

CENSUS OF INDIA  
*VOLUME VI.*

---

The Lower Provinces of Bengal and their  
Pendatories.

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PART I.  
*THE REPORT.*

BY

E. A. GAIT, F.S.S.

OF THE INDIAN CIVIL SERVICE,

HONORARY ANTHROPOLOGICAL SECRETARY TO THE ASIATIC SOCIETY OF BENGAL AND

SUPERINTENDENT OF CENSUS OPERATIONS, BENGAL.



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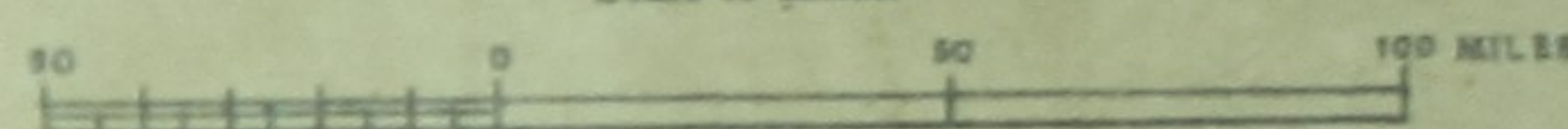
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# MAP OF BENGAL

SHOWING THE DENSITY OF POPULATION PER SQUARE MILE OF EACH DISTRICT AND STATE ACCORDING TO THE CENSUS OF 1901.

Scale of Miles.



## REFERENCES.

Province or State Boundary	.....
District	.....
1. Angul, Govt. Estate	114 persons per sq. mile
2. Pal Lahara, Native State	60
3. Takber	151
4. Athmallik	56
5. Athgar	291
6. Narsingpur	139
7. Barabha	285
8. Tigria	622
9. Haidol	132
10. Nayagar	252
11. Khadpara	226
12. Ranpur	227
13. Nilgiri	239
14. Sorakola	227
15. Khurawan	245
Native State	N. S.

## REFERENCES.

Under 210 persons per sq. mile	.....
210 persons per sq. mile and under 400	.....
400	..... do. .... 500
500	..... do. .... 600
600	..... do. .... 635
772	..... do. .... 900
900	..... do. .... and over

NOTE—The figures under each district name give the actual number of inhabitants per sq. mile

## INTRODUCTION.

THE fourth regular Census of Bengal was taken with that of the whole of India on the 1st March 1901. A full account of the procedure adopted in connection with the taking of the Census and the compilation of the results has been given in a separate report, but it may be interesting to note briefly a few of the more important facts connected with the operations.

Owing to various circumstances, of which the dearth of literate persons is one of the chief, a Census is a matter of special difficulty in India, and especially so in Bengal, where the population far exceeds that dealt with by a single Census Superintendent in any other country in the world, while the absence of a regular detailed survey necessitates very elaborate preliminary arrangements, in order to obtain a complete list of villages, and to portion them out amongst the different grades of Census Officers in such a way that there may be no cases of omission or overlapping. Special care has to be taken to obtain a full enumeration of the boat population, on the network of rivers in East Bengal, and of the wild tribes of the Chota Nagpur Plateau and other remote tracts.

Owing to the general illiteracy of the population, the European method of giving to the head of each family a form or schedule on which to record the desired particulars for his household is impracticable in India, and the Census was taken, as on previous occasions, by persons specially appointed for the purpose, called Enumerators, each of whom dealt with a specified number of houses, usually about 40. But even so, the men available were seldom well qualified for their duties. They were, of course, literate, but their general education was usually of a very low standard, and in order to obtain correct entries in the different columns of the Census schedules, it was necessary to drill them very carefully. With this object in view a regular scale of Census Officers was appointed. The persons who were entrusted with the training of the Enumerators and the examination of the work done by them were called Supervisors and, on the average, there was one Supervisor to every 12 Enumerators. The Supervisor was usually a non-official, and although he was selected with special reference to his educational fitness, and was of a much better stamp than the Enumerators, it was still necessary to supplement his written instructions by oral teaching, and to keep a careful watch over his work. For this purpose every district was parcelled out into charges, each under a Charge Superintendent, who was in almost all cases an official. The Charge Superintendents were, in their turn, subordinate to the District Magistrate and his Subdivisional Officers, who were assisted in the task of general supervision by such gazetted officers as had not been detailed to take immediate charge of the work in particular charges. Excluding Calcutta and the Native States, there were, in round numbers, 1,500 Charge Superintendents, 28,000 Supervisors and 384,000 Enumerators.

The first direct step towards the taking of the Census was the numbering of the houses. A house was defined as the residence of a commensal family, and each such house was given a separate number. When all had been numbered, a statement showing the number of houses and of each grade of Census Officers was compiled and sent to the Provincial Superintendent, who used it to correct the rough indent for forms which had been previously sent to the Press.

**HOUSE NUMBERING.**

The next step was the preparation of the preliminary record, *i.e.*, the entry in the enumeration-schedules of the necessary particulars regarding all persons ordinarily resident in each house. The information to be recorded included:—name, religion, sex, age, civil condition, caste, occupation, parent-tongue, birthplace, literacy or illiteracy, language in which literate, and certain infirmities. In order to obtain an accurate return, it was necessary that the Enumerators should be very carefully trained beforehand. This training was carried out during November and December. The Charge Superintendents were first thoroughly taught, either at head-quarters or by officers of the higher grades deputed for the purpose; the Supervisors were next instructed by the Charge Superintendents, and the Enumerators by the Supervisors. Classes were held at which the rules were explained and schedules were filled in experimentally. The mistakes made in preparing these test schedules were corrected and explained on the spot.

**THE PRELIMINARY RECORD.**

Everything possible was done to give the Enumerators a thorough knowledge of their duties, but even so, experience on previous occasions had shown that numerous errors would still remain. The correction of these mistakes in the enumeration-schedules would have made them very unsightly. To avoid this, the original entries were made on plain paper, and the actual Census record was not prepared until the rough draft had been shown to, and corrected by, the Supervisors. The testing, however, was by no means confined to the Supervisors. Every single officer who could be spared was given a share in the operations, and for two days all Government offices were closed in order to set the whole staff free for the inspection of the work.

The preliminary record was prepared in the Mufassal between the 20th January and the 10th February. In towns it was begun and finished ten days later. The period remaining before the 1st March was utilised in checking the entries as described above.

The actual Census was taken between 7 P.M. and midnight on the 1st March. Each Enumerator visited in turn every

**THE ACTUAL CENSUS.**

house in his beat, and brought the record up to date by striking out the entries relating to persons no longer present, and entering the necessary particulars for all new-comers. In a few remote tracts this final revision was commenced a few hours earlier, so that it might be completed by nightfall. In the Tributary States of Chota Nagpur and in the greater part of Sikkim there was no final revision; the preliminary record was there treated as the actual Census. Special arrangements, which need not be detailed here, were made for the enumeration of travellers by rail, road, steamer and boat, for wood-cutters in the Sundarbans and other forests, and for ports, large fairs, tea-gardens, &c.

On the morning after the Census, the Enumerators repaired to a place previously fixed by their Supervisors, and prepared an abstract showing the number of houses, and of persons, male and female, in their blocks. These abstracts, after being checked by a second Enumerator, were posted by the Supervisor in a summary for his Circle. The Circle summaries were checked and posted in a Charge summary, which was sent to head-quarters, where the provisional totals for the district were compiled. The first district to communicate its totals was Balasore (on the second day after the Census), which was followed closely by Puri, Darbhanga, and other districts. The figures for the whole Province had been received and reported to Government by the 10th March, or within nine days of the Census. The total population, as shown by these provisional figures, differed by only 2,982, or less than .004 per cent. from the result arrived at after detailed tabulation. The greatest degree of accuracy was attained in Puri, Backergunge and the 24-Parganas, where the preliminary totals differed from the final figures by only 2, 5 and 24, respectively.







At previous enumerations, the information contained in the schedules was extracted on "abstraction sheets" (one for each final Table), which were divided by rules into spaces corresponding to the headings of the Table concerned. A separate sheet was used for each Enumerator's book of schedules, and a tick was made in the appropriate column corresponding to each entry therein. When the whole book had been abstracted the ticks were counted. The figures thus obtained were added up for the Police Circle (this was called tabulation), and the figures for the latter were compiled into a total for the district.

On the present occasion this method was abandoned, under the orders of the Census Commissioner for India, in favour of what is known as the slip, or card, system. A separate slip containing all the prescribed details was prepared for each person enumerated, and these slips were then sorted for all the final Tables in turn. Each sorter was supplied with a set of pigeon-holes, which were labelled to indicate their contents. For instance, when sorting by caste, one pigeon-hole would be labelled "Bráhmaṇ," another "Káyasth," and so on; all the slips on which Bráhmaṇ was shown as the caste were placed in the pigeon-hole labelled "Bráhmaṇ," and all those for Káyasths into the hole labelled "Káyasth." When the sorting for a Table had been completed, the slips in each hole were counted, and the result was noted on a form called the "sorter's ticket." The figures in the sorter's tickets were then posted in "tabulation registers," and added up to form the district total. This method of working out the results of a Census was invented by Herr Von Mayr in connection with the Bavarian Census of 1872, and has since been adopted by almost all civilised countries, including many of the colonies. It has many obvious advantages. It is much less complicated than the old method; the work is more easily tested; and by putting together and sorting at one time the slips for a large number of persons, the operation previously known as tabulation was entirely dispensed with.

In order to reduce the amount of writing to be done, slips of different colours were used for the different religions, and symbols were printed on



them to indicate sex and civil condition. The symbols used in Bengal were as follows:—

		Unmarried.	Married.	Widowed.
Male	...			
Female	...			

The selection of the right slip thus obviated the necessity of making any entry for religion, sex or civil condition. The labour of copying was still further reduced by the judicious use of abbreviations.

In 1881, when the Tables were far less elaborate, the results were compiled in three central offices, while in 1891 the work was carried out at the head-quarters of each district.

#### PREPARATION OF SLIPS.

On the present occasion the slips were usually written up in the districts, and they were then sent for sorting to six central offices. A certain amount of slip-copying, as it was called, was also carried out in the central offices, partly in order to give the officers in charge time to organize their establishments before the more difficult part of the work—sorting—began, and partly because in some cases there were special reasons why the slips could not conveniently be copied locally. This arrangement worked admirably, and within ten weeks of the Census almost the whole of the 78 million slips had been prepared. When the work was in full swing the number of men employed in the slip-copying offices exceeded five thousand.

The sorting took longer. There were in all eighteen Tables to be prepared; and some of them, such as those connected with castes and occupations, were very complicated, and involved much correspondence with district officers and a great deal of local enquiry. The work, however, was practically finished by the end of September.

#### SORTING THE SLIPS.

Then followed compilation and revision, which, for the more elaborate Tables, proved to be by far the most tedious part of the work. The Caste Tables in their original form were ready about the end of January 1902, and the Occupation Tables a month later. But the detailed examination of the statistics in the head-office and the checking of all entries which appeared doubtful, either because they differed widely from the results of the last Census, or because of discrepancies in the figures for males and females, which were purposely kept separate throughout the earlier stages of the work, or for any other reason, took up much time. The last of the Tables was thus not finally passed until after the end of May.

#### COMPILATION.

Until the revision of the Tables was well advanced it was impossible to devote much time to the writing of the report, and on the 1st of July more than half of it still remained to be written. The Census Commissioner for India was anxious that it should be completed at the earliest possible moment, and with great efforts the actual writing of the report was completed by the 7th September, and the printing three weeks later, or more than six months earlier than in 1891. It was impossible, however, in the stress of work to devote as much time as one

#### THE REPORT.

could have wished to the careful revision of the proofs, or to the improvement of the style and arrangement of what was unavoidably a very hurried draft.

The report has run to much greater length than I had intended, but in a great Province like Bengal it is impossible to deal fully with the statistics within the limits which are sufficient elsewhere. The population of Bengal is about a quarter of that of the whole of India, but the results of the Census of the other three-quarters are treated of in no less than twenty-two different Census Reports. In the Assam Report, for example, 20 pages are devoted to the variations in the population of that Province, which comprises about 6 million persons. At the same rate, about 250 pages would be required for the 78 millions of Bengal, but the actual length of the corresponding chapter of my report is only 88 pages. Nor is it merely a question of population. The local conditions in different parts of Bengal vary very greatly, and in respect of caste, language, religion, social customs and material condition, Bengal, Bihar, Orissa and Chota Nagpur differ from each other as much as do any two adjoining Provinces in the Empire. In the Himalayan district of Darjeeling and the Sikkim State, again, the population is drawn mainly from Nepal and Tibet, and the report would not be complete if the tribes there met with and the languages which they speak were left unnoticed. In order to curtail the report as much as possible, a great deal of interesting descriptive material which had been collected has been omitted. Several of the general discussions not immediately connected with the statistics, such as those regarding the popular religious beliefs, the origin and nature of caste, and caste precedence, have been inserted in accordance with the request of the Census Commissioner for India. But even here I have tried not to be too diffuse, and I have not by any means made full use of my material. The subject of caste precedence alone, if the numerous memorials received from the representatives of the different castes had been at all fully discussed, would have taken up more space than the whole Caste Chapter now does; and, in the same way, the notes on Hindu Godkings might easily have occupied more pages than the whole of the Chapter on Religion as it now stands.

After all a Census Report is, in the main, a work of reference, and completeness is more important than brevity, especially in India, where there is no body of professional statisticians ready and eager to pounce on the raw material provided for them at the Census, and to make the required deductions. Unless the Census Superintendent himself analyses the figures and points to the conclusions to be drawn from them, they are in danger of being left unnoticed altogether.

The total expenditure of all kinds on the present Census of Bengal has been less than Rs. 3,90,000, or under Rs. 5  
COST OF THE CENSUS. per 1,000 of the population, compared with Rs. 7,00,000, or rather more than Rs. 9-7 per 1,000 in 1891. This large reduction in cost is due, to a great extent, to the introduction of the slip system, but considerable savings have also been effected in other directions, by improved record-room arrangements, the employment of men on lower pay and strict economy at all points.

In conclusion I have to express my gratitude to the District Magistrates and other officers of the general Administration for their cordial co-operation at all stages of the operations. Fully occupied, as they already were, with their ordinary duties, the Census must have been a heavy additional burden, and cannot well have

• ACKNOWLEDGMENTS.

been regarded otherwise than as an unmitigated nuisance. But in spite of this, with scarcely an exception, they gave it their ungrudging attention, and it was owing to their efforts that a very high standard of accuracy in the actual enumeration was attained. Nor did their labours cease when the Census was taken. In most districts the slips were copied locally, and the arrangements for, and supervision of, this operation took up much of their time. In the course of sorting the slips and compiling the final tables, numerous local references, both official and demi-official, were unavoidably necessary, and the correspondence and enquiries in connection with these references must have formed an irksome addition to the ordinary office work, but in no case did a request for information fail to receive prompt and courteous attention. There were also innumerable special reports on religion, caste, marriage customs and the like, many of which involved a great deal of local enquiry and research. The general information contained in this volume is based mainly on the information thus obtained; and, as already stated, a great deal of most interesting material has been received which I have not yet been able to utilize.

I am under still greater obligations to the officers named in the margin,

Mr. Moberly.  
" Howard.  
Babu Jamini Mohan Das.  
" Monmohan Roy.  
Mr. Manmatha Nath Ghosh.

who were associated with me in the compilation of the results, and of whose industry and devotion it is impossible to speak too highly. Mr. Howard at Dacca dealt with a population of about 15½ millions, and managed his huge office with entire success. The work was done very quickly and methodically, and a high standard of accuracy was attained. The same may be said of the work done by Babus Monmohan Roy and Jamini Mohan Das, whose management of the offices at Berhampur and Cuttack was all that could be desired. Mr. Moberly, at Patna, had an office nearly as large as that at Dacca and a very indifferent class of clerks. In spite of this disadvantage he laboured unceasingly, and was making good progress when his health gave way and he was obliged to go on leave. His place was taken by Babu Monmohan Roy, who had closed his office at Berhampur, and, in spite of failing health, brought the operations at Patna to a successful conclusion. Babu Srinath Chakravarti, my Personal Assistant, has worked assiduously throughout, and has managed the head-office very satisfactorily. He has a good head for figures, and has been of very great assistance to me.

Lastly, I have to acknowledge my indebtedness to Mr. Chalmers, Superintendent of Government Printing, Bengal, for the close personal attention which he has always given to Census matters, and for the great help which he has given me at all stages of the work. The form of slip used for working out the results, which has been described above, was devised by him, after many different devices had been tried and rejected, and it was found to answer our requirements in all respects. It was adopted, not only by me for use in Bengal, but also by the Census Superintendents of Assam and several other Provinces. The arrangement of the form in which the different Tables should be printed was another matter in respect of which I am under special obligations to Mr. Chalmers.

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CENTRAL BENGAL.

24-PARGANAS.					NADIA.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.		DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.		Total.	Male.	Total.	Male.
1	2	3	4	5	1	2	3	4	5
<b>TOTAL</b> ...	<b>225,307</b>	<b>154,053</b>	<b>118,900</b>	<b>63,017</b>	<b>TOTAL</b> ...	<b>59,010</b>	<b>30,228</b>	<b>123,737</b>	<b>71,100</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>66,290</b>	<b>40,134</b>	<b>26,017</b>	<b>11,371</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>44,233</b>	<b>19,553</b>	<b>86,177</b>	<b>45,617</b>
Midnapore ...	25,198	16,470	928	554	Burdwan ...	6,055	2,685	7,939	3,002
Hooghly ...	17,363	9,405	5,700	2,045	Hooghly ...	2,321	906	5,948	3,003
Howrah ...	3,283	2,074	7,923	3,593	24-Parganas ...	2,485	1,020	7,503	4,227
Nadia ...	7,503	4,297	2,485	1,020	Murshidabad ...	9,590	3,946	16,546	7,061
Jessore ...	5,404	3,613	2,724	1,319	Jessore ...	13,490	5,836	17,851	9,166
Khulna ...	7,561	4,345	6,259	2,588	Rajshahi ...	3,264	1,456	11,359	6,542
					Pabna ...	4,200	2,233	10,242	6,271
					Faridpur ...	2,830	1,274	8,989	6,190
<b>OTHER PLACES</b> ...	<b>159,077</b>	<b>114,819</b>	<b>92,883</b>	<b>51,646</b>	<b>OTHER PLACES</b> ...	<b>14,777</b>	<b>10,671</b>	<b>37,560</b>	<b>25,483</b>
Burdwan ...	3,675	2,153	1,215	321	Calcutta ...	418	178	13,405	8,908
Bankura ...	2,968	1,733	128	70	Khulna ...	229	166	1,741	1,411
Calcutta ...	13,964	7,149	82,895	45,934	Dinajpur ...	63	33	3,928	2,344
Dacca ...	1,461	1,171	124	72	Rangpur ...	119	52	2,282	1,525
Faridpur ...	1,318	1,000	385	238	Bogra ...	27	6	2,738	1,005
Backergunge ...	1,092	828	120	70	Dacca ...	605	312	1,977	1,315
Patna ...	7,152	4,789	98	63	Darbhanga ...	1,078	1,017	114	55
Gaya ...	6,037	4,146	105	50	Central Provinces and States	47	37	11	7
Shahabad ...	11,040	7,533	119	76	United Provinces and States	3,838	3,200	363	142
Saran ...	16,048	11,729	82	42	Assam ...	199	60	2,208	1,446
Muzaffarpur ...	4,148	3,669	152	101	Elsewhere ...	8,158	5,603	8,113	6,060
Monghyr ...	3,784	2,592	66	20					
Cuttack ...	12,709	13,091	144	81					
Balasoore ...	8,702	6,240	135	75					
Puri ...	91	68	1,037	231					
Hazaribagh ...	3,468	2,469	83	35					
Ranchi ...	5,032	3,949	94	53					
Manbhum ...	1,564	1,049	166	99					
Central Provinces and States	1,087	786	20	14					
United Provinces and States	46,295	31,997	620	258					
Assam ...	241	189	2,107	1,397					
England and Wales ...	1,430	1,285							
Elsewhere ...	8,573	6,565	3,050	1,707					

CALOUTTA.					MURSHIDABAD.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.		DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.		Total.	Male.	Total.	Male.
1	2	3	4	5	1	2	3	4	5
<b>TOTAL</b> ...	<b>557,139</b>	<b>401,609</b>	<b>30,390</b>	<b>17,929</b>	<b>TOTAL</b> ...	<b>71,006</b>	<b>35,348</b>	<b>78,696</b>	<b>38,400</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>95,434</b>	<b>55,110</b>	<b>17,176</b>	<b>8,517</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>50,881</b>	<b>21,549</b>	<b>64,680</b>	<b>30,183</b>
Howrah ...	12,539	9,178	3,212	1,368	Burdwan ...	5,241	2,247	6,107	2,194
24-Parganas ...	82,895	45,934	13,964	7,149	Birbhum ...	11,390	3,833	12,223	4,573
					Nadia ...	16,646	7,061	9,590	3,946
<b>OTHER PLACES</b> ...	<b>461,705</b>	<b>346,499</b>	<b>19,144</b>	<b>9,405</b>	Rajshahi ...	1,359	596	16,403	6,410
Burdwan ...	18,044	10,680	1,060	587	Malda ...	4,774	2,271	11,938	6,003
Birbhum ...	1,521	1,000	97	38	Sonhal Parganas ...	11,571	5,442	8,421	3,183
Bankura ...	4,714	3,164	103	43					
Hooghly ...	47,209	22,533	2,015	965					
Midnapore ...	25,442	15,565	474	249					
Nadia ...	15,405	8,403	416	176					
Murshidabad ...	2,884	1,697	431	228					
Jessore ...	7,422	4,140	249	110					
Khulna ...	2,238	1,392	240	144					
Pabna ...	2,069	1,757	163	91					
Dacca ...	15,141	13,478	862	330					
Mymensingh ...	3,422	3,205	212	109					
Faridpur ...	6,474	5,334	359	145					
Backergunge ...	2,102	1,708	361	170					
Tippera ...	1,034	880	154	89					
Noakballi ...	2,909	2,603	100	40					
Chittagong ...	4,218	3,860	179	91					
Patna ...	30,548	20,390	678	306					
Gaya ...	36,953	27,981	290	150					
Shahabad ...	15,090	10,300	337	141					
Saran ...	17,756	13,708	192	104					
Muzaffarpur ...	12,831	11,262	343	224					
Darbhanga ...	5,064	4,836	175	110					
Monghyr ...	3,713	2,983	433	281					
Bhawalpur ...	2,121	1,636	468	325					
Sonhal Parganas ...	500	143	1,413	702					
Cuttack ...	18,469	17,796	288	147					
Balasoore ...	7,182	6,689	178	97					
Puri ...	831	792	1,308	278					
Hazaribagh ...	5,417	4,671	103	58					
Central Provinces and States	1,928	983	871	520					
United Provinces and States	80,414	69,129	2,207	862					
Assam ...	2,630	3,085							
Bombay ...	2,264	1,654							
Madras ...	1,822	1,349							
Punjab ...	6,659	5,301							
British India ...	14,701	10,669							
Central India ...	1,189	983							
China ...	1,709	1,468							
England and Wales ...	3,838	2,877							
Ireland ...	1,101	932							
Elsewhere ...	10,644	8,147	2,391	1,324					

JESSORE.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ...	<b>47,036</b>	<b>24,485</b>	<b>71,134</b>	<b>43,775</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>38,799</b>	<b>18,419</b>	<b>51,744</b>	<b>28,035</b>
24-Parganas ...	2,724	1,319	5,404	2,615
Nadia ...	17,651	9,166	13,490	6,586
Khulna ...	9,976	3,743	20,799	12,815
Faridpur ...	8,448	4,092	12,051	6,071
<b>OTHER PLACES</b>	<b>8,237</b>	<b>6,066</b>	<b>19,390</b>	<b>15,740</b>
Calcutta ...	249	110	7,422	6,140
Pabna ...	217	121	1,040	831
Backergunge ...	623	486	2,584	2,315
Central Provinces and States	8	6	15	12
United Provinces and States	1,683	1,490	248	69
Assam ...	17	16	788	676
Elsewhere ...	5,440	3,956	7,305	4,984



## NORTH BENGAL—concluded.

PABNA.					KUCH BIHAR.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.		DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.		Total.	Male.	Total.	Male.
1	2	3	4	5	1	2	3	4	5
<b>TOTAL</b> ...	<b>49,040</b>	<b>54,158</b>	<b>64,308</b>	<b>59,917</b>	<b>TOTAL</b> ...	<b>44,843</b>	<b>37,894</b>	<b>32,543</b>	<b>16,701</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>38,495</b>	<b>17,443</b>	<b>42,034</b>	<b>24,599</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>21,696</b>	<b>9,165</b>	<b>30,791</b>	<b>15,764</b>
Mymensingh ...	6,133	3,823	6,679	4,471	Jalpaiguri ...	7,685	2,737	26,287	13,734
Dacca ...	3,023	1,367	5,235	3,183	Rangpur ...	14,011	6,428	4,494	2,046
Faridpur ...	2,723	1,837	6,059	5,248	<b>OTHER PLACES</b> ...	<b>23,147</b>	<b>18,719</b>	<b>1,769</b>	<b>997</b>
Nadia ...	10,242	6,871	4,200	2,233	Dacca ...	1,150	608	49	21
Rajshahi ...	5,103	2,550	7,493	4,287	Saran ...	6,332	5,975	5	3
Bogra ...	1,211	599	9,368	5,148	Muzaffarpur ...	1,427	1,258		
<b>OTHER PLACES</b> ...	<b>30,545</b>	<b>16,715</b>	<b>22,271</b>	<b>15,338</b>	Darbhanga ...	1,184	1,106		
Calcutta ...	163	91	2,068	1,737	Central Provinces and States	10	7		
Jessore ...	1,040	534	217	123	United Provinces and States	3,743	2,718		23
Dinajpur ...	43	23	1,523	1,301	Assam ...	3,171	2,136	1,247	701
Rangpur ...	251	146	11,711	7,237	Elsewhere ...	6,130	4,713	436	241
Saran ...	2,125	1,007							
Muzaffarpur ...	1,377	1,190							
Hazaribagh ...	2,050	1,519	3	1					
Central Provinces and States	138	103							
United Provinces and States	7,077	5,752	58	48					
Assam ...	153	109	2,320	1,942					
Elsewhere ...	6,148	4,916	4,572	3,099					
<b>MALDA.</b>					<b>SIKKIM.</b>				
<b>TOTAL</b> ...	<b>97,887</b>	<b>55,070</b>	<b>26,764</b>	<b>13,330</b>	<b>TOTAL</b> ...	<b>26,004</b>	<b>13,337</b>	<b>2,188</b>	<b>1,046</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>67,088</b>	<b>33,995</b>	<b>24,606</b>	<b>11,887</b>	<b>CONTIGUOUS DISTRICT</b>	<b>1,909</b>	<b>1,017</b>	<b>2,106</b>	<b>1,004</b>
Sonthal Parganas ...	42,575	21,205	5,255	2,349	Darjeeling ...	1,909	1,017	2,106	1,004
Murshidabad ...	11,936	6,663	4,774	2,271	<b>OTHER PLACES</b> ...	<b>23,095</b>	<b>12,320</b>	<b>82</b>	<b>4</b>
Rajshahi ...	2,680	1,226	4,301	2,003	Central Provinces and States	1			
Purnea ...	5,886	2,851	3,871	1,521	United Provinces and States	49	42		
Dinajpur ...	4,011	1,780	6,465	3,743	Assam ...	10	7		
<b>OTHER PLACES</b> ...	<b>30,799</b>	<b>21,075</b>	<b>2,008</b>	<b>1,333</b>	Nepal ...	22,720	12,094		
Bhabad ...	1,987	1,328			Elsewhere ...	315	287	82	4
Saran ...	1,054	875	7	1					
Muzaffarpur ...	1,813	1,465	24	23					
Monghyr ...	3,067	1,956	21	14					
Bhagalpur ...	7,016	4,338	74	34					
Manbhum ...	1,230	614	21	9					
Central Provinces and States	20	13							
United Provinces and States	8,159	6,913	28	14					
Assam ...	16	14	140	75					
Elsewhere ...	6,438	4,628	1,785	1,163					
<b>EAST BENGAL.</b>					<b>DACCA.</b>				
<b>KHULNA.</b>					<b>TOTAL</b> ...	<b>85,299</b>	<b>55,757</b>	<b>128,437</b>	<b>94,841</b>
<b>TOTAL</b> ...	<b>65,717</b>	<b>43,697</b>	<b>25,823</b>	<b>14,068</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>48,736</b>	<b>26,496</b>	<b>61,212</b>	<b>40,851</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>47,717</b>	<b>28,655</b>	<b>19,663</b>	<b>9,637</b>	Pabna ...	5,235	3,161	3,023	2,32
24 Parganas ...	6,259	1,638	7,561	4,245	Mymensingh ...	27,277	13,145	22,434	15,13
Jessore ...	20,799	12,015	9,978	3,943	Faridpur ...	6,177	4,135	18,194	13,72
Backergunge ...	20,659	12,908	2,146	1,450	Tippera ...	10,067	6,034	16,561	10,63
<b>OTHER PLACES</b> ...	<b>18,000</b>	<b>15,042</b>	<b>6,300</b>	<b>4,431</b>	<b>OTHER PLACES</b> ...	<b>36,543</b>	<b>30,271</b>	<b>67,225</b>	<b>53,990</b>
Calcutta ...	240	144	2,236	1,386	Howrah ...	47	28	1,060	91
Nadia ...	1,741	1,411	229	155	24 Parganas ...	124	72	1,451	1,17
Dacca ...	1,745	1,661	81	47	Calcutta ...	862	330	15,141	12,47
Faridpur ...	7,024	5,319	1,941	1,314	Nadia ...	1,977	1,813	905	31
Saran ...	1,272	1,281	6	4	Khulna ...	81	47	1,745	1,65
Central Provinces and States	19	13			Rajshahi ...	231	197	1,395	1,10
United Provinces and States	1,124	1,080	7	3	Rajshahi ...	28	26	1,091	89
Assam ...	251	287	198	190	Jalpaiguri ...	49	26	2,793	2,32
Elsewhere ...	4,564	3,917	1,502	1,059	Rangpur ...	139	109	14,507	12,18
					Backergunge ...	1,158	637	5,307	3,11
					Noakhali ...	792	730	91	4
					Patna ...	1,064	779	88	4
					Shahabad ...	1,278	969	49	3
					Saran ...	2,937	2,633	41	2
					Muzaffarpur ...	1,338	1,241	88	6
					Darbhanga ...	1,033	1,003	10	13
					Monghyr ...	6,369	5,988	1,150	90
					Kuch Bihar ...	49	23	108	7
					Central Provinces and States	43	234	540	27
					United Provinces and States	10,457	1,968	12,755	20,22
					Assam ...	2,340	1,986	7,134	5,07
					Elsewhere ...	4,178	3,145		





## EAST BENGAL—concluded.

CHITTAGONG HILL TRACTS.					HILL TIPPERA.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.		DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.		Total.	Male.	Total.	Male.
1	2	3	4	5	1	2	3	4	5
<b>TOTAL</b> ...	<b>6,884</b>	<b>6,337</b>	<b>1,871</b>	<b>1,109</b>	<b>TOTAL</b> ...	<b>45,804</b>	<b>34,823</b>	<b>153</b>	<b>83</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>6,204</b>	<b>5,834</b>	<b>1,554</b>	<b>808</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>33,701</b>	<b>23,833</b>	<b>114</b>	<b>54</b>
Chittagong ...	6,167	5,802	328	185	Tippera ...	12,055	8,901	74	38
Hill Tippera ...	37	23	1,223	623	Nonkhali ...	4,148	2,533	3	...
<b>OTHER PLACES</b> ...	<b>680</b>	<b>513</b>	<b>317</b>	<b>301</b>	Chittagong Hill Tracts ...	1,223	623	37	23
Central Provinces and States	...	...	...	...	<b>OTHER PLACES</b> ...	<b>30,103</b>	<b>11,293</b>	<b>39</b>	<b>34</b>
United Provinces and States	20	18	...	...	Central Provinces and States	160	85	...	...
Assam ...	77	65	315	391	United Provinces and States	938	688	...	...
Elsewhere ...	533	430	2	...	Assam ...	16,108	8,561	1	1
					Elsewhere ...	2,936	1,964	37	38

## NORTH BIHAR.

SARAN.					MUZAFFARPUR.				
TOTAL	2	3	4	5	TOTAL	2	3	4	5
<b>TOTAL</b> ...	<b>56,424</b>	<b>19,432</b>	<b>243,400</b>	<b>174,170</b>	<b>TOTAL</b> ...	<b>87,709</b>	<b>32,900</b>	<b>153,837</b>	<b>86,507</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>21,742</b>	<b>6,874</b>	<b>54,151</b>	<b>29,029</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>71,908</b>	<b>24,696</b>	<b>80,758</b>	<b>26,114</b>
Patna ...	5,165	2,073	8,872	4,181	Patna ...	6,428	2,803	8,239	2,067
Bahabad ...	2,067	1,511	7,190	3,043	Saran ...	12,637	7,991	9,820	1,412
Champaran ...	3,890	1,073	25,452	15,404	Champaran ...	19,432	5,423	25,988	10,301
Muzaffarpur ...	9,820	1,413	12,637	7,991	Darbhanga ...	32,711	5,479	37,131	11,654
<b>OTHER PLACES</b> ...	<b>34,682</b>	<b>12,558</b>	<b>189,249</b>	<b>145,141</b>	<b>OTHER PLACES</b> ...	<b>15,801</b>	<b>7,204</b>	<b>73,079</b>	<b>60,393</b>
Hooghly ...	84	36	7,488	5,900	Hooghly ...	123	78	2,161	1,816
Howrah ...	20	13	8,581	7,064	Howrah ...	8	2	2,283	1,981
24 Parganas ...	82	43	15,048	11,729	24 Parganas ...	152	101	4,148	3,658
Calcutta ...	192	104	17,758	13,798	Calcutta ...	343	224	12,631	11,293
Khulna ...	6	4	1,272	1,251	Dinajpur ...	6	5	2,959	2,763
Rajahmahi ...	3	0	1,030	934	Jalpaiguri ...	4	1	2,349	2,016
Dinajpur ...	...	...	5,455	5,161	Darjeeling ...	15	7	1,765	1,395
Jalpaiguri ...	...	...	4,481	4,185	Rangpur ...	9	4	6,900	6,409
Darjeeling ...	4	2	2,851	2,438	Pabna ...	...	...	1,377	1,190
Rangpur ...	7	5	22,161	21,067	Dacca ...	41	27	1,336	1,241
Roga ...	1	1	1,739	1,596	Mymensingh ...	...	...	1,895	1,822
Pabna ...	...	...	2,125	2,007	Monghyr ...	1,122	467	3,208	1,771
Dacca ...	49	36	2,937	2,633	Bhagalpur ...	225	179	5,861	4,328
Mymensingh ...	9	4	13,746	13,607	Purnea ...	109	58	7,234	5,911
Pardip ...	7	5	2,160	2,044	Maida ...	24	23	1,613	1,402
Tippera ...	...	...	1,961	1,824	Kuch Bihar ...	...	...	1,427	1,232
Gaya ...	459	270	1,103	924	Central Provinces and States	13	7	17	11
Darbhanga ...	289	123	4,054	3,036	United Provinces and States	2,068	1,977	751	28
Monghyr ...	173	77	1,588	1,242	Assam ...	9	5	4,686	4,011
Bhagalpur ...	72	47	2,948	2,339	Nepal ...	9,133	2,409	...	...
Purnea ...	5	3	4,695	3,890	Elsewhere ...	3,079	2,299	7,678	5,89
Maida ...	7	1	1,054	879					
Sonthal Parganas ...	4	5	7,370	909					
Kuch Bihar ...	5	3	6,332	5,875					
Central Provinces and States	20	11	84	43					
United Provinces and States	32,067	11,067	37,027	14,011					
Assam ...	9	7	12,328	10,843					
Elsewhere ...	1,028	694	5,129	4,165					

## CHAMPARAN.

TOTAL	2	3	4	5	TOTAL	2	3	4	5
<b>TOTAL</b> ...	<b>106,781</b>	<b>55,047</b>	<b>36,077</b>	<b>16,449</b>	<b>TOTAL</b> ...	<b>90,580</b>	<b>33,473</b>	<b>111,519</b>	<b>58,44</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>59,420</b>	<b>25,765</b>	<b>23,132</b>	<b>6,496</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>71,953</b>	<b>23,288</b>	<b>74,488</b>	<b>27,60</b>
Saran ...	25,452	15,404	3,890	1,973	Patna ...	5,305	2,392	2,236	1,23
Muzaffarpur ...	28,968	10,301	19,432	5,423	Muzaffarpur ...	37,111	11,534	32,711	8,47
<b>OTHER PLACES</b> ...	<b>56,361</b>	<b>29,282</b>	<b>12,945</b>	<b>9,953</b>	Monghyr ...	18,645	4,914	17,831	7,16
Rangpur ...	2	2	3,673	3,742	Bhagalpur ...	9,274	4,838	21,110	10,68
Central Provinces and States	2,677	1,643	...	...	<b>OTHER PLACES</b> ...	<b>19,327</b>	<b>10,185</b>	<b>37,031</b>	<b>30,84</b>
United Provinces and States	27,242	18,004	1,514	673	Calcutta ...	175	110	5,064	4,82
Assam ...	8	6	894	755	Nadia ...	114	55	1,076	1,01
Nepal ...	19,540	9,305	...	...	Dinajpur ...	10	...	1,228	1,07
Elsewhere ...	4,892	3,274	6,474	4,776	Rangpur ...	6	2	1,199	1,06
					Jalpaiguri ...	5	3	1,841	1,44
					Dacca ...	85	63	1,033	1,01
					Saran ...	4,054	3,036	389	11
					Purnea ...	168	108	2,473	2,11
					Kuch Bihar ...	...	...	1,184	1,11
					Central Provinces and States	27	19	27	...
					United Provinces and States	3,000	2,168	(a) 1,974	...
					Assam ...	9	5	1,825	1,4
					Nepal ...	7,592	1,681	...	...
					Elsewhere ...	3,990	2,689	11,333	9,6

(a) Includes 1,574 persons (10 male and 1,564 female) to Ballia.

NORTH BIHAR—concluded.

BHAGALPUR.					PURNEA.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.		DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total	Male	Total	Male		Total	Male	Total	Male
1	2	3	4	5	1	2	3	4	5
<b>TOTAL</b>	<b>107,538</b>	<b>58,008</b>	<b>194,305</b>	<b>66,491</b>	<b>TOTAL</b>	<b>105,008</b>	<b>69,039</b>	<b>37,418</b>	<b>20,515</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>75,198</b>	<b>35,189</b>	<b>98,591</b>	<b>46,746</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>51,109</b>	<b>29,023</b>	<b>32,078</b>	<b>17,114</b>
Darbhanga	21,110	10,651	9,274	4,839	Dinajpur	2,159	1,063	7,494	3,798
Moohyr	37,893	11,075	22,613	5,814	Jalpaiguri	549	415	3,816	2,038
Purnea	4,783	2,543	38,679	22,773	Darjeeling	221	170	8,965	5,203
Sonthal Parganas	9,739	5,339	22,755	18,041	Bhagalpur	38,679	23,773	4,783	2,643
<b>OTHER PLACES</b>	<b>32,340</b>	<b>22,817</b>	<b>95,714</b>	<b>19,745</b>	Maldia	8,971	1,521	5,888	2,511
Chakota	498	325	2,121	1,636	Sonthal Parganas	5,833	3,584	1,334	563
Linaipur	24	28	8,827	5,333	<b>OTHER PLACES</b>	<b>54,899</b>	<b>40,009</b>	<b>5,340</b>	<b>3,501</b>
Patna	3,093	2,007	357	164	Patna	1,899	1,105	65	34
Gaya	1,492	1,054	78	30	Gaya	2,417	1,397	21	14
Shahabad	2,853	2,364	159	73	Shahabad	2,468	1,751	22	9
Saran	2,949	2,390	72	47	Saran	4,595	3,690	5	2
Muzaffarpur	5,881	4,288	225	179	Muzaffarpur	7,234	5,911	109	88
Maldia	74	34	7,015	4,236	Darbhanga	6,473	7,197	168	103
Central Provinces and States	21	20	22	17	Moohyr	13,895	8,029	314	135
United Provinces and States	6,224	4,482	164	68	Central Provinces and States	174	128	—	—
Assam	33	28	3,687	2,215	United Provinces and States	† 8,073	5,851	44	12
Rajputana States	2,603	1,088	—	—	Assam	33	25	1,072	756
Nepal	3,968	1,518	—	—	Nepal	1,816	1,037	—	—
Elsewhere	3,475	2,588	8,559	4,748	Elsewhere	6,832	3,677	3,520	2,344

\* Includes 1,791 persons (1,494 males and 297 females) from Ballia.  
 " 1,488 " (941 " " 547 " ) " Ghazipur.

† Includes 1,046 persons (613 males and 433 females) from Azamgarh.  
 " 1,387 " (1,046 " " 341 " ) " Ballia.  
 " 1,176 " (688 " " 488 " ) " Ghazipur.

SOUTH BIHAR.

