

Dhananjayrao Gadgil Library



GIPE-PUNE-008069



MACMILLAN AND CO., LIMITED

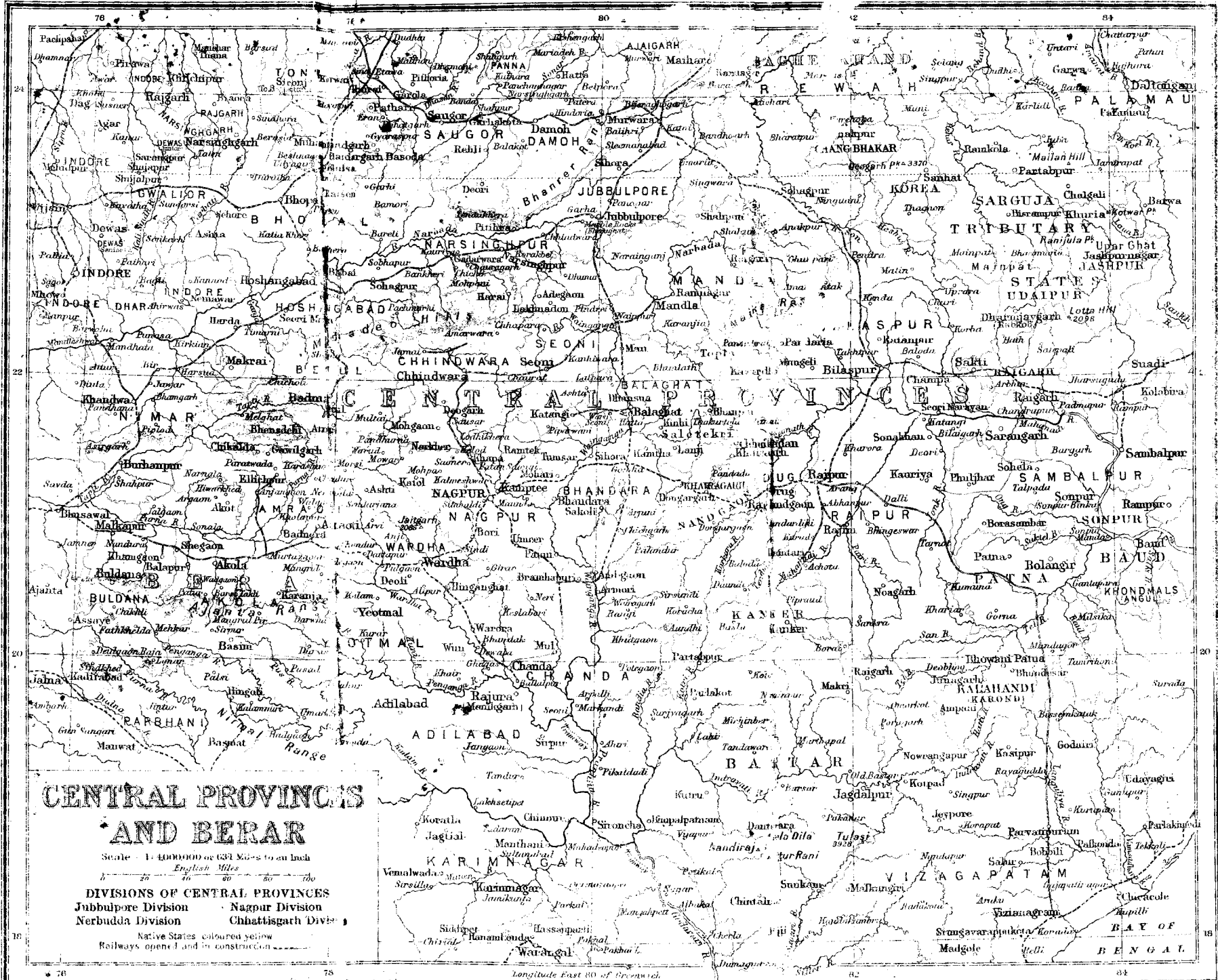
LONDON • BOMBAY • CALCUTTA
MADRAS • MELBOURNE

