but in Bihâr they say that they are usually served by those of the Sâka-dwīpi tribe.

5. In these Provinces they say that their real business was selling salt, whence they derive their own name and that of their two endogamous groups. But they are very often what is known as *pheriwālas* or *ladahas* and wander about with bullocks from village to village, collecting grain and other country produce, which they exchange for salt, sugar, etc. They are generally men of small capital.

6. Those who are not initiated into any particular sect use meat and spirits; but there is no drinking allowed at meetings of the tribal council, and if a man is found drunk at such occasions, he is put out of caste. Brāhmans and Kshatriyas in Bihâr are said to eat *pakki* from their hands; but this is not the case in Mirzapur. They will eat *kachchi* cooked by Brāhmans and *pakki* cooked by Halwâis, Brāhmans, and Kshatriyas.

Distribution of the Rauniyâr Banyas according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Farrukhâbâd . . .	1	Gorakhpur . . .	1,321
Mirzapur . . .	649	Azamgarh . . .	14
Ghâzipur . . .	474	Gonda . . .	2
Ballia . . .	2,703	TOTAL . . .	8,164

¹ O' Donnel, Bengali Census Report, 204.

Rawa.—A caste confined to the Western Districts, who call themselves low Rājputs, and say they came into this part of the country in the time of the Emperor Shāhjahān. The women of this caste procure divorce in a peculiar way. All they have to do is to throw a cowdung cake (*upla*) from outside into the house. Seeing this done, the husband separates finally from his wife without any further formality. They rarely rise above the grade of farm servants.

Distribution of the Rawas according to the Census of 1891.

DISTRICTS.	Numbers.
Muzaffarnagar	6,042
Meerut	8,270
Bijnor	11,139
TOTAL .	25,451

Rohtaki.—A sub-caste of Banyas who claim descent from a certain Rāja Rahat, the founder of Rohtāsgarh. The foundation of it is, however, more usually ascribed to Rāja Rohitaswa, the son of Harischandra. They are more probably a local sub-caste deriving their name from the Rohtak District in the Panjāb. They are said to be very careful in religious observances. Rāja Lachhman Sinh¹ says they are numerous in Sayāna in the Bulandshahr District; but the last Census shows none of them in that District.

Distribution of Rohtaki Banyas according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Shāhjahānpur . . .	1	Bijnor	835
Muzaffarnagar . . .	118	Morādābād	460
Meerut	4	Pilibhīt	1
Agra	29	Lucknow	10
Bareilly	28	TOTAL .	1,486

¹ *Memo. of Bulandshahr*, 163.

Ror.—A small caste of cultivators in the Western Districts. Of their kinsmen in the Panjâb Mr. Ibbetson writes :¹—"The real seat of the Panjâb Rors is in the great *dhâk* jungles south of Thanesar on the borders of the Karnâl and Ambâla Districts, where they hold a *Chaurâsi*, nominally of eighty-four villages, of which the village of Amin, where the Pândavas arranged their forces before their last fight with the Kauravas, is their head village. But the Rors have spread down the Western Jumna Canal into the lower parts of Karnâl and into Jînd in considerable numbers. They are fine stalwart men of very much the same type as the Jâts, whom they almost equal as husbandmen; their women also working in the fields. They are more peaceful and less grasping in their habits than the Jâts, and are consequently readily admitted as tenants, where the latter would be kept at arm's length. Of their origin I can say nothing certain. They have the same story as the Aroras, of their having been Râjputs, who escaped the fury of Parasurâma by stating that their caste was *aur*, or 'another.' The Aroras are often called Roras in the east of the Panjâb; yet I can hardly believe that the frank and stalwart Ror is of the same origin as the Arora. The Amin men say that they came from Sambhal in Morâdâbâd; but this may be only to connect themselves with their neighbours the Chauhân Râjputs, who certainly came from there. But almost all the Rors seem alike to point to Badli in the Jhajjar Tahsîl of Rohtak as their immediate place of origin, though some of them say they came from Rajputâna. Their social status is identical with that of the Jâts; and they practise *karewa*, or 'widow marriage,' though only, they say, within the caste. Their divisions appear to be exceedingly numerous; some of them are Sagwâl, Maipia, Khichi, and Jogrân."