PATNA.					SHAHABAD.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.		DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total	Male	Total	Male		Total	Male	Total	Male
1	2	3	4	5	1	2	3	4	5
<b>TOTAL</b>	<b>39,440</b>	<b>29,969</b>	<b>149,318</b>	<b>73,989</b>	<b>TOTAL</b>	<b>83,913</b>	<b>26,877</b>	<b>159,713</b>	<b>82,579</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>71,963</b>	<b>34,981</b>	<b>64,485</b>	<b>29,767</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>36,515</b>	<b>9,930</b>	<b>23,206</b>	<b>9,153</b>
Gaya	24,528	7,739	18,001	7,190	Patna	12,007	2,737	9,784	3,478
Shahabad	9,784	3,478	12,007	2,737	Gaya	14,204	4,115	6,120	2,220
Saran	8,872	4,131	5,185	2,078	Saran	7,180	2,943	3,067	1,311
Muzaffarpur	6,839	2,967	6,428	2,903	Falgun	8,414	1,033	4,235	2,145
Darbhanga	2,838	1,333	5,205	2,303	<b>OTHER PLACES</b>	<b>47,398</b>	<b>16,947</b>	<b>136,507</b>	<b>73,427</b>
Moohyr	18,605	4,418	18,579	5,747	Burdwan	118	77	3,189	1,293
<b>OTHER PLACES</b>	<b>11,178</b>	<b>7,381</b>	<b>77,831</b>	<b>51,915</b>	Birbhum	28	15	1,668	1,104
Burdwan	259	184	2,966	2,097	Midnapore	21	13	11,312	1,133
Moohyr	233	189	3,313	2,416	Hooghly	248	154	2,288	1,509
Howrah	46	31	6,589	3,963	Howrah	29	16	7,350	5,333
24 Parganas	96	62	7,152	4,739	24 Parganas	119	76	11,040	7,533
Calcutta	678	395	30,548	20,396	Calcutta	337	141	16,090	10,300
Murshidabad	72	33	1,158	755	Murshidabad	28	19	1,203	941
Dacca	91	66	1,064	776	Rangpur	3	2	1,294	919
Bhagalpur	357	184	3,093	2,047	Dacca	68	46	1,278	800
Purnea	65	34	1,896	1,105	Mymensingh	18	11	1,051	692
Sonthal Parganas	34	23	2,639	1,435	Moohyr	338	210	1,749	1,481
Central Provinces and States	90	85	1,302	686	Bhagalpur	159	73	3,863	2,334
United Provinces and States	5,468	3,691	2,135	1,044	Purnea	22	9	2,468	1,381
Assam	50	39	4,029	2,369	Maldia	—	—	1,987	1,328
Elsewhere	3,644	2,374	10,951	7,511	Sonthal Parganas	17	7	5,543	3,708
					Ranchi	192	55	1,481	894
					Manbhum	12	6	1,467	1,185
					Central Provinces and States	111	55	542	354
					United Provinces and States	42,163	14,929	42,880	9,638
					Assam	27	17	15,229	9,506
					Elsewhere	3,022	1,385	11,635	8,366

GAYA.					MONGHYR.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.		DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total	Male	Total	Male		Total	Male	Total	Male
1	2	3	4	5	1	2	3	4	5
<b>TOTAL</b>	<b>46,116</b>	<b>18,878</b>	<b>173,469</b>	<b>96,530</b>	<b>TOTAL</b>	<b>86,069</b>	<b>37,824</b>	<b>184,119</b>	<b>96,544</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>38,891</b>	<b>13,789</b>	<b>77,439</b>	<b>29,749</b>	<b>CONTIGUOUS DISTRICTS</b>	<b>69,561</b>	<b>26,420</b>	<b>99,537</b>	<b>39,037</b>
Patna	19,001	7,100	24,329	7,738	Patna	18,579	5,747	18,905	5,416
Shahabad	6,120	2,220	14,204	4,115	Gaya	7,872	2,906	7,142	2,632
Moohyr	7,142	2,632	7,872	2,906	Darbhanga	17,831	7,138	19,543	4,914
Muzaffarpur	3,588	1,401	15,583	3,396	Bhagalpur	22,613	8,514	37,563	18,475
Falgun	3,040	1,033	15,447	7,890	Sonthal Parganas	1,839	637	12,476	6,473
<b>OTHER PLACES</b>	<b>7,225</b>	<b>5,089</b>	<b>96,030</b>	<b>66,781</b>	Hazaribagh	2,828	888	4,208	2,125
Burdwan	87	47	5,979	3,399	<b>OTHER PLACES</b>	<b>16,508</b>	<b>11,004</b>	<b>84,582</b>	<b>57,507</b>
Hooghly	135	77	1,746	1,306	Burdwan	246	168	4,687	3,392
Howrah	5	3	3,512	2,395	Hooghly	298	202	1,207	910
24 Parganas	105	69	6,957	4,146	Howrah	58	43	2,593	1,934
Calcutta	230	139	39,953	27,951	24 Parganas	66	39	3,784	2,392
Bhagalpur	76	39	2,492	1,063	Dinajpur	433	261	8,713	7,933
Purnea	21	14	2,417	1,307	Jalpaiguri	7	2	3,430	3,055
Sonthal Parganas	15	7	1,545	825	Rangpur	—	—	1,471	920
Ranchi	95	48	6,121	3,323	Dacca	—	—	3,050	1,789
Manbhum	16	10	5,275	4,383	Faridpur	—	—	6,389	5,982
Manbhum	7	2	1,269	614	Shahabad	—	—	1,351	1,384
Chota Nagpur Tributary States	24	9	1,459	1,016	Saran	—	—	338	216
Central Provinces and States	140	100	413	294	Muzaffarpur	—	—	1,773	77
United Provinces and States	2,595	1,330	1,877	745	Purnea	—	—	1,771	467
Assam	21	17	13,083	7,947	Maldia	—	—	133	823
Elsewhere	3,581	2,448	7,469	4,396	Manbhum	—	—	49	3,067
					Central Provinces and States	—	—	52	2,945
					United Provinces and States	—	—	43	1,832
					Assam	—	—	343	264
					Rajputana States	—	—	1,649	9,097
					Elsewhere	—	—	1,473	6,633

## ORISSA.

## CUTTACK.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ..	<b>39,844</b>	<b>11,406</b>	<b>116,759</b>	<b>81,933</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>29,464</b>	<b>5,433</b>	<b>56,637</b>	<b>39,935</b>
Balasoore ..	4,253	1,049	12,903	5,953
Puri ..	11,254	2,963	18,690	5,433
Orissa Tributary States ..	7,157	1,365	21,094	11,408
<b>OTHER PLACES</b> ..	<b>10,380</b>	<b>6,194</b>	<b>60,079</b>	<b>42,008</b>
Midnapore ..	240	159	2,418	2,167
Hooghly ..	207	135	2,744	2,689
Howrah ..	21	13	8,103	5,948
24-Pargannas ..	144	81	12,708	12,091
Calcutta ..	228	147	18,469	17,793
Jaipur ..	2	1	1,933	1,255
Angul ..	48	39	2,044	1,704
Singbhum ..	3	3	1,249	671
Central Provinces and States ..	832	496	6,449	4,154
United Provinces and States ..	1,004	534	38	30
Assam ..	36	25	6,388	4,188
Madras ..	4,874	2,231		
Elsewhere ..	2,684	1,681	6,530	5,719

## BALASORE.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ..	<b>29,467</b>	<b>13,235</b>	<b>51,763</b>	<b>29,094</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>24,375</b>	<b>9,699</b>	<b>36,639</b>	<b>19,953</b>
Midnapore ..	6,353	2,159	5,747	2,398
Cuttack ..	12,903	5,953	4,253	1,949
Orissa Tributary States ..	5,119	1,906	20,682	7,306
<b>OTHER PLACES</b> ..	<b>5,092</b>	<b>3,536</b>	<b>15,124</b>	<b>10,071</b>
Howrah ..	34	20	1,570	1,579
24-Pargannas ..	128	75	6,702	6,240
Calcutta ..	176	97	7,182	6,639
Singbhum ..	22	11	1,412	637
Central Provinces and States ..	712	394	84	70
United Provinces and States ..	996	508	21	21
Assam ..	6	3	1,805	814
Elsewhere ..	3,012	2,128	2,308	2,111

## PURI.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ..	<b>53,033</b>	<b>20,919</b>	<b>26,388</b>	<b>11,409</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>23,837</b>	<b>6,655</b>	<b>24,414</b>	<b>7,503</b>
Cuttack ..	18,690	5,433	11,254	2,963
Orissa Tributary States ..	7,147	1,171	13,160	4,540
<b>OTHER PLACES</b> ..	<b>29,196</b>	<b>14,264</b>	<b>4,474</b>	<b>3,906</b>
Hooghly ..	1,673	268	14	13
24-Pargannas ..	1,037	221	91	88
Calcutta ..	1,308	276	831	792
Central Provinces and States ..	1,986	1,189	563	508
United Provinces and States ..	5,184	3,997	11	9
Assam ..	97	41	381	399
Madras ..	6,718	3,009		
Central India States ..	3,245	1,996		
Elsewhere ..	7,948	3,597	2,493	2,390

## CHOTA NAGPUR PLATEAU.

## HAZARIBAGH.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ..	<b>61,863</b>	<b>29,469</b>	<b>186,336</b>	<b>83,879</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>38,349</b>	<b>18,360</b>	<b>68,434</b>	<b>34,133</b>
Gaya ..	18,523	7,090	2,898	1,971
Monrhyt ..	4,208	2,128	2,828	966
Ranchi ..	2,531	1,723	2,293	1,667
Palamau ..	3,018	1,641	4,098	2,289
Manbhum ..	6,299	1,916	16,098	29,341
Sonthal Pargannas ..	2,721	1,475	12,548	2,673
<b>OTHER PLACES</b> ..	<b>6,432</b>	<b>4,109</b>	<b>101,959</b>	<b>49,446</b>
Burdwan ..	291	128	5,749	2,719
Hooghly ..	108	54	1,336	1,064
24-Pargannas ..	83	35	3,465	2,969
Calcutta ..	103	59	5,417	4,571
Murshidabad ..	11	10	1,109	942
Dinajpur ..	2	2	1,111	696
Jaipur ..	2	1	1,563	893
Bogra ..	3	3	1,298	779
Patna ..	3	1	2,050	1,319
Singbhum ..	84	77	1,257	798
Chota Nagpur Tributary States ..	29	26	2,091	1,779
Central Provinces and States ..	429	348	811	649
United Provinces and States ..	1,244	664	49	28
Assam ..	33	29	69,772	36,976
Elsewhere ..	4,116	2,515	5,907	3,289

## RANCHI.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ..	<b>32,028</b>	<b>17,039</b>	<b>275,241</b>	<b>148,916</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>16,799</b>	<b>8,154</b>	<b>64,479</b>	<b>32,909</b>
Hazaribagh ..	6,293	2,697	2,531	1,723
Palamau ..	2,739	2,473	2,293	1,667
Manbhum ..	4,782	1,594	4,765	1,716
Singbhum ..	820	386	12,297	5,746
Chota Nagpur Tributary States ..	1,006	609	20,624	15,025
<b>OTHER PLACES</b> ..	<b>15,229</b>	<b>8,885</b>	<b>210,772</b>	<b>117,007</b>
Hooghly ..	108	100	3,437	2,139
Howrah ..	1	1	3,022	2,554
24-Pargannas ..	84	53	5,032	3,949
Majshahi ..	2	1	4,781	2,294
Dinajpur ..	3	3	6,699	2,647
Jaipur ..	23	12	80,439	42,008
Darjeeling ..	3	3	7,931	4,466
Bogra ..			1,861	949
Orissa Tributary States ..	749	396	6,120	1,789
Gaya ..	6,121	2,495	98	45
Shahabad ..	1,481	994	103	88
Central Provinces and States ..	448	251	2,948	1,572
United Provinces and States ..	1,151	603	4,311	2,395
Assam ..	76	51	91,794	46,137
Elsewhere ..	3,067	1,296	4,618	2,289

## PALAMAU.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ..	<b>28,338</b>	<b>19,899</b>	<b>39,339</b>	<b>24,689</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>21,388</b>	<b>15,396</b>	<b>21,244</b>	<b>10,307</b>
Gaya ..	15,447	7,800	2,049	1,089
Shahabad ..	4,235	2,145	3,414	1,086
Hazaribagh ..	4,999	2,593	3,018	1,641
Ranchi ..	3,269	1,694	5,759	3,076
Chota Nagpur Tributary States ..	3,436	1,936	7,999	4,690
<b>OTHER PLACES</b> ..	<b>7,450</b>	<b>4,503</b>	<b>11,095</b>	<b>14,382</b>
Central Provinces and States ..	569	577		
United Provinces and States ..	(a) 5,053	2,768	2,151	586
Assam ..	5	2	6,778	2,684
Elsewhere ..	1,825	1,596	2,079	1,179

NOTE—(a) Includes 2,204 persons (936 males and 1,279 females) from Mirzapur.

CHOTA NAGPUR PLATEAU—concluded.

MANBHUM.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ...	<b>69,119</b>	<b>37,391</b>	<b>155,979</b>	<b>64,915</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>49,169</b>	<b>29,194</b>	<b>51,674</b>	<b>21,378</b>
Bardwan ...	3,701	2,128	20,848	9,729
Bankura ...	12,832	6,327	8,445	3,104
Midnapore ...	753	449	770	383
Sonthal Parganas ...	2,869	1,425	6,028	2,519
Hazaribagh ...	16,038	10,241	6,280	1,916
Ranchi ...	4,755	1,716	4,782	1,548
Singbhum ...	908	308	3,114	1,625
Chota Nagpur Tributary States ...	46	4	1,347	448
<b>OTHER PLACES</b> ...	<b>19,957</b>	<b>16,897</b>	<b>84,348</b>	<b>43,537</b>
Hooghly ...	532	374	1,109	638
24 Parganas ...	169	99	1,584	1,069
Hajshahi ...	7	3	1,834	875
Gaya ...	5,275	4,383	16	10
Rahabhad ...	1,457	1,145	12	8
Howghy ...	2,943	1,974	49	25
Maida ...	21	9	1,230	614
Orissa Tributary States ...	.....	.....	4,307	2,324
Central Provinces and States ...	847	373	48	34
United Provinces and States ...	3,890	2,141	10	6
Assam ...	38	31	69,728	35,179
Elsewhere ...	4,913	3,405	4,443	2,777

SINGHBHUM.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ...	<b>36,580</b>	<b>18,536</b>	<b>63,820</b>	<b>31,393</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>25,193</b>	<b>11,809</b>	<b>48,943</b>	<b>22,714</b>
Midnapore ...	7,457	3,514	3,619	1,358
Ranchi ...	12,297	5,744	820	295
Manbhum ...	3,114	1,326	968	306
Orissa Tributary States ...	1,890	777	32,448	16,031
Chota Nagpur Tributary States ...	835	341	10,380	4,794
<b>OTHER PLACES</b> ...	<b>11,387</b>	<b>6,726</b>	<b>15,877</b>	<b>8,679</b>
Bankura ...	1,641	1,091	210	79
Jalpaiguri ...	2	1	1,338	646
Gaya ...	1,259	614	7	2
Cuttack ...	1,249	671	5	3
Balasore ...	1,412	637	22	11
Hazaribagh ...	1,267	736	83	77
Central Provinces and States ...	840	437	195	102
United Provinces and States ...	1,154	737	.....	.....
Assam ...	45	31	12,927	7,138
Elsewhere ...	2,518	1,580	789	424

SONTHAL PARGANAS.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ...	<b>111,535</b>	<b>63,191</b>	<b>226,008</b>	<b>115,394</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>89,651</b>	<b>38,553</b>	<b>116,993</b>	<b>66,663</b>
Bardwan ...	2,840	1,396	13,825	7,518
Hirbhum ...	10,768	4,114	26,082	12,640
Maida ...	5,265	2,340	42,575	21,193
Itanagar ...	22,755	10,031	9,739	3,538
Burna ...	1,334	583	5,833	3,084
Howghy ...	12,478	6,475	1,836	637
Murshidabad ...	8,421	3,193	11,571	5,449
Manbhum ...	6,028	2,619	2,369	1,423
Hazaribagh ...	12,848	5,473	2,721	875
<b>OTHER PLACES</b> ...	<b>21,884</b>	<b>24,638</b>	<b>109,015</b>	<b>48,731</b>
Calcutta ...	1,413	703	500	146
Hajshahi ...	134	56	6,481	3,292
Itanagar ...	97	34	48,591	24,767
Jalpaiguri ...	7	3	10,562	4,219
Barsoiling ...	41	16	2,981	1,002
Manpur ...	88	34	3,843	1,606
Barna ...	6	3	1,600	2,036
Burna ...	2,639	1,406	34	30
Gaya ...	1,545	912	15	33
Rahabhad ...	6,543	3,703	17	7
Saran ...	1,370	900	4	3
Central Provinces and States ...	80	50	.....	.....
United Provinces and States ...	7,747	4,197	.....	.....
Assam ...	68	43	31,237	15,484
Elsewhere ...	7,148	4,476	2,834	1,613

ANGUL.				
DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ...	<b>21,539</b>	<b>9,363</b>	<b>6,478</b>	<b>2,994</b>
<b>CONTIGUOUS DISTRICT</b>	<b>19,763</b>	<b>4,998</b>	<b>5,133</b>	<b>1,703</b>
Orissa Tributary States ...	12,763	4,985	5,133	1,703
<b>OTHER PLACES</b> ...	<b>1,776</b>	<b>4,365</b>	<b>1,345</b>	<b>1,291</b>
Cuttack ...	2,044	1,704	48	39
Central Provinces and States ...	2,772	1,340	1,254	523
United Provinces and States ...	12	11	.....	.....
Assam ...	.....	.....	6	4
Madras and States ...	(a) 3,822	1,158	.....	.....
Elsewhere ...	329	261	57	29

NOTE—(a) Includes 3,022 persons (376 males and 2,446 females) from Ganjam.

CHOTA NAGPUR TRIBUTARY STATES.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ...	<b>104,676</b>	<b>54,348</b>	<b>24,353</b>	<b>12,603</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>58,769</b>	<b>28,838</b>	<b>8,136</b>	<b>4,158</b>
Ranchi ...	30,624	15,025	1,088	569
Palamu ...	7,988	4,320	3,436	1,984
Manbhum ...	1,347	446	48	4
Singbhum ...	16,380	4,724	635	341
Orissa Tributary States ...	8,412	4,153	2,936	1,590
<b>OTHER PLACES</b> ...	<b>45,907</b>	<b>25,510</b>	<b>16,217</b>	<b>8,445</b>
Gaya ...	1,459	1,016	24	9
Hazaribagh ...	2,061	1,719	29	25
Central Provinces and States ...	(a) 14,704	7,974	13,786	6,734
United Provinces and States ...	7,935	3,914	14	5
Assam ...	.....	.....	.....	.....
Rajputana States ...	1,699	813	.....	.....
Central India States ...	14,578	7,319	.....	.....
Elsewhere ...	3,470	2,191	2,364	1,672

NOTE—(a) Includes 8,378 persons (3,902 males and 4,376 females) from Sambalpur.

ORISSA TRIBUTARY STATES.

DISTRICT.	IMMIGRANTS.		EMIGRANTS.	
	Total.	Male.	Total.	Male.
1	2	3	4	5
<b>TOTAL</b> ...	<b>149,399</b>	<b>66,300</b>	<b>57,489</b>	<b>21,295</b>
<b>CONTIGUOUS DISTRICTS</b>	<b>104,570</b>	<b>47,411</b>	<b>43,146</b>	<b>14,767</b>
Midnapore ...	9,122	4,489	868	531
Cuttack ...	21,084	11,488	7,157	1,545
Balasore ...	20,682	7,306	5,119	1,606
Angul ...	5,133	1,708	12,753	4,995
Puri ...	13,160	4,635	7,147	1,171
Singbhum ...	32,446	16,031	1,690	777
Chota Nagpur Tributary States ...	2,933	1,560	8,412	4,183
<b>OTHER PLACES</b> ...	<b>44,829</b>	<b>18,889</b>	<b>14,343</b>	<b>6,528</b>
Ranchi ...	3,120	1,729	748	396
Manbhum ...	4,307	2,234	.....	.....
Central Provinces and States ...	20,463	9,588	13,328	5,923
United Provinces and States ...	478	390	.....	.....
Assam ...	19	10	.....	.....
Madras and States ...	(a) 8,958	3,277	.....	.....
Elsewhere ...	2,477	1,511	289	208

NOTE—(a) Includes 8,076 persons (3,796 males and 3,279 females) from Ganjam.

## APPENDIX II.

*Extracts from District Reports regarding causes of Conversion to Muhammadanism.*

*Midnapore.*\*—The considerable Muhammadan population in East and North Bengal offers a fertile field for the preacher and maulavi. The hundreds of students that come out every year from the Dacca, Chittagong, Calcutta, and Rajshahi Madrasas completing Arabic studies are mostly absorbed in the above occupations. There is not a village inhabited by Muhammadans which is not periodically visited by the preachers and maulavis. The visitors do not levy any fee or subscription, but are voluntarily invited to preach from village to village, where they are not only fed very sumptuously, but also offered cash presents in addition. The Hindus generally attend such assemblies and listen to the preachers. The doctrines of Islam are simple enough for everybody to understand, and some of the Hindus, who appreciate the good lessons and probably those who have not many relatives to induce them to hang back, renounce Hinduism and embrace Islam. The above cause has been at work almost everywhere at all seasons from a long time, and has produced the present astonishing result. It never attracted public notice owing to the instances of conversion at any particular place being few and far between, but on the whole it has been the chief cause of the gradual increase of the Muhammadan population.

*Hooghly.*—Fresh accessions to the Muhammadan faith are still being received from outside by the conversion principally of low-caste Hindus. There is no organised propaganda, but maulavis and other learned men occasionally preach about their religion. The following instances of conversion occurred in the town of Hooghly: About a year ago a Native Christian was converted to Muhammadanism. Very recently a Dhoba woman was converted. A Hindu, by caste Káyastha, who read up to the First Arts, embraced Muhammadanism with his wife a few years ago. Some families of Banias, Suris, Telis, Mayras and Brahmans who have been converted are living in Pandua. In the Serampore Subdivision the Matwali of Sitapur reports that occasionally one or two Brahmans, Káyasthas, Ahirs and Bagdis accept the Moslem faith.

*24-Parganas.*—Conversions from other religions are still to be seen. This is generally effected by maulavis, who deliver religious lectures. There are no organised societies for propagating the tenets of the religion.

[*N.B.*—In response to a request for some specific instances of conversion with the reasons for the same, the following forty cases were reported]:—

Name and address of persons converted.	Profession.	Cause of conversion.	Former caste.
1	2	3	4
1. Mukta Muchini of Hydarpur, thana Baduria.	Day-labourer	She fell in love with one Jharu Sheik of her village, who converted her and afterwards married her.	Muchi.
2. Mukta Dassi of Kalutolla, Hasansbad.	Ditto ...	She married a Muhammadan.	Goala.
3. Mathura Bania of Magrahat...	Railway gate-man.	He fell in love with a Muhammadan girl and married her.	Bania.
4. Degámbari Dasi, Magrahat...	Day-labourer	She was a poor widow with two little children, and under the inducement of a rich Muhammadan she was converted with her two boys.	Dhopa.
5. Jasodia Telini, daughter of Ajtam Teli of Sonari, thana Musrak, district Saran, aged 30 years.	Mill-hand ...	She fell in love with her Muhammadan paramour, who converted her to his faith.	Teli.
6. Nanku Kalwar, alias Nanku Mian, son of Binsoswar Kalwar of Dabary, thana Madhubanjia, district Saran, aged 32 years.	Ditto ...	Embraced the religion of Muhammad of his own accord.	"
7. Dalu Mali, alias Dil Muhammad, son of Heta Mali of Belaganj, thana Belaganj, district Belaganj, aged 30 years.	Ditto ...	Ditto ditto ...	Mali.

\* The author of this report was a Muhammadan.

Name and address of persons converted.	Profession.	Cause of conversion.	Former caste.
1	2	3	4
8. Mahadevya Chamarin, daughter of Nauker Chamar of Kasai, thana Dildargunge, district Ajamgarh, aged 18 years.	Nil ...	Married a Muhammadan while in sick-bed.	Chamar.
9. Lakpatia Bharin, alias Saliman Bibi, daughter of Narsing Bhar of Rajanpur, thana Mirganj, district Saran, aged 25 years.	Mill-hand ...	Fell in love with her Muhammadan paramour, and was converted to his faith.	Bhar.
10. Jitu Kabar, alias Situ Mian, son of Thakuri Kahar of Vikaran, thana Mirganj, district Saran, aged 45 years.	Ditto ...	Embraced the Muhammadan religion of his own accord.	Kahar.
11. Nathia Bharin, daughter of Narsing Bhar of Rajanpur, thana Mirganj, district Saran, aged 30 years.	Ditto ...	Fell in love with her Muhammadan paramour, who converted her to his faith.	Bhar.
12. Lakpatia Gurarin, daughter of Kanta Gareri of Mubarakpur, thana Mohanla, district Shahabad, aged 30 years.	Ditto ...	Ditto ditto ...	Gareri.
13. Sandaria Kaharin, daughter of Thakur Kahar of Vikaran, thana Mirganj, district Saran, aged 50 years.	Ditto ...	Embraced Muhammadanism of her own accord.	Kahar.
14. Andia Kaharin, daughter of Thakur Kahar of Vikaran, thana Mirganj, district Saran, aged 30 years.	Ditto ...	Fell in love with her Muhammadan paramour, who converted her to his faith.	Do.
15. Parmeswar Kabar, alias Dil Muhammad, son of Bhagaban Kahar of Sandapur, thana Manjhi, district Saran, aged 32 years.	Ditto ...	Embraced Muhammadanism of his own accord.	Do.
16. Thakur Dasi, alias Kusum Dasi, daughter of Biswanath Pal of Nayabasti, thana Barrackpore, aged 40 years.	Nil ...	Fell in love with a Muhammadan and was converted.	Kumhar (potter).
17. Prasanna Dasi, daughter of Tarini Ghose of Nayabasti, thana Barrackpore, aged 50 years.	Nil ...	Embraced the Muhammadan religion after her son's conversion to that faith.	Goala.
18. Hara Devi, daughter of Dinanath Banerji of Nayabasti, thana Barrackpore, aged 40 years.	Seller of wood ...	Owing to straitened circumstances, she embraced Muhammadanism.	Brahman.
19. Harani Dasi, alias Idia Bibi, daughter of Madhu Kaora of Nayabasti, thana Barrackpore, aged 40 years.	...	Fell in love with a Muhammadan paramour, and was converted to his faith.	Kaora.
20. Rajkumari Dasi, daughter of Mati Kam Paramanik of Nayabasti, thana Barrackpore, aged 60 years.	Ayah ...	Ditto ditto ...	Napit.
21. Behari Goala, alias Khodabux, son of Sewo Prasad Goala of Ujayini, thana Pabeganj, district Mirzapur, aged 25 years.	Beggar ...	Owing to straitened circumstances, he embraced the Muhammadan religion.	Goala.
22. Lachman Pasi, son of Suku Pasi of Sadar Bazar, thana Barrackpore, aged 32 years.	Lives on the sale-proceeds of his house property.	Fell in love with a Muhammadan prostitute and became a convert.	Pasi.
23. Kokil Kaora, son of Bhadua Kaora of Chanak, thana Barrackpore, aged 40 years.	Labourer ...	Ditto ditto ...	Kaora.
24. Hari Bagdi, son of Kala Chand Bagdi of Chanak, thana Barrackpore, aged 32 years.	Nil ...	Owing to his straitened circumstances, he became a convert to Muhammadanism.	Bagdi.
25. Mathura Goala, son of Dhani Ram Goala of Chanak, thana Barrackpore, aged 30 years.	Nil ...	Ditto ditto ...	Goala.

Name and address of persons converted.	Profession.	Cause of conversion.	Former caste.
1	2	3	4
26. Habul Chandra Ghose, son of Haran Chandra Ghose of Sewli, thana Barrackpore, aged 30 years.	Nil ...	Conviction of the truth of Muhammadanism.	Goals.
27. Mahendra Napit, son of Radhanath Napit of Gambhargachi, aged 35 years.	Day-labourer	Joined a band of magicians; married the girl of one of them, and became a Muhammadan.	Napit.
28. Dasi Goalini, daughter of Korun Mall of Durgapara, aged 23 years.	Nil ...	Two years after the death of her husband, she fell in love with a Muhammadan named Soleman of Bandipur, and embraced Islam.	Goals.
29. Mookhada Dasi, wife of Nimchand Ghose of Kamdebhagchi, aged 25 or 30 years.	Nil ...	She embraced Muhammadanism when driven out of her father's house for her immoral character.	Do.
30. Abhoya Dasi, wife of Nakul Ghose, Kharki, aged 30 or 32 years.	Nil ...	She embraced Muhammadanism on account of her husband's ill-treatment.	Do.
31. Dasi Bagdini, wife of Tustu Bagdi of Khamur, aged 20 or 25 years.	Nil ...	She fell in love with Khosh Mondal of Madanaram and afterwards married him.	Bagdi.
32. Satya Bagdini, wife of Puti Bagdi of Konami.	Nil ...	Owing to her straitened circumstances, she embraced Muhammadanism.	Do.
33. Bilashi Bagdini, widow of Hara Bagdi of Nischindapur, aged 35 or 36 years.	Nil ...	Ditto ditto ...	Do.
34. Paran Tiyar, son of Natabar Tiyar of Kasimpur, aged 30 or 32 years.	Nil ...	Owing to his straitened circumstances he embraced Muhammadanism.	Tiyar.
35. Shebu Bagdi, <i>alias</i> Shamser Mundol of Chandigore, aged 30 or 35 years.	Nil ...	Ditto ditto ...	Bagdi.
36. Badan Ghose, son of late Rayan Ghose of Degha Nebodhin (present abode), aged 30 or 35 years.	Nil ...	Fell in love with a Muhammadan woman and became a convert and married her.	Goals.
37. Kumi Dasi, wife of Nim Chand Ghose.	Nil ...	She was enticed from the protection of her husband by a Muhammadan named Kedar Mandal, who converted her to his faith and married her.	Do.
38. Punchi Dasi ...	Nil ...	She was enticed away by her Muhammadan paramour, Ohijuddi, and converted to his faith.	Do.
39. A Bagdi woman at Bankura, in thana Dum-Dum.	Nil ...	She was enticed away by a Muhammadan, who subsequently converted her and married her.	Bagdi.
40. Wife of Prem Chand Rajak, Rajarhat, thana Dum-Dum.	Nil ...	She eloped with a Muhammadan, named Pusha Garwan, who subsequently converted and married her.	Dhoba.

*Jessore.*\*—The following are some instances of conversion which took place recently in the Jessore district:—

- (a) Four Hindu families of the Kan caste of village Ulashi, station Saraha, consisting of about 18 persons, became Muhammadans.
- (b) One Hindu barber of village Kauria, station Kotwali.
- (c) Mati Lal Ghosh of Mandalgauti, station Kotwali of Kayasth caste.
- (d) A Hindu barber woman of Rajapur, station Kotwali.
- (e) A Hindu barber woman of Dorajhat, station Kotwali.
- (f) A Hindu barber of Dighalia, station Narail.
- (g) A fisherwoman of Kaikhali, station Narail.
- (h) A woman of carpenter caste of Bhekutia, station Kotwali.
- (i) Devendra Nath Mukerji of Taliganj, near Calcutta. He is an educated man, and has married in a Muhammadan family of Itna, station Lohagara, where he is now residing.
- (j) A Brahman woman of Kharki, station Kotwali.

\* Report written by a Hindu gentleman.



(k) A family of native Roman Catholics of Ghope, station Kotwali, consisting of four persons.

(l) Eleven native Protestant Christian families, consisting of about 40 persons, of Daulatpur.

There are many other like instances which it seems unnecessary to detail for the purpose of this report. Most of these converts are from among the lower class of Hindus.

*Dinajpur.*\*—It often happens that Hindu females having fallen in love with Muhammadan males adopt the Muhammadan religion. It not infrequently happens that Hindus having fallen ill are treated by Muhammadans, who provide them with food and water, are out-casted by Hindus, adopt the Muhammadan faith, and are received with open arms by the Muhammadans. There is no organised propaganda to propagate the faith of Islam, but the mosques scattered all over the country represent the religious centres around which are grouped the Muhammadan people, whose social habits and fraternity tempt the men of other persuasions to enter into the folds of Islam. I came to know of a Kayastha who was employed as a vernacular teacher in a village in the Thakurgaon subdivision. He was among Muhammadans. He fell ill. His Muhammadan neighbours tended him and saved his life. He embraced Islam in gratitude for the kind treatment of the Muhammadans.

Last year a Brahmin, who was a sweetmeat-seller of this town, became a Muhammadan.

I came across a *dervish*, who is a disciple of a *pir* of Panipat, named Brali Quolonder. He said his father was a Chhatri of Ajmir, whose name was Ramchand. Ramchand's wife gave birth to a number of children, but none of them lived. Then the parents said that the next child who would be born to them would be given to Allah. The boy was so given away; he lived, and is now a *dervish* with the name of Wabibuksh.

There is a *chaprasi* of the Subordinate Judge of Dinajpur by the name of Gopal Sheikh. He says he was a servant of a Muhammadan. The Muhammadan master went to Calcutta; Gopal fell seriously ill there, and food and water were given to him by Muhammadan hands. Gopal found his caste was gone, having eaten food of Muhammadans, and so he became a Muhammadan.

*Rangpur.*—Real conversion to Muhammadanism is rare. Within the last ten years three persons embraced Islam at Rangpur, cases frequently occur here in which Muhammadans are accused of enticing away Hindu women. In these cases, however, no actual conversion takes place. Babu Uma Prasanna Guha, Subdivisional Officer of Nilphamari, reports that two years ago he convicted a man named Nadia Das in a bad livelihood case. The other day this man appeared as a complainant before him and gave his name as Nadia Nasya. He further reports that a widow of an Eurasian indigo planter of Kishorgunge (Nilphamari), is still living as the wife of a Muhammadan.

*Rajahahi.*†—There are no fresh accessions to the Muhammadan faith still being received from outside. There is no religious propaganda. A rare case of a Hindu being converted to Muhammadanism is sometimes heard of. This conversion is, however, generally the outcome of illicit connection of a Hindu woman with a Muhammadan male. The former being out-casted by the Hindu society is compelled to embrace Islam, as she has no other alternative. It is understood that about six years ago, a Brahmin widow of Mahisbathan, close to the Boalia Courts, became a convert to Islam in the way stated above.

*Jalpaiguri.*‡—There is no organised propaganda for the spread of Islam, but sometimes Maulavis and learned people from other parts come into the district and preach Islam. It is known that six persons of other religions have embraced Muhammadanism in this town in the last few years. These are—(1) Khoitu Fakir and (2) his wife, who were formerly Beldars; (3) Dil Muhammad, who was originally a Goala; (4) Fatay Muhammad, who was a Nepali Chhatri; (5) Umer Ali, who was a Nagpuri Oraon, and (6) a man now living near the Jalpaiguri municipal pound whose name is not known to me. Besides the above, I have at times heard that other persons have become converts to Muhammadanism in the town, but I have no personal knowledge of them.

*Dacca.*§—Even now cases of the conversion of Hindus to Islam are reported:—

(1) Mohim Ohandra De was a peon in the Mumshiganj subdivisional office. He fell in love with a good-looking Bediya girl. He embraced Muhammadanism and married the girl.

(2) Mano Ranjan Ganguli, a native of Bikrampur, became a Muhammadan. His wife remained a Hindu. He instituted a suit for conjugal rights, but was unsuccessful.

(3) A Brahman widow in the Narayanganj subdivision fell in love with a Muhammadan young man and became a Muhammadan. There was a criminal case, due to her brothers, administering a severe beating to her lover.

(4) A woman of the Chandál caste fell in love with a Muhammadan of a neighbouring village and became Muhammadan. Her brother instituted a suit against her lover for abduction, but the accused was acquitted. The girl was ultimately forsaken by her lover and became a prostitute.

(5) A Hindu physician, who practised in a village in the district of Tippera, saw in the course of his duties a very handsome Muhammadan girl. He was so much in love with her that he wanted to marry her. Her father told the physician that he could not marry his daughter to him unless he became a Muhammadan. On this the physician embraced

\* Written by a Muhammadan gentleman.

† Ditto by a Hindu.

‡ Ditto by a Muhammadan.

§ Ditto by a Hindu.

Muhammadanism, but the girl's father ultimately refused to marry his daughter to him. The physician could not again become a Hindu, as the Hindu society does not take back a renegade.

(6) One Umakanta Sarkar of Kalipura in Tippera embraced Muhammadanism under the following circumstances:—He was a landlord of considerable influence. His faith in the Hindu religion was not very firm. Taking advantage of this, the Muhammadans of the neighbourhood persuaded him to embrace their religion, giving him to understand that he would be made the head of the local Muhammadan community. He became a Muhammadan and tried to convert his wife and his mother also. In this he failed.

(7) A man of the Sudra caste of Belka in Biktampur embraced Muhammadanism under the following circumstances:—The man was rather thickheaded and poor, but at the same time had a mania for marrying. Being poor and half an idiot, he could not get a wife from his own sphere of life, but the local Muhammadans gave him hopes of marrying if he became a Muhammadan. He did so, but I could not ascertain whether he succeeded in getting a wife.

(8) The ancestor of Asad Ali Khan, a zamindar of the district of Chittagong, is said to have been a Hindu of good family. It is not known how and why he became a Muhammadan, but it is a fact that in social and religious ceremonies, he used to visit the Hindu family from which his ancestors came.

(9) A widow of the Kapali caste was treated unfairly by her deceased husband's brother and fell in love with a Muhammadan neighbour, who helped her in several ways. She became a Muhammadan, and is likely to be the mother of a progeny.

(10) The widow of a Lagnacharya Brahman entertained Muhammadan lovers, of whom she had more than one. The jealousy among two of them became so keen that one was murdered by the other. The criminal case instituted brought the matter to light. The widow was not allowed to remain in society and eventually became a Muhammadan.

(11) A notable case of the conversion of a respectable Hindu occurred at Nakhandia, in the Manikganj subdivision, several years ago. The convert was a high-class Kayasth, a zamindar, named Guru Prasad Basu. He was constantly taken to task by his cousin, Rash Behari Basu, and other neighbours for his non-Hindu practices. This annoyed him much, especially when he found some difficulty in marrying his daughter, and he determined to take revenge on his cousin by becoming a Muhammadan. He accepted the faith of Islam, taking the name of Habibar Rahman, and slaughtered cows in the precincts of the very building where his father had worshipped the Hindu gods. He invited numerous Muhammadans to the house, and married his daughter to a high-class Muhammadan, who is now living with him. He is treated with regard by Muhammadans. His Hindu wife was rescued by his neighbours at the time of his conversion.

(12) One Mohesh Chandra Sikdar, son of Ramjoy Sikdar of Sivalay, a Sudra by caste, fell in love with one Satya Kalani of Aricha, a Muhammadan widow. He married her by *nika* and became a Muhammadan. He has now taken the name of Mafzuddin Khan, and acts as a Molla among the local Muhammadans.

(13) A Sudra named Dinanath came from Sylhet and settled in Harina. He fell in love with a Muhammadan woman of the Musalman Kahar class, and became a Kahar himself and married her. He retained his old name, and is now known as Dinu Kahar. He had several children, and gave one of his daughters in marriage to a Kulu. He thus became a Kulu himself, and the Kahars gave him up. In a short time he found that his new status did not suit him: it raised him a little socially, but oil-pressing was less profitable than palki-bearing. He wanted to become a Kahar again, but the Kahars would not take him back until he got his daughter divorced by his Kulu son-in-law and married her to a Kahar after giving a substantial feast to the Kahar community.

(14) One Rajai Saha of Elachipur had a small shop at Dasara, where he fell in love with a Muhammadan girl. He took boiled rice from her hands. This came to light, and he was out-casted. He became a Muhammadan and took the name of Keazuddin Khan.

There are some other instances of a similar nature, but it is now very difficult to trace the origin and the cause of conversion. There was a Muhammadan landowner at Shasrail in thana Keranigunge, who is said to be descended from a Hindu family. One of them, Oliulla Chaudhury, actually celebrated *Kali Puja* with pomp. This *Kali Puja* he used to perform every year. The family is now reduced to poverty, though they are now still regarded as very respectable, having descended from a good family.

*Mymensingh.*—In a congested Province, where all possible arable lands have been tilled, the population does not grow so rapidly as in a newly-settled rich country. As an instance, we may cite the example of England and the United States. Since the emigration of the British and other European settlers to the United States of America, the population of that country has grown more rapidly than that of England or any other country on the Continent of Europe. Now I would show that the same causes which accelerate the growth of population in the United States are also at work for the growth of Muhammadan population in East Bengal. East Bengal is throughout interspersed with many mighty and big rivers, and alluvial lands are formed every year on account of the periodical overflowing of the rivers. The Musalman peasants, depending, as they do, entirely on agriculture, and being more adventurous in spirit than the Hindus, emigrate to *chur* lands for better prospects in life, and there they get fresh air, fresh water, and plenty of edibles. Any one who has

visited these *chur* lands will have found that these tracts are almost entirely inhabited by the sturdy Musalman peasantry. The Hindu has no settling propensity. He is more attached to his own hearth and home, and so is satisfied with whatever he gets in his flood-damaged villages. This, combined with other disadvantages, such as child-marriage, forced widowhood, living upon unsubstantial food, etc., is the cause of the gradual decline of the Hindu population in India in the great struggle for existence, which is continually going on in this world.

*Faridpur*—The following are some well known cases of conversion from Hinduism.

(1) The Meahs of Kusla:—Zamindars of Kotlipara belong to the same stock with the *siki* zamindars of Paschimpar who are Barhi Brahmans. The latter still admit the relationship and help the former in their struggles. The Meahs are admitted to the zenana of the Paschimpara zamindars and address the women as if they were still Brahmans and relations. The foremost representative of this family is Maulavi Hemyat-uddin, a pleader and a public-spirited citizen at Barisal.

(2) The Khans of Khanpara. A branch of the Káyasth zamindars of Ujani in Muk-sudpur thana. The senior representative of the family is Anwaruddin Khan.

The conversion in both cases occurred long ago and the cause is not known. The old story of expulsion from Hinduism on account of their having partaken of the flavour of non-Hindu food (specially beef, &c.) quoted for the Tagore family of Calcutta is said to account for these conversions. It is obvious, however, that there were other causes also as the Calcutta Tagores are still within the pale of Hinduism, whereas the families here described are not.

(3) Islam Khan of Mahispur, P. S. Makshudpur, was Prahlad Sha (caste Shaha).

(4) Islam Khan of Tepabhala, P. S. Kotwali, was Guru Charan Shaha before.

(5) Kudi *alias* Srearna was seduced from her husband by a Musalman and was converted by him.

(6) Faridpur town chankidar Abdul married Durga Charan's sister from Goalchamat (Faridpur), and made her a Muhammadan.

(7) The Collector's chaprasi, Jasim, married a Hindu prostitute by Muhammadan rites and she is now a Muhammadan.

(8) Debendra Nath Chakravarti, a Namasudra Brahmin, became first a Christian and then a Muhammadan, taking the name of Din Mahomed.

(9) Khanu Molla of Khagail married a Káyasth widow and she and her children by her first husband embraced Muhammadanism.

(10) Maniruddi of Sriramkandi seduced a Namasudra woman from her husband and married her.

(11) Raju Khan, hotel-keeper of Faridpur, was formerly a Hindu with the name Rajani Shaha. He partook of food cooked by his Musalman mistress and on being outcasted he became a Musalman. The only organised Muhammadan propaganda is that of Saijuddin Khan; his main thought is to uphold the tenets of his particular sect rather than to propagate the doctrines of Islam amongst persons of other religions.

*Bakergunge*.—I came across ten cases of conversion to Muhammadanism, and in all cases love or lust was the motive. In one case the man was a respectable Hindu belonging to one Káyasth caste and was a private tutor in a Muhammadan family. He fell in love with a girl of the family, and they eloped and then married. In another case a Brahman became a convert for similar reasons. In six cases the converts were low-caste Hindus, who lost their caste on account of intrigues with Muhammadan women. The cases of conversion reported by the Subdivisional Officer of Pirojpur were all due to love-intrigue, and he says that religious convictions are never the motive. The Subdivisional Officer of Patuakhali does not mention any specific instance. The Subdivisional Officer of Bhola says that although there are many cases of converts in his subdivision, yet they are mostly Jogis by caste.

*Tippera*.—There are instances of Hindu families of higher classes embracing Islam. The Dewan families of Pargana Sarail in Tippera and of Haibatnagar and Jangalbari in Mymensingh and few others of this district were converts from high-caste Brahmans. They have still retained a memento of their old faith in their title of Thakur.

Amongst the recent converts of this district, the following are worth mentioning:—

- (i) One Manaranjan Ganguli, husband of a niece of the late Babu Girish Chandra Banerji, once a leading pleader of Tippera, embraced Islam, and is now a Muhammadan preacher under the name of Din Mahamed.
- (ii) Uma Kanta Chandra, a high-caste Hindu talukdar of Kalipura in thana Matlab Basar, accepted the Muhammadan religion with his family. The name he adopted on conversion was Omarkhan.
- (iii) In village Kalikachhya in thana Brahmanbaria, one Gurudas Ray's nephew embraced the Muhammadan religion and married a Muhammadan girl.
- (iv) One Bango Pal, son of Sarup Pal, a Káyasth, resident of Brahman Chapitala in thana Moradnagar, accepted the Muhammadan religion in order to marry a Muhammadan girl of village Ramchandrapur. His present name is Alif Khan.

There are other instances of conversion from low-caste Hindus, which are not worth enumerating here.

*Noakhali*.<sup>\*</sup>—Conversion to the Muhammadan faith on account of a belief that it is the true faith does not exist, at the present time at least. There have been instances of low-caste Hindus embracing the Muhammadan faith, because they have been excommunicated by their caste-fellows. There have been instances, again, of Hindus embracing the Muhammadan faith because they could not otherwise ally themselves to the object of their love. Such instances can hardly be called instances of true conversion. I will now cite the instances which have come to notice:—

(1) The most recent case is that of a Brahman woman who left her husband and became a Muhammadan because her lover is a Muhammadan. There was a sensational criminal case instituted by the husband against the lover, Lal Mea. Lal Mea was convicted by the Sessions Judge, but was acquitted on appeal.

(2) The Subdivisional Officer of Feni reports that about ten years ago a Sudra by the name of Judhisthir, living in village Teteswar, within the jurisdiction of Feni subdivision, was excommunicated by his caste-fellows because he had taken food from the hand of a Tipara. He became a Muhammadan to avoid further persecution.

(3) Village Champaknagar within the jurisdiction of thana Chagalnaia in the subdivision is inhabited mainly by the Kumhar (potter) caste. A family of Kumhars brought up a waif found in the street. Ultimately it was discovered that this boy came of Muhammadan parentage, and the Kumar family was excommunicated by their caste-fellows. The whole family embraced the Muhammadan faith.

(4) Bhairab Saha of Pachgaohia was converted to Muhammadanism because he could not otherwise marry the object of his love, Fuljan.

(5) A Bhuinmali widow of Bamni, named Padma, took a second husband, Sona Mea syce, and is now living with him in this town. She is now a Muhammadan.

(6) A Bhuinmali male of Kheri, with a wife and children, became a Muhammadan to marry the object of his love, a Muhammadan woman.

(7) A *napit* (barber) widow, whose sons are still Hindus and follow their caste-profession (one of the sons is my barber), left her home with a Muhammadan, and was thus converted into that faith.

(8) A Feringi, who has taken the name of Din Muhammad on conversion, embraced the faith of Islam about four years ago. He gives out that he became a Muhammadan because he had dreamt that he would suffer everlasting punishment if he remained in his faith (Christianity).

(9) Ram Kumar Saha of Barskul in Tippera embraced Muhammadanism about twenty years ago. He now goes by the name of Abdul Karim, and sells potatoes in this town (*Noakhali*). He himself was questioned by me. He said he was without relatives and money. There was no one who would lend him any help to get a wife. He became a Muhammadan and married a Muhammadan girl. In this case, too, the sole object seems to have been to obtain a wife.

(10) A family of Brahmans of Kahars, consisting of a man and his wife, became Muhammadans about 1½ or 2 years ago. The report is that the woman had an intrigue with a Muhammadan, and her caste-fellows excommunicated the whole family, who had thus no other alternative but to turn Muhammadans.

Instances can, no doubt, be multiplied of conversions like the above. It will, however, be seen that, except perhaps the Feringi, all became converts for definite causes other than a belief in the creed of Islam. Love in a very few cases and criminal intrigue mostly are the cause which chiefly work in increasing the followers of the Prophet in this district. Formerly no doubt the low-caste Hindus embraced Muhammadanism in large numbers owing to the oppression of the ruling race and of the degraded position they held in their own community.

*Gaya*.†—The number of Muhammadans descended from local converts alone is very small. The origin of such descendants may be traced in many cases to the union of a Muhammadan prostitute with a Hindu, the offspring being debarred from caste and becoming Muhammadan, as is the case of several descendants of the Tikári Rájás. Several cases are, however, known in which whole villages have become converted to Islam. Thus towards Daudnagar and the north-west of the district, whole villages may be met with filled with Muhammadans, the descendants of Káyasths and Bábhans. One village is known in which all the inhabitants were Bábhans two or three generations ago. This part has for a long time been a centre of Muhammadan influence. Daudkhan, after whom Daudnagar is named, was a Rissaldar of Aurangzeb, who gave him three parganas in this direction as a reward for conquering Palamau. It is not strange, therefore, to find vague stories that many Hindus to the north-west of the district became converts to Islam during the reign of Aurangzeb. Besides the descendants of Daudkhan and his followers, the most noticeable Muhammadans of foreign extraction are found to the south of the district, where one village *kothi* is comprised of the descendants of Pathans from the Afghan Valley of Kohat. The Pathans to the south are subdivided into Rohilla Pathans and Magahya Pathans. The former of whom Muhammad Baksh Khan, of an old and pure lineage, is the chief representative, trace back their descent to Rohilla soldiers of fortune; the latter claim to be descendants of Afghan military adventurers, of whom the chief was one Qazi Ibu Walid, and attribute the name Magahya to their long residence in Magah.

Conversion to Islam at the present time is a rare event. It is said that during the time of the Kings of Oudh several influential Hindus became Muhammadans, probably in hopes of

\* Written by a Hindu.

† The writer is an Englishman.

preferment. In this district there is no organised propaganda. The faithful receive a periodical stimulus from the visits of up-country maulavis, but their influence and preaching do not extend beyond the circle of true Muhammadans. In the whole of my census tours I only found one man entered as a new Musalman, *i.e.*, a recent convert. Cases, however, of individual conversion are by no means unknown: it is reported that many poor Hindus became Muhammadans in famine years to get a subsistence from the charity of Muhammadans, and even in ordinary years, poor persons of low castes, *e.g.*, a Pasi deserted by her husband embraces Islam to become dependent on the charity of rich Muhammadan zamindars, such as Nanhe Nawab and the late Abu Sahā. I have also found instances of conversion among Kāyasths, in which the motive power of conversion seems to have been study of the Muhammadan religion and sincere conviction of its truth. In many instances such converts are Muhammadans secretly for fear of complete excommunication by their families. One notable case is known in which one Munshi Ganesh Dutta, a servant of the Maharaja of Deo, embraced Islam, and has been followed by his sons. In another case a Kāyasth living in a Moslem village changed his religion to that of his neighbours and his caste to Shaikh. I have only heard of two cases in which a Brahman became a Muhammadan—one a constable; the other a pandit, whose reading of Muhammadan scriptures, led to his conversion. Generally Kāyasths, especially towards Daudnagar and, to a certain extent, Bahbans furnished the material for conversion. Kāyasths, *e.g.*, at Amas, Majhanā, Deo, Daudnagar, Huma, not infrequently become Muhammadans simply from reading. One case, however, is known in which a whole family of Kāyasths became converted by the preaching of a Muhammadan. The most frequent cause of conversion is that of a Hindu prostitute or mistress who is kept by a Muhammadan who first is admitted to Islam and then is married by *nikāh* to her lover. A somewhat similar instance is that of the outcasts Hindu who embraces Islam in compensation for the loss of his caste, *e.g.*, a Kāyasth who was an outcaste through an intrigue with a Dow woman, and then proclaimed himself a convert to Islam. A curious case of simulated conversion was recently observed at Gaya town, where some *badmashes* claimed to be converted in order to set up a claim to respectability.