THE MACMILLAN COMPANY

NEW YORK • BOSTON • CHICAGO
DALLAS • SAN FRANCISCO

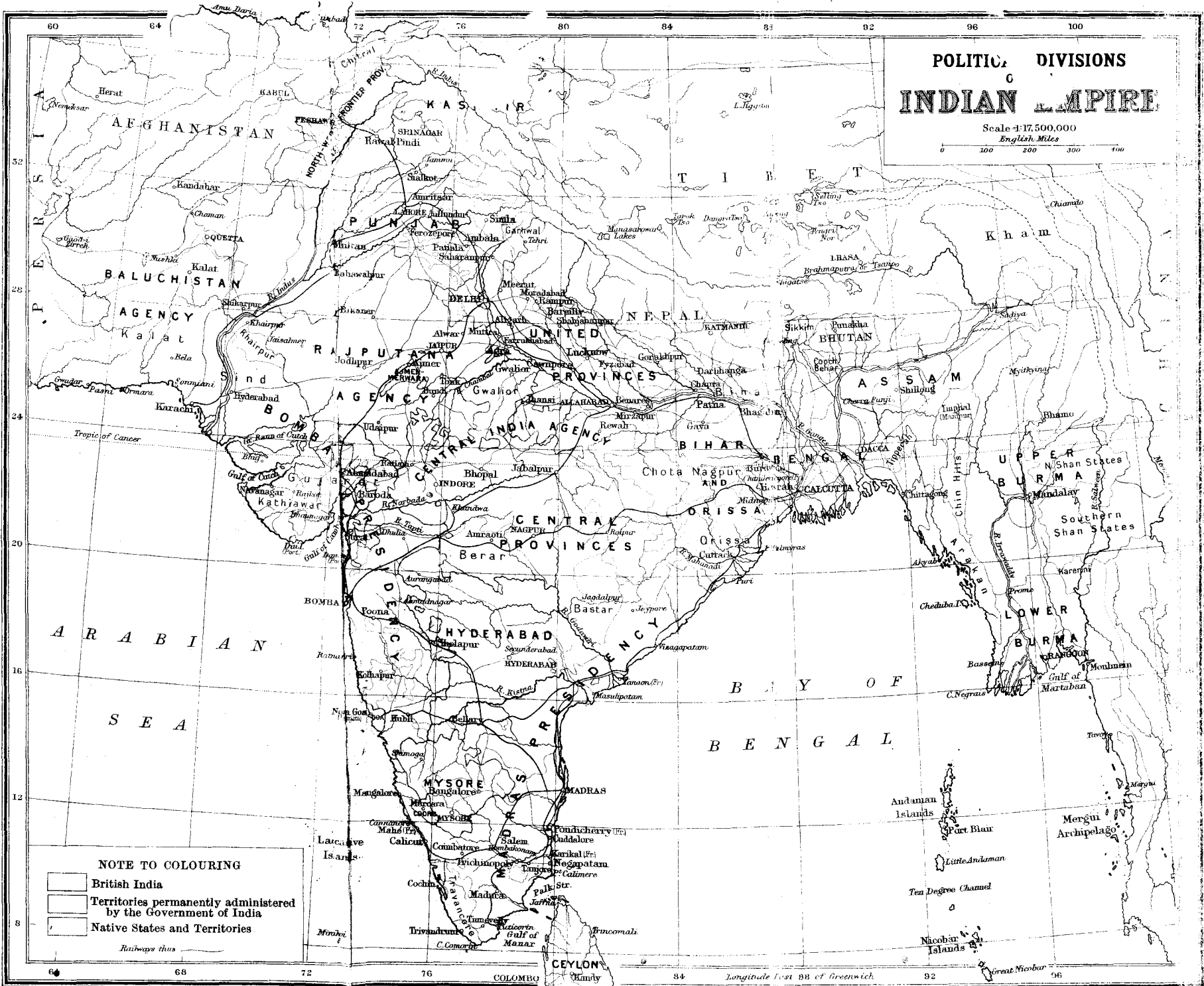
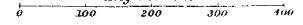
THE MACMILLAN CO. OF CANADA, LTD.