2. In Sahâranpur the Rors claim to have been created at Kaithal by Sri Krishna in the war of the Mahâbhârata. Their marriage ceremonies resemble those of Jâts and Gûjars; they permit widow marriage; and the levirate is practically compulsory. They eat mutton, fish, pork, and venison, and drink spirits. It is said that they will eat *kachhi* and *pakki* and drink and smoke with Jâts and Gûjars.

3. From an account of the Rors of Bijnor supplied by the District Officer, it appears that the tribal tradition of their origin

¹ *Panjâb Ethnography*, section 476.

is that when Râma Chandra severed his connection with Sîta, she was pregnant, and went into the jungle under the protection of the Rishi Vâlmiki. She bore a son there, who was named Lawa, and one day, when she was leaving the house, she put the child in charge of the Rishi. The child followed his mother, and the Rishi missing him, and supposing him to be dead, constructed another child out of a wisp of *kusa* grass. When Sîta returned and saw the other child, she asked what it all meant. The Rishi said, "*roraphora*" (apparently meaning 'this useless thing') "is also your son." Hence they were called Rors.

4. They are supposed to have emigrated to Bijnor some four centuries ago from a place called Fatehpur Pundri in the Karnâl District. Half this village was owned by the Rors, and half by a colony of Sayyids. The Sayyids quarrelled with the Rors, who were forced to emigrate under their leader Mahi Chand. By another story they were originally Tomar Râjputs of Delhi, which they were forced to leave after the conquest of their tribe. By a third account, their emigration from Delhi took place in the time of Aurangzeb.

5. They marry and perform their other family ceremonies in the usual manner common to respectable Hindus. Widows can marry again, and the levirate, though permissible, is not compulsory on the widow. There is no regular form of divorce, but a wife detected in adultery is expelled from the tribe by the decree of the tribal council, and cannot subsequently on payment of a penalty be readmitted to caste rights.

6. Their chief occupation is agriculture, to which they add the making of hemp matting and twine (*tât, sutli*).

7. They eat mutton, goats' flesh, and fowls. They will not eat beef, monkeys, or vermin. They will not eat *kachehi* cooked by any caste but their own. They will smoke with Jâts and Gûjars, and eat *pakki* cooked by them or any superior caste.

Distribution of Rors according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Dehra Dûn . . .	3	Etâwah . . .	5
Sahâranpur . . .	3,320	Bijnor . . .	614
Muzaffarnagar . . .	475	Benares . . .	41
Mathura . . .	1	TOTAL	4,459

S

Sadgop, Satgop (also known as **Châsa**).—A cultivating caste of **Bengal Proper**, who are supposed to have separated themselves from the **Guâlas** by abandoning pastoral pursuits and taking exclusively to agriculture. Mr. Risley has given a full account of the tribe.¹ Those found in these Provinces are only Bengal pilgrims.

Distribution of the Sadgops according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Sabâranpur . . .	6	Allahâbâd . . .	22
Mathura . . .	144	Gorakpur . . .	2
Etâwah . . .	3	TOTAL .	177

Sâdh—(Sanskrit *sâdhu*, “pure, saintlike”).—The word Sâdh ordinarily means nothing more than a Hindu ascetic or devotee; but it is applied in a special sense to a sect of Hindu Unitarians, which had its origin in the Panjâb, but has now widely spread into these Provinces. In the Sambat year 1600 (1543 A.D.) Bîrbhân of Bijesar, near Narnaul, is said to have received a mysterious communication from Udho Dâs, who was a pupil of Râê Dâs, the founder of the Satnâmi sect, of which some account has been given in connection with the Chamârs. To Bîrbhân was communicated the present creed of the Sâdhs. Udho Dâs gave at the same time to Bîrbhân sundry marks by which he might know him at his re-appearance—*First*, that whatever he foretold should happen; *second*, that no shadow should be cast by his figure; *third*, that he would tell him the thoughts of his heart; *fourth*, that he would be suspended between heaven and earth; *fifth*, that he would bring the dead to life.