*Muzaffarpur.*—There is no regular missionary organisation of Muhammadans in this district. Individual maulavis occasionally preach the gospel of Islam in mosques and thoroughfares in towns. They also occasionally make preaching tours in the villages as well, and a few Hindus (both high caste and low) continue to become Muhammadans. The number of low-caste Hindu converts is comparatively much larger, but high-caste Hindus also adopt the Islamic faith. The conversion of high-caste Hindus is generally a matter of honest change of conviction. Amongst the instances of high-caste Hindus having recently joined the ranks of the faithful are—(1) Maulavi Abdul Aziz, private tutor to the sons of the late Babu Nandan Lal, zamindar of Muzaffarpur. This gentleman was a Rājput before he became a Muhammadan; (2) Maulavi Abdalla, who was formerly a Kāyasth and has now settled at Bahmabad; (3) Maulavi Abdur Rahman of Sheohar. He was formerly a Rājput, and is well versed in Sanskrit. He is a learned maulavi and pandit, and has taken part in many religious controversies with Hindu pandits about the preferability of Islam.

The causes of fresh accessions to the faith from outside are—(1) the taking of low-class Hindu widows by both the Ashraf and Ajlaf classes as second wives and concubines. These Hindu women often bring their Hindu offspring along with them, who all become converts to Muhammadanism; (2) the outcasts or run-away Hindu men and women becoming man-servants or maid-servants in Muhammadan and European families, or taking to prostitution; (3) conversion of Hindus and others, in consequence of the greater purity and simplicity of the Moslem faith. The above causes have been arranged in the order of their efficacy.

*Darbhanga.*†—Fresh accessions to the Muhammadan faith are still being received from outside, though in a limited degree. There is no organised propaganda for this purpose; no missionaries to spread the religion of Mahomet. Formerly the Kazi, who knew the code of religion, had the authority to proselytise a man. As the influence of the Kazi is disappearing, a Musalman has the injunction to proselytise a man who wishes to embrace the Muhammadan faith by reading to him the *Kāzās* passages from the *Koran*. A Brahman, by name Babosi Jha, of Soondarpar, has become a Muhammadan and married a Muhammadan widow. A Christian female compounder from Lucknow at the Dufferin Hospital, Darbhanga, fell in love with a Muhammadan peon attached to the same hospital, became a Muhammadan, and married him. The other instances of such proselytism are as follow:—

1. Musamant Charaya	--	--	A woman, <i>maltrana</i> , at Muzaffarpur.
2. Chanchaliya	--	--	Semi woman, Ditta.
3. Beckin	--	--	Mallehin, Ditta.
4. Wife of Bhagta Shankar	--	--	Itana, Ditta.
5. Musarya	--	--	A woman, caste unknown, at Kirtaoli.
6. Wife of Zulfan	--	--	Semi, Rohitganj.
7. Jut Sanjo	--	--	Bastar, Ditta.
8. Dukha	--	--	} --- Ditta.
9. Datta	--	--	
10. Bilal	--	--	
11. Chanda	--	--	

*Saran.*†—Fresh accessions as a rule appear to me to be actuated by mixed motives. A few cases only of what appear genuine conversions have come to my knowledge. One, a

\* Written by a Muhammadan.  
† Data by an Englishman.

Kahár who with his whole house became a Muhammadan; the other of a Káyasth. The others that have come to my notice are of two classes—

- (1) A very low-caste Hindu has become a Muhammadan.
- (2) Even less reputable recruits—outcastes of Hindu castes; most Hindu women outcasted for sexual irregularities or becoming prostitutes also call themselves Muhammadans.

Of organised propaganda there are practically none in this subdivision.

*Champaran.*\*—Fresh accessions to the Muhammadan faith are still being received from without. Islam, like Christianity, appeals to every human soul. It is not like the Hindu religion, which cannot admit converts.

It has been estimated by a maulavi, who is one of the religious preceptors in this district, that within his knowledge a little over thousand persons became Muhammadans during the last 15 or 16 years. The most important cause of conversion is poverty. During the time of famine or scarcity, poor people became Muhammadans or Christians by hundreds. Any Hindu who takes the food cooked by a Muhammadan does not remain a Hindu, and his place of shelter is only among the Muhammadans or the Christians.

Many persons embrace the Muhammadan faith in order to raise their social rank. Conversion for the sake of women is comparatively rare, and the number of persons who become Muhammadans from conviction is still less. There are no organised propaganda, but fresh accessions to the faith are slowly going on. Converts to Islam at first are called "Nau Muslims" (new Moslems), and in course of time this epithet disappears. Munshi Ram Nath, an old amlah of the collectorate, who has lately retired from service, had a son-in-law named Ram Narayan. This man accepted Islam with all his children several years ago. There is also one Waliullah at Dariapora, who was originally a Káyasth. At present he is said to work as a munshi. In village Jhumka there is one Abdur Rashid, son of Hafiz Abdul Karim. The latter is said to have been the son of a convert. Hafiz Abdul Karim and his brother, Abdur Rabim, were regular maulavis, and their family made many converts. It is said that gradually almost the entire village of Jhumka turned Muhammadan owing to their preaching. The two brothers were Ghair Mukallids. There are many Ghair Mukallids at Jhumka. An important point worth notice here is that a son of Abdur Kashid is said to have been married to a daughter of a Mir.

Several more cases can be given in which it is believed that the acceptance of Islam was due to conviction.

*Monghyr.*†—Fresh accessions to the Muhammadan faith are still being received from outside. The mullas, such as Maulavi Muhammad Ashraf, Maulavi Abdulla, and others usually come and preach on Islam. Their preachings have produced much effect on the audience. Non-Islamic notions and misconceptions of Muhammadan faith which had hitherto prevailed among the wild tribes, who were nominally Muhammadans, are giving way, and the true Islamic faith is being implanted in their minds to such an extent that now they are in a position to comprehend the golden qualities of the Almighty God and his Prophet. There are numerous instances showing persons of other religions becoming Muhammadans, amongst which the conversion of the brother of Raja Ram Naryan Singh of Khaira is the most notable. This man's name is now Maulavi Abdul Rahaman Khan, residing at mauzah Morcha in thana Sikandra.

*Purnea.*—Men of other persuasions, mostly low class people, sometimes embrace Muhammadanism. The causes of their renouncing their own faith are many—(1) their straitened circumstances, which lead them to marry Muhammadan widows having some property; (2) expulsion from their own society for some misdeed; (3) the falling in love with a Muhammadan, either male or female.

The year before last a Muhammadan woman of Khazanohi Hat fell in love with a Bania named Babu Lall, and the Bania embraced Muhammadanism. A well-to-do Brahman named Kumar Chowdhury of Dhubania, in the Raniganj thana, with his whole family, and a wealthy Káyasth of Gondwara thana also embraced Muhammadanism, as they were excommunicated from their society for some misdeeds. Intermarriages of these converts from the high-class Hindus take place without much difficulty with the educated class of Muhammadans who call themselves Ashrafs.

*Malda.*—Fresh accessions to the Muhammadan faith are still being received from other Hindu and Christian people. The principal cause of conversion at present is reported to be the falling in love of non-Muhammadans with Muhammadan women, and *vice versa*. In former days people of the lowest class, in order to avoid their degraded position in the Hindu social system, welcomed a religion that proclaimed the equality of all men.

Hiru Mani Adhikarini of Naidha falling in love with her Muhammadan servant, Ganga Shaikh, accepted Muhammadan faith. Bujguri Tiyanri of Bishunpur fell in love with a low-caste man and was outcasted; ultimately she embraced Muhammadanism. Manasuri of Marifpur in connection with the above case became Muhammadan. Ali Baurini of Bahadurtalla fell in love with Mahabir Shaikh and became Muhammadan. Jatan Mechuani fell in love with Akbar Shaikh and became Muhammadan.

- (1) Tuní Harini, (2) Sunduri, (3) Kurtina of Bogohara, (4) Bina Goneshin,
- (5) Baghu Harini, (6) wife of Sani Oharan Beldar, (7) Jhuno Mechuani, (8) Ohsman Beldari

\* Written by a Muhammadan.

† Based on notes by a Muhammadan.

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(9) Kanchan Harini, (10) Protima Kednani, and 12 or 13 other persons also became Muhammadans within the jurisdiction of Kharta thana.

*Sonthal Parganas.*—There are still fresh accessions to the Muhammadan faith from outside, e.g., Chhedi Dhanuk of Deoghar is now Abdul Rahaman. This man turned a Muhammadan through a female Dom convert. Chhoti Ojha is now Dil Muhammad. A Halwai turned Musalman.

The following may be called the chief causes for such conversion into Muhammadanism :—

Men through women, and *vice versa*.

Want.

Family quarrels.

*Cuttack.*—There are at present very few conversions or other accessions to the Muhammadan faith. The low-caste Hindus are not at all anxious to change their religion, and do not seem to find their degraded position in the Hindu social system so very galling. They even take a pride in being Hindus. Conversions of Hindu widows for marrying Muhammadan husbands are very rare. The lower castes of Hindus allow re-marriage of young widows, and the high-caste widows think it a great degradation to take a Muhammadan husband.

APPENDIX III.—SHOWING THE EXCESS OR DEFECT IN THE NUMBER OF MARRIED FEMALES OF CHILD BEARING AGE IN CERTAIN TOWNS AS COMPARED WITH THE GENERAL POPULATION.

Town.	Population.	Number of females.	Number of married females between the ages of 15—45.	Corresponding number of females in general population.	Percentage of excess or deficiency of column 4, as compared with column 5.	REMARKS.
1	2	3	4	5	6	7
<b>BURDWAN DIVISION</b>						
Burdwan	55,022	15,000	4,743	5,779	- 17.9	
Kalna	8,121	5,569	1,021	1,340	- 23.8	
Kotwa	7,220	3,589	1,041	1,181	- 12.4	
Dainhat	5,018	2,507	744	927	- 19.7	
Raniganj	16,841	6,980	2,405	2,614	- 4.6	
Asansol	14,000	6,606	2,599	2,489	+ 5.7	
Suri	8,092	3,060	1,308	1,434	- 8.8	
Bankura	20,737	10,206	3,111	3,422	- 9.0	
Vishnupur	19,090	9,885	2,839	3,150	- 9.0	
Sonamukhi	13,448	7,099	2,100	2,210	- 5.4	
Midnapore	33,140	18,490	4,640	5,408	- 15.1	
Tamluk	8,085	3,605	1,138	1,331	- 14.7	
Ghatal	14,525	7,248	2,018	2,307	- 12.7	
Chandrakona	9,300	4,061	1,310	1,536	- 14.7	
Ramjibanpur	10,204	5,240	1,604	1,704	- 5.8	
Khurpa	5,045	2,545	707	833	- 15.0	
Kharrar	9,603	4,322	1,445	1,669	- 7.0	
Hooghly and Chinsura	20,393	14,006	3,701	4,345	- 14.4	
Barampore	44,451	17,430	5,682	7,354	- 22.5	
Uttarpara	7,030	2,833	796	1,161	- 31.4	
Baidyabati	17,174	7,315	2,073	2,434	- 14.9	
Jhundra-war	15,160	5,774	1,507	2,600	- 41.7	
Kotrang	5,944	2,444	780	981	- 20.8	
Pansbaria	6,473	3,108	816	1,063	- 23.6	
Ara-bagh	8,231	4,087	1,262	1,366	- 7.6	
Howrah	157,504	57,000	20,483	26,003	- 21.2	
Bally	18,662	7,270	2,348	3,079	- 23.9	
<b>PRESIDENCY DIVISION</b>						
Ch'cutta	567,796	285,200	92,662	139,886	- 33.8	
Cossipore-Clitpur	40,560	14,661	4,907	6,721	- 27.2	
Municktala	32,387	13,245	4,239	5,344	- 20.7	
Barnagar	26,432	10,944	3,330	4,100	- 20.0	
Kamarhatti	13,216	5,463	1,870	2,181	- 14.0	
South Suburbs	24,374	12,203	3,230	4,352	- 24.6	
Tollygunge	12,831	5,592	1,700	2,115	- 18.4	
Gordon Reach	28,211	11,283	4,238	4,655	- 9.0	
Rajpur	10,713	5,508	1,636	1,768	- 6.3	
Baruipur	4,217	1,907	530	606	- 12.4	
Jaynagar	8,810	4,439	1,428	1,484	- 4.0	
Budge-Budge	13,051	6,010	1,708	2,155	- 20.6	
South Dum-Dum	10,904	4,651	1,585	1,709	- 13.0	
North Dum-Dum	9,016	3,843	782	1,650	- 52.2	
South Barackpore	19,307	8,083	1,314	2,186	- 38.8	
Tilghat	16,005	6,604	2,069	2,651	- 22.0	
North Barackpore	11,178	5,123	1,614	1,844	- 12.0	
Garulia	12,000	5,777	1,743	2,079	- 16.2	
Baraset	7,375	3,354	996	1,217	- 18.2	
Nalhati	8,035	4,073	1,253	1,425	- 12.1	
Bhatpara	23,753	9,623	3,124	3,919	- 20.3	
Gobardanga	21,000	7,244	2,303	2,524	- 18.3	
Basirhat	6,865	2,882	891	963	- 6.0	
Saduria	17,091	8,458	2,766	3,205	- 14.4	
Taki	12,921	6,419	2,140	2,432	- 9.8	
Krishnagar	5,099	2,635	770	840	- 8.3	
Nadia	24,847	12,204	2,235	4,080	- 44.8	
Santipur	10,880	5,905	1,468	1,795	- 21.6	
Banaghat	20,828	14,384	4,377	4,433	- 1.4	
Kushtia	8,744	4,315	1,194	1,443	- 17.2	
Kumarkhali	6,330	2,202	654	879	- 25.6	
Meherpur	4,034	2,408	722	754	- 4.3	
Birnagar	5,760	2,944	1,197	951	+ 25.0	
Chakdaha	3,124	1,632	416	515	- 19.2	
Berhampore	5,428	2,865	767	905	- 16.4	
Murshidabad	24,337	11,894	3,040	4,026	- 24.5	
Azimganj	15,189	7,510	2,303	3,603	- 35.0	
Jaugipur	13,385	6,004	1,452	2,002	- 28.0	
Kandi	10,921	5,742	1,707	1,804	- 5.3	
Jessore	12,037	6,135	1,738	1,980	- 12.5	
Kotechandpur	8,034	3,245	1,011	1,329	- 23.9	
Maheshpur	9,065	4,195	1,348	1,496	- 9.9	
Khulna	4,180	2,148	615	680	- 10.9	
Sutkhira	10,425	4,222	1,337	1,720	- 19.4	
Debhata	8,350	3,920	1,310	1,379	- 5.0	
Debhata	5,434	2,085	685	900	- 17.0	
<b>RAJSHARI DIVISION</b>						
Rampur-Balla	21,589	9,999	3,026	3,462	- 13.0	
Nator	8,034	4,054	1,340	1,428	- 6.5	
Dinajpur	13,430	6,363	1,950	2,216	- 12.0	
Jalpai uri	9,708	3,096	1,307	1,502	- 12.4	
Darjeeling	16,924	8,683	2,241	2,732	- 19.7	
Kurseong	4,460	2,051	664	737	- 9.0	
Rangpur	18,000	8,883	2,161	2,633	- 17.9	
Saidpur	5,845	3,129	806	935	- 13.4	
Nitphomari	2,395	904	334	385	- 13.0	
Kutichan	1,777	641	169	200	- 15.0	
Gaibandha	1,633	428	154	170	- 9.4	
Domar	1,868	708	270	308	- 11.3	
Hogra	7,094	2,968	1,025	1,171	- 13.3	
Sherpur	4,104	1,881	579	677	- 14.5	
Pabna	16,426	8,785	2,772	3,640	- 23.5	
Serajganj	23,114	10,594	3,635	4,514	- 19.5	
<b>DACCA DIVISION</b>						
Dacca	80,542	40,279	12,916	14,939	- 13.3	
Narainganj	24,478	7,404	2,746	4,433	- 37.0	
Nasirabad	14,068	4,503	1,512	2,420	- 37.6	
Muktaganj	6,883	2,114	721	972	- 25.8	
Sherpur	18,033	5,489	1,883	2,668	- 29.8	
Kishorganj	16,246	7,820	2,807	3,641	- 22.8	
Baztupur	10,087	5,055	1,677	1,824	+ 7.4	
Netrokona	11,802	4,771	1,614	1,831	- 11.2	
Tangail	10,066	7,594	2,858	3,730	+ 30.0	
Jamalpur	17,965	8,252	2,947	3,904	- 23.2	
Faridpur	11,049	4,687	1,590	1,928	- 17.5	
Madaripur	17,463	7,007	2,408	2,981	- 19.3	
Barisal	18,078	6,728	1,903	2,131	- 10.2	



APPENDIX III.—SHOWING THE EXCESS OR DEFECT IN THE NUMBER OF MARRIED FEMALES OF CHILD BEARING AGE IN CERTAIN TOWNS AS COMPARED WITH THE GENERAL POPULATION—concluded.

Town.	Population	Number of females.	Number of married females between the ages of 15—45.	Corresponding number of females in general population.	Percentage of excess or deficiency of column 4, as compared with column 5.	REMARKS.
1	2	3	4	5	6	7
<b>DAOOA DIVISION—concl'd.</b>						
Nalchid	5,240	466	122	370	- 67.1	
Jhalakati	5,234	526	106	364	- 87.7	
Pirojpur	14,119	5,089	1,940	3,330	- 18.4	
Fatuakhali	6,003	1,809	640	825	- 22.4	
<b>CHITTAGONG DIVISION</b>						
Comilla	19,169	7,590	2,372	3,163	- 12.7	The entry in column 4 is only an estimate. The actual figures are not available.
Brakmanbaria	19,915	9,503	3,250	3,250	- 1.1	
Chandpur	9,302	2,595	879	1,545	- 43.1	
Sudharam	6,520	2,317	783	1,076	- 27.2	
Chittagong	22,140	8,430	2,723	3,653	- 25.3	
Cox's Bazar	9,815	2,000	560	634	- 11.7	
<b>PAINA DIVISION</b>						
Patna	124,726	67,747	21,927	22,240	- 1.6	
Barh	12,164	5,943	2,039	2,007	+ 1.6	
Bihar	46,063	23,723	7,679	7,435	+ 3.3	
Dinapore	33,092	17,105	4,022	5,600	- 28.4	
Phulwari	3,415	1,754	601	563	+ 6.7	
Wokanoh	12,061	6,324	2,422	2,237	+ 8.5	
Khaganj	6,126	2,945	1,273	1,361	- 5.4	
Gaya	71,283	24,735	12,169	11,763	+ 3.4	
Tikari	4,437	2,514	1,012	1,022	- 4.7	
Daudnagar	9,744	5,173	1,722	1,608	+ 7.3	
Aurangabad	4,625	2,323	723	773	- 6.5	
El orghati	2,641	1,474	419	436	- 3.9	
Nawadah	5,908	2,929	1,023	975	+ 5.1	
Husna	6,704	3,511	1,122	1,106	+ 6.0	
Jamnabad	7,019	3,369	1,251	1,163	+ 8.0	
Arrah	44,170	24,151	8,003	7,018	+ 5.9	
Jagadipur	12,461	6,104	2,042	1,820	+ 8.3	
Ruzar	13,045	7,023	2,453	2,301	+ 6.6	
Dumrion	17,230	9,177	3,042	2,844	+ 5.7	
Bhubna	6,080	2,980	1,035	934	+ 10.6	
Sasaram	33,044	13,223	4,228	3,961	+ 9.3	
Chupre	40,901	23,040	7,772	7,574	+ 2.7	
Rozeiganj	9,725	5,361	1,707	1,611	+ 6.0	
Siwan	15,750	7,841	2,709	2,600	+ 6.5	
Mirganj	9,095	4,243	1,404	1,300	+ 12.7	
Mothbari	13,730	6,730	2,023	2,225	- 7.9	
Hottlah	24,893	12,355	3,902	3,075	+ 4.2	
Muzaffarpur	45,017	21,152	7,427	7,527	- 1.3	
Hansipur	21,398	11,711	3,699	3,631	+ 4.8	
Lalganj	21,609	9,620	2,933	1,593	+ 8.3	
Sitamarhi	6,622	4,120	1,522	1,574	- 0.8	
Darbhanga	60,244	33,337	11,003	10,930	+ 1.2	
Moera	10,245	5,322	1,925	1,660	+ 16.3	
Satanapur	9,101	3,656	1,321	1,503	- 7.3	
Madhubani	17,904	8,663	3,125	2,937	+ 6.7	
<b>BHAGALPUR DIVISION</b>						
Monghyr	25,620	12,227	4,723	5,220	- 3.3	
Jamalpur	12,929	6,333	2,027	2,223	- 9.3	
Khagaria	11,423	5,511	1,827	1,826	- 26.8	
Bhainspur	10,126	5,412	1,821	1,673	+ 11.3	
Bhagalpur	78,720	36,031	11,910	12,600	- 4.5	
Colgong	5,723	2,342	844	947	- 10.9	
Patna	14,007	5,726	2,019	2,311	- 12.6	
Kh.berganj	7,071	3,220	1,123	1,226	- 7.7	
Katihar	9,701	4,225	1,327	1,611	- 18.1	
English Bazar	12,067	5,323	2,073	2,225	- 9.1	
Old Maida	3,743	1,620	564	618	- 10.4	
Nawabganj	17,018	8,750	2,233	2,508	+ 32.4	
Madhubur	6,840	2,123	1,111	1,129	- 1.8	
De ghur	8,633	3,941	1,523	1,429	+ 5.5	
Bahiganj	7,556	3,726	1,349	1,247	+ 8.1	
<b>ORISSA DIVISION</b>						
Cuttack	51,364	23,073	7,376	8,475	- 14.1	
Jajpur	13,111	6,366	1,984	1,903	+ 0.7	
Kendrapara	12,243	7,705	2,420	2,515	- 3.4	
Balaso	20,820	9,024	3,129	3,445	- 8.0	
Bhadrak	12,513	6,760	2,220	2,035	+ 5.7	
Puri	40,534	22,423	5,420	5,140	+ 22.0	
<b>CHOTA NAGPUR DIVISION</b>						
Hazaribagh	15,720	7,973	2,477	2,607	- 6.6	
Chatra	10,220	5,519	1,827	1,740	+ 6.6	
Geoth	6,423	4,417	1,420	1,556	+ 6.0	
Kauchi	24,970	12,633	3,613	4,225	- 15.0	
Lohardaga	6,123	2,842	922	1,010	- 5.1	
Patkote	2,242	1,723	422	426	- 7.6	
Bundu	5,420	2,824	723	823	- 1.6	
Baltonganj	5,627	2,874	921	923	- 0.2	
Garkwa	3,010	1,626	520	526	- 12.8	
Puwalia	17,221	7,326	2,729	2,323	+ 5.0	
Jhalki	4,277	2,422	723	823	- 4.5	
Raghunathpur	4,171	2,022	623	623	- 5.7	
Udaibasa	5,623	4,227	1,326	1,423	- 5.0	
<b>PRUDATORY STATES</b>						
Nijrah (Dhonkanal)	5,609	2,026	604	623	- 2.0	
Uhuban	6,723	3,529	1,244	1,120	+ 11.1	
Baripada	5,613	2,444	729	826	- 30.2	
Nijrah (Keonjhar)	4,523	2,240	723	743	- 3.3	
Kuch Bihar	10,426	3,923	1,221	1,226	- 36.8	
Dinbata	1,207	343	104	120	- 47.7	
Mathabanga	1,223	323	94	212	- 55.7	
Haldibari	1,112	323	127	123	- 30.6	
Agartala	9,613	3,666	1,227	1,270	- 12.9	

APPENDIX IV.—SHOWING THE NUMBER OF BIRTHS IN EACH MONTH DURING THE YEAR 1892—1900, THE PROPORTION TO THE YEARLY TOTAL OF BIRTHS, AND THE NUMBER OF FEMALE TO 100 MALE BIRTHS.

(1) BENGAL PROPER.

MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE ON YEARLY TOTAL.		Number of male births to 100 females.	MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE ON YEARLY TOTAL.		Number of male births to 100 females.
	Male.	Female.	Male.	Female.			Male.	Female.			
1	2	3	4	5	6	1	2	3	4	5	6
<b>JANUARY</b> ...	<b>622,532</b>	<b>588,538</b>	<b>9.62</b>	<b>9.03</b>	<b>105</b>	<b>JULY</b> ...	<b>326,929</b>	<b>368,307</b>	<b>6.93</b>	<b>6.18</b>	<b>107</b>
1892 ...	86,416	84,791	7.14	7.08	110	1892 ...	22,968	26,897	8.34	8.37	108
1893 ...	86,067	82,210	9.05	9.01	107	1893 ...	21,414	27,095	8.28	8.39	109
1894 ...	78,128	74,443	12.29	12.48	104	1894 ...	40,094	37,660	8.31	8.31	106
1895 ...	66,303	62,639	9.61	9.07	105	1895 ...	46,737	45,028	8.78	8.65	106
1896 ...	67,354	64,059	9.05	9.14	105	1896 ...	41,907	39,014	8.63	8.57	107
1897 ...	63,146	59,310	8.55	8.60	108	1897 ...	47,799	44,121	8.47	8.39	108
1898 ...	64,060	62,707	9.16	9.20	103	1898 ...	44,639	43,028	8.11	8.21	106
1899 ...	88,628	83,934	11.17	11.36	104	1899 ...	46,082	46,570	8.11	8.08	107
1900 ...	86,727	82,371	11.30	11.60	105	1900 ...	46,422	46,006	8.04	8.07	107
<b>FEBRUARY</b> ...	<b>580,801</b>	<b>542,268</b>	<b>9.13</b>	<b>9.10</b>	<b>107</b>	<b>AUGUST</b> ...	<b>397,947</b>	<b>367,091</b>	<b>6.94</b>	<b>6.16</b>	<b>109</b>
1892 ...	86,239	83,641	10.33	10.33	109	1892 ...	23,063	20,717	6.15	6.25	107
1893 ...	82,200	87,918	8.50	8.48	108	1893 ...	40,443	46,266	6.71	6.83	109
1894 ...	69,431	65,303	9.35	9.24	107	1894 ...	33,343	31,292	6.94	6.52	104
1895 ...	67,691	67,691	8.91	8.96	106	1895 ...	35,040	32,079	6.18	6.09	108
1896 ...	70,566	66,003	9.40	9.43	107	1896 ...	47,677	43,976	6.40	6.23	106
1897 ...	65,133	61,247	8.82	8.83	100	1897 ...	54,524	50,107	7.98	7.37	106
1898 ...	64,633	63,617	7.88	7.94	103	1898 ...	52,652	49,628	7.90	7.46	108
1899 ...	72,045	68,376	9.06	9.03	106	1899 ...	50,331	46,738	6.47	6.13	107
1900 ...	75,110	69,873	9.53	9.50	106	1900 ...	40,544	37,383	5.98	5.17	106
<b>MARCH</b> ...	<b>648,459</b>	<b>608,840</b>	<b>10.19</b>	<b>10.22</b>	<b>106</b>	<b>SEPTEMBER</b> ...	<b>410,368</b>	<b>379,733</b>	<b>6.30</b>	<b>6.37</b>	<b>108</b>
1892 ...	68,070	69,367	11.39	12.00	107	1892 ...	21,479	22,937	6.28	6.94	106
1893 ...	60,220	61,405	9.18	9.19	106	1893 ...	48,128	44,304	6.63	6.40	106
1894 ...	61,296	57,621	9.66	9.56	107	1894 ...	39,078	33,793	5.77	5.65	104
1895 ...	63,676	59,330	9.23	9.17	107	1895 ...	43,191	40,213	6.25	6.31	107
1896 ...	60,637	65,969	12.16	12.27	105	1896 ...	61,680	47,440	6.94	6.77	107
1897 ...	69,069	77,676	11.24	11.27	106	1897 ...	61,706	47,816	7.11	6.08	104
1898 ...	62,816	69,631	8.70	8.90	106	1898 ...	52,192	48,734	7.23	7.20	107
1899 ...	77,503	75,412	9.70	9.70	105	1899 ...	50,707	46,361	6.33	6.23	106
1900 ...	76,016	75,090	10.25	10.33	104	1900 ...	44,423	41,560	6.78	6.75	106
<b>APRIL</b> ...	<b>543,759</b>	<b>510,554</b>	<b>8.54</b>	<b>8.57</b>	<b>106</b>	<b>OCTOBER</b> ...	<b>589,234</b>	<b>540,439</b>	<b>9.26</b>	<b>9.17</b>	<b>107</b>
1892 ...	44,801	41,312	8.39	8.35	108	1892 ...	48,002	44,148	9.03	8.91	110
1893 ...	61,219	58,604	8.31	8.30	108	1893 ...	75,437	70,020	10.20	10.25	107
1894 ...	57,691	54,312	9.06	9.10	106	1894 ...	58,131	53,341	9.15	8.93	106
1895 ...	67,116	63,332	9.73	9.76	106	1895 ...	60,798	56,831	8.80	8.93	106
1896 ...	65,712	61,835	8.63	8.38	106	1896 ...	58,977	56,231	7.92	7.89	108
1897 ...	60,078	56,548	8.13	8.21	106	1897 ...	62,301	55,530	6.18	6.05	106
1898 ...	50,103	47,701	7.06	7.05	107	1898 ...	70,648	64,017	9.70	9.75	107
1899 ...	67,019	63,731	8.33	8.41	103	1899 ...	77,858	73,183	9.71	9.68	106
1900 ...	69,219	65,129	9.01	9.01	105	1900 ...	78,442	73,096	10.23	10.11	107
<b>MAY</b> ...	<b>475,505</b>	<b>444,917</b>	<b>7.47</b>	<b>7.46</b>	<b>106</b>	<b>NOVEMBER</b> ...	<b>656,397</b>	<b>617,786</b>	<b>10.39</b>	<b>10.37</b>	<b>106</b>
1892 ...	46,723	42,713	8.68	8.03	109	1892 ...	67,207	63,108	10.06	10.73	107
1893 ...	62,453	58,520	8.47	8.07	106	1893 ...	70,045	66,205	9.50	9.56	107
1894 ...	45,784	43,072	7.30	7.11	106	1894 ...	62,373	58,809	9.31	9.67	105
1895 ...	45,658	42,489	6.89	6.56	107	1895 ...	69,009	66,304	10.00	10.04	105
1896 ...	50,843	47,658	6.75	6.00	105	1896 ...	70,702	67,170	9.81	9.39	105
1897 ...	57,141	52,731	7.73	7.60	108	1897 ...	80,638	75,948	10.31	11.01	106
1898 ...	51,807	48,247	7.18	7.13	107	1898 ...	89,199	83,963	12.22	12.25	106
1899 ...	63,439	60,139	7.91	7.04	105	1899 ...	80,844	76,360	10.08	10.08	106
1900 ...	62,421	60,297	6.83	6.82	106	1900 ...	77,101	73,731	10.04	10.07	105
<b>JUNE</b> ...	<b>391,179</b>	<b>366,863</b>	<b>6.15</b>	<b>6.15</b>	<b>106</b>	<b>DECEMBER</b> ...	<b>648,248</b>	<b>615,043</b>	<b>10.29</b>	<b>10.39</b>	<b>105</b>
1892 ...	22,929	20,186	6.12	6.09	108	1892 ...	52,768	46,648	9.80	10.00	106
1893 ...	46,356	43,905	6.20	6.22	105	1893 ...	69,146	64,539	9.58	9.45	107
1894 ...	35,377	33,865	5.44	5.67	106	1894 ...	66,403	63,044	10.46	10.73	105
1895 ...	40,231	38,034	5.42	5.83	105	1895 ...	85,370	81,189	12.56	12.54	105
1896 ...	55,931	53,539	7.33	7.50	106	1896 ...	72,655	69,280	9.78	9.89	104
1897 ...	50,333	47,185	6.81	6.84	106	1897 ...	64,543	61,424	8.74	8.10	105
1898 ...	43,053	40,431	5.96	5.95	106	1898 ...	81,138	76,487	11.23	11.27	106
1899 ...	46,224	43,511	5.78	5.75	106	1899 ...	76,000	73,104	9.43	9.65	103
1900 ...	46,250	43,910	6.24	5.94	106	1900 ...	80,129	76,443	10.44	10.58	106

PROPORTION OF SEXES AT BIRTH.

(ii) BIHAR.

MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE OF YEARLY TOTAL.		Number of male births to 100 females.	MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE OF YEARLY TOTAL.		Number of male births to 100 females.
	Male.	Female.	Male.	Female.			Male.	Female.	Male.	Female.	
1	2	3	4	5	6	1	2	3	4	5	6
<b>JANUARY</b>	<b>363,928</b>	<b>349,661</b>	<b>50.5</b>	<b>49.5</b>	<b>108</b>	<b>JULY</b>	<b>381,748</b>	<b>360,353</b>	<b>51.0</b>	<b>49.0</b>	<b>108</b>
1892	25,601	23,789	7.05	6.90	111	1892	22,297	21,243	51.0	49.5	110
1893	26,442	23,489	6.99	6.34	108	1893	23,240	22,623	7.09	6.95	109
1894	27,177	24,708	11.70	11.77	105	1894	23,240	22,678	6.74	6.60	103
1895	27,708	25,708	8.27	8.29	107	1895	23,240	22,929	6.71	6.75	100
1896	27,402	27,497	8.23	8.32	105	1896	23,705	23,651	6.71	6.58	103
1897	27,154	26,293	8.29	8.38	105	1897	24,212	22,571	7.23	7.09	103
1898	27,154	26,293	8.29	8.38	105	1898	27,449	24,851	6.34	6.01	110
1899	27,154	26,293	7.75	7.74	105	1899	27,329	24,165	6.34	6.77	105
1900	27,154	26,293	10.51	10.56	104	1900	27,329	24,165	7.25	7.22	105
1901	27,154	26,293	10.28	10.29	104						
						<b>AUGUST</b>	<b>364,296</b>	<b>338,854</b>	<b>51.0</b>	<b>49.0</b>	<b>107</b>
<b>FEBRUARY</b>	<b>317,464</b>	<b>298,859</b>	<b>49.0</b>	<b>49.0</b>	<b>100</b>	1892	25,208	23,100	9.97	9.75	110
1892	24,022	21,104	6.46	6.45	100	1893	25,208	23,641	10.04	10.01	103
1893	24,022	21,104	6.46	6.22	100	1894	25,208	23,104	6.34	6.35	106
1894	24,022	21,104	6.46	6.09	103	1895	25,208	23,104	7.12	7.05	107
1895	24,022	21,104	7.19	7.12	105	1896	25,208	23,104	8.20	8.23	105
1896	24,022	21,104	7.95	7.96	105	1897	25,208	23,104	10.39	10.21	107
1897	24,022	21,104	8.15	8.09	104	1898	25,208	23,104	10.31	10.39	103
1898	24,022	21,104	8.15	8.23	104	1899	25,208	23,104	9.30	9.28	103
1899	24,022	21,104	8.44	8.44	105	1900	25,208	23,104	8.18	8.03	105
1900	24,022	21,104	8.44	8.44	105						
						<b>SEPTEMBER</b>	<b>369,295</b>	<b>341,645</b>	<b>51.0</b>	<b>49.0</b>	<b>106</b>
<b>MARCH</b>	<b>341,097</b>	<b>317,543</b>	<b>48.5</b>	<b>48.5</b>	<b>107</b>	1892	25,208	23,104	9.08	8.95	110
1892	20,458	18,961	6.46	6.29	107	1893	25,208	23,104	6.62	6.71	107
1893	20,458	18,961	6.46	6.22	100	1894	25,208	23,104	7.75	7.03	107
1894	20,458	18,961	6.46	6.27	107	1895	25,208	23,104	7.72	6.73	106
1895	20,458	18,961	7.18	7.05	103	1896	25,208	23,104	9.64	9.65	105
1896	20,458	18,961	10.36	10.36	106	1897	25,208	23,104	8.20	8.45	104
1897	20,458	18,961	10.36	10.36	106	1898	25,208	23,104	10.45	10.32	105
1898	20,458	18,961	6.16	6.12	107	1899	25,208	23,104	8.53	8.53	103
1899	20,458	18,961	8.79	8.28	104	1900	25,208	23,104	8.46	8.49	104
1900	20,458	18,961	8.51	8.44	105						
						<b>OCTOBER</b>	<b>437,648</b>	<b>405,919</b>	<b>49.5</b>	<b>49.5</b>	<b>105</b>
<b>APRIL</b>	<b>301,195</b>	<b>281,549</b>	<b>49.0</b>	<b>49.0</b>	<b>106</b>	1892	25,208	23,104	10.11	10.21	107
1892	20,458	18,961	7.08	6.99	111	1893	25,208	23,104	13.03	13.90	103
1893	20,458	18,961	6.25	6.24	107	1894	25,208	23,104	10.25	10.09	103
1894	20,458	18,961	6.17	6.17	106	1895	25,208	23,104	11.51	11.64	105
1895	20,458	18,961	6.01	6.02	108	1896	25,208	23,104	8.47	8.08	106
1896	20,458	18,961	7.21	7.20	105	1897	25,208	23,104	7.75	7.79	105
1897	20,458	18,961	7.49	7.41	107	1898	25,208	23,104	13.56	13.54	104
1898	20,458	18,961	6.98	6.91	109	1899	25,208	23,104	10.07	10.11	104
1899	20,458	18,961	6.45	6.51	104	1900	25,208	23,104	10.71	10.32	104
1900	20,458	18,961	6.16	6.18	104						
						<b>NOVEMBER</b>	<b>377,548</b>	<b>358,969</b>	<b>50.3</b>	<b>49.7</b>	<b>105</b>
<b>MAY</b>	<b>283,287</b>	<b>265,090</b>	<b>49.0</b>	<b>49.0</b>	<b>106</b>	1892	25,208	23,104	9.64	9.90	106
1892	20,458	18,961	6.25	6.15	110	1893	25,208	23,104	10.01	10.09	106
1893	20,458	18,961	7.21	7.11	109	1894	25,208	23,104	8.45	8.59	104
1894	20,458	18,961	7.45	7.45	103	1895	25,208	23,104	10.03	10.28	104
1895	20,458	18,961	6.98	6.98	106	1896	25,208	23,104	8.44	8.58	103
1896	20,458	18,961	6.61	6.63	105	1897	25,208	23,104	9.90	9.07	104
1897	20,458	18,961	7.57	7.75	104	1898	25,208	23,104	13.57	13.74	104
1898	20,458	18,961	6.24	6.07	109	1899	25,208	23,104	7.71	7.69	104
1899	20,458	18,961	6.36	6.41	104	1900	25,208	23,104	6.75	6.75	105
1900	20,458	18,961	6.36	6.45	105						
						<b>DECEMBER</b>	<b>356,599</b>	<b>339,133</b>	<b>49.7</b>	<b>49.7</b>	<b>105</b>
<b>JUNE</b>	<b>245,881</b>	<b>229,890</b>	<b>49.1</b>	<b>49.9</b>	<b>107</b>	1892	25,208	23,104	6.35	6.47	107
1892	20,458	18,961	6.74	6.71	105	1893	25,208	23,104	9.28	9.75	106
1893	20,458	18,961	6.48	6.37	104	1894	25,208	23,104	6.28	6.35	105
1894	20,458	18,961	6.40	6.23	106	1895	25,208	23,104	12.37	12.37	103
1895	20,458	18,961	7.00	7.00	106	1896	25,208	23,104	6.26	6.32	105
1896	20,458	18,961	7.75	7.67	107	1897	25,208	23,104	6.77	6.39	104
1897	20,458	18,961	6.11	6.09	106	1898	25,208	23,104	11.70	11.23	104
1898	20,458	18,961	6.00	6.04	104	1899	25,208	23,104	7.25	7.17	105
1899	20,458	18,961	6.30	6.40	107	1900	25,208	23,104	6.71	6.53	105
1900	20,458	18,961	6.30	6.40	107						

(iii) ORISSA.

MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE OF YEARLY TOTALS.		Number of male births to 100 females.	MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE OF YEARLY TOTALS.		Number of male births to 100 females.
	Male.	Female.	Male.	Female.			Male.	Female.	Male.	Female.	
1	2	3	4	5	6	1	2	3	4	5	6
<b>JANUARY</b> ...	<b>54,187</b>	<b>50,839</b>	<b>8.14</b>	<b>8.11</b>	<b>108</b>	<b>JULY</b> ...	<b>55,244</b>	<b>52,498</b>	<b>8.30</b>	<b>8.38</b>	<b>108</b>
1892 ...	8,185	8,908	8.58	8.58	108	1892 ...	4,290	4,046	7.31	7.84	104
1893 ...	4,723	4,470	6.90	7.06	105	1893 ...	6,583	6,218	9.08	7.80	105
1894 ...	7,037	6,429	11.23	11.23	106	1894 ...	4,483	4,488	7.07	6.91	102
1895 ...	4,624	4,380	7.09	7.10	105	1895 ...	6,250	5,947	9.58	8.81	107
1896 ...	5,104	4,842	6.48	6.50	105	1896 ...	8,068	8,971	7.08	7.83	103
1897 ...	6,323	6,323	8.15	7.98	107	1897 ...	6,410	6,313	7.78	7.83	104
1898 ...	5,480	5,090	7.00	7.58	100	1898 ...	5,411	5,000	7.59	7.46	103
1899 ...	10,310	9,411	10.07	10.78	100	1899 ...	7,594	7,290	8.08	8.31	104
1900 ...	9,065	8,683	8.30	8.49	103	1900 ...	7,595	7,328	9.20	9.27	104
<b>FEBRUARY</b> ...	<b>49,031</b>	<b>45,345</b>	<b>7.30</b>	<b>7.24</b>	<b>107</b>	<b>AUGUST</b> ...	<b>51,954</b>	<b>49,544</b>	<b>7.80</b>	<b>7.91</b>	<b>104</b>
1892 ...	5,025	4,573	8.50	8.51	109	1892 ...	4,017	4,476	8.38	8.34	100
1893 ...	3,355	2,945	4.91	4.65	113	1893 ...	5,703	5,724	8.48	8.72	101
1894 ...	5,251	4,910	8.38	8.31	107	1894 ...	3,846	3,618	6.13	6.46	100
1895 ...	3,281	3,431	5.56	5.56	105	1895 ...	5,444	4,692	7.73	7.13	110
1896 ...	4,018	4,011	6.23	6.26	106	1896 ...	6,788	6,433	8.60	8.64	101
1897 ...	7,250	6,014	8.67	8.34	100	1897 ...	6,334	6,130	8.15	8.36	101
1898 ...	3,831	3,501	5.19	5.30	107	1898 ...	8,123	5,968	8.43	8.91	102
1899 ...	9,194	8,980	9.79	10.11	104	1899 ...	3,987	6,077	7.43	7.52	104
1900 ...	6,107	5,714	7.47	7.25	107	1900 ...	5,592	6,422	6.78	6.88	103
<b>MARCH</b> ...	<b>54,624</b>	<b>50,360</b>	<b>8.20</b>	<b>8.04</b>	<b>108</b>	<b>SEPTEMBER</b> ...	<b>44,079</b>	<b>41,703</b>	<b>6.71</b>	<b>6.67</b>	<b>106</b>
1892 ...	5,040	5,184	9.61	9.66	108	1892 ...	3,390	3,091	6.76	6.76	100
1893 ...	4,202	3,701	6.15	6.54	113	1893 ...	4,323	4,293	6.61	6.78	105
1894 ...	5,228	4,809	6.34	6.24	107	1894 ...	3,763	3,598	5.90	6.07	104
1895 ...	4,283	3,983	6.57	6.40	107	1895 ...	5,794	5,348	8.58	8.67	108
1896 ...	6,767	6,306	8.66	8.56	106	1896 ...	5,714	5,608	7.94	7.90	108
1897 ...	8,594	7,934	10.26	10.01	108	1897 ...	5,271	4,718	6.22	5.95	111
1898 ...	4,681	4,130	6.72	6.19	113	1898 ...	6,273	6,507	7.40	7.46	105
1899 ...	8,450	7,983	8.29	8.06	106	1899 ...	5,748	5,346	6.12	6.02	107
1900 ...	6,790	6,247	8.23	7.98	108	1900 ...	5,306	4,902	6.51	6.22	106
<b>APRIL</b> ...	<b>60,391</b>	<b>56,019</b>	<b>9.06</b>	<b>8.94</b>	<b>107</b>	<b>OCTOBER</b> ...	<b>55,503</b>	<b>51,924</b>	<b>8.34</b>	<b>8.45</b>	<b>104</b>
1892 ...	5,521	4,637	9.41	9.01	114	1892 ...	4,180	3,926	7.12	7.31	106
1893 ...	3,751	4,194	6.42	7.69	116	1893 ...	7,640	7,103	11.17	11.23	107
1894 ...	9,230	5,770	9.98	9.78	108	1894 ...	5,150	4,978	8.21	8.43	103
1895 ...	6,104	5,746	9.35	9.32	106	1895 ...	6,107	5,682	9.36	8.78	102
1896 ...	7,008	6,713	8.58	9.02	104	1896 ...	5,402	5,022	6.94	6.74	107
1897 ...	7,940	7,551	9.49	9.53	106	1897 ...	5,182	4,901	6.18	6.25	104
1898 ...	4,709	4,308	6.63	6.50	109	1898 ...	7,100	6,839	10.11	10.18	105
1899 ...	8,792	8,336	9.35	9.45	104	1899 ...	6,594	6,215	7.02	6.99	100
1900 ...	5,127	7,684	9.35	9.60	106	1900 ...	5,052	7,808	6.76	10.02	108
<b>MAY</b> ...	<b>67,047</b>	<b>63,006</b>	<b>10.10</b>	<b>10.13</b>	<b>106</b>	<b>NOVEMBER</b> ...	<b>56,765</b>	<b>54,019</b>	<b>8.55</b>	<b>8.62</b>	<b>108</b>
1892 ...	7,080	6,761	13.15	12.62	118	1892 ...	4,875	4,700	8.31	8.78	103
1893 ...	7,165	6,621	10.46	10.77	105	1893 ...	6,284	5,609	9.18	8.99	110
1894 ...	6,200	5,733	9.89	9.78	108	1894 ...	4,900	4,628	7.81	7.66	104
1895 ...	5,166	4,789	7.92	7.77	107	1895 ...	6,046	5,658	9.27	9.63	100
1896 ...	7,314	6,974	9.27	9.27	104	1896 ...	7,092	6,634	9.59	8.78	108
1897 ...	8,327	8,327	10.47	10.24	105	1897 ...	6,463	6,631	6.19	6.38	103
1898 ...	6,668	6,169	9.21	9.18	106	1898 ...	8,390	8,199	11.77	12.21	112
1899 ...	10,511	9,986	11.19	11.21	105	1899 ...	6,035	5,744	6.44	6.47	105
1900 ...	8,328	8,046	10.01	10.31	102	1900 ...	6,260	6,040	7.58	7.67	103
<b>JUNE</b> ...	<b>61,304</b>	<b>57,020</b>	<b>9.21</b>	<b>9.10</b>	<b>107</b>	<b>DECEMBER</b> ...	<b>54,540</b>	<b>52,189</b>	<b>8.25</b>	<b>8.39</b>	<b>104</b>
1892 ...	5,588	5,156	9.53	9.61	106	1892 ...	4,358	3,912	7.43	7.39	111
1893 ...	6,842	6,842	9.75	9.22	108	1893 ...	6,013	5,740	8.79	9.00	104
1894 ...	5,207	4,877	8.30	8.25	106	1894 ...	4,944	4,851	7.58	6.20	101
1895 ...	8,257	6,860	8.08	7.64	107	1895 ...	6,148	6,055	10.65	10.80	101
1896 ...	9,310	8,479	11.84	11.30	109	1896 ...	7,410	7,461	9.38	9.48	104
1897 ...	8,700	8,416	10.49	10.61	104	1897 ...	4,944	4,855	6.89	6.10	102
1898 ...	6,849	5,392	8.21	8.08	108	1898 ...	7,699	7,294	10.88	11.01	104
1899 ...	8,034	7,453	8.75	8.36	108	1899 ...	5,706	5,447	6.07	6.13	104
1900 ...	6,949	6,575	8.42	8.34	105	1900 ...	6,536	6,226	7.92	7.93	104

PROPORTION OF SEXES AT BIRTH.