TORONTO



POLITICAL DIVISIONS INDIAN EMPIRE

Scale 1:17,500,000
English Miles



NOTE TO COLOURING

- British India
- Territories permanently administered by the Government of India
- Native States and Territories

Railways thus

THE
TRIBES AND CASTES
OF THE
CENTRAL PROVINCES
OF INDIA

BY
R. V. RUSSELL
OF THE INDIAN CIVIL SERVICE
SUPERINTENDENT OF ETHNOGRAPHY, CENTRAL PROVINCES

ASSISTED BY
RAI BAHADUR HĪRA LĀL
EXTRA ASSISTANT COMMISSIONER

*PUBLISHED UNDER THE ORDERS OF THE CENTRAL
PROVINCES ADMINISTRATION*

IN FOUR VOLUMES
VOL. I

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON

1916

Y592.271
E6.1

COPYRIGHT

~~4937~~
8069

PREFACE

THIS book is the result of the arrangement made by the Government of India, on the suggestion of the late Sir Herbert Risley, for the preparation of an ethnological account dealing with the inhabitants of each of the principal Provinces of India. The work for the Central Provinces was entrusted to the author, and its preparation, undertaken in addition to ordinary official duties, has been spread over a number of years. The prescribed plan was that a separate account should be written of each of the principal tribes and castes, according to the method adopted in Sir Herbert Risley's *Tribes and Castes of Bengal*. This was considered to be desirable as the book is intended primarily as a work of reference for the officers of Government, who may desire to know something of the customs of the people among whom their work lies. It has the disadvantage of involving a large amount of repetition of the same or very similar statements about different castes, and the result is likely therefore to be somewhat distasteful to the ordinary reader. On the other hand, there is no doubt that this method of treatment, if conscientiously followed out, will produce more exhaustive results than a general account. Similar works for some other Provinces have already appeared, as Mr. W. Crooke's *Castes and Tribes of the North-Western Provinces and Oudh*, Mr. Edgar Thurston's *Castes and Tribes of*

Southern India, and Mr. Ananta Krishna Iyer's volumes on Cochin, while a Glossary for the Punjab by Mr. H. A. Rose has been partly published. The articles on Religions and Sects were not in the original scheme of the work, but have been subsequently added as being necessary to render it complete ethnological account of the population. In several instances the adherents of the religion or sect are found or in very small numbers in the Province, and the articles have been compiled from standard works.

In the preparation of the book much use has necessarily been made of the standard ethnological accounts of other parts of India, especially Colonel Tod's *Annals and Antiquities of Rājasthān*, Mr. J. D. Forbes' *Rasmāla or Annals of Gujarāt*, Colonel Dalton's *Ethnology of Bengal*, Dr. Buchanan's *Eastern India*, Sir Denzil Ibbetson's *Punjab Census Report for 1881*, Sir John Malcolm's *Memoir of Central India*, Sir Edward Gait's *Bengal and India Census Reports* and article on Caste in Dr. Hastings' *Encyclopedia of Religion and Ethics*, Colonel (Sir William) Sleeman's *Report on the Badhaks and Rāmāseeāna or Vocabulary of the Thugs*, Mr. Kennedy's *Criminal Classes of the Bombay Presidency*, Major Gunthorpe's *Criminal Tribes of Bombay, Berār and the Central Provinces*, the books of Mr. Crooke and Sir H. Risley already mentioned, and the mass of valuable ethnological material contained in the *Bombay Gazetteer* (Sir J. Campbell), especially the admirable volumes on *Hindus of Gujarāt* by Mr. Bhīmabhai Kirpārām, and *Pārsis and Muhammadans of Gujarāt* by Khān Bahādur Fazlullah Lutfullah Farīdī, and Mr. Kharsedji Nasarvānji Seervai, J.P., and Khān Bahādur Bāmanji Behrāmji Patel. Other Indian ethnological works from which I have made quotations are Dr. Wilson's *Indian Caste* (Times Press and Messrs. Black-