2. The Sâdhs of these Provinces are known by that name to outsiders, but they generally use the name Satnâmi among themselves. Adults are required to wear a white dress; and ornament and the use of rich apparel of every kind are prohibited. They never wear a cap, but use instead a turban of a peculiar shape. They are enjoined by their religion never to tell a lie and never to take an oath. They are in the same way prohibited from using

¹ *Tribes and Castes*, II, 212.

any kind of intoxicant or any article which borders upon luxury. Wine, opium, *gānja*, *bhang*, betel and tobacco are abominations to them. They have an intense respect for animal life, which extends to even the smallest insect, and the use of any kind of animal food is strictly denounced. They will salute no one but the Divine principle, which they term *Sat* or "The Truth;" and when they meet a European or any superior they salute merely by raising the hands to the level of the breast. They detest idolatry and all outward forms of religious belief. They are very reticent about their beliefs, and it is only with the greatest difficulty that it has been possible to obtain a copy, which is probably incomplete, of the book of religious songs (*bāni*) which embody the principles of their faith. All controversy or argument on religious matters with strangers to the sect is reprobated. Their religious books, known as *pothi*, are written in *Bhāsha*, or ordinary Hindi, and are not the work of any single author, but contain a number of songs, many of which are taken from the writings of Nānak and Kabīr. These books are read almost daily in their chapel or meeting-house, which is known as *jumlaghar*, or "house of assembly," or *chauki*, "station." The service takes place in the evening, when all members of the sect, male and female, attend. This is their only form of worship.

3. It has been held judicially that the ordinary Hindu law of succession applies to them. The principal
Regulations of the sect. seats of the sect in this part of India are Delhi, Agra, Jaypur, and Farrukhābād. There is a small colony of them in Mirzapur, who do not appear in the Census returns. They live by calico printing. They deny that there are any caste divisions among them. They are endogamous, and in arranging their marriages they pay no regard to wealth or station. To recognise any distinctions of rank is forbidden, and the only disqualification is the violation of the rules of the sect and the practising of any degrading or sinful occupation. They all eat and drink together, and any jealousy, hatred, or quarrels between the members are considered disgraceful. They appear to have no regular formula of exogamy; marriage with near relations is forbidden, and they will not marry in a family with which any previous connection by marriage is remembered. They all live together in the same *muhalla*, or "quarter," and are always ready to assist each other and provide for the poor, widows, and orphans of the sect. They are hard-working and industrious; it is considered disgraceful to be

dependent for support on another; beggary is unknown among them.

4. Children are betrothed in infancy, and marriage is solemnised at the age of twelve, fourteen, or sixteen.

Marriage.

[No bride-price is given, but the bride usually receives a dowry.] Polygamy is not approved and polyandry is unknown, and the very idea of such an institution is most abhorrent to them. As they all live close together, their betrothals are arranged privately among themselves. When the father of the youth contemplates his marriage with a certain girl, he sends a man or woman of his family as an envoy to the father of the girl. As they have no horoscopes there is none of the almost endless bother which accompanies the preliminaries of a betrothal among respectable Hindus, in order to ascertain if the match is unobjectionable from the astrologer's point of view. If the father of the girl agrees to the proposal of the marriage, he feeds the envoy with sweetmeats or makes him drink some milk, and gives him money. This settles the engagement (*mangni pakki*).

5. When the pair reach puberty the marriage day is fixed. 1. The notice of the appointed date is sent by the father of the girl, and on receipt of the message the father of the youth calls a meeting of the members of the sect, to whom the approaching marriage is announced. The envoy is fed and is given a present of a turban and a sheet. During all this time the songs known as Mangal or "rejoicing," of which examples are given below, are sung. From that day begins the usual anointing (*ubtanni*) of the bride and bridegroom. Every day the members of the sect assemble at the meeting-room (*chauki*), and the Mangal is recited. On the wedding day the father of the bride gives a feast to the members of the sect at noon. In the evening the bridegroom, accompanied by his father and friends, goes to the house of the bride, where they are all seated on a white floor-cloth. Opposite them the pair are seated on two cushions. After sitting in this way for a short time, the garments of the bride and bridegroom are knotted together, and both of them move four times round the cushions, while some member of the sect reads the Mangal verses. This constitutes the whole of the marriage service. The binding portion of the service is the revolutions round the cushions of the bride and bridegroom. All then return to the house of the bridegroom, and the bride stays for a short time at the

house of the bridegroom ; she is then escorted home by her brother, and, when it is so arranged, she comes permanently to live with him ; but there is no further ceremony like the Hindu *gauna*.