(iv)-CHOTA NAGPUR.

MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE ON YEARLY TOTALS.		Number of male births to 100 females.	MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE ON YEARLY TOTALS.		Number of male births to 100 females.
	Male.	Female.	Male.	Female.			Male.	Female.			
1	2	3	4	5	6	1	2	3	4	5	6
<b>JANUARY</b> ...	<b>65,970</b>	<b>60,177</b>	<b>7.90</b>	<b>7.98</b>	<b>104</b>	<b>JULY</b> ...	<b>73,363</b>	<b>69,175</b>	<b>9.78</b>	<b>9.15</b>	<b>106</b>
1902 ...	4,090	4,055	8.78	8.79	107	1892 ...	6,490	5,987	8.49	8.37	108
1903 ...	5,302	5,572	7.99	7.99	105	1893 ...	8,185	7,536	9.85	9.59	108
1904 ...	5,193	7,989	9.75	9.28	103	1894 ...	7,790	7,620	9.28	9.25	102
1905 ...	4,481	6,096	7.28	7.23	105	1895 ...	8,678	8,093	10.17	9.73	100
1906 ...	6,486	6,133	8.79	8.75	105	1896 ...	9,094	8,463	9.46	8.94	104
1907 ...	6,389	5,984	7.99	7.91	106	1897 ...	6,973	6,739	8.43	8.35	103
1908 ...	5,741	6,860	6.51	8.15	105	1898 ...	5,335	5,455	7.93	7.84	108
1909 ...	9,386	9,743	9.07	9.14	103	1899 ...	9,080	9,751	9.03	9.06	103
1900 ...	8,317	9,123	9.96	9.95	103	1900 ...	10,869	9,631	10.79	10.43	107
<b>FEBRUARY</b> ...	<b>53,631</b>	<b>50,967</b>	<b>6.87</b>	<b>6.83</b>	<b>105</b>	<b>AUGUST</b> ...	<b>79,357</b>	<b>75,989</b>	<b>10.08</b>	<b>9.93</b>	<b>106</b>
1902 ...	6,213	5,673	8.13	7.93	109	1892 ...	8,389	7,709	10.48	10.77	107
1903 ...	4,098	4,467	8.59	8.69	103	1893 ...	9,127	8,549	10.99	10.83	106
1904 ...	6,068	6,179	7.74	7.72	105	1894 ...	7,011	6,549	8.35	8.73	107
1905 ...	5,039	5,269	6.48	6.33	107	1895 ...	7,793	7,510	8.93	8.79	106
1906 ...	6,230	5,919	6.31	6.41	104	1896 ...	9,399	9,431	10.46	10.39	106
1907 ...	5,598	5,669	7.13	7.31	104	1897 ...	5,360	7,336	10.91	10.11	104
1908 ...	5,965	5,558	8.08	6.93	108	1898 ...	10,006	9,174	12.60	12.35	109
1909 ...	7,324	7,127	6.65	6.69	103	1899 ...	12,047	11,488	10.94	10.79	104
1900 ...	7,371	7,096	7.87	7.68	103	1900 ...	7,336	6,933	7.63	7.61	106
<b>MARCH</b> ...	<b>69,071</b>	<b>57,710</b>	<b>7.83</b>	<b>7.63</b>	<b>107</b>	<b>SEPTEMBER</b> ...	<b>63,783</b>	<b>66,574</b>	<b>8.63</b>	<b>8.81</b>	<b>103</b>
1902 ...	6,737	5,023	8.85	8.43	111	1892 ...	6,175	5,323	8.08	8.74	106
1903 ...	5,701	5,345	6.87	6.59	104	1893 ...	6,054	6,671	6.87	8.49	104
1904 ...	7,084	6,483	8.40	8.11	108	1894 ...	6,710	6,617	7.99	8.27	101
1905 ...	6,198	4,703	7.11	6.67	108	1895 ...	8,574	8,010	9.09	9.63	104
1906 ...	8,490	8,043	8.25	8.36	106	1896 ...	8,169	8,063	8.54	8.87	101
1907 ...	8,333	7,323	10.07	9.74	108	1897 ...	6,338	5,995	7.96	7.69	106
1908 ...	4,023	5,078	8.19	4.95	109	1898 ...	6,730	9,489	12.33	12.71	113
1909 ...	7,038	7,875	8.95	8.83	105	1899 ...	10,003	9,636	8.99	9.05	103
1900 ...	7,010	7,483	8.23	8.10	105	1900 ...	6,337	6,363	6.63	6.89	99
<b>APRIL</b> ...	<b>64,305</b>	<b>60,303</b>	<b>8.17</b>	<b>8.24</b>	<b>104</b>	<b>OCTOBER</b> ...	<b>70,905</b>	<b>68,965</b>	<b>8.94</b>	<b>8.63</b>	<b>103</b>
1902 ...	6,371	5,973	8.20	8.25	105	1892 ...	6,065	5,680	7.94	7.84	106
1903 ...	6,595	6,000	7.53	7.75	103	1893 ...	5,787	5,111	10.58	10.43	107
1904 ...	7,383	7,393	9.15	9.18	105	1894 ...	7,311	7,118	8.63	8.69	101
1905 ...	7,340	7,714	9.00	9.23	101	1895 ...	7,540	7,984	9.11	9.61	99
1906 ...	7,391	7,186	6.15	7.93	108	1896 ...	6,783	6,483	7.19	7.74	104
1907 ...	7,077	7,312	8.23	9.31	104	1897 ...	5,235	5,051	6.33	6.43	108
1908 ...	8,389	8,134	4.29	6.34	105	1898 ...	10,149	9,864	12.36	12.88	108
1909 ...	8,283	8,283	7.80	7.78	103	1899 ...	10,586	10,035	8.89	8.80	103
1900 ...	9,373	9,343	9.70	9.99	100	1900 ...	7,848	7,069	8.31	8.30	102
<b>MAY</b> ...	<b>60,583</b>	<b>66,363</b>	<b>8.33</b>	<b>8.72</b>	<b>105</b>	<b>NOVEMBER</b> ...	<b>61,359</b>	<b>59,936</b>	<b>7.73</b>	<b>7.84</b>	<b>103</b>
1902 ...	8,369	7,798	10.31	10.39	105	1892 ...	5,563	5,413	7.23	7.56	102
1903 ...	8,250	7,026	9.34	10.14	103	1893 ...	6,233	5,960	7.67	7.69	103
1904 ...	7,073	6,573	8.43	7.90	113	1894 ...	6,413	6,104	7.63	7.63	105
1905 ...	6,323	6,199	7.15	7.13	105	1895 ...	7,307	7,011	8.23	8.41	102
1906 ...	7,016	7,433	8.29	8.73	106	1896 ...	6,814	6,413	7.13	7.07	106
1907 ...	7,370	6,333	10.64	10.59	105	1897 ...	5,915	5,805	7.15	7.39	101
1908 ...	4,904	4,036	5.40	5.43	106	1898 ...	8,323	8,574	10.61	11.36	104
1909 ...	6,548	6,337	8.87	8.77	102	1899 ...	8,060	8,023	7.31	7.63	100
1900 ...	9,535	9,345	9.93	10.01	103	1900 ...	5,713	5,633	5.93	6.10	101
<b>JUNE</b> ...	<b>61,576</b>	<b>59,689</b>	<b>7.81</b>	<b>7.60</b>	<b>103</b>	<b>DECEMBER</b> ...	<b>63,533</b>	<b>59,989</b>	<b>7.99</b>	<b>7.93</b>	<b>104</b>
1902 ...	6,197	5,563	8.11	8.19	104	1892 ...	5,146	4,839	6.74	6.35	106
1903 ...	6,104	5,713	7.33	7.33	106	1893 ...	6,313	6,430	6.36	6.25	105
1904 ...	6,063	5,435	6.78	6.55	107	1894 ...	6,653	6,303	7.93	7.83	106
1905 ...	5,054	5,532	6.83	6.87	107	1895 ...	6,713	6,470	10.00	10.20	102
1906 ...	10,371	10,333	11.33	11.37	105	1896 ...	7,044	6,837	7.37	7.70	100
1907 ...	6,081	7,074	9.77	9.77	105	1897 ...	4,803	4,449	5.80	5.66	107
1908 ...	4,143	6,373	5.23	8.11	107	1898 ...	8,796	8,403	11.13	11.33	104
1909 ...	7,314	7,347	8.33	8.30	103	1899 ...	8,447	8,001	7.87	7.60	104
1900 ...	8,319	7,891	8.70	8.54	103	1900 ...	6,163	5,936	6.43	6.43	103

APPENDIX IV—PROPORTION OF SEXES AT BIRTH.

(v) FAMINE DISTRICTS.\*

MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE ON YEARLY TOTAL.		Number of male births to 100 females.	MONTH AND YEAR.	NUMBER OF BIRTHS.		PERCENTAGE ON YEARLY TOTAL.		Number of male births to 100 females.
	Male.	Female.	Male.	Female.			Male.	Female.			
<b>JANUARY</b>	<b>208,480</b>	<b>199,409</b>	<b>5.97</b>	<b>5.97</b>	<b>100</b>	<b>JULY</b>	<b>163,396</b>	<b>159,336</b>	<b>7.22</b>	<b>7.03</b>	<b>108</b>
1892	14,645	13,134	6.90	6.79	113	1892	12,614	12,488	6.61	6.48	110
1893	20,513	18,014	5.42	5.34	108	1893	17,733	16,273	7.30	7.19	109
1894	26,170	23,771	11.66	11.79	105	1894	16,137	14,831	6.97	6.73	106
1895	20,177	19,289	5.55	5.40	108	1895	18,464	16,806	7.95	7.23	111
1896	20,004	20,468	7.08	8.04	105	1896	18,704	17,455	6.77	6.73	107
1897	20,115	18,908	5.02	5.07	106	1897	19,006	17,838	7.68	7.64	107
1898	14,245	16,766	7.20	7.15	108	1898	18,070	16,265	6.76	6.51	106
1899	23,447	21,895	10.67	10.68	104	1899	22,207	21,173	7.08	7.08	110
1900	27,176	23,949	10.80	10.70	104	1900	26,283	23,888	7.99	7.79	104
<b>FEBRUARY</b>	<b>178,504</b>	<b>167,494</b>	<b>7.90</b>	<b>7.81</b>	<b>106</b>	<b>AUGUST</b>	<b>208,531</b>	<b>193,743</b>	<b>9.16</b>	<b>8.69</b>	<b>107</b>
1892	20,561	18,338	6.80	6.46	113	1892	20,966	18,980	8.95	8.61	110
1893	14,677	13,509	6.02	5.99	107	1893	25,067	23,200	10.39	10.25	108
1894	21,945	20,666	6.09	6.16	105	1894	15,673	14,630	6.48	6.44	107
1895	17,171	16,302	7.08	7.15	105	1895	18,242	17,011	7.44	7.41	107
1896	21,711	20,212	7.96	7.79	107	1896	24,753	23,036	8.96	8.58	107
1897	20,106	18,757	8.92	8.01	107	1897	20,080	22,245	10.01	9.93	107
1898	14,012	13,201	5.60	5.67	105	1898	20,978	21,656	11.99	11.79	106
1899	26,737	25,431	5.52	5.62	105	1899	24,835	27,462	9.19	9.20	104
1900	31,623	28,208	5.40	5.67	103	1900	19,764	18,150	7.71	7.65	108
<b>MARCH</b>	<b>190,973</b>	<b>176,908</b>	<b>5.31</b>	<b>5.24</b>	<b>107</b>	<b>SEPTEMBER</b>	<b>198,897</b>	<b>187,603</b>	<b>8.69</b>	<b>8.75</b>	<b>105</b>
1892	12,323	10,327	6.69	6.78	106	1892	18,675	17,078	8.90	8.38	109
1893	15,065	14,800	6.65	6.52	108	1893	20,666	19,066	8.46	8.43	106
1894	23,473	21,039	9.30	9.28	106	1894	18,523	17,311	7.66	7.58	107
1895	18,691	18,409	6.72	6.75	107	1895	23,620	22,108	9.64	9.63	106
1896	20,371	20,216	10.38	10.11	109	1896	24,559	23,161	8.99	8.93	106
1897	24,266	22,584	9.66	9.63	107	1897	20,320	19,617	8.97	8.38	103
1898	14,148	13,132	5.73	5.65	107	1898	27,183	25,640	10.35	10.23	106
1899	27,464	25,813	5.75	5.68	107	1899	26,766	24,730	8.23	8.31	103
1900	22,317	21,176	6.79	6.73	106	1900	19,761	18,802	7.71	7.63	104
<b>APRIL</b>	<b>176,128</b>	<b>172,039</b>	<b>7.54</b>	<b>7.55</b>	<b>106</b>	<b>OCTOBER</b>	<b>231,101</b>	<b>219,624</b>	<b>10.10</b>	<b>10.91</b>	<b>105</b>
1892	15,297	13,927	7.21	7.30	109	1892	20,710	19,244	8.76	10.00	107
1893	15,347	14,330	6.26	6.37	107	1893	20,921	19,958	10.11	10.30	106
1894	22,517	21,472	9.44	9.45	106	1894	25,545	22,204	9.67	9.78	107
1895	18,264	17,220	7.89	7.80	107	1895	24,996	23,510	11.04	11.18	104
1896	21,060	19,689	7.62	7.65	106	1896	20,977	19,623	7.99	7.98	108
1897	18,614	17,121	7.49	7.25	108	1897	17,323	16,686	6.91	7.07	104
1898	11,400	10,630	4.68	4.53	106	1898	23,199	21,809	10.38	10.61	104
1899	26,909	25,491	5.68	5.37	106	1899	26,649	25,223	9.45	9.46	104
1900	22,363	21,262	8.70	8.74	106	1900	24,483	24,278	9.64	10.01	104
<b>MAY</b>	<b>183,460</b>	<b>177,431</b>	<b>5.68</b>	<b>5.64</b>	<b>107</b>	<b>NOVEMBER</b>	<b>206,124</b>	<b>198,746</b>	<b>9.09</b>	<b>9.11</b>	<b>105</b>
1892	17,911	16,246	6.44	6.40	110	1892	19,644	18,634	9.40	9.07	109
1893	18,339	17,347	7.73	7.70	108	1893	25,542	21,056	9.23	9.68	106
1894	18,690	17,374	7.69	7.25	107	1894	19,664	18,640	8.97	8.16	108
1895	14,966	14,102	6.12	6.14	106	1895	25,116	24,088	10.27	10.43	104
1896	27,065	26,701	9.79	9.91	105	1896	21,224	20,534	7.96	7.90	106
1897	20,264	20,056	11.23	11.13	112	1897	20,486	19,686	8.17	8.36	104
1898	13,618	11,666	5.72	5.38	109	1898	21,239	20,428	10.46	10.90	106
1899	27,668	26,635	8.90	8.92	103	1899	23,253	22,179	7.41	7.43	104
1900	31,621	27,366	7.16	7.12	106	1900	23,420	20,278	8.26	8.26	108
<b>JUNE</b>	<b>147,939</b>	<b>136,823</b>	<b>6.48</b>	<b>6.38</b>	<b>109</b>	<b>DECEMBER</b>	<b>196,393</b>	<b>189,887</b>	<b>8.71</b>	<b>8.89</b>	<b>105</b>
1892	12,706	12,237	6.50	6.25	113	1892	17,948	15,946	8.12	8.25	108
1893	15,066	13,639	6.19	6.14	109	1893	25,346	21,664	9.67	9.71	106
1894	13,001	12,593	5.83	5.89	105	1894	20,403	19,303	8.44	8.50	106
1895	14,020	13,042	6.73	6.68	107	1895	22,907	21,692	11.23	12.15	103
1896	23,450	21,044	8.48	8.44	107	1896	21,486	20,494	7.75	7.90	104
1897	20,259	18,942	8.09	8.09	106	1897	16,706	15,644	6.29	6.33	106
1898	12,386	12,498	5.25	5.33	107	1898	27,506	25,961	10.95	11.25	103
1899	19,651	17,829	6.93	6.97	104	1899	22,547	21,218	7.28	7.17	107
1900	15,069	14,648	6.12	6.02	115	1900	22,973	21,374	6.61	6.77	103

\* This statement is for the districts that suffered from famine in 1896-97, viz., Saran, Champaran, Muzaffarpur, Darbhanga, Bhagalpur, Palamou, and Manbhumi.

## APPENDIX V.

*Note by A. EARLE, Esq., C.S., Deputy Commissioner, Darjeeling, on polyandry in Sikkim and Tibet.\**

1. *Preliminary.*—In speaking of Sikkim in connection with polyandry, the people of Tibetan origin only living in Sikkim are, of course, referred to. The indigenous Lepcha population of Sikkim is not, and never was, addicted to polyandry; while the immigrant Nepalese notoriously have no such custom. The inhabitants of Sikkim of Tibetan origin, called in Tibetan, Denjongpa, and, in English, Sikkim Bhotias, have derived their religion and customs from Tibet. In speaking, therefore, of polyandry in Sikkim, it is impossible not to consider simultaneously the same practice in Tibet. I shall, therefore, in the following notes, mention both countries, and state how far the custom of Sikkim differs from that of Tibet. I now proceed to reply *seriatim* to the questions put by Mr. Risley in his note of 4th November 1891.

2. *Mr. Risley's question No. 1.*—It is stated that polyandry was, in older times much more prevalent in Sikkim than at present. It is said also to be on the decline in Tibet. The following form of polyandry exists in Sikkim and Tibet:—If the eldest of a group of brothers marries a woman, she is regarded as the common wife of all the brothers. It does not, however, necessarily follow that she will cohabit with all the younger brothers. She exercises much liberty in this respect, and it will depend on her pleasure as to whether she will cohabit with any particular younger brother. If the eldest brother (*i.e.*, the real husband) dies, the wife passes to one of the younger brothers according to her own selection. Should her choice fall on the next brother, she will still be the common wife of the younger brothers. Should, however, she select any of the younger brothers, she will be the common wife only of those younger than him, and, if he be the youngest, she will be his wife only. If the eldest brother of a group of brothers does not marry, but the second or third brother does so, then the wife will be the common wife of such second or third brother and his younger brothers only. Elder brothers, in such cases, will separate and leave the family, having no claim on the wives of the younger brothers. Cousins, both on the father's and mother's side and half-brothers may be admitted as members of the group of brothers *only if the husband agrees and has no brothers of his own*. Several cousins cannot take a wife between them except in the instance just quoted. There are instances in the Darjeeling district, but apparently not in Sikkim or Tibet, of a number of men, not brothers or near relations, taking a wife between them, but this appears to be a novel practice introduced for purposes of economy. There appears to be no tradition of any such custom in Sikkim and Tibet in former times.

3. *Mr. Risley's question No. 2.*—From close questioning those examined it would appear that the origin of polyandry is to be found in the desire to prevent the division of property, the country being poor. Every man, who separates from the family group and settles elsewhere, is assessed separately to revenue. Polyandry tends to check this, and, hence, is popular. Fantastic replies were given to this question to the effect that family love keeps groups of brothers together. There is no true property in land, as explained in reply to question 6 below, but only a customary right to use the same. Property in land, as thus understood, may be sub-divided in the same way as moveable property. Polyandry appears, as indicated above, to be primarily connected with the division of moveable property. The practice of polyandry arose in Tibet which, agriculturally speaking, is a poor country as compared even with Sikkim. It is apparently on this account less prevalent in the latter than in the former country.

4. *Mr. Risley's question No. 3.*—The eldest brother of the group is the real husband. It is only when he is absent from home that a younger brother can cohabit with the common wife. It is always entirely in the power of the wife to decide with whom she will sleep, and she need not sleep with any of the younger brothers unless she likes; she may, if she prefer it, sleep alone. There is no custom for brothers to spend the night with the common wife by turns. It is usual for one only of the group of brothers to remain at home, the others being away on business or travel. It never happens that the eldest brother or any particular one of the younger brothers always remains at home. This is arranged among themselves. There is no sexual intercourse by day. There is no such custom or device as that of leaving shoes or a stick at the door to secure privacy. The above answers apply to Tibet and Sikkim equally.

5. *Mr. Risley's question No. 4.*—Sikkim Bhotias, as well as the Tibetans, have clan or sept names, but not nicknames, of the supposed ancestors, and practice exogamy. But marriages occasionally occur within the clan, if the parties are removed by at least seven or more generations. The children take the clan name of the father, which is the same as that of the group of brothers. There is no tradition that, in former times, they took the clan name of the mother. This answer applies to Sikkim and Tibet equally.

\* This enquiry was made by Mr. Earle on the basis of a set of questions drawn up by Mr. Risley some years ago.

6. *Mr. Risley's question No. 5.*—If a younger brother of a polyandric household takes a separate wife, he leaves the family and lives in a separate house. He has no further claim on the common wife, and his other younger brothers will have no claim on his wife, unless he agrees and takes one or more of them with him to his new home. He has, in all cases, a right to a share of the moveable property, but will be allowed a share of the use of the land only if he remains in the same neighbourhood. Specific instances have been furnished by Rai Ugen Gyatso Bahadur, and will be found in the Appendix to this note.

7. *Mr. Risley's question No. 6.*—

(a) It must be stated at once that there is no true property in land. The practice is as set forth in Mr. Edgar's book entitled "Sikkim and Tibet Frontier" pages 62-64. Land is assessed to revenue, but belongs to the State. It is only the customary right to make use of certain land and to pay revenue therefor that is, by practice, inherited. The only true property is moveable property.

(b) TIBET.—The ordinary custom is for property to pass, on the death of the eldest brother, to the remaining brothers and the sons as joint property. There are no traces of any custom that a man's sister's son should *necessarily* be his heir. A man's sister's son may inherit in the absence of nearer male relatives. Adoption of sons is allowed, and an adopted son is, for purpose of inheritance, in the same position as a real son. The adopted son becomes the husband of the daughters, if there are any. A near relative cannot be adopted, if there are daughters, as he cannot, on account of near relationship, become the husband of the daughters. Women can only inherit in the absence of male relatives. A woman, who has inherited property and marries, retains her right to her property as against her husband. Such property will, however, pass to her issue on her death, and to her husband only if she has no issue. If a widow with daughters, who has inherited property, re-marries, the property will pass to the daughters on her re-marriage. In the absence of heirs property passes, after the payment of funeral expenses, to the Lamas and the State, but in what proportions I have been unable to obtain satisfactory evidence.

(c) SIKKIM.—The customs described above as being in vogue in Tibet are modified as regards Sikkim. There women are, in no case, allowed to inherit the use of landed property, but inherit moveable property in the absence of male relatives.

8. *Mr. Risley's question No. 7.*—The proportion of men and women in Sikkim and Tibet is fairly equal. The cause of celibacy among the Lamas is not dearth of women, but religious zeal. Female infanticide is not practised. Polygamy, as well as polyandry, prevails, but the latter to a much larger extent. Superfluous women become nuns, prostitutes, or remain single. Polygamy does not take the form that it does in the plains of India, *viz.*, of keeping several wives in one house or compound, but that of keeping several wives in different houses in different places. This custom prevails only among the rich.

9. *Mr. Risley's question No. 8.*—Groups of brothers do not marry groups of sisters. It sometimes, however, happens that after the eldest sister of a family has been married to a group of brothers, (or rather to the eldest brother), a younger sister of the common wife is married to a younger brother. In such cases the younger brother will separate from the family and live elsewhere.

10. *Mr. Risley's question No. 9.*—The father of a child, in a polyandric family in Sikkim and Tibet, is the eldest brother. The other brothers are called uncles (Akhu). It is not an insult to ask a man who is his father. A man is not spoken of as the son of such and such a family, nor as the son of his mother. After the death of the eldest brother the children will speak of the deceased as their father.

11. *Mr. Risley's question No. 10.*—

(a) TIBET.—The feeling of the people, men and women, as to children and child-bearing is that the more children (especially males) that are born, the better. The more children people have, the more they can please the ecclesiastical authorities by dedicating sons and daughters to monasteries and nunneries. Every family has to send one son (if there are sons) to a monastery. If there be only one son, he will be devoted to monastic life, and an adopted son will inherit the property. Everything, therefore, makes for child-bearing among the laity. On the other hand, Lamas are specially revered if they are celibate. The origin of polyandry is not, as suggested by Turner, to be found in the fact that the upper classes look on marriage as something odious and shameful. Probably he thought that the Lamas were drawn from the upper classes only; whereas, on the contrary, they are taken from among the families of all classes of the laity.

(b) SIKKIM.—The rule about sending sons to monasteries is less strict, and, if there is only one son, there is no obligation to devote him to monastic life.

(a) 12. *Mr. Risley's question No. 11.*—Individuals of mature age are allowed, as in Europe, to select their own partners in life. Marriages are also arranged by parents in the case of minors.

(b) Astrologers are consulted as to whether a marriage will prove felicitous or otherwise, and proposals for marriages are only proceeded with if the result be favourable. The calling in of astrologers is called Thuntsi—caloulation. Astrologers class women as follows:

(1) YRLI CHEN CHIK—A person with a clean eye, *i.e.*, a virtuous woman. In such cases astrologers take particular pains.

(2) LHAZA THOOK KHYER—A person whose family name is poisoned, *i.e.*, a woman who has had intercourse with men. Less attention is paid in such cases by astrologers.



(8) *MOZA THOOKI SHUT.*—A person whose ill (family) name has been noised abroad, *i.e.*, a woman of bad name or a widow. In such cases the astrologer is seldom consulted.

(c) After the astrologer has been consulted, and his verdict has proved favourable, *Barmia*,—go-betweens—are called in. These are, generally, the uncles of the proposed bridegroom and bride respectively. They are called to the house of the proposed bridegroom, and from there are sent to the house of the proposed bride in order to arrange the marriage. For their trouble they get presents of money (about Rs. 5), called *Barsen*.

(d) *NAJCHANG AND KHILAN.*—When the *Barmis* go to the house of the proposed bride, they take with them money (Rs. 5 to 50), *Marwa*, and white silk scarves as presents for the parents of the proposed bride. When they arrive, they offer the presents, and ask for the girl in marriage. The parents then consult their relatives. If the parents consent, the presents are accepted, a feast is given to the *Barmis*, and the blessings of heaven are invoked on the happy pair. The price to be paid for the bride is also settled on this occasion. It varies from Rs. 80 to Rs. 500 or more. The giving of presents to the parents of the proposed bride is called *Nangchang*—marwa-giving—while the invocation of the blessings of heaven on the happy pair is called *Khelen*. *Nangchang* and *Khelen* are the preliminaries to marriage, and, after they are over, the proposed bride and bridegroom, can see each other as much as they like, but it will be three years before they are finally married; the ceremony called *Nyes* taking place one year after the *Nangchang* and *Khelen*; that called *Changthoong* two years thereafter, and that called *Phalokh* three years thereafter.

(e) *NYEN.*—The *Nyen*, *i.e.*, marriage-feast, takes place one year after the *Nangchang* and *Khelen*. It is held in the house of the bride, the expense being borne by the parents of the bridegroom. All relations on either side are invited. The price of the bride is paid on this occasion.

(f) *CHANGTHOONG.*—A year after the *Nyen* comes the *Changthoong*, *i.e.*, drinking of *murwa*. The following is the procedure:—

(1) The astrologer is consulted as to what would be an auspicious day for the departure of the bride from her parents' house in the manner described in clause (5) below, what kind of pony she should ride, &c., &c., &c.

(2) A grand feast is held to which *Lamas* are invited, the Head *Lama* being called, for the time being, the *Tashi Lama*.

(3) Part of the ceremony is for two men called *Kwachen*—thieves—to attempt to force their way inside the house of the bride with the supposed intention of carrying off the bride. A sham fight then takes place between these men and the guardians of the bride. The supposed thieves are beaten with stinging nettles, and half-roasted meat with ground chillies is thrust into their mouths. They escape from this treatment by giving presents of money to the guardians of the bride. After two days the supposed thieves are honoured, and called *Thapon*, *i.e.*, successful strategists.

(4) During the feasting the guests give presents of money and silk scarves to the bride and her parents.

(5) The bride and bridegroom with their respective relatives and followers then leave for the house of the bridegroom, singing, dancing, firing guns, &c., &c., all the way.

(6) The parents of the bridegroom meet the party on the way, and after conducting them to their home, entertain them with feasting for two or three days.

(7) After this the bride and her party return to the bride's house.

(g) *PHALOKH.*—A year after the ceremony called *Changthoong* the bride again goes to the house of the bridegroom—this time to stay. The parents of the bride now give her her dowry, which is, generally, double the price which has been paid for her, and, in the case of rich families, much more. The dowry is called *Pizong*.

(A) *SIKKIM.*—The above ceremonies are not now-a-days practised in *Sikkim* in their entirety. The procedure in that country is usually much less elaborate and prolonged.

*Appendix to paragraph 6 of this note, giving instances of the division of property as furnished by Rai Ugen Gyatcho Bahadur in his own language.*

(a) "In *Chongbung Basti* in *Sikkim* there was a family of three brothers, *Athup*, *Chaynga*, and *Passang*, the two former being laymen, and the youngest, *Passang*, a novice's monk of the *Pamionghi* monastery. *Athup* married a wife in the joint names of all three brothers, and they all lived as joint husbands for some time. After some time *Chaynga* married a wife separately, and lived in another house. The youngest, *Passang*, lived as a joint husband of *Chaynga's* wife. The two younger brothers lived in a separate house with their joint wife, while *Athup* and his wife continued in the former house. A *panchayat* distributed the moveable property of the family in equal portions, giving the two brothers half and the eldest half. The land was not partitioned, but the fields which were cultivable, were divided equally, and the household servants were allowed free choice of masters, to serve whichever they preferred. Some time later *Chaynga* died, leaving *Passang* in sole possession of the wife and property which he is enjoying even now. But this open step of *Passang's* marriage coming to the notice of the elders of the *Pamionghi* monastery, he was expelled from the priesthood. There are several instances of this kind."

(b) "Again in Lángdam there is a man called Lichook, who has two brothers, Dukda, and Golay Wangdi. Lichook married a wife in the joint names of all three brothers. They lived together for some time as joint husbands of Lichook's wife. After some time Dukda married a wife separately, and got his own share of the household properties apportioned by a panohayat. The youngest brother Golay Wangdi lived sometimes with one, and sometimes with the other brother's wife. But this uncertain mode of life was rendered impossible by the two wives' jealousy, and he also ended by marrying a wife for himself. The two elder brothers then gave him some property, whereupon he removed to Esalang, where he is at present. In this case there was no land to be divided. There may be several instances of this sort too.

(c) "In Lingau there is a family of four brothers, 1st Nimsring, 2nd Lodan, 3rd Sengkyap and 4th Dubzang. They all four lived as joint husbands of Nimsring's wife. Last year the 3rd brother Sengkyap married a wife for himself, and went away to live in the house of his wife's parents at Gangla. He did not get any portion of the household property, as the property was very small and not worth dividing. Nimsring, Lodan and Dubzang are still living as joint husbands of Nimsring's wife. These are also common ryots, and had no land to divide, nor much property either."

## APPENDIX VI.—ABSTRACT OF CASTE TABLE, WITH SHORT EXPLANATORY NOTES.

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Abasda ... ..	2,035	2,010	Midnapore ... ..	Included in <i>Namasudra</i> .
Abdál ... ..	2,304	3,214	Murshidabad, Rajshahi, Rangpur, Patna and Purnea.	A low Muhammadan caste. The men castrate bullocks and the women act as midwives.
Adarki ... ..	2,559	2,436	Gaya ... ..	A Baniya caste. Sell vegetables and deal in grain. Some are cultivators.
Afghán ... ..	211	300(M)	Patna ... ..	Traders from Afghanistan.
Afridi ... ..	6	(M)	Gaya and Khulna.	
Agariá ... ..	6,754	6,433	Chota Nagpur ... ..	The Agariás are a hill tribe who employ Brahmins and claim Kshatriya descent. They must not be confounded with the Agariás who are a sub-tribe of Amra. Some still speak their own language (Agariá).
Agarwála ... ..	13,613	13,495	Bihar and Upper India.	Traders and bankers.
Agarwáls ... ..	—	—	Bhagalpur ... ..	Sawyers, probably immigrants from Nepal. Included in <i>Agar wáls</i> as it was found impossible to separate them.
Aghori or Aghorapanth	2,594	2,591	Bihar ... ..	The lowest class of Saivite religious mendicants.
Agradháí ... ..	7,256	7,597	Throughout Bengal	Brahmins degraded for receiving presents at the first Śráddha.
Agrahári ... ..	2,522	2,974	Bihar and Upper India.	Traders and cultivators; allied to the Agarwáls.
Águri (Ugra Kshatriya.)	44,967	45,702	Western Bengal ... ..	Cultivators and traders.
Áhir ... ..	1,384,715	1,384,223	Bihar ... ..	Cowherds. Includes the figures for Godá also.
Abir Gaura ... ..	305	298	Orissa ... ..	Acrobats, jugglers and exhibitors of puppets. Similar to Kalá. Possibly the same as Aheriá or Gopál.
Ajái ... ..	145	370(H)	Bihar ... ..	Included in <i>Kallar</i> .
Ajít ... ..	5,062	7,337(M)	Bihar ... ..	Muhammadans of very low social position who do not belong to any of the recognized functional groups.
Ajnáí ... ..	25	10	Muzaffarpur ... ..	
Akhundjí ... ..	17	8(M)	Mymensingh ... ..	A term applied to teachers and others who know the Persian Alphabet as a token of respect.
Amát ... ..	29,073	30,306	Bihar ... ..	Cultivators; frequently employed as domestic servants.
Amra ... ..	553	553	Hill Tippera ... ..	Included in <i>Kuli</i> .
Aoghar ... ..	141	49	Gaya, Shahabad, Saran and Hazaribagh.	A sect of Saiva ascetics founded in Gujarat by a Desnámi mendicant named Brahmagiri.
Arabness ... ..	30	7	Calcutta ... ..	Included in <i>Mogh</i> .
Arákh ... ..	25	4	Calcutta and Orissa.	
Ará ... ..	61	54	Patna and Ranchi.	
Ashraf ... ..	29	23(M)	Mymensingh ... ..	A title of Muhammadans of good social position.
Assamese ... ..	73	60	Chittagong Hill and Hill Tippera.	
Asur ... ..	1,033	1,004	Chota Nagpur ... ..	Iron smelters. The Asur language is still spoken in many parts.
Atahbás ... ..	37	24(M)	Dinajpur and Patna	Muhammadan firework-makers: they are reported to form an endogamous group.
Atith ... ..	23,130	26,912	Bihar ... ..	Devotees.
Atráf (Ajái)	234,715	220,485	Throughout Bengal	A general name for Muhammadans who are not Shekhs, Saiads, Moghals or Patháns, i.e., for the lower classes.
Bábhán ... ..	572,475	571,087	Bihar and Chota Nagpur.	Landholders and agriculturists; often call themselves Zamindar Brahmins or Bhuinhar Brahmins.
Bágdí ... ..	5,535	5,336	Midnapore ... ..	Included in <i>Abir and Godá</i> .
Bágdí ... ..	509,912	522,151	Bansura ... ..	<i>Ditto</i>
Bághuti ... ..	3,359	4,033	Western and Central Bengal.	Labourers and fishermen.
Bahelí ... ..	4,441	3,713(H)	Orissa ... ..	Distinct from Bágdí, with which it seems to have been classed in 1891.
Baháid ... ..	71	73(M)	Bihar and North Bengal.	Catch birds and sell feathers, &c. Sometimes treated as a sub-caste of <i>Desadh</i> .
Bahá ... ..	14	13(M)	<i>Ditto</i> ... ..	Included in <i>Bediya</i> .
Baldya ... ..	42,060	42,560	Nadia ... ..	Included in <i>Bediya</i> .
Bardui ... ..	37,761	33,443	Throughout Bengal	The physician caste.
Báio Baniya ... ..	21,016	19,533	<i>Ditto</i> ... ..	Included in <i>Báiskak</i> .
Báishab (Baistan)	214,363	252,394	Bhagalpur ... ..	A trading caste.
Báiti ... ..	3,730	3,430	Throughout Bengal	Converts to Vaishnavism who desert their original caste. Includes <i>Bairáí</i> .
Báikí ... ..	—	—	Western, Central and Eastern Bengal.	The same as <i>Chunári</i> , lime-burners, mat-makers, &c. There is a Mussalman caste of the same name.
Báikho ... ..	457	649(M)	Bhagalpur ... ..	Vegetable sellers and grain-dealers.
Báikho ... ..	1,515	1,543	Bihar ... ..	Persons who sing at the birth of a child.
Báiká ... ..	101	65	Orissa ... ..	
Banandhá ... ..	573	535	Patna and Muzaffarpur.	A sub-caste of Baniyas, Kurmis, Kumhars, Dhánuks, Tántis, Sunris, Dosadhs and Kalwars; also a section of Rájputs and Kasarás.

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Banchar ... ..	119	94	Muzaffarpur ...	Included in Banpur.
Bandawat ... ..	3,854	3,984	Hazaribagh ...	A cultivating caste : claim to be Rājputs.
Banga Banik ... ..	65	85	Dinajpur ... ..	Included in Baniya.
Bangaderi Banik ... ..	272	297	Purnea ... ..	Included in Baniya.
Baniya ... ..	103,008	106,515	The whole Province	A generic name of various trading castes including Bais, Gandhabanik, Khatri, Mahari, Bauniar, Subarnabanik, Kalwar, &c.
Banjāri (Labānā) ...	161	149(H) 3(M)	Tributary States of Chota Nagpur.	Forest pedlars and cattle graziers. Called Lam-bāri or Banjāri in Madras.
Banjōgi ... ..	347	349	Chittagong Hill Tracts.	Live by jhuming. Language Banjōgi.
Banpur ... ..	2,599	2,841	Bihar ... ..	A boating and fishing caste. From ban (wood) and phār (to split).
Bāntar ... ..	10,343	11,908	Do. ... ..	Basket and mat-makers; thatchers.
Banwār ... ..	426	425	Sonthal Parganas ...	A small Dravidian tribe.
Bāola ... ..	630	874	Hooghly and Murshidabad.	A sect of Vaishnava devotees.
Barhi ... ..	150,501	155,862(H)	Bihar, Orissa and Chota Nagpur.	Carpenters.
Bāri ... ..	2,107	2,395(M)	Bihar ... ..	Leaf-plate makers.
Barna Bīpra (Barna Brāhman).	7,351	7,445	Throughout Bengal	The Brāhmanes who act as priests to the lower castes including Sutradhara, Sābā, Chandāla, Bhuinmāli, Dhobis, Kapāli, Gosāli, Bāgdi, Kaibartas, Kalus, Subarnabaniks, Kaserā, &c.
Barna Bankar ... ..	24,043	23,224		Persons of mixed descent.
Barnawar ... ..	3,378	3,019	Bihar, Chota Nagpur and Midnapore.	
Barnawar ... ..	12,392	12,184	Bihar ... ..	A sub-caste of Baniyas engaged in trade agriculture and service in Bihar.
Bārui (Barai) ... ..	145,379	147,384	Bengal and Bihar...	Betel-leaf growers. Also called Pāneri.
Bothodi ... ..	22,641	22,899	Orissa, including Tributary States.	A small aboriginal tribe. Language Bāthudi.
Bauri ... ..	293,694	301,296	Orissa, Western Bengal and Chota Nagpur.	Pāiki-bearers, earth-workers and cultivators.
Bedeā ... ..	10,733	12,163	Chota Nagpur ...	A small agricultural tribe; allied to the Kurmis.
Bediya (Bādiya) ...	8,574	5,727(H)	Bengal and Bihar	Gipsies, acrobats, &c.; not to be confused with the Bedeās of Chota Nagpur. There are several distinct groups of Bediyās including Babajiā, Mirbhikāri, Shāndar, Mal and Sāmpuriā.
	16,448	16,173(M)		Said to be a true caste in Kuch Bihar and among the Muhammadans of East Bengal.
Bebārā ... ..	23,753	23,559(M)	Eastern Bengal ...	Included in Dōt in Jalpaiguri, Rangpur and Dinajpur.
	6,054	5,051(H)		
	7,731	6,063		
Feldār ... ..	49,238	48,817(H)	Bihar, Chota Nagpur and Eastern Bengal.	Earth-workers. In Backergunge this is the name of a Muhammadan caste of drummers.
Bengali ... ..	2,817	2,855(M)	The whole Province, except Chittagong Division.	Any native of Bengal.
	1,541	1,510		
Bernā ... ..	2,456	2,308	Eastern Bengal ...	Fishermen and cultivators; allied to the Chandāla.
Bosāti ... ..	273	251(M)	Bihar ... ..	Pedlars and vendors of miscellaneous goods.
Bosyā ... ..	1,462	13,231	Throughout Bengal	Prostitutes. The term in no sense indicates caste, but, as the persons concerned have lost caste, there is no better heading.
Bhagawāni ... ..	62	63	Jessore ... ..	A sectarian group, partly Hindu and partly Muhammadan.
Bhakat ... ..	1,528	1,966	Midnapore ... ..	A Vaishnava sect.
Bhandāri ... ..	60,185	61,785	Orissa ... ..	Barbers; also called Hajjām.
Bhānār ... ..	449	538(M)	Bihar ... ..	A Muhammadan caste, also known as Bhārwa whose men and women dance and act. The men are often pimps.
Bhar ... ..	21,706	180,607	Bengal, Bihar and Chota Nagpur.	Cultivators.
Bhārang ... ..	160	117	Kāulias ... ..	Included in Namasudra.
Bhāvāi ... ..	17	5	Hazaribagh ... ..	Included in Gecain.
Bhāvād ... ..	67	109(M)	Shahabad ... ..	Included in Bhānār.
Bhāskar ... ..	231	184	Calcutta and Palamau.	Make idols of stone, wood or metal. Also painters.
Bhāt ... ..	15,841	16,394(H)	Throughout Bengal	Genealogists and family bards.
	6,304	6,968(M)		
Bhathihārā ... ..	976	1,300(M)	Bihar ... ..	A very low Muhammadan caste whose women cut grass, do syces' work and cook for Muhammadan travellers.
Bhātiyā ... ..	144	116(H)	Calcutta and Rangpur.	A low mendicant caste. Live by dancing, juggling and singing.
	695	1,056(M)		
Bhārikar ... ..	3,426	3,703	Bihar ... ..	Included in Garari.
Bhisti ... ..	222	276(M)	Champaran ... ..	
Bhogiā ... ..	37,967	40,224	Chota Nagpur ...	Parah rice. Sometimes said to be a subdivision of Kharwār.
Bhoi ... ..	167	167	Midnapore, Cuttaok and Balasore.	
Bholla ... ..	2,328	2,291	Birbhum and Murshidabad.	Included in Bāgdi.
Bhotan Bhotia (Druk-pā or Dharma Bhotia.)	1,273	1,121	Darjeeling ... ..	Included in Bhotia.
Bhotia ... ..	11,969	10,660	Jalpaiguri and Darjeeling.	
Bhuinmāli ... ..	45,165	44,200	Eastern and North Bengal.	A menial and scavengering caste; allied to the Hāria.