wood), Bishop Wéſtcott's *Kabīr and the Kabīrpanth* (Baptist Mission Press, Cawnpore), Mr. Rajendra Lāl Mitra's *Indo-Aryans* (Newman & Co., Calcutta), *The Jainas* by Dr. J. G. Bühler and Mr. J. Burgess, Dr. J. N. Bhattachārya's *Hindu Castes and Sects* (Thacker, Spink & Co., Calcutta), Professor Omal's *Mystics, Ascetics and Saints of India, Cults, Customs and Superstitions of India*, and *Brāhmins, Theists and Muslims of India* (T. Fisher Unwin), Mr. V. A. Smith's *Early History of India* (Clarendon Press), the Rev. T. P. Hughes' *Dictionary of Islām* (W. H. Allen & Co., and Heffer & Sons, Cambridge), Mr. L. D. Barnett's *Antiquities of India*, M. André Chevrillon's *Romantic India*, Mr. V. Ball's *Jungle Life in India*, Mr. W. Crooke's *Popular Religion and Folklore of Northern India*, and *Things Indian*, Captain Forsyth's *Highlands of Central India* (Messrs. Chapman & Hall), Messrs. Yule and Burnell's *Hobson-Jobson* (Mr. Crooke's edition), Professor Hopkins' *Religions of India*, the Rev. ॐ. M. Gordon's *Indian Folk-Tales* (Elliot & Stock), Messrs. Sewell and Dikshit's *Indian Calendar*, Mr. Brennand's *Hindu Astronomy*, and the late Rev. Father P. Dehon's monograph on the Oraons in the *Memoirs of the Asiatic Society of Bengal*.

Ethnological works on the people of the Central Provinces are not numerous; among those from which assistance has been obtained are Sir C. Grant's *Central Provinces Gazetteer of 1871*, Rev. Stephen Hislop's *Notes on the Aboriginal Tribes of the Central Provinces*, Colonel Bloomfield's *Notes on the Baigas*, Sir Charles Elliott's *Hoshangābād Settlement Report*, Sir Reginald Craddock's *Nāgpur Settlement Report*, Colonel Ward's *Mandla Settlement Report*, Colonel Lucie Smith's *Chānda Settlement Report*, Mr. G. W. Gayer's *Lectures on Criminal Tribes*, Mr. C. W. Montgomerie's

Chhindwāra Settlement Report, Mr. C. E. Low's *Bālāghāt District Gazetteer*, Mr. E. J. Kitts' *Berār Census Report* of 1881, and the *Central Provinces Census Reports* of Mr. T. Drysdale, Sir Benjamin Robertson and Mr. J. T. Marten.

The author is indebted to Sir J. G. Frazer for his kind permission to make quotations from *The Golden Bough* and *Totemism and Exogamy* (Macmillan), in which the best examples of almost all branches of primitive custom are to be found ; to Dr. Edward Westermarck for similar permission in respect of *The History of Human Marriage*, and *The Origin and Development of the Moral Ideas* (Macmillan) ; to Messrs. A. & C. Black in respect of the late Professor Robertson Smith's *Religion of the Semites* ; to Messrs. Heinemann for those from M. Salomon Reinach's *Orphéus* ; and to Messrs. Hachette et Cie and Messrs. Parker of Oxford for those from *La Cité Antique* of M. Fustel de Coulanges. Much assistance has also been obtained from Sir E. B. Tylor's *Early History of Mankind and Primitive Culture*, Lord Avebury's *The Origin of Civilisation*, Mr. E. Sidney Hartland's *Primitive Paternity*, and M. Salomon Reinach's *Cultes, Mythes et Religions*. The labours of these eminent authors have made it possible for the student to obtain a practical knowledge of the ethnology of the world by the perusal of a small number of books ; and if any of the ideas put forward in these volumes should ultimately be so fortunate as to obtain acceptance, it is to the above books that I am principally indebted for having been able to formulate them. Other works from which help has been obtained are M. Emile Senart's *Les Castes dans l'Inde*, Professor W. E. Hearn's *The Aryan Household*, and Dr. A. H. Keane's *The World's Peoples*. Sir George Grierson's great work, *The Linguistic Survey of India*, has now given

an accurate classification of the non-Aryan tribes according to their languages and has further thrown a considerable degree of light on the vexed question of their origin. I have received from Mr. W. Crooke of the Indian Civil Service (retired) much kind help and advice during the final stages of the preparation of this work. As will be seen from the articles, resort has constantly been made to his *Tribes and Castes* for filling up gaps in the local information.