6. They divorce their wives only when they have committed some offence which renders them liable to excommunication from the sect. In this case all that is done is to announce the fact before a meeting of the members of the sect. They arrange most of their affairs before a council of the caste, and they very seldom have recourse to the Courts.

7. As already stated, the Sâdhs are Unitarians and worship one God, the Author of the universe, under the name of Satya Guru or Satya Nâm. There is no material representation of Him of any kind. By meditation on Him, and the practice of virtue, they believe that they attain ultimately absorption into the Divinity. Their religion teaches them that they should give alms only in secret, and not to strive after riches or the hoarding of wealth. The following are the rules of the faith :—

(1) "Worship one God, Who is the Creator of all and has power to destroy. None is higher or loftier than He ; and man should not in wantonness worship any stone, metal, wood or tree, or other created thing. Rather, all honour and renown are due to Him. He is the only God and His the only word. Whoever fixes his thoughts on anything near him, errs and sins ; and whoever sins goes to Hell.

(2) Preserve a modest and humble demeanour and fix not your heart on things of this world ; and perfectly carry out the principles of your faith. Do not practise what is contrary to your faith, and this some Sâdhus deny, saying that the order is—"First feed one's own people ; feed no stranger."

(3) Never speak falsely, and curse not the earth, the water, the trees, nor the beasts. Use your tongue only in praise of God, and never spoil any one of his land, wealth, or beasts. Steal not their goods ; be not critical of them or their possessions ; and be content with what you have. Think not upon what is evil ; and cast not your eye upon what is shameless or unlawful, be it man or woman, dance or pastime.

(4) Think not on evil words, but employ yourselves in the

praise and glory of God ; and amuse not yourselves with stories, nor fables, nor singing, nor music, but only with hymns.

(5) Do not greedily desire anything, whether wealth or beauty, and take not what belongs to another. God is the giver of all ; and as you put your trust in Him, so you will receive.

(6) When you are asked " Who are you ? " say, " I am a Sâdh." Make no mention of caste, and enter not into controversy. Rely firmly on the strength of your religion ; rest not your pride and hopes on man.

(7) Wear white clothes ; use not antimony, nor belladonna, nor henna. Wear not caste marks, either on the body or forehead. Put on no chaplet, nor Brâhmanical thread, nor jewels.

(8) Eat vegetables, not flesh, nor certain kinds of fish. Eat no betel. Snuff not up sweet perfumes, smoke not, and make no use of opium. Lift not up your hand and bow not your head before any idol or man.

(9) Slay not ; tyrannise over no one ; give no evidence on oath ; take nothing by force.

(10) Let each man have one wife ; and each wife have one husband. A married man should not eat the leavings of his wife ; but a wife should eat what is saved from her husband's food, as is customary ; and the wife should obey her husband.

(11) Assume not the guise of faqîrs and ask not for alms ; take no presents ; fear not magic ; before you trust in anything, test it well. The assembly of good men is your place of pilgrimage. Recognise good people before they salute you.

(12) The Sâdh should observe no particular days. Pay no attention to the intercalary months, nor the months themselves. Do not look upon as your own the voice of any bird or beast. Seek only the word of God, and be content therewith."

Writing from Fatehgarh Mr. Steel says :—" In spite of the injunction to say, when asked who they are, ' I am Sâdh', there was a marked tendency in the recent Census operations to put down the Sâdhs as Hindus. Also the order to wear plain clothes is more honoured in the breach than the observance, the wealthy Sâdhs of Farrukhâbâd being very gorgeous in their attire. A story is told (perhaps by their enemies), but denied by the Sâdhs themselves, that in Nawâbi times their funeral ceremony consisted in tying the corpse in a standing position to a tree with its face

to the wind and leaving it so. This used to take place north of the city of Farrukhâbâd. It is said that the practice was interdicted in consequence of the remonstrances of the English Officers at the Fatehgarh Cantonment. The whole story is probably a Brâhmanical invention."