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Bhoiyá (Bhruahár) ...	320,267	343,104	Bihar, Chota Nagpur, Orissa Tributary States, Western, Central and North Bengal.	An aboriginal tribe which probably came originally from the Tributary States of Chota Nagpur.
Bhumij ...	160,207	183,238	Chota Nagpur, Orissa Tributary States and Western Bengal.	A non-Aryan tribe. Still speak the Bhumij language in the Tributary States of Orissa and Singhbhum, &c.
Biloch ...	7	(M)	Bowrab ...	
Bind ...	65,914	71,880	Bihar and Upper India.	Usually labourers or fishermen.
Binjhá ...	1,990	4,897	Chota Nagpur ...	An agricultural and landholding tribe. Claim to come from Bindhiáchal.
Birhor ...	943	890	Ditto ...	Live by snaring hares and monkeys and collecting jungle products. Speak their own language (Birhor).
Bójia ...	2,875	2,828	Chota Nagpur ...	Jauner. Included in Binjhá as the words were difficult to distinguish accurately.
Bráhma ...	1,447,637	1,423,423	The whole Province	Priests.
Bráhma Nepali ...	4,659	4,092	Darjeeling and Sikkim.	
Bráhma ...	1,381	820	The whole Province	Tuists.
Buddhist (Unsp.) ...	49	1	Bhagalpur ...	
Burmese ...	760	118	Calcutta ...	Language Burmese. Buddhist by religion.
Chábi ...	5,147	4,303	Bhagalpur ...	Included in Gourá.
Cháin ...	66,522	63,480	Bihar and Central Bengal.	A cultivating and fishing caste.
Chákiá ...	60	47	Jessore ...	A class of Mussalmans in Manirampur; degraded for selling fish.
Chákmá ...	26,425	23,293	Chittagong Hill Tracts.	A tribe of Mongolian origin. Buddhists by religion. Their language is Chákmá Bengali.
Chamá ...	578,535	613,590	Throughout Bengal	Tanners and workers in leather. In Orissa they are basket-makers and toddy-drawers.
Chamba ...	1,208	1,494	Darbhanga ...	Beggars, mostly Muhammadans, who extort alms by scarifying their skin.
Chánu ...	1,067	1,232	Muzaffarpur ...	Included in Kurmi.
Chápota ...	4,014	4,186	Purnea, Bhagalpur and Southal Parganas.	Cultivators.
Chásh ...	419,578	426,105	Orissa ...	The chief cultivating caste of Orissa. [In Bengal and Bihar the term is applied to cultivators of any caste.]
Cháshdhobá ...	14,568	11,933	Central Bengal, Hooghly and Pabna.	A cultivating and trading caste. Also called Satchásh.
Cháshá ...	22,822	20,301	Murshidabad and Malda.	Silkworm-rearers; allied to Cháshdhobá.
Cháshá ...	3	23	Murshidabad ...	A caste of out-castes and bastards. Included in Barnasantar.
Chásháshá ...	433	776	Orissa ...	Persons who lost caste in the famine of 1866 by eating in the Government soup kitchens (chátra). Included in Kallar.
Cháshá ...	51	87	Backergunge ...	A Mussalman weaving caste.
Cháshá ...	699	660	24-Parganas ...	A Muhammadan fishing caste. Included in Nitari.
Cháshá ...	543	560 (M)	Ditto ...	
Cháshá (Chápuá) ...	2,453	2,842	Purnea ...	Weavers. Are said to have come from Nadia during a famine.
Cháro ...	12,078	12,087	Bihar and Chota Nagpur.	A landholding and cultivating caste.
Cháru ...	3,386	3,362	Chota Nagpur ...	Included in Kaur.
Chástri or Chástri ...	2,876	335		Included in Rajput.
Chhijigir (M) ...	13	15	Saran ...	Persons who dye cloths, cushions, quilts, &c.
Chhippi ...	22	23	Patna ...	Calico printers.
Cháshá ...	338	157	Orissa ...	Male children of prostitutes. Included in Barnasantar.
Chik ...	20,448	21,584 (H)	Chota Nagpur ...	Same as Baraik.
	1,355	1,270 (M)		
Chinese ...	1,905	834	China ...	Language Chinese. Usually Buddhists.
Chitrakar ...	654	623	Orissa ...	Painters.
Chunari ...	189	296 (M)	24-Parganas and Jessore.	Lime burners. Same as Báiti.
Chánu ...	151	117	Bhagalpur ...	Included in Dostá.
Churibá ...	7,723	6,330 (M)	Bihar ...	Bangle-makers of any caste. In parts of Bihar it is said to be a separate caste.
Chánu ...	423	439	Palawan ...	Included in Chánu.
Dafá ...	165	232 (H)	Dacca ...	A unit making Muhammadan caste of East Bengal similar to Nalyá.
Dafá ...	4,059	4,401	Bihar ...	A Muhammadan caste of drummers.
Dái ...	10,722	10,597 (M)	Bengal Proper	Midwives.
Dáibajna ...	14,812	16,114	Ditto ...	An astrologer. May be an Aoharji Bráhma or a Nspit, &c.
Dáitá ...	68	88	Puri ...	Mental servants (of non-Aryan descent) of temple at Jagannath. Sell rice and curry for offerings to Jagannath.
Dánu ...	2,498	2,343	Mymensingh	Probably of Garo origin.
Damá ...	3,178	2,742	Darjeeling ...	Tailors and musicians. They speak the Khaskura language.
Danda Májá ...	11,659	12,111	Orissa States and Midnapore.	Fishermen and day labourers. Also called Danda-chátra Májá. Included in Bágá.
Darís Dái ...	55	91	Saran and Purnea ...	
Darí ...	1,499	1,526 (H)	Whole Province ...	Muhammadan tailors. Also a caste of Hindu tailors in Orissa.
	14,655	17,377 (M)		

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Dasmámi ... ..	48	9	Darbhanga ... ..	Mendicants usually followers of the ten sects of followers of Shankaricharyya.
Dátiyá ... ..	702	740	Mymensingh ... ..	A Muhammadan fishing caste. They are looked down on by other Muhammadans who do not intermarry with them.
<i>Delki Kharid</i> ... ..	230	236	<i>Chota Nagpur States</i> ... ..	Included in <i>Kharid</i> .
Deohar ... ..	1,991	2,152	North Bihar ... ..	Inoculators.
Desi ... ..	47,810	45,947	Northern Bengal ... ..	A cultivating caste; allied to the Rájhanis and Paliyas.
<i>Desi Tiprá</i> ... ..	181	162	<i>Hill Tippera</i> ... ..	Included in <i>Tiprá</i> .
Dowan ... ..	28	10 (M)	Dacca and Mymensingh ... ..	
Dhámin ... ..	448	338	Bihar ... ..	A low caste, who make fans and brushes, and sell jungle drugs. Also persons who act as priests to pilgrims at Gaya.
Dhanuá (Dalaná) ... ..	3,460	3,508	Orissa States ... ..	Cultivators.
Dhánuak ... ..	288,136	305,403	Bihar ... ..	A cultivating caste. Many act as domestic servants.
Dhári (Dhárihi) ... ..	2,257	1,918 (H)	Do. ... ..	A criminal class. Many are chaukidars and cultivators. The Musalman Dháris are musicians and prostitutes.
	38	32 (M)		
<i>Dharthar (Dorihar)</i> ... ..	789	865	<i>Ranchi</i> ... ..	Also called <i>Jogi</i> or <i>Gosain</i> . Make and sell strings worn in charms round the neck or waist. Included in <i>Gosain</i> .
Dhawá ... ..	9,435	8,908	Bengal ... ..	Muhammadan páiki-bearers.
Dhenuár ... ..	244	243	<i>Chota Nagpur</i> ... ..	A small tribe; possibly allied to the Mundas.
Dhimáí ... ..	333	299	Darjeeling and Nepal Terai ... ..	The Dhimáís often call themselves Rájhanis. Their title is Maulik. They have a language (Dhimáí), but many now speak Bengali.
Dhinar ... ..	619	639	Darbhanga ... ..	Páiki-bearers, etc. Allied to Káhar.
Dhobá ... ..	281,677	284,694	Bengal and Orissa ... ..	Washermen.
Dhobi ... ..	24,752	26,083	Bihar ... ..	Ditto.
Dhuniá (Dhunkar) ... ..	1,069	1,220 (H)	Do. ... ..	Muhammadan cotton-carders.
	95,303	104,391 (M)		
<i>Digambari</i> ... ..	58	57	<i>Hazaribagh</i> ... ..	Included in <i>Jain (Unep)</i>
Doai (Dáoyáí) ... ..	14,862	12,740	Northern and Eastern Bengal ... ..	Wood-cutters, páiki-bearers, fish-vendors and mat-makers. Probably allied to the Hájangs or Kochh Mánds.
Dogárá ... ..	958	1,243	Orissa ... ..	Formerly dák-runners.
Doglá ... ..	1,476	1,239	Bihar ... ..	Bastards of low social position. In some places, in its strict sense, the term indicates the offspring of female <i>Káyáts</i> by men of low caste. Included in <i>Barnasankar</i> .
Dom ... ..	177,624	181,123	Throughout Bengal ... ..	Basket and mat-makers. Some now live by cultivation. In Orissa they are often drummers. In Chittagong (as in the Assam Valley) they are fishermen and correspond to the Pátáns of Bengal and the Dom Pátáns of Rangpur and Sylhet.
Dosádh ... ..	576,584	599,287	Bihar ... ..	Labourers and watchmen.
<i>Dud Kharid</i> ... ..	88	86	<i>Chota Nagpur States</i> ... ..	Included in <i>Kharid</i> .
Dulá ... ..	36,376	36,330	Western Bengal ... ..	Included in <i>Bogdí</i> .
<i>Erangá</i> ... ..	128	47	<i>Chota Nagpur States</i> ... ..	Included in <i>Kharid</i> .
Fakir ... ..	33,010	35,584	Bihar ... ..	A Muhammadan religious mendicant.
Gaddí ... ..	4,012	4,352 (M)	Do. ... ..	A Muhammadan caste of converts from the Hindu <i>Górá</i> s who keep cows and buffaloes and live by dealing in milk and butter.
Gáin ... ..	12	15	Jalpaigari and Darjeeling ... ..	Musicians. Language <i>Khasкура</i> .
<i>Gajendra Dás</i> ... ..	752	729	<i>Mymensingh</i> ... ..	Included in <i>Kaibartta Cháí</i> .
<i>Gandapál</i> ... ..	308	251	<i>East Bengal</i> ... ..	Included in <i>Ganvar</i> .
<i>Gandhabanik</i> ... ..	69,612	69,988	Bengal Proper ... ..	Grocers and spice-sellers.
<i>Gandhar</i> ... ..	21	27	Bihar ... ..	Musicians. Included in <i>Gandharb</i> .
<i>Gandharb</i> ... ..	444	591	Bihar ... ..	The caste which supplies Hindu dancing girls.
<i>Gandhi</i> ... ..	255	186 (M)	Do. ... ..	
<i>Gangáí or Gonsah</i> ... ..	81,360	80,964	Dinajpur, Purnea and Malda ... ..	Cultivators, weavers and lime-burners.
<i>Gangautá</i> ... ..	39,064	39,521	Bhagalpur ... ..	Cultivators.
<i>Genrá</i> ... ..	1,938	1,732	Eastern Bengal and Kuch Bihar ... ..	A boating and fishing caste. Often call themselves <i>Shikári</i> .
<i>Gárerí</i> ... ..	49,783	50,378	Bihar and <i>Chota Nagpur</i> ... ..	Same as <i>Bhorihar</i> . Shepherds, goatherds, and blanket-weavers.
<i>Gáro</i> ... ..	19,240	19,877	Jalpaigari, Kuch Bihar and Eastern Bengal ... ..	Their home is in the Gáro Hills in Assam. Their language is Gáro.
<i>Gaur</i> ... ..	299,266	222,208	Orissa ... ..	The Orissa milkman caste. Páiki-bearers, herdsmen and cultivators.
<i>Gaur Banik</i> ... ..	43	49	<i>Rajshahi</i> ... ..	Included in <i>Agarwála</i> .
<i>Gayudá</i> ... ..	168	163	<i>Gaya</i> ... ..	Included in <i>Bráhma</i> .
<i>Ghani</i> ... ..	259	309	Mayurbhanj and Balasore ... ..	Possibly a sub-caste of <i>Kaibarttas</i> .
<i>Ghántrá</i> ... ..	324	298	Orissa States ... ..	Workers in brass and iron.
<i>Ghará</i> ... ..	5,443	5,906	<i>Midnapore</i> ... ..	Included in <i>Kadma</i> .
<i>Gharri</i> ... ..	2,186	1,967	Darjeeling ... ..	Manumitted slaves. Language <i>Khasкура</i> .
<i>Gháíal (Gháíya)</i> ... ..	27,270	27,738	<i>Chota Nagpur</i> and Orissa States ... ..	Fishers, musicians and syces. In <i>Singhbhum</i> and <i>Gangpur</i> they are sweepers.
<i>Ghátwáí</i> ... ..	31,134	35,937	<i>Hazaribagh</i> , <i>Bhagalpur</i> , <i>Gaya</i> , and Central Bengal ... ..	
<i>Ghasí</i> ... ..	59	58 (M)	24 Ferganas and Nadia ... ..	Beggars and sellers of wooden necklaces.
<i>Ghogíá (Guni)</i> ... ..	247	237	<i>Chota Nagpur States</i> ... ..	Pig-rearers.
<i>Ghusaríá</i> ... ..	983	1,165	Orissa ... ..	Fishermen. Sometimes regarded as a sub-caste of <i>Kaibartta</i> .
<i>Girgiriá</i> ... ..	1,968	2,334	Orissa States ... ..	

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Girl	107	83	Hooghly	Included in Gossia.
Godā	...	...	Bengal, Bihar and Orissa.	Included in Abir and Godā.
Godrā	544	596	Angul and Orissa States.	A non-Aryan tribe. Basket-makers.
Gokhā	22,399	23,802	Orissa	Catch and sell fish.
Gold	30,730	30,937	Do.	Cultivators.
Golkā	32	23(M)	Monghyr.	
Gond	101,457	100,333	Tributary States of Orissa and Chota Nagpur.	A non-Aryan tribe from the Central Provinces. Many claim to be Hindus. Their language is Gond, but many now speak Hindi or Orlyā.
Gonr (Gondh)	33,923	37,747	Bihar	Fry and sell <i>blaja</i> and <i>sata</i> and sometimes serve as menial servants; allied to Kāndu.
Gonrbi	71,857	70,390	Do.	A fishing and cultivating caste.
Gorāit	5,378	4,944	Chota Nagpur	Musicians, comb and drum-makers and cotton-carders. [Not to be confused with the Dom headmen in Bhagalpur or the watchmen of Bihar (usually <i>Dosadhs</i> ), or village servants in Manbhūm, whose title is Gorāit.]
Gossia	15,033	14,501	Ditto	A sectarian group similar to Atish.
Gossia Purān	2,250	2,373	Ranchi	Included in Gossia.
Gujār	126	16	Calcutta, Gaya and Puri.	
Gujārāti	29	40	Midnapore.	
Gulgulā	333	333	Chota Nagpur and Bihar.	Hunters and beggars. Probably a branch of the Bediyā.
Gur	167	107	Bihar	Shop-keepers.
Gurā	63,656	71,053	Orissa	Confectioners.
Gurung	7,226	7,302	Darjeeling and Sikkim.	One of the fighting tribes of Nepal. They have their own language (Gurung), but those found in the Darjeeling district usually speak Khaskura. Some are Buddhists by religion.
Hābhi	2	2(M)	Monghyr.	
Hādi	11,193	11,054	Mymensingh	Cultivators and labourers. Allied to Gāro. Not to be confounded with Hāri.
Hājang	13,133	12,400	Mymensingh	A tribe allied to the Gāro. Speak Hājang.
Majjān	185,133	195,143(H)	Bihar and Chota-Nagpur.	Barbers.
Maladhar	19,336	21,313(M)		
Maladhar Chāsati	2,901	3,211	Jessore	Included in Chāsati.
Malikhor	14,154	13,075	Malda	Included in Chāsati.
Hallām	559	632(M)	Bihar	Sweepers.
Hallām	8,537	8,600(H)	Hill Tippera	A hill tribe. Speak their own language (Hallām).
Hālāi	1,090	1,125	Bihar	Confectioners.
Hālāi	75,759	75,870	The whole Province	Scavengers, often identified with Bhūnmālī. In Purnea they call themselves Mānjhi. In Orissa they are also basket-makers and bamboo-workers.
Hāri	150,817	150,799		
Hatnā	643	700	Orissa Tributary States.	
Hāya	39	7	Darjeeling	A tribe living in the Terai. Their language is Hāya.
Hijrā	105	81(M)	Bihar	The term means "Eunuch." It is also employed to indicate people who sing and play at the birth of a child, and in this sense may be a synonym for Pāwarā.
Ho	187,795	197,227	Manbhūm, Orissa, and Chota Nagpur States.	Also known as Larka Kol. They speak their own (Ho) language.
Irikā (Idiga)	199	201	Puri (Kburda sub-division).	Tend goats: immigrants from Madras.
Jādud	64	89	Palna	Included in Brāhman.
Jadupetia	233	240(H)	Manbhūm and Southal Fargana.	A mixture between Hindus and Muhammadans. Many are brass-workers.
Jagwā	39	44(M)	Gaya	Attend at Sradhdhas of high-caste people. Claim a Brāhmanical origin.
Jain (Unsp.)	57	25		
Jain (Unsp.)	385	267	Esaribagh and Calcutta.	
Jālyā	10,354	11,789	Central and Western Bengal.	Included in Kusbaria Jālyā.
Jālyā Dom	10,814	11,851	Chittagong	Included in Dom.
Jamāia	2,650	2,350	Hill Tippera	Included in Tipāri.
Japān	26	40	Calcutta.	
Jāraj	101	39	Backergunge	Included in Barnanākar.
Jāi	1,113	1,133(M)	Bihar	Included in Gaddy.
Jātor	171	153	Midnapore	Included in Hāri.
Jānpurī	2,553	2,739	Bihar and Palawan	Included in Teti.
Jāto	1,533	1,510	Bengal and Bihar	Same as Māto. A boat and fishing-caste. Included in Māto.
Jhorā	2,545	4,000	Chota Nagpur and Orissa States and Ranchi.	Goldwashers. [The term is also used by Kowā as a title.]
Jogi and Jugi	183,295	183,611	The whole Province	Devotees, beggars and weavers.
Jogi	433	433	Ranchi, Palawan and Chota Nagpur States.	Included in Gossia.
Jolāhā	598,925	642,033	Bengal, Bihar and Chota Nagpur.	The Muhammadan weaver-caste. Sometimes called Karigar, Momin or Nurhā.
Juāng	5,635	5,434	Orissa Tributary States.	Their language is Juāng.
Jugi	...	...	Eastern Bengal	(See Jogi and Jugi).
Jyotish	13,791	14,035	Orissa	Astrologers. In Bengal the term indicates function only, the occupation being followed by Achārji Brāhman.

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Kabirpanthi ...	621	285	Bihar ...	A follower of the religious reformer Kabir.
Kachhri ...	404	454	East Bengal.	
Kacharu ...	643	559	Eastern Bengal ...	Bracelet-makers. Many have become traders and shop-keepers.
Kachhi ...	186	74	Orissa ...	Cultivators.
Kachra ...	5,560	5,564	Do. ...	Dealers in glass bangles. Many have taken to cultivation and to trading in bell-metal utensils and piece-goods.
Kadar ...	9,874	9,818	Bhagalpur and Sontal Parganna.	Cultivators, fishermen and day-labourers.
Kadma ...	22,140	22,940	Orissa and Midnapore	
Kagbazi ...	100	87(M)	Hooghly and Faridpur.	Paper makers? The term probably merely refers to occupation.
Kahalia ...	195	208	Puri ...	Dancing girls at temples; offspring of prostitutes.
Kahar ...	236,765	298,601	The whole Province	Palki-bearers. Frequently domestic servants.
Kaibartta ...	1,249,474	1,285,181	Bengal Proper and Purnea.	This figure includes Chhal and Jalaiya.
Kaibartta (Chhal or Halia).	975,945	983,558	Bengal ...	Cultivators.
Kaibartta (Jalaya)	133,600	182,949	Do. ...	Fishermen.
Kalaigar ...	62	62(M)	Champeran and Bhagalpur.	
Kalal ...	14,165	16,380(M)	Bihar and Chota Nagpur.	Muhammedan distillers, probably descended from Hindu Kalwars. Some now carry palkis.
Kalendar ...	156	178(M)	Midnapore and Bihar	A class of Muhammedan fakirs. Many are jugglers.
Kalicha ...	5	4	Mymensingh ...	A mixed breed of Kacharis and Manipuris. Included in Kallars.
Kalita ...	150	155	Jalpaiguri and Darjooling.	A respectable cultivating-caste whose headquarters are in Assam.
Kallar ...	3,611	4,112	Tippura, Purnea and Bhagalpur.	A class of people who (like the Chhatakhs of Orissa) lost their caste during a famine. Live chiefly by begging.
Kaltuya (Koltha) ...	2,420	2,199	Tributary States of Orissa and Chota Nagpur.	Cultivators. Also called Koltha Chhal.
Kalu ...	78,384	76,603	Western and Central Bengal and Manbhum	Oil-pressers and sellers.
Kalwar ...	120,289	118,233	Bihar ...	Distillers and spirit-vendors.
Kamalpuri ...	121	122	Ranchi ...	Included in Baniya.
Katwar and Lohar ...	376,920	380,237	Whole Province ...	Metal workers; also known as Karmakar. It includes Lohar.
Kami ...	7,891	6,640	Darjooling and Sikkim.	Blacksmiths and goldsmiths. Speak Khaskura.
Kan ...	59	9(H)	Calcutta ...	A low caste of musicians; allied to the Doma.
Kan ...	195	245(M)	Calcutta ...	
Kandari ...	214	236	Malda ...	Included in Panti.
Kandh (Khond) ...	61,275	63,065	Orissa ...	An aboriginal tribe found chiefly in the Khondmals. Their language is Kandh or Kui Katha. They call themselves Kui or Kui-ouju.
Kandra ...	74,600	76,795	Do. ...	Village chaukidars, cycles, day-labourers, &c.
Kandu ...	244,124	262,944	Bihar ...	Grain-parchers.
Kanjur ...	1,783	1,896	Do. ...	Gipsies. Twist rope; hunt jackals, and catch and eat snakes.
Kansari (Kasari)	22,085	20,997	The whole Province	Braziers. It includes the figures for Kasari.
Kantabudiyá ...	469	516	Cuttack ...	Tobacco-sellers.
Kantai ...	59	99	Rajshahi and Malda	Allied to Koch.
Khora ...	57,986	54,007	Central and Western Bengal.	Pig-roarers, thieves and labourers.
Kapali ...	75,523	70,218	Central and Eastern Bengal.	Weavers of canvas gunny-bags, and cultivators of jute.
Kapurá ...	43	64	Cuttack and Hoerah	Included in Kapuriá.
Kapuris ...	358	299	Hooghly, 24-Parganas, Dinajpur and Cuttack.	A wandering class of beggars from United Provinces who beg and steal and deal in ponies and goats. The Kapuris of Orissa belong to an entirely different community. They act as priests to the Kurmis, Gauris and Kaibarttas.
Kard ...	1,057	1,209	Malda ...	Included in Namasudra.
Karan ...	92,227	97,259	Orissa ...	The writer-caste of Orissa.
Karangá ...	8,994	8,063	Western and Central Bengal and Orissa.	Cart-wheel and basket-makers, etc.
Karni ...	3,269	2,869	Eastern Bengal, Pabna and Rangpur.	A degraded caste of weavers.
Kartiá ...	448	441	Puri ...	Fishermen.
Kasarwani ...	15,716	16,268	Bihar and Chota Nagpur.	One of the Baniya castes.
Kasandhan ...	1,776	1,848	Ditto ...	Ditto.
Kasbi ...	3	2(H)	Patna ...	Included in Baniya.
Kasbi ...	911	7,930(M)	Bengal, Bihar and Chota Nagpur.	Kasbi means prostitute. It is not a caste but a profession.
Kasari ...	6,062	6,817	Bihar ...	The brass-founding caste of Bihar. Included in Kansari.
Kashmiri ...	11	5(M)	Dacca and Patna.	
Kasab (Kasbi) ...	5,032	6,011(M)	Bihar.	
Ká-tha ...	18,900	18,990	Midnapore ...	A cultivating and landholding caste.
Kathak ...	360	345	Bihar ...	Singers and dancers. Claim a Brahmanical origin.
Kathania ...	1,458	1,308	Bihar.	
Kathurid ...	311	303	Eastern Bengal ...	Wood-cutters. Included in Namasudra.



CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Katiakus	1,961	1,960	Tippura	Hindus who have lost caste through eating or marrying with Tipuras. They now form a separate group. Are also known as Tripura Das. Included in Kallars.
Kaur	31,580	30,963	Tributary States of Chota Nagpur and Ranchi.	A Dravidian tribe of cultivators. Some are Hindus, but others are not.
Kawal	598	577	Eastern Bengal and Sonthal Parganas.	Musicians; from Kawal, a kind of singing. According to some they were originally Kapalis.
Kayanah	672,037	674,394	The whole Province	The writer-caste.
Kazi	613	391 (M)	Throughout Bengal	The word Kazi is used as a title by the descendants of Muhammadan Magistrates. It has no reference to caste or tribe.
Kalā	5,193	5,414	Orissa	A wandering tribe with occupations like those of the Bediyas.
Kawā	182,863	189,785	Bihar, Orissa, Chota Nagpur and Western Bengal.	Fishermen and cultivators. Probably the same as the Kaibartias of Bengal.
Khāḍi	6,437	6,825	Orissa and Midnapore.	
Khairā	27,403	29,475	Midnapore, Angul and Orissa States.	Vegetable-growers and day-labourers. In the Tributary States of Orissa they prepare khair (catechu) and cultivate.
Khambu	33,027	21,955	Darjeeling and Sikkim.	Inhabit the country between the Arun and Dud-Koi Rivers; also called Jimdar (a corruption of Zamindar). They speak their own language (Khambu or Jimdar). Their title is Rai.
Khān	5,005	4,431 (M)	Eastern and Western Bengal.	A title of Pathān, but in Mymensingh, where the persons so returned are chiefly found, it is used as the designation of the descendants of converts from respectable Hindu castes.
Khāndā	11	11	Shahabad	Included in Barnasabār.
Khāndās	252,907	266,841	Orissa	Swordsmen; now cultivators. Also called Mahā-lāih.
Khāndāwāl	119	73	Gaya and Bhagalpur	A trading-caste similar to the Agarwāla.
Khāndāwāl	39	58	Siagbhum	Included in Ahoir and Godā.
Khānjār (Kānjār)	95	107 (H)	Bihar	A wandering tribe. Tatsoora. Many of their women are prostitutes.
	4	(M)		
Khārdāl	49	32 (H)	Bihar	Turners.
	121	(M)		
Khāri (Ahorā)	52,373	52,479	Chota Nagpur, Orissa States, Jalpaiguri and Midnapore.	Resemble Mundas in physique and speak a similar language, called Khariā.
Khāwā	4,493	4,539	Orissa	Makers of brass-ware.
Khāwā (Khāwā)	50,947	50,663	Chota Nagpur and Bihar.	Cultivators and landholders.
Khā	3,476	6,910	Darjeeling and Sikkim.	One of the dominant tribes of Nepal. Their language is Khaskura.
Khāḍ	3	...	Chittagong.	
Khāḍā	1,623	1,733	Orissa	Fish-collars.
Khāḍā	2,961	2,760	Bihar	Vegetable-collars.
Khāḍā	35,603	31,322	Bengal, Bihar and Orissa	A mercantile-caste of Punjab origin.
Khāḍwā	49,309	53,506	Bihar	Pāli-beerers and cultivators.
Khāḍwā	550	498	Darjeeling, Sikkim, and Champaran.	The slave-caste of Nepal. Language Khaskura.
Khāḍā	309	550	Bhagalpur and Sonthal Parganas.	A dancing-caste similar to the Gaudhār. The males play and sing, while the women sing and dance.
Khāḍā	1,921	1,791	Sonthal Parganas and adjoining districts.	Land-owners, cultivators and day-labourers.
Khāḍā	1,056	1,120	Orissa	School-masters and exhibitors of the image of Sitalā. Also called Mātibānā. Their title is Naik or Abdhān.
Khāḍā	301	153	Champaran, Parasa Singhbhum.	Muhammadan traders.
Khāḍā (Kul)	62,181	62,347	Bengal and Bihar	Muhammadan oil-pressers.
Khāḍā	853	834 (M)	Bengal Proper	A Muhammadan teacher or school-master, irrespective of his race.
Khāḍā (Kha)	13,561	13,151	North Bengal	Petty traders and cultivators. A Brāhman will take water from their hands.
Khāḍā	206	210	Chittagong Hill Tracts.	An aboriginal tribe.
Khāḍā	57	58	Dacca	Scavengers, formerly dacoits. There are also Kichaka in the Nepal Terai who are gipsies.
Khāḍā	2,900	7,223	Chota Nagpur Division.	A synonym of the Nagawān tribe. In Gangpur, Orissa settlers call themselves Kichā. Included in Nagawān.
Koch	36,139	34,236	East Bengal and Purnea.	Cultivators. Same as Rājbanā.
Koḍā	624,953	642,057	Bihar and Chota Nagpur.	Market-gardeners.
Koḍā	230	203	Orissa States and Angul.	
Koḍā	16,344	17,911	Birbham and Murshidabad.	There are two sub-castes—Chāsi and Kurur. The former are labourers and cultivators, and the latter labourers and drummers. The latter eat buffaloes. Are, perhaps, allied to the Muchia.
Koḍā	103	103	Purnea	Included in Kurdis.

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Korá (Kará)...	44,120	48,648	Western and Central Bengal, Chota Nagpur and Bha- galpur Division.	Earth-workers; allied to the Mundas.
Korwá ...	20,638	20,162	Chota Nagpur ...	Live by <i>jamming</i> and trading in honey, bees'-wax and other jungle products. Speak the Korwá language. There are two sub-castes, Karáku and Paráhiya.
Koshtá ...	1,551	1,574	Chota Nagpur and Orissa.	Weavers and cultivators.
Kotál ...	5,239	5,408	Burdwan and Mur- shidabad.	A small cultivating-caste, frequently employed as village watchmen. Their title is Pradhán.
Krishnapakshi ...	1,033	1,050	Midnapore and Bihar.	The offspring of <i>Káyastha</i> fathers and females of the <i>Dhánuk</i> , <i>Kurmi</i> or some other caste whose water is taken by the higher castes. Their water is taken by the higher castes. In Puri they are also called <i>Antarpuca</i> , and are said to be the offspring of con- cubines of <i>Karans</i> and <i>Kshatriyas</i> . Included in <i>Barnaswákar</i> .
Kuki ...	4,628	4,547	Hill Tippota and Chittagong Hill Tracts.	A hill tribe. Speak the Kuki language.
Kumarbhag ...	1,216	1,214	Rajshahi and Southal Parganas.	Included in <i>Málpaháridá</i> .
Kumbhá (Kumbha- kár) ...	871,085	874,252 (H)	The whole Province	Potters.
Kumi (Khami) ...	151	167 (M)	Chittagong Hill Tracts.	A tribe allied to the Kukis. Speak their own language, Kumi.
Kumuti ...	761	708	Orissa ...	Traders, chiefly in articles of food. Said to have immigrated from Madras.
Kunchbandhwá ...	1,654	1,692	Orissa ...	Included in <i>Nat</i> .
Kunchbandhwá ...	62	103 (H)	Bihar ...	Muhammadian vegetable-sellers.
Kunjra ...	3	2 (M)	Saran ...	Included in <i>Bhát</i> .
Kunwar ...	83,540	98,679	Bihar ...	A low caste who live in the jungle and subsist largely on jungle products. Shoot birds and sell fuel. A criminal class.
Kuraciár ...	129	94	Chota Nagpur States	A synonym for <i>Mayrá</i> . Included in <i>Mayrá</i> .
Kuraciár ...	328	322	Purnea ...	A low caste who live in the jungle and subsist largely on jungle products. Shoot birds and sell fuel. A criminal class.
Kuri ...	22,954	40,423	Eastern and Central Bengal.	A synonym for <i>Mayrá</i> . Included in <i>Mayrá</i> .
Kurinda ...	72	63	Jessore and Farid- pur.	A Muhammadan caste allied to <i>Bediya</i> , but their women do not appear in public. Included in <i>Bediya</i> .
Kuri Sajjan ...	266	130	Kuch Bihar and Rangpur.	A mixed breed of <i>Mech</i> and <i>Koch</i> . Included in <i>Mech</i> .
Kurmi ...	693,546	702,868	The whole Province, Specially Bihar and Chota Nagpur.	Cultivators and domestic servants in Chota Nagpur allied to <i>Bhumija</i> and <i>Santála</i> . Speak their own language ( <i>Kurmál</i> ).
Kuswáid ...	6,651	6,666	Western Bengal ...	Included in <i>Bágdá</i> .
Láberi ...	7,065	6,186 (H)	Bihar ...	Lac bangle-makers.
Lábi ...	6,795	7,041 (M)	24-Parganas, Cal- cutta and Darjee- ling.	Sweepers. Some call themselves Muhammadans, but do not practise circumcision nor abstain from pork. Others return themselves as Hindus.
Lábiogi ...	2,756	2,247 (H)	Darjeeling, Sikkim	Their language is Lepcha.
Lepcha ...	368	369 (M)	Birbhum and Mur- shidabad.	Included in <i>Bágdá</i> .
Lepcha ...	9,088	8,968	Darjeeling, Sikkim	Their language is Lepcha.
Lé ...	14,936	15,250	Birbhum and Mur- shidabad.	Included in <i>Bágdá</i> .
Limbu ...	12,822	10,968	Jalpaiguri, Darjee- ling and Sikkim.	Their language is Limbu. Some are Hindu and some are Buddhists. Their title is <i>Subhá</i> .
Lohát Kuri ...	737	711	East Bengal ...	Fishermen.
Lohár (Luar) ...	...	...	Bihar, Chota Nagpur, Western Bengal and Darjeeling (Nepal).	Blacksmiths. In Bankura they are said to re- semble <i>Bágdá</i> and are not blacksmiths. In Ranchi they are recruited from the aboriginal tribes and rank below <i>Oráos</i> and <i>Mundas</i> . In Darjeeling the term indicates occupation only. The blacksmith-caste is there <i>Kámi</i> . See <i>Kámi</i> and <i>Lohar</i> .
Lzabel ...	62	73	Hill Tippera ...	Their language is Lzabel.
Máchtud ...	664	694 (M)	Nadia, Bhagalpur and Midnapore.	A general term for various fishing and fish-vending castes. Included in <i>Malláh</i> .
Madárís ...	1,160	671 (M)	Bihar.	Confectioners. Distinct from <i>Madak</i> .
Madhunápt ...	20	11	24-Parganas and Manbhum.	Immigrants from Madras.
Madrasí ...	136	138	Chittagong ...	Buddhist immigrants from Arakan. Their lan- guage is Arakanese.
Magh ...	58,344	56,554	Chittagong Hill Tracts.	Buddhist immigrants from Arakan. Their lan- guage is Arakanese.
Mahar ...	488	684	Orissa States, Cuttack and Midnapore.	Included in <i>Jogi</i> and <i>Jugi</i> .
Maháma ...	1,722	1,771	Tippera ...	Traders.
Mahesri ...	1,769	660	Calcutta, Darjeeling, Rangpur and Kuch Bihar.	Muhammadian fish-vendors.
Máhiharosh ...	1,980	1,989	Murshidabad and Mymensingh.	Muhammadian fishermen.
Mahimá ...	23	...	Mymensingh ...	Included in <i>Ahir</i> and <i>Godá</i> .
Máhtur ...	2,203	2,035	Chota Nagpur States	Bamboo-basket and mat-makers. Their language is Mahli, but many speak Hindi.
Mahli ...	29,769	31,385	Chota Nagpur, Son- thal Parganas and Orissa States.	Traders and money-lenders.
Máhuri ...	14,577	14,244	Bihar and Ranchi ...	Traders and money-lenders.
Mahurís ...	941	958	Orissa ...	A Dravidian tribe found also in South Mirzapur.
Majwár ...	2,959	2,620	Chota Nagpur States	Cultivators. Many are employed as <i>chaukidars</i> .
Máí ...	72,748	72,931	The whole Province	Work in brass and bell-metal.
Málar ...	1,106	1,203	Chota Nagpur ...	Work in brass and bell-metal.

Caste.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female. <sup>1</sup>		
1	2	3	4	5
Máíá (Saurib) ...	24,341	22,429	Rájmahál Hills in Southal Parganas.	The actual name is said to be Mál. The third person Máí is used to distinguish the tribe from the Mál caste of Bengal and the Mál Paháris of the Southern Hills. They are not usually Hindus. Their language is Malto or Rájmahál.
Máíhár ...	756	711	Orissa States and Hazaribagh.	Collect wild honey.
Máíí or Máíákar ...	69,933 1,518	65,169(H) 1,703(M)	The whole Province	Garland-makers. In Tippera Máíí means Bhui-máíí, and the Sudra Máíís are known as Phulmáíí.
Máíááh ...	189,987 1,066	202,361(H) 1,547(M)	Bihar ...	A boating-caste. [Many persons of other castes, such as Kawat, Surahiyá, Gonorí, Máíó, Cháin, Búd, Týar, etc., are often loosely called Máíááh.]
Máííít ...	3,408	3,540(H)	Manbhúm ...	Included in Máí.
Máííík ...	15,462	17,329(M)	Bihar and Western Bengal.	The reports regarding this caste are very divergent. In Champarn they are said to be the descendants of Saiads, and in Sháhábád they are a low caste of singers. In South Bihar, where they are numerous, it is stated that they are the descendants of Saiad Ibrahim and his soldiers, mostly his own tribesmen and relations.
Máíó ...	117,108	110,862	Bengal and Bihar	A boating and fishing-caste. Also called Jhálo.
Máí Paháris ...	15,146	16,069	Rámgarh Hills in Southal Parganas.	Lived until recently by hunting and jáms cultivation. They are not as a rule Hindus. Their language is Máí Paháris.
Máíóddá ...	31	7	Kuch Bihar ...	The offspring of prostitutes. Included in Bedyá.
Máíóndal ...	91	70(M)	Burdwan ...	A village head-man.
Máíóngar ...	10,307	8,708	Jalpaiguri, Darjeeling and Sikkim.	One of the fighting tribes of Nepal. Their language is Máíóngar.
Máíóngá ...	68	34(H)	Muzaffarpur ...	Included in Kollár.
Máíóngá ...	6	10(M)	Saran ...	Usually beggars, but some are cultivators.
Máíóngá Bishán ...	76	100	Hill Tippera ...	Included in Manipuri.
Manipuri ...	6,798 195	6,109(H) 211(M)	Hill Tippera ...	Immigrants from Manipur. Speak the Manipuri language.
Manipuri Bráhmán ...	299	204	Ditto ...	Included in Manipuri.
Manipuri Khatriya ...	5,714	5,143	Ditto ...	Included in Manipuri.
Manipuri Sudra ...	857	800	Ditto ...	Included in Manipuri.
Máíóngá ...	1,081	946	Jalpaiguri, Darjeeling and Sikkim.	The boating-caste of Nepal. Language Khaskura.
Máíóngá ...	9,160	9,950	West Bengal ...	Included in Bágdi.
Máíóngá ...	494	421	Orissa ...	
Máíóngá ...	9,249	9,887	Bhagalpur Division	Cultivators.
Máíóngá ...	2,741	1,878	Bihar ...	A trader from Rajutana, includes Agarwálas Mahoaris, Oswáls, Saraogis.
Máíóngá ...	94	102	Southal Parganas ..	Iron-workers.
Máíóngá ...	672	706(M)	Jessore and Faridpur.	Traditional occupation is torch-bearing but at the present day nearly all of them are cultivators. They form an endogamous group and belong to Dudhu Miyán's sect.
Máíóngá ...	3,034	1,993	Orissa ...	Included in Bráhmán.
Máíóngá ...	10,781	11,768	Western Bengal and Mymensingh.	Included in Bágdi.
Máíóngá ...	6,145	6,513	Central Bengal ...	Included in Múchí.
Máíóngá (Láiyá or Náiyá) ...	3,508	3,556	Manbhúm and Southal Parganas.	Probably allied to Máí Paháris.
Máíóngá ...	78,069	69,700	Bengal ...	Confectioners. The same as Madak.
Máíóngá ...	13,096	11,455	Northern Bengal ...	An aboriginal tribe. They have a language of their own (Méch), but most now speak Bengali.
Máíóngá ...	64	61(M)	Nadia and Southal Parganas.	Meháná seems to be a title of Dhát. The men act as drummers and the women as navel-string cutters.
Máíóngá ...	11,775 671	9,558(H) 639(M)	The whole Province except Orissa.	The generic name of various sweeping castes, including the Láibegis, Háris, Háíákhors, Sekras, Duma, etc.
Máíóngá Múchí ...	68	68	Jessore ...	Included in Múchí.
Minor Foreign castes	1,532	1,083	.....	
Mir ...	1,310	1,176(M)	Throughout Bengal	A contraction of "Amir" a chief or leader. usually a title of Saiads, but it is sometimes used by Shékhs as well.
Mirbhá ...	80	118(M)	Eastern and Western Bengal.	The term means a village overseer, or head of peons, and does not denote caste.
Mirásin ...	427	612(M)	Bihar ...	A very low Muhammadan caste whose members sing at marriages and other ceremonies, play on the tom-tom and tablá and deal in, and apply, leeches.
Mirshádrí ...	169	188	Patna and Palamau	Included in Bedyá.
Mirshá ...	800	788(M)	Western Bengal, Bihar and Chota Nagpur.	A title, but in some parts of Bihar it is said to be the name given to children of Saiads, or dignitaries of Muhammadan times, by women of lower rank.
Miyán ...	221	189 (M)	Southal Parganas ...	A title of respect.
Moghal ...	9,540	9,138	Throughout Bengal	A Muhammadan race.
Morangia ...	1,292	1,160	Kuch Bihar ...	Cultivators.
Múchí ...	230,224 1,304	209,398(H) 1,871(M)	Bengal ...	Leather-dressers and cobblers.
Múchí ...	2,932	3,237	Bihar ...	A Muhammadan caste of soap-makers, shopkeepers, saltpetre sellers and cultivators.
Múchí ...	553	361 (M)	Western Bengal ...	Included in Saiad.
Munda ...	190,336	191,392	Chota Nagpur ...	Allied to Santáls and Hos. Speak Mundári. Are not usually Hindus.
Muriyárl ...	5,878	5,984	Bhagalpur Division	A boating and fishing-caste.
Murná ...	16,394	16,420	Darjeeling and Sikkim.	Mostly Buddhists. Language Murná. Title Láma.
Mursang ...	1,111	1,129	Hill Tippera ...	Included in Kuchí.
Murung (Mrá) ...	5,394	5,197	Chittagong Hill Tracts	An aboriginal tribe. Language Murung or Mrá.

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Musabar ... ..	299,730	306,067	Bihar ... ..	Pálki-bearers and field labourers.
Musalman (Unsp) ... ..	9,555	8,772(M)	.....	
Nágar ... ..	17,606	20,214	Bhagalpur Division	Cultivators.
Nágarohi ... ..	9,317	9,088	Eastern Bengal ...	A Muhammadan drummer-caste. Also called Bedyakar.
Náglanai ... ..	6,872	3,681	Chota Nagpur States	Included in Munda.
Nágozar (Nágoza) ... ..	15,440	16,624	Chota Nagpur ...	Are not ordinarily Hindus.
Nahura ... ..	337	360	Angul and Khond-male.	An aboriginal tribe.
Náik ... ..	8,969	4,281(H)	} Bankura.	Priests of the aboriginal forest deities. Their title is Pujárá.
Náiyá ... ..	15	14(H)		
Náiyá ... ..	4,481	3,710	Bhagalpur and Mon-glyr.	A functional designation.
Náiband ... ..	568	624(M)	Bihar ... ..	Sea fishermen and boatmen. Immigrants from Madras.
Náliyá ... ..	1,841	1,370(H)	} Orissa ... ..	A boating and fishing-caste.
Namasudra ... ..	8,031	4,043(M)		
Nánakshahi ... ..	985,092	925,222	Bengal Proper ...	
Nanbái ... ..	1,409	945	Bihar ... ..	Bakers.
Nápit ... ..	72	51(M)	Bihar ... ..	The barber-caste.
Nasya ... ..	234,802	226,788	Bengal ... ..	Muhammadans descended from local converts.
Nat ... ..	105,902	94,825	North Bengal ...	A gipsy tribe of Bihar and Upper India. Often used in a wide sense as corresponding to Bedyá in Bengal Proper.
Nat ... ..	7,408	8,260(H)	} Bihar and Eastern	Recent converts to Muhammadanism from amongst the lower castes.
Nat ... ..	4,087	5,617(M)		
Nau Muslim ... ..	5,182	5,802(M)	Bihar ... ..	A small community of cultivators found only in the 24-Parganas.
Nekúá ... ..	173	218	24-Parganas ...	
Nepáli (Unsp) ... ..	668	392	Jalpaiguri and Bhagalpur.	
Nepáli Gosain ... ..	28	16	Darjeeling ... ..	Included in Gosain.
Nepáli Sannyasi ... ..	676	511	Darjeeling ... ..	Included in Sannyasi.
Newár ... ..	6,176	4,679	Darjeeling ... ..	The original inhabitants of the Nepal Valley. There are various castes amongst Newárs, including Chamkhalá, Kashi, Kumbá, etc. Their language is Newár. Some are Buddhists by religion. Their title is Pradhán.
Nichondiá ... ..	986	1,089	Gayn and Hazari-bagh.	One of the Baniya castes.
Nikári ... ..	21,745	22,642	Bengal ... ..	Muhammadan fishermen and fish-sellers. Also called Pazár.
Niyári ... ..	6,264	7,330	Orissa ... ..	Silt cases of goldsmiths' shops in search of scraps of gold or silver. In Bankura they are cultivators and labourers.
Noatá ... ..	7,391	7,046	Hill Tippera ...	Included in Tiprá.
Nodh (Lodhá) ... ..	4,402	3,771	Orissa ... ..	Field labourers.
Nonár ... ..	15,343	14,265	Bihar ... ..	Included in Rawáid.
Nunuyá ... ..	169,131	174,248	Bihar ... ..	Salt-petre-makers. Are now chiefly earth-workers.
Nuri ... ..	458	519	West and Central Bengal.	Makers of lao bangles, &c.
Or ... ..	603	490	Ranchi ... ..	Included in Mallá.
Oráon ... ..	294,862	296,765	Chota Nagpur ...	Speak a language of their own (called Kurukh or Kachnakhra in Ranchi, and Kolboli in Palamau). Are not usually Hindus.
Oriyá ... ..	7,141	5,698	Midnapore.	
Osá ... ..	507	591	Beckergunge ...	Muhammadan circumcisers. Included in Bedyá.
Oswál ... ..	4,781	1,578	Bihar and Palamau	Traders.
Pabirá ... ..	488	578	Manbhum ... ..	A small tribe found mainly in Pargana Dalma in Manbhum.
Paliyá ... ..	163,250	136,251	North Bengal and Malda in Purnea.	Allied to the Koch or Rájbaná.
Palwár ... ..	338	378(H)	Malda and Murshidabad.	Traders and tradesmen's muharrira. Also boatmen, cultivators, &c. Said to be descended from up-country Tiyars and Dosádas.
Palwár ... ..	37	20(M)	.....	Included in Mallá.
Palwári ... ..	206	202	Mymensingá ...	Included in Ganrar.
Pán (Pániká) ... ..	220,952	225,575	Chota Nagpur and Orissa.	A weaving and basket-making caste.
Pániéri ... ..	636	810(M)	Saran and Champaran.	A functional designation, and means a man who sells betel-leaves.
Pánkhu ... ..	76	63	Chittagong Hill Tracts.	An aboriginal tribe.
Parbatíá ... ..	414	176	Bhagalpur ... ..	Included in Nepáli.
Parguá ... ..	6,100	6,616	Bhagalpur, Sonthal Parganas.	Cultivators and labourers.
Parhaiyá ... ..	3,994	4,079	Chota Nagpur ...	Ditto.
Páal ... ..	76,988	74,624(H)	Bihar ... ..	Toddy-drawers and distillers.
Pási ... ..	417	416(M)	.....	Included in Kalá.
Páthán ... ..	214,387	209,353	Throughout Bengal	A race of Muhammadans.
Páthuri ... ..	166	298	Chota Nagpur States	Included in Kalbatá.
Pátial ... ..	3,609	4,047	East Bengal ...	Mat-makers. Called Patita in Pabna.
Pátói ... ..	32,576	31,111	Ditto ... ..	Fishermen. Originally Doma. In Rangpur the Pátis are basket-makers. In Beckergunge and Kuch Bihar they are ferryman and look on fishing as a degrading occupation.
Páini ... ..	144	162(M)	Central and North Bengal.	Included in Mallá.
Pátrá ... ..	19,218	21,652	Orissa ... ..	Dealers in silk cloth and piece-goods.
Patua ... ..	687	678	Tributary States of Orissa.	The same as Juáng. Speak the Juáng language. Included in Patwá.
Patwá ... ..	7,608	7,881(H)	} Bihar ... ..	Makers of fancy silk strings and fringes.
Patwá ... ..	622	632(M)		

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Pāwarī ... ..	441	455 (H)	Champan, Southern Parganas and Hazaribagh.	Singers and musicians. Usually Muhammadans.
Pōndhāri ... ..	3,248	4,008 (M)	Orissa Tributary States.	
Pod ... ..	190	203	South Bengal	A fishing, cultivating and trading caste.
Porawāl ... ..	224,706	230,215	Hazaribagh and Cuttack.	A caste of Banias.
Pōndhri (Puro) ... ..	134	144	Birbhum, Murshidabad, Rajshahi and Malda.	Silkworm rearers. Originally Pods.
Prajā ... ..	17,571	18,209	Hooghly and Jessore	Same as Māhiforok. Muhammadan fish-sellers. Included in Māhiforok.
Purā ... ..	48	33	Chota Nagpur	Included in Bāviya.
Purā Tiprā ... ..	8,840	8,140	Hill Tippera	Included in Tiprā.
Rājbanā ... ..	15,481	15,327	North Bengal	Cultivators. The term probably includes two distinct ethnic groups.
Rājbbhar ... ..	1,066,905	999,076	Bogra, Mymensingh, Gaya and Shahabad.	Gardeners and cowherds. Their traditional occupation is agriculture.
Rājbbhat ... ..	8,484	6,945	Bihar.	
Rājbbhat Rājput ... ..	5,847	5,515	Bihar and Chota Nagpur.	The fighting and land-owning caste of Northern India.
Rāja ... ..	708,885	686,185	Midnapore and Orissa	Cultivators.
Rājwār ... ..	55,450	53,848	Bihar and Chota Nagpur.	An aboriginal tribe; found chiefly in the south of Shahabad.
Rāmdāy ... ..	70,519	80,179	Burdwan, Bankura, Hooghly and Nadia.	A sect of Vaishnava devotees. Included in Baishab.
Rangras ... ..	844	790	Bihar	
Rāstogi ... ..	8,594	8,223 (M)	Bihar	Dyers.
Rāstgi ... ..	1,003	1,127	Do.	Cloth-sellers and money-lenders.
Rāshī ... ..	14,508	16,542	Orissa	Prepare and sell parched rice.
Raunīār ... ..	26,202	30,274	Bihar	Traders in grain, cloth, etc., and money-lenders. Also called Noniār.
Rautīā ... ..	20,858	20,180	Chota Nagpur	A cultivating and land-holding caste.
Riyang ... ..	9,156	8,633	Hill Tippera and Chittagong Hill.	A class of Tiprās who were formerly Kutis. Included in Tiprā.
Sabākhīā ... ..	103	93	Orissa	A wandering tribe. Possibly a sub-caste of Kolā.
Sābangar ... ..	14	20 (M)	Shahabad	Soap-makers.
Sādhop ... ..	288,071	289,304	Bengal	Cultivators.
Sādhu ... ..	1,044	262	Bihar	Devotees.
Sabar ... ..	35,104	26,637	Orissa	Day-labourers.
Saiad ... ..	119,506	116,962	Throughout Bengal	A race of Muhammadans.
Sair ... ..	137	140	Midnapore and Burdwan.	Allied to Rāgdīā. Cultivators.
Sājir ... ..	366	347 (M)	Darbhanga	Included in Mūchi.
Sāmanta ... ..	1,906	1,782	Bankura and Midnapore.	Their habitat is Sāmantabhum. Now claim to be Kabattriyās.
Sannī ... ..	224	273	Orissa States and Cuttack.	Menial Servants; similar to Hāri.
Sānkhārī (Bankhābanik) ... ..	7,271	7,044	Bengal and Orissa	Shell-bracelet makers.
Sannyāsī (Banīāsi) ... ..	14,607	12,012	The whole Province	Devotees.
Santāl ... ..	911,171	918,972	Sontāl Parganas and neighbouring districts.	Speak a language of their own (Santālī or Har). Are not usually Hindus.
Sāpurīā ... ..	19	13	Midnapore	Included in Bēdiya.
Sarak (Sārwak) ... ..	9,691	9,286	Chota Nagpur and the Tributary States of Orissa.	Cultivators. Those in Chota Nagpur are believed to have been Jains formerly. In the Orissa States they are Buddhists.
Sarāogi ... ..	500	468	Calcutta, Patna and Gaya.	Traders. Mostly Jains by religion.
Sardār ... ..	12	10 (M)	Howrah	A beadman of any caste.
Sārki ... ..	1,196	1,016	Darjeeling and Sikkim.	Leather-workers. Their language is Khaskura. Title Mijhar.
Sarākhār ... ..	24,811	25,126	Bengal	Gold and silversmiths. Included in Sōdar.
Savar ... ..	14,127	19,476	Midnapore, Singhbhum and Orissa (including Tributary States).	A Dravidian cultivating and servile tribe, of whom the Māis are probably an outlying branch. Their occupation in Cuttack is cutting and selling firewood.
Savārīārīā ... ..	123	48	Singbhum	Included in Kārīā.
Sonkrāyanī ... ..	98	97	Gaya and Shahabad	A religious sect found in Bihar.
Sāgīrīāpōshā (Sāgar-pōshā) ... ..	21,167	25,914	Orissa	Illegitimate offspring of Kayasths and other high castes by women of the Chāsī, Bhandārī and other indigenous castes.
Shah ... ..	622	511 (M)	Western Bengal.	
Shamrī ... ..	592	776	Bihar	Traders.
Shāndār ... ..	51	45	East Bengal	Included in Bēdiya.
Shārpā Bāstīā ... ..	2,315	2,103	Darjeeling	Included in Bāstīā.
Shekh ... ..	10,994,239	10,718,663	Throughout Bengal	The great majority of Muhammadans thus describe themselves.
Shīah ... ..	257	127 (M)	Bihar.	
Shāidrī ... ..	768	736	Kuch Bihar, Rangpur and Mymensingh.	Kill fish and tortoises by means of spears. Included in Gaurār.
Shimō ... ..	11	...	Calcutta.	
Sikh ... ..	626	407	Ditto	This is the name of a religion. It is professed by persons of various castes, including Jāt, Rājput, Sainī, Kōmbō, Brāhmān, Arora, Banīā, Khatri, Lohār, &c.
Shikāgar ... ..	1,084	1,107 (M)	Bihar	It means a person who cleans swords.
Shīām Bāstīā ... ..	4,000	4,319	Sikkim	Included in Bāstīā.
Sindurīā ... ..	6,197	6,462	Bihar	Vendors of Sindur. Sometimes said to be a sub-caste of Kāyasth.
Sinpalō ... ..	21	...	Calcutta.	

xlii APPENDIX VI—ABSTRACT OF CASTE TABLE WITH SHORT EXPLANATORY NOTES.

CASTE.	NUMERICAL STRENGTH.		Where chiefly found.	REMARKS.
	Male.	Female.		
1	2	3	4	5
Sitaliyá ... ..	79	102	Orissa States ...	Nomadic brass workers.
Siyal ... ..	3,193	3,213	Orissa ... ..	Toddy-drawers.
Siyalgr ... ..	300	298	Midnapore and Balasore.	Came from Gujarat five or six generations ago. Inhabit Mohanpur outpost in Dantua thana. Speak Siyalgr, a dialect of Gujarati.
Bokiar ... ..	5,778	5,344	Hazaribagh ...	A clean, cultivating caste.
Sonar ... ..	122,182	123,365(H)	The whole Province	The goldsmith caste of Bihar.
Subarnabanik ... ..	67	97(M)	Bengal and Orissa	Traders.
Sudhá ... ..	79,094	76,813	Orissa ... ..	Formerly engaged in personal service. Now chiefly cultivators.
Sedra ... ..	33,742	34,027	Eastern Bengal ...	Descended from maid-servants by their masters of good caste; also called Golám or Golám Káyatá.
Sakti ... ..	90,309	95,480	Midnapore, Hooghly and Howrah.	Cultivators.
Sakti Tanti ... ..	19,616	19,063	Howrah ... ..	Included in Sakti.
Sunni ... ..	853	907	The whole Province.	
Sunri or Sháhá (Sau)	5,022	4,035(M)	Bengal ... ..	Distillers and wine-sellers. Many have taken to trade and some have become zamindars.
Sanuwar ... ..	304,669	311,533	Darjeeling ... ..	A cultivating tribe. Originally hunters. Their language is Sanuwar.
Sarabiyá ... ..	2,753	2,455	Bihar ... ..	A boating and fishing caste.
Sarajbandi ... ..	9,391	5,798	Dacca ... ..	Probably Koch Mande by origin. Assumed the sacred thread in 1871.
Sarawald ... ..	3,116	3,092	Bihar ... ..	In Gaya illegitimate descendants of Gayardis by women of the Rajput, Bábhán and Bhát castes. Elsewhere a general term for bastard. Included in Barna Sanbar.
Surbhang ... ..	69	196	Champanan.	
Sutáhar ... ..	169	295	Patna ... ..	Included in Barhi.
Sutradhar (Chhutár)	88	60	Bengal ... ..	Carpenters.
Sedambari ... ..	33,215	33,985	Hazaribagh ...	Included in Jain (unspecified).
Tamárá ... ..	14	11	Singbhum and Tributary States of Orissa and Chota-Nagpur.	Allied to the Bhumij. Their language is Tawáris or Bhumij.
Tambali (Tamoli) ...	3,596	3,966	Bengal, Bihar and Orissa.	Prepare and sell betel-leaf. Many now deal in grain or keep small shops.
Tánti ... ..	41,368	42,631	The whole Province	Weavers.
Tatwá ... ..	473,383	473,130	Orissa ... ..	Do.
Taulá ... ..	10,627	11,511	Orissa.	
Telaga ... ..	1,174	1,174	Bengal, Bihar and Orissa.	Oil-pressers. Many have taken to trade. It includes the figures for Titi also.
Teli ... ..	689,394	705,005	Midnapore, Calcutta, Bankura, Rangpur and Koch Bihar.	Said to be descended from Madras sepoys.
Tentilá ... ..	1,110	884	Western Bengal ...	Included in Bágdi.
Thákrá ... ..	20,300	20,166	Champanan ... ..	Cultivators. Kájput converts to Muhammadanism.
Thákuri ... ..	1,479	1,618	Calcutta, Jalpigiuri and Sikkim.	The Thákuris of Nepal are of Royal descent. Language Khaskura.
Thámi ... ..	74	17	Darjeeling ... ..	Their language is Thámi.
Tháru ... ..	189	105	Champanan ... ..	Cultivators and hunters. Their language is Tháru.
Tháthorá ... ..	14,386	13,498	Bihar ... ..	Dealors in brass.
Tháwá ... ..	13,687	13,633	Saran ... ..	Muhammadan masons.
Thoria ... ..	59	80	Orissa ... ..	Pedlars. Perhaps a sub-caste of Gola.
Tibetan ... ..	5,494	7,052	Darjeeling.	
Tiklibár (Tikulibár)	983	843	Bihar ... ..	Spangle makers.
Tili ... ..	88	790(H)	Bengal Proper ...	Are mostly traders or cultivators.
Tipará ... ..	83	77(M)	Chittagong Hill and Hill Tippera.	A wandering tribe of Hill Tippera and Chittagong Hill Tracts who live by <i>jhum</i> cultivation. Some still speak the Tipará language. There are three endogamous divisions which are practically separate castes (1) Jamáti, the fighting class, (2) Nuntá or descendants of new admissions, (3) Riyang or Kukis who have become Tiparás.
Tiyar (Tiar or Tior)	51,687	57,063	Bengal, Bihar and Orissa.	A boating and fishing caste. Some also make reed mats.
Toto ... ..	52,669	48,949	Jalpaiguri ... ..	A small tribe allied to the Bhotias. They speak their own language (Toto).
Tolábhiná ... ..	72	99	Orissa ... ..	Cotton-spinners. Sometimes claim to be Tántis.
Turáhá ... ..	1,634	1,853	Bihar ... ..	Musicians. [Also a sub-caste of Kahára and Nuntá.]
Turi ... ..	35,380	41,076	Chota Nagpur ...	Workers in bamboo and basket-makers; also cultivators. The Turia language is still spoken in Ranchi and Jabpur. Said to be a sub-caste of Dom in Manbhum.
Tutiá ... ..	23,657	25,785	Midnapore ... ..	Silk worm rearers. Muhammadana.
Ujía ... ..	4,341	3,860	Balasore and Tributary States of Orissa.	A degraded caste of fishermen.
Vaisya ... ..	3,247	3,361	Bengal ... ..	Traders.
Yákhá ... ..	4,112	4,117	Jalpaiguri and Darjeeling.	A small agricultural tribe. Their language is Yákhá. Their title is Dewan.
Yákhá ... ..	1,334	1,043		

## APPENDIX VII.—ANALYSIS OF CERTAIN SUBCASTES.

## ĀGURI or UGRA KSHATTRIYA.

JĀNĀ ĀGURI (c) ... West Bengal.

SAT ĀGURI (c) ... West Bengal.

The head member of a Jānā Āguri family wears the sacred thread and he alone can take part in the performance of the religious and *Sradā* ceremonies, in which the other members are not allowed to join. The Sat Āguris have no such distinction and none of them wears the thread.

Each subcaste considers itself superior to the other. Intermarriage is absolutely forbidden. Dining and smoking together do not seem to be forbidden in Birbhum. In Burdwan they will eat, drink and smoke in the house of a Brāhman only. Members of one subcaste cannot gain admission to the other. Each has its own administration.

Each subcaste is divided into Kulin, Satgrihastha and Maulik. A Kulin is not forbidden to marry in the family of a Satgrihastha or Maulik, but to do so brings a certain amount of discredit on his family, and a series of such marriages would reduce it to the rank of the Satgrihastha or Maulik. The Jānā subcaste is further subdivided into four sections:—(i) Shagrami, (ii) Paschim Tarāñ, (iii) Kasipuri, and (iv) Bargrami—named after their places of residence.

## BĀGDI.

KĀRTBI ... West Bengal.  
KUSMETIĀ (a) Ditto.

NODA (f) ... West Bengal.

TENTULIĀ (a) West Bengal.  
TRAYODAS (c) Ditto.

The differentiation by subcastes arose partly from residence in different localities and partly from occupation. The Nodas who are generally fish-mongers rank low in consequence. The Tentuliā occupies the highest rank in Birbhum. In Birbhum intermarriage is not allowed, but the members of the different subcastes can smoke and eat cooked rice together. In Howrah intermarriage is allowed between the Tentuliā and Trayodas subcastes, but rarely between the Kusmetiā and Noda, who will not eat rice with each other. The period of mourning varies. It is observed for 31 days by the Kusmetiā and Tentuliā and for 18 and 11 days by the Trayodas and Noda respectively.

## BARAI.

MAGAHIA (f) ... Bihar.  
JAISWAR (f) ... Do.  
CHAURASIA (f) Do.  
SEMERYĀ (f) Do.  
SOKHWA (c) ... Do.  
TAMBOLI (f) ... North Bihar.

BIRĀSIĀ (a) ... South Bihar.

UNAIŚWĀN (a) North Bihar.  
BISWĀN (c) ... Ditto.  
KANAUJIA (f) South Bihar.  
MĀSAJĪ ... Ditto.  
REKUSA (c) ... Ditto.  
BĀISA (a) ... Ditto.

The Chaurasia is so called for cultivating, and the Jaiswar and Semeryā for selling, betel-leaves. Sokhwa is named after Sōkha, its tutelary deity. The Kanaujia and the Magahia are so called from the places where they originally resided. Each subcaste claims a higher rank than the others, but in some districts the Chaurasia is admitted to rank above the Magahia, because it abstains from drinking, in which the latter indulges freely. Intermarriage is strictly forbidden except in a few districts. All the subcastes will drink water from each other's hands and sometimes smoke, but they will not eat together. Admission to other sub-castes is not allowed, and each has a separate punchayat.

## BARHI.

MAGAHIA (f) ... Bihar and Chota Nagpur.  
KANAUJIA (f) ... Ditto.  
KOKĀS (d) ... Ditto.  
KĀMĀR KALLĀ (a) Bihar.  
LOHAR (f) ... North Bihar and Chota Nagpur.ĀURANGIĀ ... North Bihar.  
LOHAR (f)  
MUNGERIĀ (f) ... Ditto.  
TIRHUTIA (f) ... Ditto.  
GURHĀ ... Ditto.

Tradition says, that while constructing the dwellings of Heaven Viswa Karma perspired, and the Magahias were born from the drops of sweat that fell from his forehead, and the Kāmār Kallas from those that fell from his waist. The Kokās say that once, when they were ordered by a certain Raja to complete a piece of timber work within a specified time, having left their measuring tape behind, they cut their sacred thread and used it instead, for which they were degraded. The Barhis are also gun-makers in Monghyr. The Magahias are there the highest, and the Kāmār Kalla the lowest in rank, the rest being all equal. In Bhagalpur Magahia is the first, Kanaujia the second, Kāmār Kallas the third, and Aurangia Lohar the lowest in rank. Intermarriage amongst all the subcastes is strictly forbidden, on penalty of excommunication, but Magahias who intermarry with the members of the other subcastes, though degraded from their own, are accepted in the subcaste in which they have married. In Bhagalpur, intermarriage between the Magahias and the Aurangia Lohars is allowed.

The various subcastes drink and sometimes smoke, but, as a rule, do not eat together. In Bhagalpur the Magahias will eat with the Aurangia Lohars and the Kanaujias will eat rice cooked by the Magahias. The Magahias and (in Bhagalpur) Aurangia Lohars alone, can gain admission to other sub-castes. Each subcaste has a separate punchayat, but in important cases, influential members of other subcastes are asked to assist.

NOTE.—The list of subcastes and of the places where they are found is not exhaustive. It contains merely the names of the subcastes actually reported on in certain districts. The object of these notes is to analyse the causes of caste differentiation and not to give a complete list of subcastes. For information on this point the Tribes and Castes of Bengal should be consulted. The letters added after the name of subcaste indicate the cause of the distinction thus:—(a)—Ancestral, (c)—Crematorial, (f)—Degraded, (f)—Functional, (t)—Territorial.

## BARUI.

RÁRHI (t) ... West, Central and East Bengal.	NÁTHÁN ... West Bengal.
BÁRENDRA (t) ... Bengal.	JESSORI (t) ... Ditto.
UTTAM ... West Bengal.	SUKLI (a) ... 24 Parganas.
ORIYÁ (t) ... Ditto.	SANÁTAN (a) ... Ditto.
GHAZIPURI (t) ... Ditto.	HIRÁMOHAN (a) ... Ditto.
GANGATIN ... Ditto.	GAUTAM (a) ... Ditto.

The Baruis claim their descent from one Madhab, who was created by Brahmá, at the request of the Bráhmans, to relieve them of the labour of betel-vine cultivation. Madhab had four sons named Sukli, Sanátan, Hirámohan and Gautam, and the four sub-castes of the 24-Parganas took their names from the four sons. The two ordinary sub-castes in Bengal are Rárhí and Bárendra which are purely geographical names. The Rárhís are further subdivided into two sections; Uttar Rárhí and Dakshin Rárhí. The former do Puja to their *Pán* gardens on the 9th day of Agrahayan, while the latter observe the ceremony on the 5th day of Baisakh. In Jessore the Bárendra has two subdivisions, Náthán and Kótá. The women of the former wear nose-rings, but those of the latter do not. Intermarriage is permitted among the subsections. Oriyá is also a territorial name.

The relative rank of the two main sub-castes (Rárhí and Bárendra) varies according to their numerical strength. The Oriyá ranks higher than the Uttam. The Gangatin subcaste is looked on as superior in Howrah. In the 24-Parganas the Oriyá stands first.

Intermarriage is absolutely forbidden, except in Nadia, where it is gradually coming into vogue. In Nadia and 24-Parganas, all the sub-castes freely eat, drink and smoke together, but in other districts, commensality is confined to *pakki* food. Each of the sub-castes has a separate administration.

The practice of *kulinism* is in vogue. The Kulins take money when marrying a son or a daughter to a Maulik.

## BAURIA.

DHULIÁ ... East, West and Central Bengal.	MÁLUÁ* ... East Bengal.
JHÁTIÁ (c) ... West Bengal.	PATURIA ... Ditto.
MALLÁ BHU- ... Ditto.	THATIA ... Ditto.
MIA (t) ... Ditto.	MALLA BHUMIA (t) ... Ditto.
KÁTHURIA (f) ... East and West Bengal.	MOLA ... East and Central Bengal.
PANCHA KOTI (t) ... Ditto.	SIKHARIA (t) OR GOBARIA ... West and Central Bengal.

Mallá Bhumiá denotes a group who were originally residents of Manbhum, and Sikharia, those of Sikharbhum, the tract between the Kasai and Barakar rivers; Panchakoti is also a territorial name and refers to Pachet in Manbhum. The word Gubaría is said to refer to the practice of using cowdung to clean up the place where food has been eaten. Jhátíá is the name of a subcaste, whose members simply sweep away the fragments of a meal without washing the place.

The sub-castes are all equal in rank, and local superiority generally depends on the numerical strength.

The social customs differ in various districts. In Burdwan, Hooghly and Birbhum intermarriage is forbidden on pain of social excommunication. In Faridpur and Nadia the same rule is in vogue, but the offending party may be readmitted to his own subcaste on paying a penalty. In Bankura intermarriage is freely allowed to all.

In Burdwan they neither drink nor smoke with each other, but in Hooghly they do so except on ceremonial occasions. In Birbhum and Faridpur they smoke, but will not eat or drink together. In Nadia and Bankura they freely eat, drink and smoke with each other. In Bankura a member of one sub-caste, by giving a feast, can gain admission to any other subcaste, and one single panchayat governs them all. This is not the case in other districts.

## BHANDARI.

BENGALI (t) ... Orissa.	GOLA (t) ... Orissa.
DAKSHINI (t) ... Do.	HÁTUÁ (f) ... Do.
DESI (t) ... Do.	SASANI (c) ... Do.
KHARIA (f) ... Do.	JHARIA (t) ... Chota Nagpur Plateau.
KHARDA (t) ... Do.	ORIYÁ (t) ... Ditto.

Difference of locality or occupation account for the origin of several sub-castes. The Khariá Bhandáris are so called from having worked as coolies in the salt manufactories and are somewhat degraded. The Hátuás and Golas are lowest in social rank. The Golas shave the Muhammadans and also cut the nails of the fingers (not of the toes) of the Golas, who are a very low caste. The Hátuás are those who shave the Hátuás (i.e., people who carry on trade and frequent háts or markets), without any distinction of caste, such as Gurias, Telis, Gauras, etc. The Desis are said to be the original inhabitants of the country, and therefore were called by that name. They are further subdivided in Puri into Chamas and Kanamutias. When the Kayasths emigrated to Orissa, they brought with them Bengali Napits who afterwards came to be known as Bengali Bhandáris. The Sásani Bhandáris take their name from the fact that they serve the high class Bráhmans of that subcaste. The Dakshini Bhandáris lived originally in the south of Orissa. The Khardás claim superiority of rank, because the Rájá of Puri used to employ them. The rest are all equal in social rank. The Oriyá and Jhariá are reported from Angul only. The Oriyás are considered superior to the Jhariás.

Except in Puri where it is punished with social excommunication, intermarriage, though unusual, is not absolutely forbidden, and in any case the offending party has only to pay a fine to avoid serious consequences. Bengali Bhandáris, however, cannot as a rule, intermarry with the other sub-castes.

Except in Balasore and Puri, they drink and smoke together and eat *pakki*, but not cooked rice. In Balasore and Puri they neither eat, drink nor smoke together.

The sub-castes have separate panchayats in Cuttack. In Balasore and Puri, where the panchayat system is not in vogue, each subcaste has its own head-man.



## BHUIYA.

BAJKUAR (e)	... Singhbhum	RIKHIASAN (e)	... Manbhum.
BICHWAR	... Ditto.	MUSHAHAR (e)	... Ditto.
BATHURI	... Ditto.	RAIGHATWAR (f)	... North Bihar.
KATEAS	... Ditto.	RAIMANJHI (f)	... Ditto.
GHATWAR OR			
GHATWAL (f)	... Manbhum.		

In Singhbhum, the Bajkuars, who claim descent from the old kings of Singhbhum, are first in rank. Intermarriage between the subcastes is absolutely forbidden under penalty of being out-casted.

Bhuiyas of the northern part of Manbhum claim descent from the Solar Kshatriyas and wear the sacred thread. Others claim descent from Paban, the god of wind, and say that their ancestors were the soldiers of Hanumanth, the monkey general of Ram Chandra.

The Ghatwars, who rank first, are the keepers of ghats or mountain-passes, employed by the Rájás and zemindars. Rikhiasan is derived from Rikhya, a bear, and Asan, to eat. The members of this subcaste are said to have formerly eaten bear's flesh. Mushar probably means mouse-eater. Raighatwar ranks above Raimanjhi. In Birbhum, there are no subcastes.

Each subcaste is practically an independent caste and intermarriage or commensality is absolutely forbidden. No one can gain admission to another subcaste. They have no panchayats, but they follow the *Tyavastha* or decision of their Brahmans.

## BHUMIJ.

KOL	... Chota Nagpur.	BARABHUMIÁ (e)	... Chota Nagpur.
MURA	... Ditto.	SIKHARIÁ (e)	... Ditto.
THÁKUR	... Ditto.	PATKUMIÁ	... Ditto.
MANKI	... Ditto.	TAMARIÁ (e)	... Ditto.
DESI (e)	... Ditto.		

The first four sub-castes are found in Manbhum and they rank in the order in which they are entered. The rest are found in Singhbhum where the Desi stands first, the Barabhumíá and Sikhariá second, and the Patkumíá third in rank. The Tamariá ranks last. The Desis are the original inhabitants of the country. The Mura can intermarry with the Sikhariá, Patkumíá and Barabhumíá. All of them, except the Tamariá, drink together. The Barabhumíá can intermarry and drink with the Sikhariá only. The Patkumíás are not allowed to marry with the Desi or Tamariá. No one of any sub-caste can gain admission to another.

In Manbhum, there is one panchayat for the whole caste, but in Singhbhum, every subcaste has its own panchayat.

## BIND.

LODHIYÁ	... North Bihar.	RAJWAR (e)	... South Bihar.
GONR (e)	... Bihar.	NUNIYA (f)	... Ditto.
KHARIAT (f)	... Ditto.	BINDKHARA (f)	... Ditto.
JULÁNTIA	... Ditto.	AWADHIÁ (e)	... Ditto.
NUN (f)	... South Bihar.		

The Awadhíá subcaste is said to have come from Oudh; the Khariat is so named from their making *khari* (saltpetre).

Julántia means eldest or best, and Nun means salt. It is said in Monghyr that the Nun Binds are not Binds at all, but Nuniyas, whose hereditary occupation is to prepare salt and saltpetre. The Gonr subcaste ranks first, and the Khariat second, the rest being all equal. The Bindkhara claims to be a subcaste of the Nuniyas, but some say it is a subcaste of Malláh and is so-called from its occupation, i.e., making fishing nets.

The Binds of Saran say that they have no subcastes, but it appears that all belong to the Khariat subcaste. Intermarriage between the subcastes is strictly forbidden under penalty of being outcasted. They neither eat, drink nor smoke together, except in *l'urnea*, where they smoke and drink, but do not eat in company.

## BRAHMAN.

BARHI (e)	... West, Central and East Bengal.	BAIDIK (e)	... East Bengal.
BÁRENDRA (e)	... Bengal.	MADHYA SRENI (e)	... West Bengal.
VYASOKTA (f)	... West Bengal.	KANYAKUBJA (e)	... South Bihar and Chota Nagpur.
BARNA BRÁH- MAN (f)	... Ditto.	KANAUJIA (e)	... West Bengal.
AGRADANI (f)	... West and East Bengal.	SARWARIA (e)	... Ditto.
JYOTISHI OR	... West Bengal.	TAILANGI (e)	... Ditto.
GRAHACHÁR- YA (f)	... South Bihar and Chota Nagpur.	KARNATI (e)	... Ditto.
MAITHIL (e)	... West Bengal and Chota Nagpur.	MAHÁRASHTRIYA (e)	... Chota Nagpur.
UTKAL (e)	... Nagpur.	NAGOR (e)	... Ditto.
MAGHUA (e)	... East Bengal.	GURGURETA	... Ditto.
MAHÁ BRÁH- MAN (f)	... South Bihar.	PANCHAGRAM (e)	... Ditto.
DRAVIRI (e)	... Ditto.	JAIPURIA (e)	... Chota Nagpur, Plateau.
SÁRASWAT (e)	... South Bihar and Chota Nagpur.	DAKHINDIGNA (e)	... Ditto.
SANDWIPI (e)	... East Bengal.	GURJORA (e)	... Ditto.
DHAMI (f)	... South Bihar.	GANGAPUTRA (f)	... Ditto.
GÁYWÁL (f)	... Ditto.	MAHÁPÁTRA (f)	... Chota Nagpur.
GAURA (e)	... South Bihar and Chota Nagpur.	PANCHADESI (f)	... Ditto.
SANOTRIA (e)	... Ditto.	SASAN (e)	... Orissa.
SAKADWIPI (e)	... Ditto.	LAUKIK (e)	... Do.
		SARACHÁTIA (e)	... Do.

Nearly all the sub-castes are territorial.

The Rárhí and Bárendra Bráhmans of Bengal, trace their origin from the five priests brought from Kanauj in the ninth century, by Adisur for the purpose of performing some Vedic sacrifices. Although the priests brought their wives with them, they contracted marriages with the women in Bengal, and their children by the latter were the ancestors of the Bárendra subcaste, while the Rárhís represent the offspring of the original Hindustáni wives.

The Baidiks are divided into two sections. Páschátya, that is of Western India, and Daskhinátya that is of Southern India. They claim to be the original settlers in Bengal who refused matrimonial alliances with the new-comers. The Rárhí claims superiority over the other two subcastes, but in Dacca the Baidiks claim higher rank on the score of purity and learning and the fact that, until recently, no member of their class accepted service of any kind, though the Rárhís and Bárendras had done so long ago.

The Vyasokta, Barna-Bráhma, Agradáni, Jyotish or Graháshárya, and Mahá Bráhmans are functional subcastes who are regarded as degraded on account of their low occupations. Food and water touched by them are considered impure by other Bráhmans and even by all the clean castes. The descendants of Bráhmans who degraded themselves by officiating as priests at the religious ceremonies of the low-caste Hindus, are called Baráa Bráhmans. Agradánis are called so, on account of their accepting the *dán* or offerings at a *Sradh* ceremony. Jyotish or Graháshárya (Jyotish means astrology, graha, a planet, and shárya, a professor) means one versed in the science of astrology. They are looked down upon for receiving the *dán* or offerings made to propitiate the evil influence of the planets. It is doubtful if their origin is the same as that of the pure Bráhmans. A good Bráhma would not return the salutation of a Graháshárya but would say "*Nabagrahaya nama*" (I bow to the nine planets).

The Maghuás were originally good Bráhmans, but are now degraded because Maghs entered their houses and defiled them. Mahá Bráhma is an ironical nickname given on account of their officiating in funeral ceremonies. Their touch defiles and they are not allowed to enter the house. The Sandwipi Bráhmans rank low because in the time of Rájá Dila, the people of Sandwip were compelled to marry indiscriminately by breaking caste rules. The Dhámis and the Gayawáls derive their names from *Gad dhad*. They are priests who officiate at the offering of *Pindas* and take the offerings made. The Gauras are divided into two sub-classes, viz., (i) Madhya Gaura, and (ii) Adi Gaura. The Sarotriás derive their names from *Srutí*. Originally they were great Pandits, but now they are often quite illiterate.

The Sakadwipi, it is said, were brought from Sakadwipa by Srikrishna through Narada's advice to perform the worship of the Sun. They did so and the Prince recovered. Srikrishna then persuaded them to settle in India. The Kányakubja were present at a *Yajna* held by Rájá Dasarath and were offered *dán* or remuneration which they refused to accept, and so had to leave the place and settle elsewhere. They are now divided into many sub-classes viz.—(1) Kanaujia proper, (ii) Sarjupari, (iii) Sarwaria, (iv) Juhuti, and (v) Banaudhia, according to the places they settled in.

It is said that the Panchadesis were members of lower castes elevated by the Rájá of Orissa, who exercised full authority in caste questions. The Bráhmans imported to Orissa by the *Kesari* or Lion dynasty are called Sásan Bráhmans, and those who emigrated to Orissa previously and were subjected to Buddhist influences are called Laukik Bráhmans. Others say that the Rájá of Puri divided the Bráhmans into two classes and that those who regarded all the injunctions of the *Shastras* were called Sásan and that those who did not were called Laukik. The Laukik Bráhma is further subdivided into three classes, e.g., Sarka (whose occupation is to grow *saru* or *kachu*, a kind of vegetable), Sarabatia or Mastán (whose chief occupation is cultivation), and *Dánud* (who accept offerings in religious ceremonies). Sarabátia is not a subcaste, but the name of the rich Bráhmans who live near the *Sakhi Gopal* temple and deal in coconuts.

It has already been said that the clean Bráhmans will not even smoke with those who are of low class. The higher classes will smoke, drink and eat pakki food together, but will not on any account take cooked rice in company.

Intermarriage is absolutely forbidden. No one can gain admission to a different subcaste of equal or higher status. The higher subcastes may, however, be degraded to lower ones by adopting their profession. Each subcaste has a separate *Samsaj* of its own.

### CHAIN.

BARA CHAIN ... Malda.

CHOTA CHAIN ... Malda.

The Bara Chains rank above the Chota. The former will smoke and drink, but will not eat with the latter. If a Bara marry a Chota, he is degraded to that subcaste. Each subcaste has its own Panchayat.

### CHAMAR.

CHAMAR TÁNTI (f) Bengal and North Bihar.  
 DOHAR ... Ditto.  
 DHARH (a) ... North Bengal and Bihar.  
 DHUSIA ... Bengal, Bihar and Chota Nagpur.  
 GORIA (a) ... Bengal and Bihar.  
 JAISWAR ... Ditto.  
 JANAKPURI (t) } North and East Bengal  
 JAUNPURI (t) } and Chota Nagpur.  
 MAGAHIA (t) ... North and South Bengal and Bihar.  
 PACHHIÁN ... North Bengal and South Bihar.  
 KHATIMÁHÁRÁ ... Bengal.  
 KURAR ... Do.

LARKOR ... Bengal.  
 RABIDAS ... Do.  
 RISHI ... Do.  
 MAGHA (d) ... East Bengal.  
 KHUTIA CHA- Ditto.  
 MÁR.  
 BARABHÁGIÁ (a) North Bengal.  
 KORI ... Ditto.  
 KANAUJIA (t) ... North Bengal and North Bihar.  
 CHUNITTARN ... North Bihar.  
 KUPGAN ... Ditto.  
 TIRHUTIA (t) ... Ditto.  
 KORACHAUN ... Ditto.  
 MOCHI (f) ... North Bihar.

The Gorias claim to be descended from a Chamár father and Goflá mother. Magahia and Kanaujia are mere geographical names. The Maghas were degraded because Maghs entered their zenanses. Rabidia is superior to all in rank. In Dinajpur Barabhágia is superior to Goria, and Jaiswar to Dhusia; but in Mymensingh and Shahabad Dhusia is superior to all the other sub-castes. In Saran Kanaujia stands first, Dhusia second, Jaiswar third, Chamár Tánti fourth, and Magahia fifth in rank. The rest are all equal.

Intermarriage between the subcastes is strictly forbidden on pain of being outcasted. But the son of a Rishi can marry the daughter of a Rabidás on payment of a fine. If a Jaiswar marries a Dhusia in Dinajpur, he or she becomes a Dhusia. Male Dhusias can marry Kanaujiá women, but if a Dhusia girl marries a Kanaujiá man, the latter must give a feast to the girl's relatives.

The members of different subcastes will not usually eat, drink or smoke together, but a Rabidás may eat and drink with Rishi, and the Jaiswar and Dhusia subcastes freely eat, drink and smoke with each other. In Mymensingh Goris and Dhusia only drink together. In Saran, Dhusia, Kanaujiá and Jaiswar may smoke together.

A Rishi can become a Rabidás on payment of a fine. No member of any other subcaste can gain admission to another, except in a few cases by intermarriage as noted above. Every subcaste has its own panchayat.

## CHANDAL OR NAMASUDRA:

HÁLIÁ (f)	... Central, East and North Bengal.	BAGGÁL	... Central and East Bengal.
JALIÁ (f)	... Ditto.	JIANI	... Ditto.
SIÁLI	... West, Central and East Bengal.	NÁLO	... Central Bengal.
NUNIA (f)	... West and Central Bengal	KORÁ	... Ditto.
CHÁSI (f)	... Ditto.	PANFALIÁ (f)	... West Bengal.
GOLUK	... Ditto.	MKCHO (f)	... Ditto.
KESHURA (f)	... Ditto.	BÁBHAI (f)	... East Bengal.
RÁJBANSI (f)	... Ditto.	KARATI (f)	... Ditto.
KOTALIA (f)	... Ditto.	CHANDAL	... Ditto.
NAMASUDRA	... Ditto.	HAWA	... Ditto.
TIYAR	... Ditto.	KÁHAR	... Ditto.
DHANI (d)	... Central and East Bengal.	BERUÁ (f)	... Ditto.
KARÁL	... Ditto.	KÁTURIÁ (f)	... Ditto.
		PACHIMÁ	... Ditto.

Most of the Chandál subcastes are functional.

Beruá is from *bar*, a bamboo fishing contrivance used by the subcaste so named. Bárhái and Karati are carpenters; the Káhar is a palki bearer; the Keshura deals in the root of that name; the Pánfalia deals in panphal and makes traps and snares; the Kotáia is a village watchman; the Nunia prepares salt; the Káturiá makes wooden utensils and burns shells for lime; the Jáliyá is a fisherman; the Chási a cultivator, the Rájbansi a mason; the Baggál a pedlar, and so on. The Dhani sub-caste is said to have been degraded because of pollution by Maghs. The Háliá and Beruá are said to have become separated because they use different kinds of fishing nets. In some parts Siáli and Jiani are looked on as subdivisions of Háliá and not as independent subcastes.

The Namasudra, properly so called, ranks highest, and then in order the Rájbansi, Tiyar and Kotál. In Howrah the Chási subcaste forbids widow marriage and is on this account awarded the first place; it is followed by Háliá, Barhi, Beruá, Jáliyá, and Pachimá, while the Dhani, Nunia and Karál are said to come last.

Intermarriage is generally forbidden. When it occurs the bride or bridegroom, as the case may be, is degraded to the subcaste of the other party, but the Namasudras, Rájbansis and Tiyars can intermarry on payment of a fine. The Háliás and Bárháis permit intermarriage between themselves, but not with other subcastes. A Pachimá can marry a Háliá on payment of a fine. A Jiani marrying a Dhani will himself become a Dhani. In Faridpur, where the Jianis are most numerous, a Jiani girl, if married to a Namasudra proper, will be admitted to her husband's subcaste. In Nadia, a Jiani can be readmitted to his own subcaste, after intermarriage with a lower subcaste, by giving a feast to the people of his own group.

The subcastes do not generally eat or drink together, but there are some exceptions. The Pachimás can dine with the Háliás. In Khulna and Nadia, a Háliá and a Siáli will eat together. The Korás and Nálos eat, drink, and smoke together. In Bankura the Pánfalias and the Kotáias freely eat, drink and smoke together, but in Midnapore they will only smoke. The Nunias and the Siálias will eat, drink, and smoke with others in Bankura, but they will do so only with the Mecho subcaste in Howrah. The Keshuras will smoke only with the Pachimá subcaste. A Dhani may take food in the house of a Siáli but not vice versa. In the 24 Parganas the different subcastes will smoke and drink and eat sweetmeats, but will not partake of cooked rice, in each others company. In Backergunge they may freely drink and smoke together. A member of one subcaste can there gain admission to a higher one by paying money and by giving up his occupation and taking to that of the higher one, e.g. a rich Jáliyá by giving a feast may become a Háliá. The lowest subcastes, however, can by no means gain admission to higher ones.

Each subcaste has its own administration, usually with its priest at the head.

## CHASA.

ORH (f)	... Orissa.	SUKULIYÁ (c)	... Orissa
BENÁTIYÁ (g)	... Do.	KOLTHÁ (d)	... Do.
CHUKULIYÁ (f)	Do.		

The Orh Chásas, it is said, were the first of the aboriginal tribes who settled in Orissa and began to cultivate the soil. They were very numerous and the country was called after them. The Benátiyá is said to have been created, from a tuft of the *Bena* grass or to be descended from those who first made the land fit for cultivation by clearing away the *Bena* grass. There is no material difference between the Chukuliya and the Sukuliya, save that the latter do not allow their females to appear in public; they both extract salt from the sea water.

The Benátiyá subcaste stands first in rank and the Sukuliya and the Chukuliya lowest. In Puri there is no restriction on intermarriage or eating together. In Cuttack a Benátiyá may intermarry with the other subcastes on payment of a fine to his Panchayat; all the subcastes may drink and smoke together but may not partake of cooked rice. In Balasore intermarriage and commensality are both prohibited, except between the Chukuliya and Sukuliya subcastes. Rich members of the Sukuliya or Chukuliya subcastes can obtain wives from the higher classes, but are not allowed to eat, drink or smoke with them. The Kolthá subcaste is reported from Angul, but it seems to be really a separate caste.

All the subcastes have separate Panchayats, except in Puri, where one single Panchayat governs the whole caste.

## DHANUK.

DUDHWÁR	... Bihar.	SIGHÁ	... North Bihar.
JAIWAR	... Do.	KANAUJIA (t)	... Ditto.
MAGHAIYA (t)	... Do.	SURAI	... Ditto.
BANAUDEHYA	... North Bihar.	CHIRAUT (t)	... Ditto.
KATHAUTIÁ	... Ditto.	KHAPARIA	... South Bihar.
SILHOTIA (t)	... Ditto.		

Most of the subcastes are territorial. The Khaparias are so-called from their living in thatched huts. In Monghyr it is doubtful whether the Jaiswars are Dhánuks or Kurmis.

The Dudhwárs rank higher than the Jaiswars in Monghyr and Bhagalpur where they do not eat the leavings of higher castes as the Jaiswars do, but the latter rank above all the other subcastes in Bhagalpur. The Dudhwár and the Maghais are considered superior to all in Darbhanga. In Patna all are equal.

Inter-marriage is forbidden. Commensality is strictly prohibited, but in Monghyr they will drink water from each other's hands.

A member of one subcaste cannot gain admission to another except in Monghyr, where a Dudhwár can become a Jaiswar by intermarriage. Each subcaste has a separate panchayat.

## DHOBA.

BÁNGLÁ	... Bengal Proper.	TÁNTI (a)	... West Bengal.
BALWAR (a)	... North Bengal and Bihar.	BARA SAMÁJ (a)	... Ditto.
MAGHAYÁ (t)	... Ditto.	CHOTA SAMÁJ (a)	... Ditto.
KANAUJIA (t)	... Ditto.	18-22 SAMÁJ (a)	... Ditto.
TIRHUTIÁ (t)	... North Bengal	BALUNSAMÁJ (a)	... Ditto.
ORIYÁ (t)	... West, and Central Bengal and Chota Nagpur Plateau.	SARO KHANA (a)	... Ditto.
JHÁRUÁ	... Chota Nagpur Plateau.	RÁRHI SAMÁJ (t)	... Ditto.
CHÁSÁ DHOBA (t)	... Central Bengal.	RÁMA DHOBA (a)	... East Bengal.
DHOBASIN	... Ditto.	SITÁ DHOBA (a)	... Ditto.
NITISIN	... Ditto.	BEHULUA	... Ditto.
BARSHAY	... West Bengal.	JUGIDIA	... Ditto.
ATERHAY	... Ditto.	SUNDIP (t)	... Ditto.
KANDU	... Ditto.	GORSAR	... Bihar.
GADHPADYA	... Ditto.	AWADHIYÁ (t)	... Do.
KHOTTA (t)	... Ditto.	GADHYA	... Do.
		BATHAM	... South Bihar.

The Ráma Dhobá and Sitá Dhobá claim descent from the men who washed the clothes of Rám and his consort Sitá, respectively. There is a tradition that Siva created a Dhobá from a *Bel* fruit to wash his wife's clothes, and thus the Belwar Dhobá came into existence. Kanaujiá, Maghayá, Tirhutíá and Oriyá are geographical divisions. The Oriyá and Jhárúá subcastes appear to have the same origin, but their residence in separate places caused them to become separate. Chásá Dhobás are so-called because they have taken to cultivation. The Khottas emigrated from Bihar to West Bengal. The Tánti Dhobás are Tántis who took to washing and gradually came to be classed as Dhobá. Others hold that they have been so named from the fact that they are employed by the Tántis. They wash only clothes fresh from the loom. In Hooghly there are two different Samájes. Bara Samáj, Chota Samáj. Originally there was one Samáj and one headman. After the death of a certain headman his two sons divided the Samáj between them. Those who joined the elder brother came to be known as members of the Bara Samáj and those who joined the younger brother were termed Chota Samáj. There is no hard and fast distinction between the 18-22 Samáj, Balun Samáj and Barakhána subcastes.

In West Bengal the subcastes are all of equal rank, but in Rajshahi the Maghayá stands first and the Kanaujiá lowest of all. The Chásá Dhobás are considered highest in rank in Central Bengal. They have three subdivisions, Uttar Rárhí, Dakhin Rárhí, and Bázendra, among whom intermarriage is forbidden, but they will eat together and smoke from the same *kukká*. In Noakhali, Bhulua stands first, Jugidia second, and Sundip third in rank. The Oriyá stands first in Angul. The Maghayá ranks first in Patna, second in Gaya, third in Shahabad, and below the Awadhiyá in Bhagalpur. The Kanaujiá stands first in Gaya and Sasaram, and second in Patna and Buxar. Generally the position and social rank of the subcastes vary from place to place according to their numerical strength.

Inter-marriage is forbidden among all the subcastes on pain of social ostracism, except in the following cases. In Angul, the Oriyás and the Jhárúás have of late allowed inter-marriage on payment of a penalty to their respective communities. In Rajshahi, those who have inter-married are considered as a separate subcaste. In Hooghly inter-marriage is allowed between the Bara Samáj and the Chota Samáj. In Bhagalpur, the Maghayá and Awadhiyá subcastes can inter-marry and in Saran the Maghayá can do so with the Kanaujiá on payment of a fine. In Sasaram, though inter-marriage is uncommon, if a member of one subcaste happens to take a wife from another he will be admitted to his own subcaste, or to that of his wife, after paying a fine and giving a feast to his fellows.

The different subcastes do not generally eat, drink, or smoke together. But in Rajshahi the Bengali, Belwar, Maghayá, and Kanaujiá subcastes dine, smoke, and drink together. In Hooghly, commensality is allowed between the Bara Samáj and Chota Samáj. In the 24 Parganas, no member of one subcaste will take cooked rice in the house of another, but he will partake of *pakki*, sweets, etc.; even a Chásá Dhobá, considered the foremost of all the subcastes, will not refuse to take *Jalpá* in the house of an ordinary Dhobá. The Dhobasin and the Nitisin will only drink and smoke together. In Bhagalpur, the Maghayá and the Awadhiyá may eat together. In Orissa the Oriyá and Jhárúá and in West Bengal the Barshay, Atarshay, Kandu, and Gadhpadya will smoke and drink together. In Sasaram the Belwar and the Kanaujiá freely eat, smoke, and drink together.

No member of one subcaste can gain admission to another, except in Bhagalpur, where the Awadhiá and Maghayá can do so by inter-marriage, and in the Sasaram subdivision, where a member of one subcaste, on special circumstances, be admitted to another, on payment of a fine and giving a feast.