8. Marriage songs of the Sâdhs :—

*Darshan dē Gurn ! param sanehi !
Tum bina dukh pāwai mori dehin !
Nīnd na āwē, ann na bhāwai !
Bar bār mohin birah satāwai ;
Ghar angana mohin kachhu na suhāē ;
Fujar bhai par birah na jāē.
Nainan chhūtai salhal dhāra ;
Nis din panth nihārūn tumhāra.
Jāise mīn marai binu nīra,
Aisē tun bina dukhat sharīra.*

"O most beloved preceptor ! Let me see thee !

My frame aches without thee ! I feel no desire for sleep or food !

Again and again, I grieve for separation from thee ;

I feel no pleasure in my house or courtyard ;

When the morn dawns the pain of separation does not leave me.

Floods of tears flow from mine eyes ;

I consider thy doctrine night and day.

As a fish without water, so does my frame ache without thee."

*Dukhat tum bina ; rotat duārē ; pargat darshan dījiyē.
Binti karūn merē sāniya bali jāūn, bilam na kījiyē !
Bibid bibid kar bhaydūn byākul bina dekhēn chit na rahai.
Tīpat juāla uhat tan men, kathin dukh mero ko sahāi.
Angun aprādhi dāya kījai angun kachhu na bichāriyo.
Patil pānwan rakhu pati ab pol chhin na bisāriyo.
Dāya kījo, daras dījo, ab ki badi ko chhoriyo.
Bhar bhar nayanān nīrkhi dekhon nij saneh na toriyo.*

"My frame aches without thee ! I am wailing at thy door ! Now appear and let me see thee.

O my Lord ! I pray thee make no delay !

I have become restless through weeping and wailing.

I cannot live without the sight of thee.

Flames rise within me and consume my frame. Who can endure my pain ?

I am full of faults and sin ; do thou have mercy upon me.
 Take not my faults and failings into thy regard !
 O thou that freest the soul from sin ! maintain my honour !
 Forget me not even for a moment, and have mercy upon me !
 Show me thy form and forget my sins of the present !
 Cast thine eyes full upon me, and sever not thy love from me !”
 9. Death song of the Sādhs :—

Tujhē bināna kiya pari tu apna niber ?
Bājai tāl bajant re man bāwaré ! Sutari na chher ?
Par haqq chhāro haqq pichhāro. Samajhwāla pher.
Jhūtha bāzi jagat ka, man bāwaré ! Sun shahid ki ter.
Kāya to nagri sakal bhamari pānch jamen ser.
Guru gyān kharag sam bhal lé, man bāwaré !
Yam karai na zer.
Tera jūwana chhin pal ek, jag men phir na aisi ber.
Tera para jahāz samudra men, man bāwaré ! phir sakai pher.
Sabhi musāfir rāh kē sab khare kamar kasé.
Lenā hoé so lijiyé, man bāwaré, biti jāt aber,
Kar sumaran Sāt Guru chhāro dund duhel.
Tijé bhām milain Sāt nām sé, man bāwaré ! man bāwaré, jagat
ki na zer.

“ What hast thou to do with others ? Guard against the danger
 that awaits thee !

Why needest thou awake the sleeper ?

Abandon what is unreal. Recognise what is real.

This is only the perversion of the understanding.

O foolish mind ! The things of this world are false ; so saith the
 Voice of Truth.

The body is like a city ; in it are five lions.

Gird on the sword of the knowledge of the Preceptor, and then,

O foolish mind ! thou needest not fear the Lord of Death !

Thou livest for a moment, yea for the twinkling of an eye.

Thou shalt never have such time at thy disposal.

Thy bark has sailed into the deep ; O foolish mind ! If thou canst
 steer it safe to the yonder shore :

All thy fellow-passenger stand ready with their loins girt.

Take what thou desirest to take, O foolish mind ! The time is
 fast passing away.

Leave the noise and tumult of the world. Repeat the True Name.

Then shalt thou gain the third virtue (God) through the True Name; and then, O foolish heart! thou shalt have no longer to endure the labour of this world!"

Distribution of the Sâdhs according to the Census of 1891.

DISTRICTS.	Numbers.
Farrukhâbâd	1,866
Cawnpur	4
TOTAL .	1,870

Sahariya.¹—A tribe, which is apparently of Dravidian origin, found in Lalitpur and some of the adjoining parts of Bundelkhand. They do not appear in the returns of the last Census, having apparently been included with the Soiri. The name of the tribe is usually derived from the Arabic *sahara*, "a wilderness," which is familiar as the name of the great desert of Northern Africa; but this, of course, is out of the question. It may perhaps be conjectured that the name is connected with that of the Savaras, the name in Sanskrit writers of the aggregate of the Kolarian or Dravidian tribes who dwelt in the highlands of Central India, and included races like the Kols, Mundas, Kurkus, Bhils, Bhuiyas, and their kinsfolk. Some account of them will be found in connection with the Soiris. Another name for these Sahariyas of Bundelkhand is Râwat, which comes from the Sanskrit *Râja-dâta*, "King's messenger," or *Râja-putra*, "King's Son."

2. The Sahariyas of Lalitpur are divided into a number of exogamous sections (*gotra*), such as the Sirausiya, Kodoriya, Thegotiya, Sanauliya, Rajauriya, Jachoriya, Kusmorwa, Sarosawa, Chakardiya, Chirauncha, Kurzvariya, Bagauliya, Sanhauriya. Of the origin of these names the tribe can give no account. Further enquiry will probably show that some of them at least are of totemistic origin. These

¹ Principally based on a note by Mr. H. C. Ferard, C. S.

sections are, as has been already said, exogamous. But as is usual, the rule of exogamy is reinforced by the prohibition of intermarriage between at least first and second cousins. Of their origin and history they can give no account. In Lalitpur they profess to be indigenous to the district.

3. When the bride is admitted into the family of her husband, she has to perform the rite of *confarreatio*,
 Marriage rules. which is known among them as *dudha bhāti*, or "the eating of boiled rice with milk." A man may marry as many wives as he pleases, but he cannot take a second wife in the lifetime of the first, unless she is barren or suffering from some serious disease. Concubinage, with the leave of the tribal council, is permitted. Unmarried girls are obliged to be chaste. If an unmarried girl is detected in an intrigue with a man of the tribe, she and her relations are put out of caste, until they feed the brethren; she can then be married, usually to her paramour. As far as possible infant marriage is the rule, and a girl should not remain unmarried after the age of ten. There is no regular bride-price, but by tribal custom the father of the bridegroom pays eight rupees to defray the expenses of the marriage. If a married woman is found intriguing with an outsider, she is permanently expelled, and this, being done with the sanction of the tribal council, operates as an absolute divorce, and such a woman cannot be remarried or taken as a concubine by a member of the tribe, on pain of the man she lives with being also excommunicated. But if her paramour be a member of the tribe, the matter is brought before the council, and on giving the necessary dinner to the brethren, her husband can take her back, if he be so disposed; if he refuse, she is made over as a concubine to the man who seduced her. Children, the offspring of an adulterous connection with a stranger to the tribe, are not admitted to full caste rights, and, being considered as of a lower grade, find husbands and wives for themselves as best they can among persons of their own rank. Widow marriage and the levirate are allowed under the usual restrictions. If the deceased husband leave a brother who has no wife, and is of the suitable age, he generally takes over the widow of his brother; but under no circumstances can an elder brother take the widow of his younger brother. If a widow marry an outsider, she loses all right to the custody of her children and to a share in the goods of her late husband. The heirs of a man are his sons, and

there is no trace of the fiction by which the children of the levir are attributed to his dead brother.

4. There is no ceremony during pregnancy. The mother is attended by a midwife of the Basor tribe, and on the tenth day the birth impurity is removed

Birth rites.
by the *daswán* rite, when the brethren are feasted ; or, if the family is very poor, some boiled gram (*ghughuri*) is distributed among them. There is no trace of the couvade and no rule of adoption.

5. When the match has been arranged by the parents of the parties and their friends, the father of the boy, accompanied by a few of his brethren, goes to the house of the bride, and taking her in his lap puts a rupee and some sweetmeats in her hand. The party are then entertained, and next morning, as he is going away, the father of the girl gives a rupee to the father of the boy, which fixes the betrothal. On the wedding day, the bridegroom and his relatives go to the house of the bride, and a mark (*tilak*) is made on his forehead. Next day the pair walk five times round the shed in the presence of the brethren, and this concludes the marriage. No Bráhma is employed, and the ceremony is carried out by an old man of the tribe or the brother-in-law of the bride.