All the subcastes have separate panchayats, except in Saran, where there is only one panchayat for the whole caste. In Sasaram, though they have separate panchayats, influential members of all the

## DOM.

MAGAHIA (t) ... West Bengal, Chota-Nagpur and Bihar.	KORA (f) ... West Bengal.
BANSOPHOR (f) ... Ditto	KURMI (a) ... Ditto.
TIRHUTIA (t) ... Chota Nagpur and South Bihar.	KHARIA (f) ... Ditto.
DAKHINALLA (t) Chota Nagpur.	GHARAMI (f) ... Ditto.
ANKURIA (f) ... West Bengal.	BANS ... Ditto.
BISDELI (f) ... Ditto.	BETRA (f) ... Ditto.
BAJANIA (f) ... Ditto.	HARI (a) ... North Bengal and Bihar.
TURI ... Ditto.	DHAPRA ... Bihar.
PANDIT (f) ... Ditto.	CHAPARIYA ... Do.
DAI DOM (f) ... Ditto.	DHARKAR (f) ... Do.
MARDAFARASH (f) ... Ditto.	BHAGALPURI (t) North Bihar.
SANCHI (f) ... Ditto.	DOMCHI ... Ditto.
KALINDI (f) ... Ditto.	DOMBA ... South Bihar.
	DOMAHRA ... Ditto.
	HARKAR ... Ditto.

One Kalu Bir is said to be the progenitor of the Dom caste. He had four sons, and from them the Ankuriá, the Bisdeliá, the Bájaniá and the Magabiá subcastes claim to be descended. The other subcastes arose principally from the different callings pursued by the members. The Bánsphors work in bamboo, and the Dharkárs were executioners under the Hindu Kings. The Ankuriá and the Sánchi generally work in bamboo. The Bájaniá and the Kalindi are drummers. The Koras are earh-cutters. The Ankuriás serve as priests in Midnapore. The Gharamis construct thatched huts.

The Dai Dom practises midwifery. The Mardafarash is an undertaker. The Khariás weave their baskets with a sort of reed called *khari*. The Betra Dom manufacture cane chairs. The Kurmi Doms are said to be descended from Kurmis. Magahiá and Tirhutiá are geographical names.

In Midnapore, every subcaste claims to rank above the others, but the Báu Doms seem to be the highest, and are followed by the Betras, the Khariás, and last of all the Kurmis. The Báu Doms are generally considered to rank comparatively high, as they do not remove dead bodies or eat the leavings of others, but in Patna and Sasaram they are placed below the Magahiá from their eating food cooked by Dhobis and cutting the umbilical cord. The Dháprá ranks lowest in Monghyr, where he removes dead bodies. In Bhagalpur and Patna the Magahiá stands highest, and second in Gaya and Shahabad. In Shahabad the Domra is considered lowest in rank, as he eats the carcasses of dogs and donkeys. The Dharkár stands first in Sasaram, because he disdains the leavings of a feast of which the other subcastes freely partake.

Inter-marriage is generally forbidden on pain of being outcasted, but in Hooghly this depends on the discretion of the panchayat. In Monghyr a Dháprá does not lose his position by marrying a Báu Doms. In Sasaram a member of any subcaste can take his wife from another and still retain his subcaste if he pays a fine to the panchayat and gives a feast to his caste-people. In Gaya inter-marriage is allowed between the Báu Doms and Magahiá.

In Howrah the Ankuriá and Sánchi smoke from the same *lukká* and the Kalindi, the Sánchi and the Kora eat food cooked by the Ankuriá, but not *vice-versa*. In Patna, the Báu Doms and Magahiá sometimes smoke together. Commensality is allowed in Purnea. With these exceptions, the subcastes may not eat, drink, or smoke together.

The members of one subcaste cannot gain admission to any other: A Dharkár, however, may be admitted to other subcastes, and so also can the Báu Doms in Monghyr.

Each subcaste has its own separate panchayat or administration.

## DOSADH.

MAGAHIA (t) ... Bihar and Chota Nagpur.	DHAR (a) ... Bihar.
BHOJPURIA (t) ... Ditto.	KAMAR (f) ... North Bihar.
SIRANTI (t) ... Chota Nagpur.	KURMI (f) ... Ditto.
BAHALIA (f) ... Bihar.	KANAUJIA (t) ... South Bihar.
PAILWAR ... Do.	GADAR ... Ditto.
SIROTIA (t) ... Do.	BHEDAR ... Ditto.
KURI ... Do.	KOPBUDHWA ... Ditto.

The Dosáds claim to be descended from the soldiers of the Pándava Prince Bhim.

Magahiá, Kanaujiá, Bhojpuria and Siranti are geographical names: Baheliá is said to be derived from *Bahel*, an appointment.

The Magahiás stand first in rank in Chota Nagpur, Bhagalpur and Patna, the Sirantis, second in Patna, and the Kurmis first in Saran. Each subcaste claims higher rank than the others in Shahabad. All are equal in Monghyr and other places.

Intermarriage is generally forbidden on pain of loss of caste. But in Sasaram if a Magahiá takes a wife from a Dhark or Gadar, he may retain his subcaste on payment of a fine and by giving a feast; in Saran the same rule applies. In Monghyr a member of any subcaste, marrying a girl of another subcaste is received into that of his wife.

The members of different subcastes do not generally eat together, except in Saran. In Purnea the male members of the Magahiá and the Pailwár subcastes will eat together. In Darbhanga all but the Pailwár eat, drink, and smoke together. No one can change his subcaste, and each group has its own administration or panchayat.

## GANDHABANIK.

DESA (a) ... West, Central and North Bengal.	AUT ASRAM (a) ... Central, North and East Bengal.
CHHATTRIS (a) ... Ditto.	TRIS ... West Bengal.
SANKHA (f) ... Bengal.	

The Desás claim their descent from the famous Chánd Sadágar who quarrelled with Manasá Devi, the goddess of serpents, and the Autásram from Srimanta Sadágar, the popular hero of the 'Chandi Mangal' who made a voyage to Ceylon in search of his lost father Dhanapati Sadágar. According to another tradition Siva being in need of spices for his marriage, with Durga, created the first of the Desá Gandhabaniks from his forehead, the Sankha from his armpit, the Aut from his navel and the Chhatris

from his foot. The Senkhabanike are a functional subcaste who sell bracelets made from conch shells. The Desá ranks above the others in the 24-Parganas and below them in Midnapore, while Ohhatris, which is lowest in the 24-Parganas, is highest in Midnapore. The Sankha subcaste stands third everywhere except in Rajshahi, where it holds the lowest place. In Dacca again Aut stands first, while in the 24-Parganas it is second, and in Rajshahi it is inferior to Desá. In Nadia all are equal in rank.

In West Bengal, Noakhali and Mymensingh intermarriage among the subcastes is absolutely forbidden on the pain of loss of caste, but in Bankura it is allowed between Sankha and Ohhatris. Elsewhere the rule is less stringent. In the 24-Parganas the Desá, Aut and Ohhatris subcastes intermarry and the bride becomes a member of her husband's subcaste. Intermarriage between the higher subcastes is usual in Rajshahi, Murshidabad, Dacca and Jessore, and it is not absolutely forbidden in Dinajpur.

In Birbhum commensality is allowed, but in Midnapore and Rajshahi, the subcastes may not eat cooked rice together. In Howrah they use the same *kuká*, but eating together is forbidden. In the 24-Parganas the Desá, Ohhatris and Aut subcastes eat together, but they will smoke only with the Sankha. In Nadia all subcastes may smoke and drink, but not eat, in company; while in Murshidabad, Dacca and Dinajpur commensality is freely allowed. In no case can a member of one subcaste gain admission to another, save only by intermarriage as noted above. Where this is allowed, the bride goes to the husband's subcaste.

In Midnapore each subcaste has its own governing body. In the 24-Parganas a single panchayat now presides over the Desá, Aut and Ohhatris subcastes, but the Sankha has got a separate one. Everywhere else, each subcaste usually has its own panchayat.

This caste is divided into Kulins and Mauliks, but the two classes freely intermarry, a bride-price being paid by the Mauliks. The families bearing the titles Haldar, Dutt, Khan, Mallik, Nag and Laha are Kulins. A Maulik by acts of great liberality and feasting his caste people may become a Kulin.

### GARERI.

NIKHAR ... Shahabad.  
DHENGAR ... Ditto.

GANGAJALI ... Shahabad.

The three subcastes rank in the order in which they stand. Inter-marriage is prohibited on pain of excommunication. Commensality is also forbidden. No member of one subcaste can gain admission to another, and each has a separate panchayat.

### GOALA.

PALLAB (♂) ... Bengal, Bihar and Orissa.  
GAURA (♂) ... Ditto.  
GOP (a) and (b) ... North and East Bengal and Chota Nagpur.  
BÁGRE (♂) ... North Bengal.  
KOERPALAS (a) ... Ditto.  
NANDA OR NANDAGHOSH (♂) ... Ditto.  
RÁRHI (♂) ... East, North and Central Bengal.  
BÁRENDRA (♂) ... Ditto.  
ÁHIR (a) ... Throughout Bengal.  
MAGHIÁ (♂) ... Bengal, Bihar and Orissa.  
MAJURHATI OR MAGAI ... West Bengal.  
RANLI ... Ditto.  
MIRALI ... Ditto.  
GODAGA ... Ditto.  
KISNAUT (♂) ... Ditto and Bihar.  
BHOGA OR DAGA GOALA (♂) ... North, Central and East Bengal.  
SADGOP ... East and North Bengal.  
DUSKA ... Chota Nagpur.

NURIA ... Chota Nagpur.  
KHANDAL ... Ditto.  
BANCHUA ... Ditto.  
MATHURABÁSI (♂) ... Ditto.  
KARAUJA ... Ditto.  
GORIA ... Bihar.  
MAJRAUT (♂) ... Do.  
KANAUJIA (♂) ... Do.  
CHANTHA ... Do.  
SEPAKI ... Do.  
JAT ... Do.  
BARGAWAR ... North Bihar.  
GUJAR ... Ditto.  
GHASI BIAHUT (♂) ... Ditto.  
DHANOAR ... Ditto.  
CHIRAUT ... Ditto.  
BARQUAMAR ... Ditto.  
GHOSIN ... North Bihar, West Bengal and Chota Nagpur.  
DUMALA ... Orissa.  
MATHURÁPURIÁ (♂) ... Do.  
GOPAPURIÁ (♂) ... Do.  
BHUIYÁ (♂) ... Do.

A few of the subdivisions are territorial such as Rárho, Bárendra, Bagre, Maghiá, Kanaujia Mathurápuriá and Gopapuriá. The Pallabs follow the degrading occupation of branding cattle. The name is derived from a red dye formerly used by their females for adorning the feet. The Koerpals claim to be Vairyas of royal descent. It is said that Srikrishna forbade the Goálás to sell milk and its preparations, and those who obeyed his mandate were, styled Sadgops. The Nandaghosh claim to be descended from the foster father of Krishna. The Áhir traces its descent from one of the sons of Syamghosh. The Kisnauts were originally residents of Brindaban and say that Krishna spent his childhood in their family. The Biahuts are so called because they forbid widow marriage. The Gouras are *paliki*-bearers.

The Bhuiyá Gauras are really Bhuiyás who have adopted the occupation of Goálás. The Bhogas (also called Dugas), brand cattle with a red-hot iron and castrate bullocks, and are looked down upon in consequence. In Monghyr, the Majraut subcaste has a degraded section known as Pariaha Majraut (Piri means yellow) who manufactured cakes (for painting) out of the urine of cows. In Orissa, the Mathurápuriás are also called Chahisghariá, as 40 families emigrated thither from Mathurá.

In Faridpur the local subcastes are of equal rank. Kisnauts consider themselves superior in rank, and in Gaya they do not eat food cooked even by Bráhmans. Their claim is generally admitted, except in Buxar and Bhagalpur. The Majraut also rank high. The Nanda, Kisnaut and Mathurábási are generally admitted to rank first owing to their origin. The Bárendra subcaste considers itself superior to the Pallabs. The rank of the latter varies; it is high in Dinajpur, Midnapore and 24-Parganas, but inferior in Rajshahi and Khulna. In Dinajpur the Bárendras and the Bágres are regarded as cleaner than the Rárhis. The Rárhis are regarded as inferior, owing to their branding bulls with red-hot iron. In Nadia all the subcastes, except the Áhir and the Bhoga, occupy the same position. The Gorias generally occupy a low place because, unlike the other subcastes, they do not scald the milk before making butter. The Ját and Separi subcastes are held in low estimation.

Intermarriage is, as a rule, absolutely forbidden on pain of social excommunication. In Murahidabad however, intermarriage, though not usual, is only penalized by temporary excommunication, which ceases after the offender has made atonement and given a feast. In Backergunge and Midnapore, if a Sadgop marries a woman of another subcaste, he has to find shelter in the lower subcaste. In Howrah a Mandavan male can marry a Pallab female, but not *vice versa*. Intermarriage is not altogether unknown between Majrauts and Kisanauts.

Commensality is absolutely prohibited, except in a few instances. In Faridpur, Nadia and Purnea the subcastes may smoke from the same *skukks* and drink, but not dine together. In West Bengal *pakki* may be eaten in company, but not *kachhi*. In Howrah dining together is gradually being introduced. In Monghyr all subcastes, except the Jâts, smoke and drink, and when away from home they may even eat together. In Darbhanga and Patna the Majrauts and the Kisanauts may eat together, but in Gaya only the males do so.

All the subcastes have separate panchayats, except in Balasore and Puri.

Traces of Kulinism are to be found, and families who are wealthy, or who have at one time or another received marks of royal favour, or held office, are regarded as Kulins.

## GONRHI.

BANPAR (a) ... Bihar.	KOLH ... North Bihar.
KURIN (a) ... Do.	CHHOTAH ... Do.
BAILANATH (s) ... Do.	KULAB ... Do.
DHARRH (a) ... Do.	MUDIARI (s) ... South Bihar.
CHAB ... North Bihar.	KEWAT (s) ... Do.

The Banpar and Kurin subcastes are alleged to be the descendants of Gourhis, who fled from the battle field of Kurukshetra and concealed themselves in woods and ditches. The Bailanath is degraded for boring the nostrils of bullocks, Mudiaris are so called, because in fishing they seize the head of the fish. Kewats are boatmen. In most places all are about equal in rank.

Intermarriage is strictly forbidden on pain of social excommunication. Commensality is also prohibited, except in Darbhanga. In Purnea they take water from each other's hands, and the Kurins and Chhotas smoke together. No member of any subcaste can gain admission to another.

They all have separate panchayats.

## HAJJAM.

AWADHIÁ (t) ... North and South Bihar and Chota Nagpur.	SRIBASTAB (t) ... South Bihar.
KANAUJIÁ (t) ... Ditto.	SEONARNI ... Ditto.
MAGAHIA (t) ... Ditto.	BENGALI (t) ... Ditto.
BIAHUT (s) ... Ditto.	RIKHUSAT ... North Bihar.
TIRHUTIÁ (t) ... North and South Bihar.	AITHANÁ ... Ditto.

Most of the subcastes are of the territorial type, e.g., Awadhiá Kanaujiá, Tirhutiá, Sribastab (from Srinagar) and Magahiá. The Biahuts do not allow widow marriage. The Biahuts claim to be the offspring of the first, or Biáhi wife of the common ancestor of the caste.

The rank of the various subcastes varies from place to place according to their local strength.

Intermarriage is absolutely forbidden on pain of social ostracism.

Commensality is generally prohibited, but in Patna all the subcastes can smoke, drink and eat *pakki* together. In Purnea they smoke and drink together, and in Monghyr they accept water from each other's hands.

No member of any subcaste can gain admission to another, and each has its own separate panchayat except in Saran, where the Aithánás and the Awadhiás have a joint panchayat.

## HALUADAS.

HALUÁ ... East Bengal.	KESTIA ... East Bengal.	GÁZIÁ ... East Bengal.
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The Haluas and the Gazias rank higher than the Kestias. Intermarriage and commensality are allowed between the first two, but not with the Kestias.

No member of any subcaste can gain admission to another, and each has its own panchayat.

## HALWAI.

MADHESIÁ (t) ... Bihar.	MAGAHIA (t) ...	KANAUJIÁ (t) ... Bihar.
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The Madhesiás drink wine and rank below the Kanaujiás. Intermarriage is strictly forbidden on pain of being outcasted.

They do not eat, drink or smoke together. No member of one sub-caste can gain admission to another and each has its own administration.

## HARI.

KANTAI (s) ... North Bihar.	PHUL HARI ... West Bengal.
MACHHUA (s) ... Ditto.	METHAB HARI ... Ditto.
BENGALI (t) ... Ditto.	KENGHARIA ... Ditto.
KHARAKPURIA (t) ... Ditto.	BAUT ... Ditto.
	KATKI ... Ditto.

The word Kantai means an iron utensil for cooking. The Háris were, formerly employed to clean the utensils in the houses of high class Hindus. The Machhuas are so called because they trade in fish, and the Bengalis, owing to their having come originally from East Bengal.

The Kantais claim to be highest in rank. The Kharakpurias stand highest in rank in Bhagalpur. Intermarriage is forbidden amongst all the subcastes and they do not take cooked food from each other. Each has a separate administration of its own.

JUGI.

MAHATMA	... Central and East Bengal.	TANTI (f)	... West Bengal.
KHELENDÁ	... Ditto.	BÁOL(f)	... Ditto.
BÁRENDRA (t)	... North Bengal.	NÁTH (a)	... East Bengal.
BÁRHI (t)	... Central Bengal.	EKÁDASI (c)	... Ditto.
BÁGRA (t)	... Ditto.	MÁSYA (c)	... Ditto.
MAGENTA	... Ditto.	HÁLWA (f)	... Ditto.
GIRIKULIA	... Ditto.	BANIACHANGI	... Ditto.
PANCHNORA	... Ditto.	MAGHUA (d)	... Ditto.
JALESWAR (a)	... Ditto.	SYAMVEDI (c)	... Ditto.
ASIGHORIA (a)	... Ditto.	JAJUR VEDI (c)	... Ditto.
SIVAKUL (c)	... West Bengal.		

Some of the Jugis claim descent from the Yogis. They say that Yogibar, a great Pandit, was the Mahant of Jaleswar Mahadeo. On a certain Siva Chaturdashi night, after the Puja was over, there was a dispute between the Mahant Yogibar and Baladeva Bhatta, the priest of Rájá Ballala Sosa, who wished the offerings to be distributed amongst all the Bráhmans, on which Yogibar turned him out of the Temple. This enraged the Rájá. Yogibar was degraded and his descendants formed a separate caste. They serve as their own priests in many instances, and some wear the sacred thread.

The Sivakuls claim their descent from a Jugi who was a votary of Siva. They were originally beggars and had no fixed habitation, but roamed from one cremation ground to another, where they practised their peculiar form of worship. In Midnapore they are no better than the other sub-castes, the only distinction being that they assume the sacred thread at the time of marriage and then retain it or cast it off again as they please. The Tanti-Jugis are weavers. The Báols are professional beggars and some earn their living by snake-charming. The Bárendra and Bárhi subcastes are of course territorial. Maghs are said to have passed through the house of the Maghuas and so caused their degradation. The Syamved and the Jajurvedi are so named on account of the Vedic rites which they observe. The Ekadasi and the Máya mourn for 11 and 39 days, respectively. The Syamvedi subcaste is again divided into four territorial sub-sections: Chandrapipi, Banpronai, Barahazri and Songshábsi; they do not intermarry.

The Bárendras and Bárhis are equal in rank. In Mymensingh the Ekadasi stands 1st, Máya 2nd, Khelendrá 3rd, Hálwa 4th, and Baniachangi 5th in rank. The Maghuas are looked on as the lowest. In Nadia the Jugis do not admit the existence of any subcastes.

Intermarriage between different subcastes is strictly prohibited on pain of loss of caste. In Faridpur a man taking his wife from an inferior sub-caste is degraded to her level, e.g. if a Náth marries a Maghu girl, he himself becomes a Maghua. In Khulna a Bárhi may take his wife from any other subcaste except Kheleuda and Magenta, who are regarded as very low. The Ekadasis, who alone follow the rites of bráhmans, the others never marry beyond their own circle.

Commensality is generally forbidden, but not drinking or smoking in company. The Bárhis and Bárendras, however, eat together. In Dacca the Máhatmas will not touch food cooked by Náths, but will smoke with them. The Másyas have no objection to take food from the Ekadasis and water from the other sub-castes. In the 24 Parganas a Bárhi will not eat or drink freely but will smoke with others. In Khulna, the Kheleuda and Magenta are not allowed to drink or smoke with others.

No member of one subcaste can gain admission to another except in the following instances. In Dacca a Náth may become a Máhatma if he follows the occupation and mode of living of this subcaste. In Faridpur admission can be obtained to any lower sub-caste. The Másyas and Kheleudas only can gain admission to the Ekadasi subcaste in Mymensingh, if allowed by the Panchayat.

All subcastes have separate administrations.

KADAR.

NAIYA	... Bhagalpur.	DURHAI	... Bhagalpur.
HAZÁRI	... Ditto.	BAREI	... Ditto.

These sub-castes are not yet fully established as such. All are equal in rank. Intermarriage and commensality are allowed. They can gain admission to any subcaste by intermarriage, but each group has a separate administration.

KAHAR.

RAWÁNI	... Bihar and Chota Nagpur.	DHUSIA	... Chota Nagpur.
TURÁHÁ	... Ditto.	KHARWÁR (a)	... Ditto.
MAGAHÍA (t)	... Ditto.	GAYARA	... Ditto.
GÁRHUK	... North Bihar and Chota Nagpur.	DHURIA	... Bihar.
JAISWÁR	... Ditto.	KUCH (a)	... North Bihar.
DHIMÁR (a)	... Ditto.	KHATWE	... Ditto.
		DHUSIA	... South Bihar.

The Rawánis of Monghyr are divided into two sections, Magahiá and Mongiriá. The former are degraded because they allow their females to render personal service to other castes; they also eat the leavings of other castes and carry dead bodies.

In Monghyr all the subcastes seem to be equal in rank, except the Turáhás who are not recognised as Kahárs owing to their selling fish. The Magahiás are second in Patna and fourth in Shahabad, the Kharwárs are second in Buxar and third in Sasaram, and the Katwe is held lowest in Darbhanga.

Intermarriage is generally forbidden on penalty of being outcasted, but in Palamau it is allowed with the sanction of the Panchayat: in Gaya and Sasaram an offender against the rule may be readmitted to his own subcaste on payment of a fine and on giving a feast.

Commensality is generally forbidden, but in Monghyr they can smoke and drink together, and in Patna they can only take water from each other's hands. In Sasaram all the subcastes except the Turáhás eat, drink and smoke together.

A transfer from one subcaste to another is not possible, except in Palamau, where it is allowed with the permission of the Panchayat.

Each subcaste has its own Panchayat.



## KAIBARTTA.

ADI	... North Bengal.	ANTA OR JALIYÁ	} West, North and East Bengal.
MADHYA	} West, North and East Bengal.	OR MACHHI (f)	
HÁLIÁ		OR	DÁS
CHÁSI (f)	...		

The Madhyas were separated from the other subcastes owing to the favour of Ballála Sena. They found his son for him and he rewarded them by ordering that water touched by them might be used by the high-class Hindus. They then gave up plying boats and took to cultivation, whence they are also known as Háliá or Chási. They now claim to be called Máhiya.

Each of the three subcastes Ádi, Anta and Madhya is divided into two sections, Rárhí and Bárendra, between whom intermarriage is not allowed. Each claims higher rank than the other. They drink and smoke together and may eat *pakki* food in each other's company.

The Madhya is highest in rank, and next comes the Dás, while the Máchhi or Antas are regarded as the lowest. In North Bengal the Ádi ranks next to the Madhya.

Intermarriage is absolutely forbidden on pain of excommunication. Commensality is also forbidden, but in Howrah all the subcastes can smoke together. No member of one subcaste can gain admission to another, and each has a separate Panchayat.

Kulinism, among the Chási Kaibartta is in vogue. Families who enjoyed respect on account of their opulence or ancestry, are regarded as Kulins. There are four kinds of Kulins among the Kaibarttas, 1st the Fulchatiya, 2nd the Ekdihia, 3rd the Sidhia and 4th the Mukinda. Marriage may take place with the Maulik for some pecuniary consideration, but a Kulin suffers in the estimation of the community if he gives his daughter in marriage to a Maulik.

## KALWAR.

BIÁHUT (e)	... Chota Nagpur, North Bengal, and Bihar.	TANK	... South Bihar.
JAIŚWÁR (e)	... Ditto.	SAGAHUT (e)	... Ditto.
KHARIDÁHÁ (f)	... Bihar and North Bengal.	DEŚWÁR	... Ditto.
BANAUDHÍA (f)	... South Bihar.	MAIDARA	... Ditto.
		JANAKPURI (f)	... North Bihar.

The Jaiśwárs, it is alleged, have got their name from their mother Jaso. Some of the Jaiśwárs who took to selling liquor, were outcasted and were called Kalwárs. Others say that they were so called for making copper. In a caste meeting the Jaiśwárs of Karida did not attend and were therefore outcasted, and afterwards got the name of Kharidáhá. The first progenitor of this caste had two wives, one a virgin and the other a widow. Sons of the wedded wife are called Biáhuts, while from the *sagai* wife descended the other subcastes. The Biáhuts never allow widow-marriage, but the Sagahuts permit the practice. The Biáhuts are generally considered highest and the Sagahuts lowest in rank, the rest being all equal. Intermarriage is strictly forbidden under penalty of being outcasted. Commensality is also prohibited, but in some places they may smoke or drink together. No member of any subcaste can gain admission to any other, and each has a separate Panchayat.

## KANSABANIK.

SAPTAGRAMI (f)	... Central Bengal.	MAITI	... Central Bengal.
MAINDOBAZI (d)	... Ditto.	MAINAGORI (f)	... Ditto.

Saptagrami and Mainagori are names derived from their original places of residence. Some of the Saptagramis were degraded and formed a separate subcaste, called Maindobazi. The Saptagramis are highest in rank, and do not intermarry with any other subcaste; if the rule is broken, the offender is degraded to the subcaste into which he marries. Intermarriage among the other subcastes, though not strictly forbidden, is unusual.

They won't eat or drink with one another, but they may smoke together. The members of one subcaste cannot gain admission to another, except in the case of the Saptagrami, who may be degraded to any other subcaste by intermarriage. Each subcaste has a separate administration of its own.

There are Kulins and Mauliks, but the distinction involves no restriction on marriage.

## KANU.

KARAINCH	... Bhagalpur.	MAGAHIA (f)	... Bhagalpur.
MADHRSIA (f)	... Ditto.		

They rank in the same order in which they stand. Intermarriage and commensality are absolutely forbidden. A member of one subcaste can not gain admission to another, and each has a separate administration.

## KEWAT.

DHIBAR (a)	... West Bengal.	SÁGHÁR	... North Bihar.
GONR (f)	... Ditto.	GARBAST	... Ditto.
KAIBARTTA	... Ditto.	RASI (f)	... Chota Nagpur Plateau.
GHIWA	... North Bihar.	SENLI (f)	... Ditto.

The Rasi and Senli appear to have come originally from the same stock. They are all of equal rank. Intermarriage is not allowed, and commensality is forbidden, except in West Bengal, where all the subcastes inter-dine.

## KHYAN.

KANTI	... Rangpur.	MARIKA	... Rangpur.
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Intermarriage and commensality are not allowed between the subcastes.

## KOCH.

KÁNTÁI DULIA (f) North Bengal.	DOBHÁSIA ... North Bengal.
DAKAI ... Ditto.	KOCH (a) ... Ditto.
RÁJBANSI (a) ... Ditto.	DESI (a) ... Ditto.
PALIYÁ ... Ditto.	BABU (a) ... Ditto.
JÁLUÁ ... Ditto.	

Namo, son of Kasyapa Muni, is said to have married Hirá, Jirá, Udiyá and Turá. The offsprings of Hirá are Koches, those of Turá, Sádhu Paliyás or Rájbanis, those of Jirá, Babus, and those of Udyá, Desis. The Kántáis are called Dulías, because they carry the páiki. The Desis are so called because their forefathers were the earliest settlers. The subcaste Rájbanis is further subdivided into (a) Rájbanis, (b) Bhagawan Rájbanis. The latter is higher in rank. So also Paliyá has three subdivisions (a) Sádhu, (b) Desi, (c) Balái. The Paliyás are highest in rank, while the Dokái, Jáluá, and Dobbásiá are regarded as of low rank.

Intermarriage, though not usual, is not forbidden; in Jalpaiguri, it is said to be punished by degradation to the lower sub caste, but the penalty is not, however, rigidly enforced.

The general practice is, that the subcastes drink and smoke together, but wont eat. The Dakai sub-caste is, however, looked on as degraded and therefore excluded. In Jalpaiguri they may take *pakki* together, but not cooked rice.

No member of any subcaste can gain admission to another except by marriage; in Dinajpur the subcastes have separate *panchayats*.

## KOIRI.

BARKI-DÁNGI (a) Bihar and Chota Nagpur.	GURIA ... Chota Nagpur.
CHHOKKI-DÁNGI (a) Ditto.	CHIRMAIT ... North Bihar.
BANAPÁR ... Ditto.	TIRHUTIÁ (f) ... Ditto.
JARUHÁR ... Ditto.	JALAKUR ... Ditto.
KANAUJIA (f) ... Ditto.	GUITA ... Ditto.
MAGAHIA (f) ... Ditto.	HARDI (f) ... South Bihar.
DAKINI (f) ... Chota Nagpur.	DHÁRH ... Ditto.

It is said that once five Koiri brothers on being attacked ran away and hid themselves, one in a drain the second in a jungle, and the third under the roots of a tree; the fourth fled to Magadha and the fifth across the river. They were, therefore, termed Dhángi, Banapár, Jaruhár, Magahiá, and Chirmáit, respectively. The Dhángis also claim their origin from the *Yagna* of a Rájá named Dángi, from which their common ancestor was born. Hardis came from Hardi, in the district of Ballia.

The Barki-Dángis are highest in rank, because they never allow widow-marriage, and do not eat flesh, or drink wine. Next come Chhoki-Dángi and Banapár, while the Magahiás are regarded as the lowest. In Patna and Shahabad all the subcastes are equal in rank.

Intermarriage is absolutely forbidden under penalty of social excommunication. Commensality is also not usually allowed; but in Monghyr, the Magahiás and the Kanaujiás, and in Purnea, the Barkidángis, Magahiás and Tirhutiás, smoke and drink with one another.

No member of any subcaste can gain admission to another. Each has a separate Panchayat of its own, except in the Sonthal Parganas where disputes are settled at a general meeting of the caste people.

## KURMI.

JAIŚWÁR (f) ... Bihar and Chota Nagpur.	BARAKURMI(a) ... Chota Nagpur.
SAINTHWÁR ... Ditto.	CHOTA KURMI(c) Ditto.
AWADHIYÁ (f) ... Bihar.	CHAUR ... Ditto.
SAMASWÁR ... Do.	KHARCHWÁR ... Ditto.
CHANDEL ... North Bihar and Chota Nagpur.	JALBANWÁR ... Ditto.
KACHAISÁ ... South Bihar and Chota Nagpur.	JALBHANDA ... Ditto.
GHAMELA ... Ditto.	CHILBANDA ... Ditto.
MAGAHIA (f) ... North Bihar.	KESWAR ... Ditto.
DHAN KURMI ... Ditto.	DAMARIAR ... Ditto.
DHILAPHOR(f) ... Ditto.	KOIRWAR ... Ditto.
TERAHGHARIA (a) Ditto.	KECHIKESSRI ... Ditto.
CHANAUR(f) ... South Bihar.	MUTARWAR ... Ditto.
BIÁHUT(c) ... Ditto.	BAGESRI(c) ... Ditto.
PATANWAR(f) ... Ditto.	MEGISHI ... Ditto.
ANTHASIA ... Ditto.	NASATWÁR ... Ditto.
PATHABIA ... Ditto.	KURUNI(c) ... Ditto.
	KURMI PROPER Ditto.
	ADHKURMI(e) ... Ditto.

The Jaiswárs are said to have emigrated from Jaispur in the United Provinces, and the Awadhiás and Patanwars from Oudh and Patna, respectively. The Biáhuts are so named from the fact that they never allow widow marriage. This practice is also forbidden by the Chanawars and Awadhiás.

The Awadhiá sub-caste is generally regarded as the highest, and the Sainthwár subcaste as the lowest in rank. The Bara Kurmis are superior to the Chota Kurmis. The Jaiswár, though it usually ranks high, is locked down upon in Darbhanga for eating the leavings of a feast and cleansing the dishes of high caste Hindus. Intermarriage is strictly forbidden on pain of loss of caste, or, in some cases, degradation to the lower of the two subcastes, except in Hazaribagh where all subcastes freely intermarry.

Commensality is also prohibited, except in Hazaribagh where all sub-castes freely dine with one another. A Jaiswár may always take cooked rice from an Awadhiá.

No member of one subcaste can gain admission to another, except in certain cases of intermarriage. Each sub-caste has usually a separate panchayat, but in Hazaribagh there is a single panchayat for the whole caste.

## LAHIRI.

DESI(f) ... Bihar.	MAGAHIA(f) ... Bihar.
TIRHUTIÁ(f) ... Do.	

These are all territorial names. The *Desi* ranks below the Tirhutiá. Intermarriage is absolutely forbidden on loss of caste. Commensality is also not permitted. No one can change his subcaste and each group has a separate administration.

## MADAK.

BĀRASAMĀJ ... Mymensingh.	AJA (c) ... Sonthal Parganas.
TERASAMĀJ ... Ditto.	DHARMA SAT ... Ditto.
BARA ĀSRAMA ... Sonthal Parganas.	ĀSRAMA ... Ditto.
MUBA ... Ditto.	

In Mymensingh intermarriage is allowed, but in the Sonthal Parganas it is forbidden under penalty of fine or excommunication. Commensality is permitted and they freely eat, drink and smoke together. Members of one sub-caste can gain admission to another in Mymensingh. In the Sonthal Parganas caste questions are decided by the members of the caste or subcaste in meeting, and in Mymensingh each subcaste has a separate administration of its own.

## MADHUNAPIT.

BISWAS (a) ... Central and West Bengal.	MADHU (a) ... Central and West Bengal.
JĀTI (a) ... Ditto.	RELĀTI (f) ... Ditto.

The Madhu is alleged to be descended direct from a man who shaved Chaitanya. The Jāti appears to spring from intermarriages with the Mayra caste. Belāti, also known as Septagrami, is a local division. The Madhus are first and the Jātis second in social position; the other two stand lower. Intermarriage is absolutely forbidden, but in Midnapore the rule is not strictly enforced. Commensality is freely allowed in Midnapore, but in Nadia they only drink and smoke together. Members of a lower, cannot gain admission to a higher, subcaste. Usually each subcaste has a separate administration. Kuliniam is in vogue. A Maulik has to pay money if he wishes to intermarry with a Kulin.

## MAL.

RAJBANSI ... West Bengal.	DHALIA ... West Bengal.
MALEVA ... Ditto.	GOBEA ... Ditto.
KUSMETIA ... Ditto.	KHERA ... Ditto.
MALLIK ... Ditto.	SANAGANTHA ... Ditto.

In Birbhum intermarriage is allowed between the Maleva, Kusmetiā and Mallik subcastes and in Bankura it is allowed between the Dhaliā, Gobrá, Kherá and Sānágānthá subcastes. The Rājbanis, however, do not intermarry with any other subcaste. In Birbhum there is no restriction on commensality, but in Bankura the different subcastes will eat only, *pakki* and not cooked rice. Each subcaste has its own administration.

## MALI.

PHUL (f) ... Birbhum.	KHANDAL (c) ... Angul.
DOKANIA ... Ditto.	SANKHUA (c) ... Do.
TELNOFA ... Ditto.	BANSPHOR ... Manbhum.
POCHA ... Ditto.	PATAR ... Ditto.
DEULIA (c) ... Angul.	SULANKI ... Ditto.
TUHIRI (c) ... Do.	MALI OR MAHULI Ditto.

In Angul all are said to come from the same stock, but were separated owing to their taking part in different ceremonies. The Deuliās are those who perform the worship of Siva in the temple; the Tuhiris collect flowers for the worship, the Khandals carry a sword, and the Senkhuas blow the conch shell at the time of worship.

Intermarriage is absolutely forbidden. Commensality is also prohibited, except in Birbhum. No member of one subcaste can gain admission to another. There is a separate administration for each subcaste in Manbhum.

## MECH.

AGNIĀ MECĀ ... Jalpaiguri.	JĀTI MECĀ ... Jalpaiguri.
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The Agniā Mech is higher in rank than the Jāti Mech. Intermarriage is not usual. An Agniā Mech may marry the daughter of a Jāti Mech, but in that case she may no longer eat at her father's house. An Agniā Mech sometimes gives his daughter in marriage to a Jāti Mech, but in such a case the bride's people would not eat food cooked by her after the marriage, unless the bridegroom becomes an Agniā by giving a feast to the Panchayat.

The Agniā Mech do not eat food cooked by the Jāti Mech, nor do they smoke in their *hukkd*. But they will drink water from the hand of a Jāti Mech. A Jāti Mech may become an Agniā Mech by intermarriage as stated above, and an Agniā Mech may by degradation become a Jāti Mech. The two subcastes have different Panchayats.

## MUSAHAR.

MAGHAYA (t) ... Bihar, and Chota Nagpur.	RĀJBANSI ... North Bihar.
DHARWĀR ... Chota Nagpur.	DESWĀR ... Ditto.
BHUNAHĀR ... Ditto.	CHAUWĀR ... South Bihar.
BHAIBĀR ... Ditto.	RAJWĀR ... Ditto.
RIKHIĀSAN ... Ditto.	KHARWĀR ... Ditto.
MAHTWĀR ... Ditto.	DHĀRH ... Ditto.
BICHWĀR ... Ditto.	KANAUJIA (t) ... Ditto.
TIRĀUTIĀ (t) ... Bihar and Chota Nagpur.	BHATWĀR ... Ditto.
DAKHINĀHA (f) ... Bihar.	PACHHAISĀ ... Ditto.

There is no particular rank among them but the Bhatwārs and Kharwārs are generally considered superior to the rest, because they do not eat snakes.

In Bhagalpur and Hazaribagh, intermarriage and commensality prevail. In Shahabad there is no regular intermarriage, but when it occurs it is condoned on payment of a fine, and giving a feast.

Elsewhere the subcastes do not intermarry or dine with one another.

A person of one subcaste cannot gain admission to another, except in Bhagalpur and Hazaribagh, where he can do so freely. In these two districts there is a single panchayat for the whole caste, but elsewhere each subcaste has got a separate panchayat.

## NAPIT.

SATGHARIA (t) ...	Bengal Proper.	DESI NAPIT ...	West Bengal.
RARHI (t) ...	Ditto.	HALDAE (f) ...	North and Central Bengal.
BARENDRA (t) ...	Ditto.	KHOTTA ...	Ditto.
SAPTAGRAMI (t) ...	Ditto.	BHULUA ...	Central Bengal.
ANARPURIA (t) ...	Ditto.	SANDIPA (t) ...	Ditto.
BURDOWANI (t) ...	West Bengal.	HANSARA ...	Ditto.
MADHYASRENI (a) ...	Ditto.	BAMAN BANE ...	Ditto.
MANDARANI ...	Ditto.	KOTA ...	Ditto.
RAJHATI (f) ...	Ditto.	MUSGANJ ...	Ditto.
PHULNAPIT ...	Ditto.	SHAHAR NAPIT (f) ...	East Bengal.
DRIANAPIT ...	Ditto.	BHUIA ...	Ditto.
GAURIANAPIT ...	Ditto.	BANGALI NAPIT (t) ...	Southal Parganas.

Most of the subcastes are territorial.

The higher class Napits, e.g. Rarhi, do not shave low castes. The Haldars who do so are degraded in consequence. Those subcastes who allow widow marriage are also looked down upon. In Midnapore the Phulnapit is first in rank, and is followed by the Madhyasreni, Oriya and Gauria.

Intermarriage is absolutely forbidden except in Mymensingh and Murshidabad. In Nadia and Rangpur there is no restriction of intermarriage among the Rarhis and Barendras. In Midnapore, it is not allowed, and if a man of a higher subcaste gives his daughter in marriage to a man of a lower one, he himself becomes a member of the latter.

Commensality is also forbidden, except in Nadia, Mymensingh, and Murshidabad. In Birbhum and Bankura, they smoke the same *hukka*, and partake of *pakki* together but not cooked rice. They smoke and drink together in Howrah and Dacca.

Each subcaste has a separate panchayat.

## PASI.

BEHADA (t) ...	Bhagalpur.	MAGAHIA (t) ...	Bhagalpur.
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The Bohada is higher in rank than the Magahia. Inter-marriage is forbidden and also commensality. No one can change his subcaste, and each has a separate administration.

## PATNI.

JAT PATNI (a) ...	North and East Bengal.	BAKLAI (f) ...	East Bengal.
GHAT PATNI (a) ...	Ditto.	SHONESHABAZI ...	Ditto.
DOM PATNI (f) ...	Ditto.	MURADIA (f) ...	Ditto.
BANSPHOR (a) ...	Ditto.	AGLI (f) ...	Ditto.
BHALO PATNI (a) ...	East Bengal.	KAPORDAI (f) ...	Ditto.
MAGHUA (d) ...	Ditto.		

The Bhalo Patni came to be a separate subcaste owing to the degradation of the Maghuas, whose houses were entered by Maghs. The four subcastes, Jat, Ghat, Dom, and Bansphor, are said to have descended from the four brothers, Jadab, Kalubir, Madhab, Narhari. Difference of occupation is the cause of separation of the subcastes. Baklai, Shoneshabazi, Muradia, Agli and Kapordai.

In Mymensingh the Jat stands first, Ghat second, Dom third, and Bansphor fourth in rank. The Jat Patnis have retained their original caste, while the others are degraded. The Dom Patnis keep pigs and the Bansphors dispose of dead bodies. In Backergunge the Baklai stands first, Shoneshabazi second, Muradia third, Agli fourth, and Kapordai fifth in rank. The Jat and Bhalo are also superior classes of Patnis.

Inter-marriage is absolutely forbidden, but in Faridpur this bar applies to the Bhalo Patnis only. Commensality is also forbidden, but in Dinajpur it is allowed between the Jats and Ghats.

No person of one sub-caste can gain admission to another, except in Nadia, where a Ghat may become a Jat, with the permission of the panchayat. Each subcaste has a separate administration of its own.

## POD.

CHASI (f) ...	West Bengal.	BASUDEB PAUN.	
CHHANCHI (f) ...	Ditto.	DRA (a) ...	Central Bengal.
JASURI (f) ...	Ditto.	SANTAPARH ...	Ditto.

The Basudob Paundras claim descent from the family of Pundra, the son of Basudob, while the Santaparhs say that they are descended from Bali Raja, the son of Sutopa. The Basudob Paundras are divided into two sections, the Uttar Rarhi and Dakshin Rarhi. The Santaparhs are also divided into two sections, the Utikal or Oriya and the Bangaja.

Among the Chasi and the Chhanchi subcastes, those who employ themselves as cart-drivers or fish-mongers are degraded to the Jasuri subcastes, and are regarded as lowest in rank.

No inter-marriage can take place among the different subcastes. The Uttar Rarhi and the Dakshin Rarhi sections of the Basudob Paundras do not eat cooked rice in each others houses, but may take *pakki* food together. The Oriya sections of the Santaparhs will take cooked rice in the house of the Uttar Rarhi or Dakshin Rarhi Pods, but not *vice versa*.

No member of any subcaste can gain admission to another, and each subcaste has its own Pradhun or headman, who deals with all social and ceremonial matters.

## RAJWAR.

MÁL	} Manbhūm.
ANGWÁR	
SIKHAHÁ	
BAJBANSI	

The Bájibansi Rájwars are said to be the first in rank. Inter-marriage and commensality are absolutely forbidden. No member of one subcaste can gain admission to another, and each has a separate panchayat.

## SADGOP.

KUMAR (a)	... Burdwan and Birbhūm.		PURBAKUL (t)	... Burdwan and Birbhūm.
	PACHHIMKUL (t)			... Burdwan and Birbhūm.

The Kumars profess to be the descendants of eight Rajas who had their seats in Gopbhūm, Suer, Kankas, Khatangarh, and Dignagar. Pachhimkul and Purbakul are territorial names, referring to the west and east banks of the river Hooghly. The former refused to accept Kulinism, whereas the latter accepted it. They are all equal in rank. Intermarriage is not allowed in Birbhūm, but in Burdwan, the Purbakuls and Pachhimkuls now intermarry. In Birbhūm the Kumars won't eat rice with the others, but in Burdwan they may dine together in the house of a Bráhmaṇ. Each subcaste has a separate administration.

## SANKHÁRI.

RAGHUNATHPURIA (t)	... West Bengal.		BALGUMA (t)	... West Bengal.
BISHNUPURIA (t)	... Ditto.		BARA (t)	... Ditto.

The subcastes are all territorial. Intermarriage and commensality are allowed and a member of any one subcaste can gain admission to another, by giving a feast. Each has its own administration.

## SARNAKAR.

UTTAR RÁRHI (t)	... West, Central and East Bengal.		BASANDALI OR	
DAKHINRÁRHI (t)	... Ditto.		BASANTARI	... West and Central Bengal.
BÁRENDRA (t)	... Central and East Bengal.		SONAR (f)	... West Bengal.
SAPTAGRAMI (t)	... West and Central Bengal.		KAMAR (f)	... Ditto.
	BURDWANI (t)		BURSUTYA	... Ditto.
				... Central Bengal.

Most of the subcastes have territorial names. The Rárhis are generally regarded as highest in rank and next come the Bárendras, but a good deal depends upon their local strength. In Howrah the Saptagramis stand last, and in the 24 Farganas the Burdwanis claim superiority over the others.

Intermarriage is strictly forbidden, except in Hooghly. In Howrah it is gradually coming into vogue. Commensality is prohibited, except in Birbhūm. In Howrah there is no restriction in the matter of smoking, and the practice of eating together is gradually coming into vogue. The Rárhis and Bárendras will dine together in Nadia. In the 24-Farganas they will not eat cooked rice, in company, but there is no restriction to partaking of sweetmeats, and drinking and smoking from the same *kooka*.

No member of one subcaste can gain admission to another, and each has a separate panchayat of its own. Kulinism is in vogue. Kulins receive payment when marrying in a Maulik family.

## SONAR.

AJOBHYABÁSI (t)	Bihar and Chota Nagpur.		BAIS	... Bihar.
KANAUJIA (t)	... Ditto.		CHARHA	... South Bihar.
BHOJPURIA (t)	... Ditto.		CHANSWAR (t)	... Ditto.
KAMAR KALLÁ (a)	Bihar.		BARHA (t)	... Ditto.
TETHIRI OR			MAIR	... North Bihar.
THATHERA (f)	... Ditto.			