6. The dead are cremated, except those who are unmarried or those who die of some epidemic disease. The ashes are thrown into some neighbouring stream, and the mourners have their heads shaved. There is no rite of the nature of the *Sráddha*, and no funeral priest is employed. The man who fires the pyre is impure for three days. A woman is impure for three days after her menses, and for ten days after her confinement. The impurity after the menstrual period is removed by bathing.

7. They are chiefly worshippers of Bhawáni, but they also reverence Râma and Krishna. They have no special ancestor worship, and do not employ Bráhmans in any of their domestic rites, which are conducted by the sister's son or by some old man of the tribe. They propitiate demons and evil spirits with the sacrifice of a goat ; sometimes the ear of the victim only is offered. When an animal is sacrificed, the worshippers consume the flesh themselves. They have also various local deities, such as Gonr, Narasinha, Sânwar, Goraiya, Katiya, Tholiya, Somiya, and Ahay Pál,—most of which appear to be deified

Religion.

worthies of the tribe. They swear standing in water or with a piece of hot iron in the right hand. They have the usual belief in the demoniacal theory of disease, witchcraft, and the Evil Eye.

8. They eat mutton, goats' flesh, and pork, and drink spirits.

Social rules. They salute each other in the form—*Râm !*

Râm ! Sîtarâm ! Râdha Krishna ! Their mode of life is the collection of various kinds of jungle produce and cultivating on the edge of the forest. They are classed generally as a criminal tribe, but it has not been as yet found necessary to take any special coercive measures against them. The chief offences to which they seem to be addicted resemble those of the Sanauriyas—burglary, petty theft, and an occasional robbery or dakâiti.

Sâin, Sâinin, Sâni.—(Sanskrit *syāmika*, *svāmi*, “lord, master”)—An order of Muhammadan ascetics. The term is very usually employed in a general sense to designate any religious Muhammadan mendicant. In the Panjâb, the Sâins or Gulâbdâsis are a Sikh sect, who, according to Mr. Ibbetson,¹ are chiefly interesting in the near approach of their doctrines to Epicurianism. They disbelieve in the existence of God, and venerate only living persons of their own persuasion. They are profligate both in profession and practice—esteeming wine, women, and personal enjoyment, and all that life offers which is worth having, and seeing no wrong in adultery and incest. These have, of course, no connection with the Muhammadan order of the same name in these Provinces.

Distribution of the Sâins according to the Census of 1891.

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Sahâranpur . . .	525	Bandâ . . .	12
Muzaffarnagar . . .	1	Hamîrpur . . .	3
Farrukhâbâd . . .	2	Jhânsi . . .	8
Bijnor . . .	4,131	Ghâzipur . . .	78
Pilibhit . . .	68	Gorakhpur . . .	167
Fatehpur . . .	20	Fasti . . .	92

¹ *Panjâb Ethnography*, para. 268.

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

DISTRICTS.	Numbers.	DISTRICTS.	Numbers.
Tarāi	7	Gonda	34
Lucknow	34	Bahrāich	116
Unāo	19	Bārabanki	204
Sitapur	489		
Kheri	645	TOTAL	6,655 .

Saini.—A gardening and cultivating tribe found only in the Meerut Division and Bijnor. As is shown by their sub-castes, they are very closely allied with the Māli, if not identical. From Jālandhar Mr. Purser writes¹:—"According to their own account the Sainis were originally Mālis and lived principally in the Mathura District. When Mahmūd of Ghazni invaded India, the ancestors of the Sainis came into these parts, and, finding the land suitable for cultivation, settled down here and went not back to their homes. The explanation of the name Saini is that they were such good agriculturists and did such wonders with the land that the natives called them the Rasaini tribe (from *rasāi*, "cleverness, skill"), and in course of time the first syllable was lost and the present name Saini left. They are admirable cultivators, and surpassed by none in industry and skill. They do more market gardening than the Jāts, and perhaps even than the Arāins, but this is in addition to, and not in place of, ordinary farming. They have no bad qualities to distinguish them which call for special notice. The Sikhs among them pay much respect to the Granth Sāhib, and in every village have a copy of it, which is read diligently in the audience of the people. Men of this tribe not seldom take service and especially in the cavalry." In Jālandhar, according to another account,² they claim Rājput origin, and say they are connected with the Arāins, though the latter know nothing of the relationship. In Ambāla they are described as an ill-conditioned set, first-rate cultivators, but refractory and intriguing. Another derivation of their name current in these Provinces is that it is taken from *sānna*, which is the technical word for mixing up the chopped

¹ *Settlement Report*, 84.

² *Ibbetson, Panjāb Ethnography*, 267.

millet fodder with chaff and water for farm cattle. In their customs and manners they are identical with the Mâli.

2. In Sahâranpur many of them breed ducks for the markets in the adjoining hill stations.

Distribution of the Sainis according to the Census of 1891.

DISTRICTS.	Baheniya.	Bhâgî-râthi.	Golê.	Phûl-mâli.	Others.	TOTAL.
Dehra Dûn . . .	...	...	...	...	97	97
Sahâranpur . . .	2,265	2,898	7,191	...	7,910	20,264
Muzaffarnagar . . .	1,816	19,022	578	47	1,714	23,177
Meerut . . .	221	4,265	...	...	3,022	7,508
Agra . . .	...	...	...	...	1	1
Bijnor . . .	7,184	37,663	126	...	3,386	48,349
Benares . . .	...	...	...	...	18	18
Tarâi . . .	...	...	...	...	1	1
TOTAL . . .	11,486	63,848	7,895	47	16,149	99,425

Saiqalgar, Siqligar, Sikligar—(Arabic *saiqal*, “a polisher”) —The caste of armourers and polishers of metals. They are also known as Bâriya (*bâr*, “the edge of a weapon”, Sanskrit *pālî*) or Sânwâla, Sândhara (*sân*, “a grindstone”), but these are especially cutlers and razor setters. In Mirzapur some call themselves Shaikh and others Pathân, and these do not intermarry. In Benares they say that they were originally Râjputs from Mârwär.¹ At Mirzapur they trace their origin to Partâbgarh, and call themselves the descendants of, Dâud or David, probably in reference to the passage in the Qurân which says (*Surah XXI*, 79-80): “We taught him (David) the arts of making coats of mail (for before his time plates of metal were used) for you among mankind in general, that they might defend you from your suffering in warring with your enemies.” They follow the ordinary Musâلمان rules of exogamy, marriage, and inheritance. Widow marriage and the levirate are recognised,

¹ Sherring, *Hindu Tribes and Castes*, I, 317.

2. They pay special reference to the Pānchon Pīr, Shaikh Saddu,

Religion. Kāli Bhawāni, and Ghāzi Miyān. To the Pānchon Pīr and Ghāzi Miyān the offerings

consist of melons, mangoes, parched gram, pulse, cakes (*bari*), boiled rice, sugar, curds, and clarified butter. When cholera rages, they sacrifice a goat to Kāli Bhawāni. Shaikh Saddu is more specially venerated in Oudh. His visitations cause melancholy and hypochondria. He is worshipped by the distribution of sweets to the poor and the sacrifice of a black goat. He once found a magic lamp, the powers of which he abused, and was torn in pieces by the Jinn.¹ By the Saiqalgars he is worshipped with an offering of sweet cakes (*gulgula*) and the sacrifice of a goat.

3. Since the disarming of the country the trade of the armourer

Occupation and social status. and cutler has become depressed. The ordinary Siqligar seen in towns is a trader of no

worth, and his whole stock-in-trade is a circular whetstone (*sāu*) worked by a strap between two posts fixed in the ground. He sharpens a four-bladed knife, a pair of scissors or two razors for a pice (three pies). Their status is that of ordinary Muhammadans of the lower artizan class.

Distribution of the Saiqalgars according to the Census of 1891.

DISTRICTS.	Hindus.	Muham- madans.	TOTAL.
Dehra Dūn	45	...	45
Sahāranpur	12	312	324
Meerut	18	33	51
Bulandshahr . . . . .	...	23	23
Aligarh . . . . .	...	74	74
Mathura	8	42	50
Agra	49	43	92
Farrukhābād	8	...	8
Mainpuri	3	70	73

¹ For a full account of this worthy, see Mrs. Mir Hasan Ali's *Observations on the Muhammadans of India*, II, 324, *sqq.*