The names of the subcastes are mostly territorial. The subcaste Kanaujia is further divided into two sections, the Báhut and Sagahut, among whom intermarriage and commensality are forbidden. The Tethiris or Thatheras are so named from their preparing brass utensils.

All the subcastes are equal in rank in Patna, Monghyr, and Palaman. The Kanaujia ranks highest in Gaya and is followed by the Ajodhyabasi. In Shahabad the Charha is first, Bhojpuris second, Barha third, and Chansawar fourth in rank. Intermarriage is absolutely forbidden among all the subcastes. Commensality is also prohibited; but in Monghyr they will drink water from each other, and in Furnas the Ajodhyabasis and Tethiris will smoke in the same *kooka*.

Each subcaste has a separate panchayat of its own.

## APPENDIX VIII.

No. 2650., dated Ranchi, the 1st October 1901.

From—H. C. STREETFIELD, Esq., Deputy Commissioner, Ranchi,  
To—The Superintendent of Census Operations, Bengal.

WITH reference to your No. 184T., dated 25th May last, I have the honour to submit the following report on the precedence of castes in this district, and to express my extreme regret at the delay that has occurred. Having prepared a preliminary note and consulted Babu Krishna Kali Mukherji, Personal Assistant to the Commissioner, on it, I lost sight of the matter until reminded by you recently.

2. The list of tribes given in your letter under reply is as follows:—

(1) Agoria, (2) Asur, (3) Bandawat, (4) Banjara, (5) Baraik (chik), (6) Bodia, (7) Beyar, (8) Bhar, (9) Bhuinya, (10) Binjhia, (11) Birjia, (12) Brhor, (13) Chera, (14) Dhenuar, (15) Dherkor, (16) Ghasi, (17) Gond, (18) Gorait, (19) Gulgulia, (20) Ho, (21) Jhora, (22) Kondra, (23) Kaur, (24) Khaira, (25) Kharia, (26) Kherwar, (27) Kora, (28) Korwa, (29) Koshta, (30) Kurmi, (31) Lohar, (32) Mahli, (33) Mallar, (34) Mar, (35) Maulik, (36) Munda, (37) Nagesia, (38) Nizari, (39) Oraon, (40) Pan, (41) Parhaiya, (42) Rautia and (43) Sarak. Of these, the Bandawat, Banjara, Beyar, Bhar, Dhenuar, Dherkor, Gulgulia, Kandra, Mar, Maulik, Niyari, Parhaiya castes are either non-existent in this district or of such infrequent occurrence that I am unable to assign them a social position in relation to the other tribes. The classification of the remaining tribes and castes according to their accepted social position is by no means an easy task, the status of the several castes varying greatly in local estimation from place to place according to the numbers of the caste in a particular locality, and especially according to the standing of its leading numbers. Thus in the Bassia and Palkot Parganas the hereditary zamindars are Rautias, in Bhaur Pahar Pargana the zamindar is a Bhogta, in Biru Kesalpur the zamindar is a Jhora, in Parbaorga a Binjhia, and in these particular parganas and their neighbourhood the castes concerned undoubtedly take a far higher position than elsewhere in the district. Similarly the Mundas in the south-east of the district, where they form almost the entire population, occupy a distinctly higher social position than where they are scattered about in isolated families; and in that tract their leading families are being to claim Kahatriya rank and call themselves Manki Chattris. The Bhuiyas again in the south of the district are connected with ruling families in the Native States, and are often themselves land-holders; they call themselves Khandait Paiks, and deny any connection with the Bhuiyas of the north of the district and Palamanu, who rank with the Musabars of Bihar. On the other hand, the Kherwars and Cheros in Palamanu, where they have great traditions, rank much higher than they do in Ranchi.

3. I have, in attempting to arrange the tribes of this district according to their social position, divided them into the following classes:—

- (a) Castes served by regular Bráhmans, and from whom orthodox Hindus will take water;
- (b) Castes served by inferior Bráhmans or Gosains, from whom the local Hindu castes will usually take water;
- (c) Castes which claim to be Hindu, but are to all intents and purposes outside the Hindu pale;
- (d) Purely animistic tribes,

and endeavoured within these classes to place each tribe according to the estimation in which it is generally held. I cannot be absolutely sure of my facts, since I am at present practically devoid of subordinates who have made any study of the castes peculiar to this district, but they are as nearly correct as it is possible to make them without the detailed and minute enquiries which the subject really demands. Babu Krishna Kali Mukherji, Personal Assistant to Commissioner, has kindly assisted me in the preparation of this list.

4. An annotated list of the tribes arranged on the above principle is attached.

1. THIS caste I place in a class by itself since it is purely Aryan with no suspicion of aboriginal blood or aboriginal origin. The name is said to be a corruption of the Sanskrit Śrāvaka (disciple), a name of the Jain laity, and the caste would seem to have been originally Jain. They worship Hindu gods, but touch no animal food, even fish, and have priests of their own caste, though also occasionally employing Bráhmans. They will not take water even from a Bráhman, nor will Hindus take water from them. They are well-to-do land-holders and money-lenders as a rule, and take the title "Mánjhi"; they say they came from Mymensingh.

## CLASS A.

2. To all appearances purely Hindu, though in many cases they appear to have inter-married with aboriginals. They claim to have come from the sources of the Vindhya, whence their name. In the south of the district they are well-to-do and talk Oriya, pointing to their having come in from the south, take the title "Mánjhi," and do not call themselves "Singh," or claim to be Rájputs.

3. A well-to-do land-owning caste, divided into three exogamous sub-castes. All call themselves Singh, but do not, as far as I have heard, seriously claim to rank as Chhatri. In appearance they are non-Aryans. The better class conform to Hindu usages. The inferior families eat fowls and, I believe, pork, though this is denied, and would properly come under class B or C. The caste is said to have come into this district from the Rohtasgarh plateau, and the two main subdivisions of the caste represent two different migrations; but the difference in customs appears to me to be due more to the accident of social and pecuniary position of particular families, than to any racial distinction.

Rautia.

4. The Bhogtas of this district claim to be Hindu and to have been brought into this district by one of the Maharajas of Chota Nagpur from Brindaban. In appearance and customs they closely resemble the Rautias and frequently call themselves Singh. They claim to be quite distinct from, and superior to, the Kherwar Bhogtas of Palamau.

Bhogta.

5. In this district there is now only one family of any position which is of Kherwar origin. They call themselves Singh, and I have known a Kherwar cultivator to call himself a Rájput. They have by no means a good reputation here, and but for their standing in Palamau I shall place them much lower.

Kherwar.

A tribe talking a form of Mundári, but now Hinduized and calling themselves Sadán (non-aboriginal); are cultivators and workers in wood and bamboo.

Turi.

CLASS B.

6. There is only one family of this caste in the district, that of Bakhtaur Singh Manjhi of Kulakera. He claims that he is quite apart from and above the ordinary Gonds, and I am informed that Hindus generally recognize the distinction.

Raj Gond.

Nagasia.

7. A tribe claiming to be Aryan, not aboriginal in appearance, but usually found in very jungly villages.

8. There are very few Oheros here, and Palamau is their real home: appear to be purely aboriginal, who have been, to a certain extent, Hinduized since they began to rule in Palamau.

Ohero.

9. The history of this tribe is peculiar. Their caste profession is gold-washing. They are absolutely non-Aryan in appearance, and seem to be connected with the Gonds. The head of their family, the jagirdar of parganas Biru, Kesulpur, has for several generations claimed to be a Rájput, and has gradually been accepted as such, and would now deny that he is a Jhora. The other members of the caste, not to be left behind by their chief, now claim to be purely Hindu, and call themselves Gangbansi Rájput.

Jhora.

10. This caste is, I believe, really not distinct from the Bhuinyás. They do not mind calling themselves Bhuinyás, but say that the Bhuinyás of Gangpur and Orissa are quite distinct from the degraded caste of that name found in Palamau, Hazaribagh and Gaya, which is frankly non-Hindu. They follow Hindu customs, and are recognized by the other tribes in this class as Hindus.

Khandast palk.  
(Bhuinyás.)

Kohta.

11. A weaving class calling themselves Das and abstaining from animal food.

12. This and the following four castes eat fowls and pork, except when brought in contact with orthodox Hindus, and are not really Hindu except in name and in their worship. I believe, however, that the other castes of this class take water from them. There are several sub-castes, of which some are more Hindu than others, but they all take the title Mahto, and I see no reason to doubt that they are identical with the Kurmis of Bihar, but have adopted many of the customs of the aborigines.

Kurmi.

13. Also call themselves Mahto. They are more or less Aryan in appearance, and have several subdivisions. Their history is probably the same as that of the Kurmis, whom they closely resemble in habits.

Ahin.

14. A cultivating class in the north of the district, who go in largely for trapping big game, more or less Aryan in appearance.

Bedia.

15. A well known jungly tribe, who claim to be Hindus, but are to all intents and purposes aboriginals. They are not numerous in this district, and their proper position is not easy to ascertain.

Gond.

16. A weaving caste claiming to be Aryan and Hindu. They appear to be quite distinct from the Fans or rather Panrs, being fairer and more Aryan in appearance. Probably immigrants from Bengal.

Chik Baraik.

17. Usually said to be identical with the preceding, but neither caste admits this, and the Panrs are far more like the Mundas than the Chik Baraiks in appearance and habits.

Panr or Sawal or Panr Sawal.

18. A land-holding caste in the south-west of the district, call themselves Singh and Roy, but are generally believed to be Korwas in origin. They claim to be Hindu, but are not, I believe, generally recognized as such.

Kaura.

19. There are in the district a certain number of Lohars belonging to the Sad Lohar caste, and this caste the Lohars of the local origin are always striving to attain and with some success. In purely aboriginal villages, however, the Lohars are undoubtedly of purely aboriginal origin, and make no pretence to any other language or religion than that of the rest of the village. They were undoubtedly originally members of the aboriginal tribes, who have taken to blacksmith work from taste, and I am told that among the Mundas to this day a man can work as blacksmith and retain his caste until his vanity induces him to show his skill by making an iron needle; after that he becomes a *Lohra*. Being artisans and village servants they are generally reckoned as distinctly below the aboriginal tribe to which they are attached, but I have placed them at the bottom of the quasi-Hindu castes as the only possible place for their caste as a whole.

20. Village watchmen and runners, apparently closely resemble the Dosádhs of Bihar. I have my suspicions that they are in fact Dosádhs, who have assumed a new title from their employment, eat beef, pork and fowls.

Gorait.

Ghasi.

21. Fishermen, láthiáls and musicians. Have a very bad all-round reputation. Also do bamboo work.

22. Subdivided into Patar Mahlis, who press oil and Or and Bans Mahlis, who work in bamboo; the former consider themselves much superior to the two latter—the Ors claim in places to be distinct from and above the Mahlis, but I think they are only a sub-caste. It is a question whether the Mahlis are not degraded offshoot of the Mundas. They often talk Mundári as their mother-tongue, but that proves nothing, as Baraiks and Panrs often do the same, but the Khangar Mundas, a sub-caste that is said to have been turned out of the Munda community for unclean eating, are also called Mahli Mundas, and Mahlis come into very old Munda traditions and even into their mythology. They have a thieves' slang of their own, and a bad all-round reputation.

23. A strange caste which I am unable to locate properly. I know of one or two families living among the Mundas, and practically indistinguishable from them, but the genuine Mallars do not acknowledge them. The caste profession is casting in brass from sand moulds, brass grain, measures, stirrups, walking-stick heads, powder-horns, ornamental rings on spears and axes, and similar things are cast in brass by them, the decorative patterns being often obtained by pressing string into the wet mould. The women also tattoo. They talk among themselves, a dialect made by deliberately perverting Hindi, but though this forms a regular thieves' slang, they are not, as far as I know, dishonest; they have no priests and settled homes, wandering from village to village as they find work, and where a Mallar dies, there he is buried and forgotten. Local tradition asserts that the original Mallar was elder brother of the original Oraon, and took to brass-casting by chance, but the Mallars, while admitting the prevalence of the tradition, deny its correctness and claim to be *Sálan* (i.e., non-Kol) by extraction.

Mallar.

#### CLASS D.

The genuine aboriginals are placed at the bottom of the list, because I do not know how else to place them, but no Munda or Oraon would admit that he was other than infinitely superior to Ghasis, Gorait, Mahlis and the weaving classes, and as a matter of fact they are so according to all the ordinary tests of respectability.

24. The Mundas have a universally admitted precedence over the other aboriginals in virtue of their older occupation of the country, their traditions of rule in it, and their establishment of the Nágbansi Maharajas. They appear to have had Rájás—rulers of *parganas*—and rulers of twelve villages and a regular tribal Government, which none of the other aboriginals ever had or claim to have had. The Hos or fighting Kols are only found in Singhbhum, and so I have not entered them in my list; they are undoubtedly only a subdivision of the Mundas, and claim superiority over the Konkpát Mundas of the Ranchi plateau. The Khangar Mundas or Mahli Mundas are a sub-caste excommunicated in the days of tradition for eating something unclean; they have a bad reputation for dishonesty.

Mundas.

25. Though more numerous than the Mundas, and as far as moral standard of comfort goes, superior to them in my opinion; they admit a social inferiority due to later arrival in the district and to the fact that they have no traditions of national or tribal as opposed to village organization. I know one Oraon family with the title Manjhi, and this is the only case in the district, to the best of my belief, of any Oraon holding a title denoting more than mere village status.

Oraon.

26. Much more closely resemble the Mundas than the Oraons, and their language is Kolarian. Have a bad reputation for conceit, obstinacy and personal uncleanness. Appear to have no traditions.

Kharias.

27, 28, & 29. These three tribes all talk a language practically the same as Mundári; they all smelt iron and live in the remotest jungly villages.

Asur. | Agoria. | Birjia.

They are the only tribes that will voluntarily call themselves Kol, and I am unable to distinguish them socially. A theory has been put forward that the Asurs were the original owners of the country, and that the Munda legend of the struggle between Singbonga and the Asur arose from the sanguinary war, in which the latter were ousted by the Mundas. It seems to me far more probable that they are of Munda origin, having separated from the Mundas merely on account of their profession. The legend of the war between the gods and the Titans is probably far older than the Munda occupation of



Chota Nagpur, and it is natural that the iron-smelting branch of the tribe should have assumed the name given to the iron-smelting Titans in the legend.

30. The Bhuiyá although they have no sort of tribal organization nor any language of their own, make no pretence of Hinduism, and must therefore be classed among the purely animistic tribes. I have placed them absolutely at the bottom of the list of settled tribes, as without having gained anything from contact with civilization, they have lost the free independent spirit which characterizes the aboriginals generally. They are the only aboriginal tribe which receives outsiders into their community. Oheros who have joined Bhuiyá (generally on account of a love affair with a Bhuiyá woman) are not uncommon in Palaman, and keep the surname Singh, and I have known a Kherwar boy who had a *Baisan* with a Bhuiyá to join the Bhuiyá community, the ceremony including the eating of pork from the woman's hands.

31. A jungly tribe with no fixed habitation, roaming from forest to forest, living on game and monkeys, and by the manufacture and sale of drums and wooden vessels. They talk almost pure Mundari, and the fact that their name Bihor means jungly man in Mundari includes the word Horo meaning man, which the Mundas apply exclusively to themselves, points to their being merely an off-shoot of the Mundas that has preferred the jungly to settled life.

32. I put the Korwa at the bottom of the list, as though they have traditions of rule in the land, and are in fact probably the nearest to true aborigines of any of the so-called aboriginal tribes, and though they are less wandering than the Bihors, and do a certain amount of cultivation in a spasmodic way, their physique and manners are distinctly inferior, and their occasional relapses into predatory savagery mark them out as the one tribe in Chota Nagpur to which the stereotyped newspaper description of the Chota Nagpur aboriginals as little removed from animals to a small extent applies. I have met very intelligent Korwas, however.

No. 762, dated Cuttack, the 11th September 1901.

From—BABU JAMINI MOHAN DAS, Deputy Superintendent of Census, Cuttack,  
To—The Superintendent of Census Operations, Bengal.

I HAVE the honor to submit the following report on the classification of tribes found in the Orissa Tributary States in the order of their social precedence.

2. The Tributary States contain a considerable population of Hindu and semi-Hinduised castes which do not socially intermix with the pure aboriginal tribes and cannot, therefore, be grouped together with them on the basis of social rank. I propose, therefore, to deal in this report, only with the pure aboriginal tribes found in large numbers in the Orissa Tributary States.

3. I enclose copy of a circular letter addressed by me to the officers noted in the margin, on this subject. Replies received from (2), (3), (4) and (5) are submitted herewith in original.

1. Babu Gopal Ballav Das, Deputy Magistrate, now Manager of Kancher State.
2. Babu Ras Mohari Naik, Deputy Magistrate, now Manager of Dhenkanal.
3. Manager, Mourbhanj State.
4. Babu Ajoy Chandra Das, Sub-Deputy Collector, now Government Agent, Nayagarh State.
5. Babu Narain Chandra Naik, Deputy Magistrate, now Official Deputy Commissioner, Angul, and
6. Babu Sadram Chandra Naik, Assistant Superintendent of Tributary States, Orissa.

4. Two important facts should be borne in mind in dealing with this question; 1st, that the tribes are not uniformly distributed over the different States, and 2nd, that unlike Hindus who form a more or less compact society in every province with traditions of origin connected with

their hereditary occupations, the independent aboriginal tribes form separate communities with hardly any intercourse which leads to social gradation. In short, although there is "caste precedence," I doubt very much whether there is any "tribal precedence." Where a tribe is influentially connected with land and strong in numbers, it holds its own against any other tribe, however influential it may be, in some other place. Thus the Kandh holds a very high rank in Kandhmal although, in other states into which he has immigrated, in small numbers, he holds a very low rank. The Kol, again, has been assigned a very low place by all the reporting officers but I am not disposed to take this as an index to his position in Singhbhum from which this tribe has spread into other places. In page 57 of Hunter's Statistical Account of Singhbhum, Mr. Risley (the compiler of this volume) observes—"They (Hos) are in my opinion physically and morally superior to the Mundas, Bhumij and Santals."

The Bhumij similarly has been assigned a very low place in Nayagarh, where the tribe is weak in number, but a much higher place in Mourbhanj, where he is more influential.

Broadly speaking all pure tribes to whom tradition assigns a local home, and an early connection with land, must be put in the same rank, irrespective of their position in any particular place, and all subsidiary tribes derived from them who have degraded themselves by occupation should be put in lower gradations according to the degree of degradation suffered by each.

5. On the principles indicated above I have prepared a statement placing in Group I all the tribes influentially connected with land or having traditions of past connection with land.

It will be seen from the Mourbhanj report that the Bathuris, Dhamas and Kharias were once very influentially connected with land in that State. The Bhuiyás, including the

Bhanja Purans, are also powerful in that State as well as in Keonjhar. The Bhumijas hold a rather low position in Mourbhanj but in Dhalbhum they are still very powerful. The Sabar and Sahars, probably of the same origin, were once the owners of Dhenkanal and the Sabars still hold very high rank in Mourbhanj and Puri.

The Kaudhs in Kandhmal, the Mundas and Oraons in Chota Nagpur, the Sonthals in Santal Parganas, the Kols in Singhbhum and the Gonds in the Central Provinces, are still very influential.

It is very doubtful whether Kurmis and Lodhas are aboriginal tribes, and I have not, therefore, included them in the list.

The Taulas and Bauris who are of about the same rank should not, I think, be treated as aboriginal tribes. The Taulas are found only in Orissa and are evidently a sub-tribe. Both Taulas and Bauris are semi-Hinduized and as such should be grouped with Hindus.

6. I do not think the tests prescribed for determining the social position of Hindus apply to aborigines any more than they apply to other civilized or uncivilized races. The same tribe is differently treated by the Hindus in different places, according to their local position and habits. I think the degree to which the Hindus associate with a tribe shows the extent to which it has advanced towards conversion to the Hindu faith. Such semi-Hinduized aboriginal tribes may be classed with Hindus on considerations which apply to Hindus, but the pure aborigines who are, strictly speaking, yet Animists should be viewed from other stand-points. It would be well, I think, to leave them unclassified.

7. The occupational groups, below the first group of pure aboriginal tribes, have been classed rather by their occupations and habits than by the rank which they themselves accord to each other in society. I cannot attempt any further subdivisions on the basis of the information available.

In conclusion I beg to say that the subject is too complicated to be adequately dealt with amid the press of heavy routine duties and within the short time available for its consideration. The information collected is very meagre, but I doubt very much whether more useful information can be collected without local enquiry by an officer interested in the question.

*Statement showing the classification of aboriginal tribes in the Orissa Tributary States according to their social precedence.*

No. of group.	Name of caste.	Characteristic determining the position of the group.	Common characteristics of castes in each group.
I	Bathuri	Purity of occupation and influential connection with land of the main bodies of each tribe.	All these tribes are influentially connected with land in some place or other, and still hold high rank where they are strong in numbers. Within the group, they may be all taken as of equal rank.
	Bhuiyá		
	Bhumij		
	Dharuá		
	Gond		
	Kandh		
	Khariá		
	Kol		
	Munda		
	Oráon		
	Savar		
II	Sahar	Position of artisans in Hindu society.	These are all artisans and as such may be taken as of equal rank.
	Santál		
	Khairá		
	Nahurá		
	Lohár		
III	Ghantrá	Position of fisherman in Hindu society.	All these castes catch fish.
	Godrá		
	Malhár		
	Tamaris		
IV	Jhorá	Savage condition and want of influence.	Wandering tribes without any fixed habitation and living chiefly on jungle produce.
	Girgiris		
	Bauri		
	Ghani		
V	Ghási	Follows the most degrading occupation of skinning dead animals and takes beef.	
	Juáng		
	Patua		
	Kelá		
	Pán		

GENERAL DEPARTMENT.

MISCELLANEOUS.

CALCUTTA, THE 4TH NOVEMBER 1902.

RESOLUTION—No. 3180Mis.

READ—

The Report by E. A. Gait, Esq., I.C.S., Superintendent of Census Operations, Bengal, on the census of Bengal taken on the 1st March 1901.

The fourth complete census of the Lower Provinces of Bengal, which was taken on the night of the 1st March 1901, shows the population of the Provinces within the Lieutenant-Governorship of Bengal, including the Feudatory States, to have been on that date 78,493,410 persons, of whom 39,278,186 were males and 39,215,224 were females.

The Superintendent of the Census Operations in Bengal, Mr. E. A. Gait, I.C.S., has submitted his Report within twenty months from the date of the census or after an interval six months shorter than that occupied in compiling the figures and writing the Report of the Census of 1891.

2. The Report is contained in four volumes, of which the first three form Volumes VI to VIB of the Imperial Series. The first volume comprises the Report Proper, the second contains the Imperial Tables in which the district is the unit, and the third the Provincial Tables, in which the unit is the Police circle; the fourth volume, which is the Administrative Report, gives a full account of the procedure adopted in taking the census and in compiling the results, matter which on the occasion of each previous census has been included in the Report Proper. In addition to the abovenamed volumes the Census Superintendent has supplied to each district manuscript volumes of village Census Tables, with an index, giving for each "village" and "mauza" the population by sex and religion. Volumes have also been prepared showing in alphabetical order the classification adopted under the heads (a) language, (b) caste, (c) occupations; these volumes, and another which contains specimens of all forms used throughout the operations, are likely to prove most useful at the next census. Mr. Gait also reports that he has caused to be paged, indexed and bound up, the various reports on the subjects of caste, sub-caste, marriage customs, language, Hindu religion, and Muhammadanism which contain much information that has not been utilised in the Census Report, but which may hereafter prove to be useful.

3. Mr. Gait has summarised in the Introduction to his Report the important facts connected (1) with the work of the enumeration, and (2) with the compilation of the figures recorded in the schedules; and it will suffice to mention here under the first head that the arrangements made were very similar to those of 1891, but that the number of enumerators excluding Calcutta and the Feudatory States in 1901 was 384,000 against 315,000 in 1891, and of supervisors 28,000 as against 26,000. Under the head of compilation it must be mentioned that the "slip system" which has long been in use in census work in other countries was, for the first time, adopted under the orders of the Census Commissioner, Mr. Risley, in a Bengal Census in 1901; the innovation was a complete success both in expediting the work of compilation and also in reduction of cost.

A very detailed examination of the district tables was made by the Superintendent and by his head office. Mr. Gait himself classified all castes, languages and occupations, as he explains in his Administrative Report, and also made a detailed check of the figures of marriage by caste for all castes and all districts. The tabulation for all the earlier tables was checked throughout

item by item, and the testing of the caste and occupation tables, though not so complete, was still very thorough; lastly, all entries which disclosed marked differences in comparison with those of 1891, or which seemed to be open to doubt, were worked out *de novo*.

The total cost of the census just taken in Bengal has been about Rs. 3,90,000 as against about Rs. 7,00,000 expended over the census of 1891. The large reduction of cost is due mainly to the introduction of the slip system, but partly also to the employment of establishment on lower pay and to improved record room arrangements.

4. The Report is well arranged, and lucidly written and it indicates remarkable knowledge of the Province and its people. The general description of the Province and the historical retrospect in Chapter I, the account of the religions of Bengal in Chapter IV, the learned disquisition on the languages and castes of the Province in Chapters X and XI especially deserve the attention of scholars and will attract very general interest. The Report is longer than usual, but it is not diffuse and its length is amply vindicated on page V of the Introduction where Mr. Gait points out the vastness of the population of Bengal which is a quarter of that of the whole of India and the greatly varying conditions of caste, language, religion and social customs which distinguish the different parts of the Province. The Report is not only a store-house of information, but it is suggestive and inspiring, and it will undoubtedly prove the starting point of much future research.

In the Imperial Tables the districts have been grouped according to Commissioners' Divisions, but in the Report Proper and in the subsidiary tables, the districts have been arranged in eight natural divisions which correspond nearly but not exactly with the divisions adopted by Mr. O'Donnell in his Census Report for 1891, save that Mr. Gait takes the Presidency Division excluding Khulna away from Western Bengal, and makes it into a division which he calls Central Bengal. This is a suitable arrangement; Mr. Gait's reasons for departing from Mr. O'Donnell's arrangement are given in paragraph 40 of his Report. The statistics for the eight natural divisions are ordinarily taken in the Report as the units for discussion, and the figures for individual districts are dealt with only in Chapter II which treats of the variations in the population, and also in special places where such separate treatment is required.

Another feature of the Report which is deserving of special notice consists of the small maps and diagrams printed with the letter-press. Those which illustrate the Chapter on castes have been prepared on the system recommended by Mr. Jacques Bertillon as explained in paragraph 622 of the Report. These diagrams illustrate the statistics very graphically, and the use of similar diagrams in future reports may be commended.

5. Turning to the results of the census, it has first to be noticed that of the natural divisions Central Bengal has the greatest density of population, viz., 775 persons to the square mile. Of districts, Howrah with 1,668 persons to the square mile is the most thickly peopled and then follow Dacca with 952 persons, and Muzaffarpur and Saran with 917 and 907 persons to the square mile, respectively: the Chota Nagpur plateau is the area of least dense population, with only 152 to the square mile. The general increase of the population during the decade has been 5.1 per cent. against 7 per cent. in the previous decade. East Bengal with an increase of 10.4 per cent. is the most progressive part of the Province and the general result of this census and of the preceding census is to show that the centre of population of the Province is moving towards the east and south.

It appears from the Report that from 1872 to 1891 there was a steady improvement in the accuracy of the enumeration, and that part of the increases brought out by the Censuses of 1881 and 1891 was therefore unreal: on the other hand that disclosed by the present census is attributable solely to the growth of the population. Mr. Gait writes:—

“The standard of accuracy in 1891 had reached a stage which left but little room for further improvement and, as compared with that census, it is probable that the general gain on this account at the present enumeration does not at the outside exceed 100,000, while in

the districts where plague was prevalent, the census of 1901 was less complete than its predecessor. Taking the gain and loss together, it may be concluded that there has been no appreciable improvement in the matter of accuracy at the present census."

A close approximation between the growth of the total population as ascertained by the census and that indicated by the vital statistics of the Province is noticed in paragraph 90 of the report; and paragraphs 235 and 396 to 398 discuss a general fall in the birth-rate.

To the mass of the people the most important events of the decade were the scarcities of the years 1891-92, 1896-97 and 1899-1900, the outbreaks of plague which began in the Province in 1898 and the development of the mining and mill industries which led to a great increase in the industrial population therein employed. To Chittagong the cyclone and storm-wave of 1897, which caused directly or indirectly 50,000 deaths, was a grievous calamity. No connection appears to exist between famine and variations in the population in Bihar (paragraphs 176, 181, 186 and 229 of the report); but it would seem that in Chota Nagpur a certain amount of the mortality is possibly attributable to famine (paragraphs 199, 203 and 206).

Seven districts have decreased in population since 1891, viz., Jessore, Patna, Gaya, Shahabad, Saran, Champaran and Purnea, the decrease ranging from 8.4 per cent. in Patna to 2.2 per cent. in Saran. There can be no doubt that the decrease in Patna is mainly due to mortality from plague, to the flight of the people from their homes on account of that disease, and to incomplete enumeration in certain places due to the disorganisation of the census arrangements by plague. In Saran the loss of population is also accounted for by the plague epidemic which was more virulent there than in any other district of this Province, except Patna. In Jessore, Champaran and Purnea, the decrease is due to the prevalence of fever and in Purnea also to a very severe outbreak of cholera which occurred in the year 1900. In South Bihar generally, Mr. Gait finds a diminished birth-rate (paragraph 396).

That Bengal like the rest of India is a land of villages and not towns has long been known, and it appears that at the present time out of every 100 persons in the Province, 95 live in villages and 5 in towns. In the statistics for towns the most striking features are the increase in the population of Calcutta and Howrah and their suburbs, and the decrease in the towns of Bihar, which was due to plague mortality and to temporary desertion caused by plague.

#### 6. The great and growing immigration to Bengal Proper from Bihar and the United Provinces, the emigration from Chota Nagpur to the Assam tea gardens and from the

Sonthal Parganas to the Barind tract of Northern Bengal are the most noticeable features of the "migration" statistics. The immigrants from Bihar and the United Provinces come to work in the mines of the coal area, and in the mills of the Metropolitan districts, while in the districts of Bengal proper generally they are employed as field labourers, on earthwork on railways, roads and tanks in the towns (and especially in Calcutta, where 40 per cent. of the inhabitants are Hindi-speaking), they are mostly day-labourers, servants and palki-bearers. Chota Nagpur, though the most sparsely populated tract of the Province, sends out not only the greatest number of emigrants but also the largest proportion as compared with its population; next to Chota Nagpur the districts of Bankura, Hooghly, and Saran send out the greatest proportion of emigrants. More than 10 per cent. of the persons born in these districts were enumerated away from their homes. It has generally been supposed that, except in Chota Nagpur, pressure on the soil was the chief factor in determining the extent of migration, but Mr. Gait strikes a new note and makes the following interesting remarks as to the capacity of rice-growing tracts to support large populations:—

"Speaking generally, it may be said that Eastern Bengal is capable of supporting a much greater population per square mile than Bihar and that in Bihar the tracts which can support most people are those where rice is grown. This explains why Musaffarpur and Durbhanga with their extensive rice tracts are less dependent on earnings outside the district than Saran which is reported to be very fertile and is highly cultivated and well irrigated but which has a comparatively small area under rice cultivation. Purnea, whence the emigration is least, is almost wholly devoted to the growth of rice."

The theory is ingenious, but, on the other hand, it is to be remembered that it is the rice-growing tracts of Bihar which are most liable to famine, and that Saran, which is a "three harvest" district, is the district of North Bihar most immune from famine.

7. The number of Europeans in the Province has increased from 22,773 in 1891 to 27,489 in 1901 and the number of Europeans and Eurasians. Eurasians from 15,162 to 23,114. The Superintendent considers this return to be more accurate than that of the last census when the Eurasians amounted to only 39 per cent. of the combined population of the two races compared with 46 per cent. on the present occasion. About half of the Europeans and nearly two-thirds of the Eurasians were enumerated in Calcutta. Amongst the Europeans the males aged 15 and over are more than twice the number of the females.

8. Nearly two-thirds of the population are Hindus by religion and rather less than one-third are Muhammadans. Next in number at a long interval are those who are classed as Animists, of whom two and three quarters millions have been recorded, chiefly in the Chota Nagpur plateau; the Christians, who are over a quarter of a million, stand fourth, and are followed by the Buddhists, who are under a quarter of a million in number. The aggregate of persons of all other religions is less than fifteen thousand.

The Hindus are predominant in Bihar and Orissa, on the eastern edge of the Chota Nagpur plateau, and on the western fringe of Bengal proper; the Muhammadans, who have increased in number nearly twice as rapidly as the Hindus during the past decade, are almost as numerous as the Hindus in Central Bengal, are half as many again in North Bengal, and are more than twice as many in East Bengal. Christians have increased 45 per cent. in the last ten years, and are three times as numerous as they were at the census of 1872; the converts in the Ranchi district amount to nearly half the Christians in the Province.

It is not possible in this place to do more than mention the interesting discussions in Chapter IV of the Report on the origin of the Muhammadans of Bengal, the Muhammadan sects, the Hindu sects and godlings, and the traces of Buddhism in Bengal. Mr. Gait mentions in paragraph 380 the valuable researches made by Pandit Hara Prashad Shastri with regard to the last-mentioned subject

9. The age returns, as in former censuses, are probably the least trustworthy of all the statistics collected. This inaccuracy is due to ignorance, to a preference for certain numbers, and in a lesser degree to wilful misstatements. In view of the admitted inaccuracy of the figures, which is especially noticeable among females, Mr. Gait has used the age statistics chiefly for purposes of comparison: a more elaborate treatment of these statistics will be forthcoming, it is understood, in the Imperial Census Report. It is suggested that the birth- and death-rates were over-estimated in 1891 (paragraph 392), and reasons are given which carry conviction for the contention that there has been a decline in the general birth-rate since 1891 (paragraphs 396 to 398).

10. With regard to the proportion of the sexes, Mr. Gait writes:—

Sex and marriage. "At the census of Bengal taken in 1872 there was an equal number of each sex, but in 1881 the females exceeded the males by 8 per 1,000. Ten years later the excess fell to 5 per mille, and now the females are fewer than the males by 2 per mille. The actual deficiency in the number of the weaker sex at the present census is 62,962, but this result is due to migration. If only persons born in Bengal are taken into consideration, the females outnumber the males by 160,375, or about 3 per mille."

As was noticed in the census of 1891, the female sex is proportionately more numerous than the male in Bihar, in Chota Nagpur, and in Western Bengal, but males are in excess in the eastern half of the Province, and especially in the districts where the Mongoloid element in the population is strongest, viz., in Jalpaiguri, Cooch Behar, Dinajpur, the Chittagong Hill Tracts, and Hill Tippera.

It is a commonplace that every one in Bengal marries. The average age of marriage for girls all over the Province was stated in 1891 to be eleven

years. Doubtless because of the inaccuracy of the age statistics, Mr. Gait has not attempted to state the average age of marriage for the Province or for particular areas except Chota Nagpur, where, he says, that the usual age of marriage for a girl is between 17 and 18. But the general conclusions of the census of 1891 stand good for the later census. Hindu girls, except in Orissa, are married earlier than Muhammadan girls. The marriage of infants below ten years is most common in Bihar and specially in the Darbhanga district and parts of Muzaffarpur and Bhagalpur. The proportion of widows and of married girls under ten years of age is declining slightly.

The marriage customs of the different Hindu castes are examined in detail, and Mr. Gait arrives at the conclusion that the price paid for a bride or bridegroom depends ultimately on the laws of supply and demand (paragraph 424), and that the age at which a girl is married varies to a great extent with the sum which has to be paid for her (paragraph 438). A former theory that infant-marriage in India is based on the practice of hypergamy amongst the higher castes which leads a man to seek to marry his daughter to a suitable bridegroom at the earliest possible moment, and that the lower castes have copied the practice of the higher castes in this matter was contested by Mr. O'Donnell in his report for 1891. Mr. Gait supports Mr. O'Donnell's conclusions and finds that as a rule the lower castes marry their daughters earliest. The differences are, however, in the main local rather than personal (paragraphs 439 and 440).

It is usually thought that infant marriage and the prohibition of widow remarriage go together; but this is not the case. Where infant marriage is most common, widows freely remarry and (in some cases) fetch a higher price than virgin brides, owing to their greater skill in the caste occupation (paragraphs 441 and 424).

11. The infirmities recorded at the census as on former occasions were insanity, deafmutism, blindness and leprosy. The number of persons afflicted with these infirmities shows a progressive decline due, as is believed, in the main to more accurate enumeration and more careful exclusion of persons whose infirmities, whatever they might be, did not fall within the scope of the sanctioned definition.

The maps given in paragraphs 457, 463, 470 and 476 of the Report show in very striking manner the local prevalence of infirmities. Insanity is most prevalent in North Bengal and in Chittagong and the Chittagong Hill Tracts, and Mr. Gait finds that the prevalence is a matter of race and that the Kooch is specially liable to this infirmity. Deafmutism is generally associated with cretinism and goitre: it is most common in the Himalayan and sub-Himalayan districts, and it is especially prevalent along the course of certain moribund rivers near the foot of the Himalayas. Deaf mutes are very short-lived (paragraph 466). Blindness is most common in the hot and dry districts of South Behar and Chota Nagpur. In connection with the decrease in the number of blind persons recorded, Mr. Gait notices that 15,987 successful operations for cataract were performed in the public hospitals and dispensaries in the last decade as against 2,434 during the previous ten years. The great centre of leprosy in these Provinces lies in the three western districts of the Burdwan Division, viz., Bankura, Birbhum and Burdwan and in the adjoining district of Manbhum. In the Province generally the census shows a decrease in the number of lepers, who number 48 for every 100,000 as compared with 60 in the last census; but there appears to have been a spread of the disease in Manbhum and the Sonthal Parganas. The decrease is probably due to more careful enumeration resulting in the exclusion of those who are affected merely with leucoderma.

12. At the census of 1891 the population was divided into three categories, viz., literate, learning and illiterate, but at the census of 1901 the population was broadly divided into two great classes only, the literate and the illiterate; i.e., of those who are or are not able both to read and write. This change of system, though it has simplified the work, has obscured the results and made a detailed comparison difficult. Comparing the figures, however, for persons over 15 years of age, the number of literate males in the whole Province is 146 per 1,000 as against 137 in 1891, and the number of literate females 7 per 1,000 against

4 only in 1891. It will be noticed that the figures given in the 484th paragraph of the report show the absolute and not the proportional increase of literacy since 1891.

Wide as is the field for the improvement of primary education among the male population, still more remains to be done among the female population, and the progress during the last decade has been proportionately greater among females than among males, though not absolutely so great. Mr. Gait urges in his 485th paragraph that female education has made great strides during the decade; but looking to the very small number of educated females in the whole Province, this seems too confident a statement, and it can hardly be accepted for any area except Calcutta.

The continued and increasing superiority of the Hindus over the Muhammadans in literacy, the large amount of literacy among converts to Christianity, and the marked superiority of the metropolitan area over the rest of the Province are the most striking features of the chapter dealing with the statistics of education. The most backward part of the Province in education, in spite of the efforts of the Christian Missionaries, is Chota Nagpur, and next lowest is North Bihar.

The statistics of knowledge of English may with advantage be more fully examined than has been done in paragraph 486 of the Report. Table VIII shows that in the whole Province 351,704 males and 22,966 females are "literate in English," i.e., are able to read and write English. Deducting from these numbers 24,156 males and 15,089 females who returned English only as their "language ordinarily used," i.e., the European and Eurasian population, it appears that there are 327,548 males and 7,877 females among the native population who can read and write English. So far as these figures can be compared with the statistics of the last census, it would appear that, as might be expected, there has been a considerable increase in the number of English-knowing persons among the native population of the Province since 1891.

Language. 13. Mr. Gait's chapter on the languages of the Province is of the highest interest.

Omitting Europeans and Eurasians but including all other immigrants, the people of the Province speak 74 languages, viz., 15 grouped under the Aryan Family, 16 under the Munda Family, 9 under the Dravidian Family, and 34 under the Tibeto-Burman Family. That there has been no unnecessary sub-division of languages in this category will be understood when it is mentioned that Hindi includes Urdu and Bihari the latter of which Dr. Grierson once divided into seven dialects. Out of every 1,000 persons in the Province 528 speak Bengali, 341 Hindi (including Bihari), 79 Uriya and 1 speaks Khas (or Nepali-Hindi) leaving 51 persons per 1,000 for all the other 70 languages put together. It is in the Chota Nagpur plateau with its Munda and Dravidian dialects, in Darjeeling and Sikkim with their Tibeto-Himalayan dialects, and in the Chittagong Hill Tracts where the Kuki, Chin and Bodo dialects are spoken that the great congeries of non-Aryan languages are found. Mr. Gait has avoided a detailed examination of Aryan dialects partly in order to curtail his report, and also because Dr. Grierson is dealing with these dialects; but he has discussed the Himalayan, Sikkim and Nepal groups of languages more fully than the others, because they have not yet formed the subject of any reports in the linguistic survey.

The conclusion at which Mr. Gait arrives in his 545th paragraph as to the absence of any necessary connection between race and language is noticeable.

14. The chapter on castes is the longest in the volume, and takes up nearly one-fourth of the Report. Much labour was given to this part of the enumeration. A caste index largely based on Mr. Risley's "Caste and Tribes" was circulated to Census Officers of higher grades, and greatly facilitated the work, but even with this help, the classification of doubtful entries gave immense trouble. The discussions on the origin of caste (paragraphs 550 to 574), and on the social precedence of castes (paragraphs 575 to 621) have been inserted in accordance with directions given by the Census Commissioner.



With insufficient time at his disposal for working up the results of his enquiries, or for following up the numerous and difficult side issues which arose in the examination of the caste figures, Mr. Gait has nevertheless made a most important contribution in this chapter to the ethnography of the Province, and has presented several obscure questions in a clearer light than has before been shed on them.

The origin of existing castes is discussed in paragraphs 566—574 of the report and the origin of the restrictions which characterise the institution of caste is distinguished from the question as to how the existing castes were recruited. The views held by M. Senart that the sub-caste is the true caste, and that caste was a natural development of the family and tribal organization of the Aryans are cited in paragraph 562; but Mr. Gait holds that caste is more likely to be due to the influence of the panbayats of the functional groups. He quotes the definitions of "caste" given by his predecessors in this field of enquiry—Messrs. Nesfield, Baines and Risley, and propounds the following careful definition of his own:—

"A caste is an endogamous group or a collection of such groups bearing a common name who, by reason of similarity of traditional occupation and reputed origin, are generally regarded, by those of their countrymen who are competent to give an opinion, as forming a single homogenous community, the constituent parts of which are more nearly related to each other than they are to any other section of the society."

Mr. Gait adds that the decision as to caste must rest with enlightened public opinion, and not with public opinion generally, as it often happens that a Hindu knows little about any caste other than his own.

The orders issued with regard to arrangement of castes according to their social status gave rise to many acrimonious disputes, *e. g.*, specially with reference to the relative precedence of the Baidyas and the Kayasths and the position of the Chasi-Kaibarttas. In order to avoid as far as possible giving offence to rival castes, Mr. Gait has made his different groups fairly wide, and as a rule has avoided mention of the relative position of castes in the same group.

Of the castes other than Muhammadan there are fifteen having more than a million members, viz, (in order of numbers) the Ahirs (or Goals), Brahmans, Kaibarttas, Rajbansis (or Koches), Namasudras (Chandals), Santals, Chamars (Muchis), Rajputs, Kurmis, Telis, Kayasths, Koiris, Dosadhs, Babhans and Bagdis. The Ahirs who are nearly four millions are a long way the most numerous; next follow the Brahmans with nearly three millions, the Kaibarttas who are nearly two and-a-half millions, the Rajbansis with over two millions, the Namasudras and the Santals each with over eighteen hundred thousand; the Chamars with sixteen hundred and twenty-six thousand; while the other eight castes named are each between a million and a million-and-a-half strong. The distribution of the main castes is illustrated by a series of maps which show in a very striking way how strictly local are many of the main groups. The Babhans, Dhanuks and Koiris for instance are confined to Bihar, the Bagdis and Sadgops to West Bengal, the Chasas and Khandaitas to Orissa, the Chandals to East Bengal, the Pods to Central Bengal and the Rajbansis to North Bengal.

Among the notes on particular castes and tribes possessing special interest are to be mentioned those regarding the Saraks (paragraphs 778—780) an interesting archaic community, probably of Jain or Buddhist origin, found in Western Bengal, Chota Nagpur and Orissa, the notes on the disputed question of the origin of the Rajbansis (paragraph 617), on the Sectarian castes (paragraphs 782—787), on Muhammadan castes and tribes (paragraphs 812—817), and on the Nepali tribe of Newars (paragraphs 886—894).

15. The scheme of occupations prescribed for the census was very elaborate, comprising, as it did, eight classes, twenty-four orders, seventy-nine sub-orders and five hundred and twenty groups, and the preparation of the returns under this head was therefore very laborious. The Superintendent states (paragraph 905) that from one-third to a quarter of the entire expenditure on the census operations was incurred in compiling the occupation tables. The arguments used by Mr. Gait in paragraph 905 in favour of having a simpler classification in

future are well worthy of attention, and seem to be conclusive against the attempt to collect statistics of occupation in such elaborate detail as has hitherto been done. This seems to be a case where elaboration defeats itself and where the truth is to be obtained only by a broad and general classification of occupations.

Changes of system which are noticed in paragraph 906 and following paragraphs of the Report have confused comparison with the corresponding return for 1891, and make detailed examination useless. Speaking generally, however, it appears that nearly 57 millions or 72·5 per cent. of the population are classed under the main head as employed on "Pasture and Agriculture;" nor is this an exhaustive statement of persons occupied with agriculture as it is probable that a considerable number of the five-and-a-half million general labourers returned as non-agricultural are at some seasons of the year employed in agriculture, and it will be safe to say that over three-fourths of the population are dependent on the land. Artisans and others classed under the head "Preparation and supply of material substances" make up over 9½ millions or 12 per cent., and unskilled labourers, not, agricultural, are over 6 millions or 7½ per cent. of the population. The statistics which have been collected showing the small share of high appointments in Government service which are held by Muhammadans, and the practical monopoly of all such appointments held by Hindus by members of the Kayasth, Brahman and Baidya castes may be mentioned as a feature of this chapter.

16. In conclusion, the Lieutenant-Governor desires to record his high appreciation of the labours of the Superintendent and the District Officers, as well as of a large number of officials and non-officials, which have resulted in a most successful census of the people, and he has in addition to thank Mr. Gait for a Report of singular merit and ability. Mr. Gait's commendation of the work of his Assistants, Mr. Howard, Mr. Moberly, Babu Jamini Mohan Das, Babu Mon Mohan Ray, and Mr. Manmatha Nath Ghosh, will be recorded in the Appointment Department.

By order of the Lieutenant-Governor of Bengal,

W. C. MACPHERSON,  
Offg. Secretary to the Government of Bengal.

*W. C. Macpherson*  
3/12/38