Rai Bahādur Hira Lāl was my assistant for several years in the taking of the census of 1901 and the preparation of the Central Provinces District Gazetteers; he has always given the most loyal and unselfish aid, has personally collected a large part of the original information contained in the book, and spent much time in collating the results. The association of his name in the authorship is no more than his due, though except where this has been specifically mentioned, he is not responsible for the theories and deductions from the facts obtained. Mr. Pyāre Lāl Misra, barrister, Chhindwāra, was my ethnographic clerk for some years, and he and Munshi Kanhya Lāl, late of the Educational Department, and Mr. Adurām Chandhri, Tahsildār, gave much assistance in the inquiries on different castes. Among others who have helped in the work, Rai Bahādur Panda Baijnāth, Diwān of the Patna and Bastar States, should be mentioned first, and Bābu Kāli Prasanna Mukerji, pleader, Saugor, Mr. Gopāl Datta Joshi, District Judge, Saugor, Mr. Jeorākhan Lāl, Deputy-Inspector of Schools, and Mr. Gokul Prasād, Tahsildār, may be selected from the large number whose names are given in the foot-notes to the articles. Among European officers whose assistance should be acknowledged are Messrs. C. E. Low, C. W. Montgomerie, A. B. Napier, A. E. Nelson, A. K.

Smith, R. H. Crosthwaite and H. F. Hallifax, of the Civil Service ; Lt.-Col. W. D. Sutherland, I.M.S., Surgeon-Major Mitchell of Bastar, and Mr. D. Chisholm.

Some photographs have been kindly contributed by Mrs. Ashbrooke Crump, Mrs. Mangabai Kelkar, Mr. G. L. Corbett, C.S., Mr. R. L. Johnston, A.D.S.P., Mr. J. H. Searle, C.S., Mr. Strachey, Mr. H. E. Bartlett, Professor L. Scherman of Munich, and the Diwān of Raigarh State. Bishop Westcott kindly gave the photograph of Kabīr, which appears in his own book.

Finally I have to express my gratitude to the Chief Commissioner, Sir Benjamin Robertson, for the liberal allotment made by the Administration for the publication of the work ; and to the publishers, Messrs. Macmillan & Co., and the printers, Messrs. R. & R. Clark, for their courtesy and assistance during its progress through the press.

September 1915.

CONTENTS

PART I—VOLUME I

	PAGE
INTRODUCTORY ESSAY ON CASTE	I
ARTICLES ON THE RELIGIONS AND SECTS OF THE PEOPLE OF THE CENTRAL PROVINCES	199
GLOSSARY OF MINOR CASTES AND OTHER ARTICLES, SYNONYMS, SUBCASTES, TITLES AND NAMES OF EXOGENOUS SEPTS OR CLANS	337
SUBJECT INDEX	419

PART II—VOLUMES II, III AND IV

DESCRIPTIVE ARTICLES ON THE PRINCIPAL CASTES AND TRIBES OF THE CENTRAL PROVINCES	I
---	---

PART I
INTRODUCTORY ESSAY ON CASTE

VOL. I

B

SUBCASTES OF BANIA

Agarwāla.	Gahoi.	Maheshri.
Agrahari.	Golapūrab.	Nema.
Ajudhiabāsi.	Kasarwāni.	Oswāl.
Asāthi.	Kasaundhan.	Parwār.
Charnāgri.	Khandelwāl.	Srimāli.
Dhūsar.	Lād.	Umre.
Dosar.	Lingāyat.	

	PAGE
BANJĀRA (<i>Pack-carrier</i>)	162
Barai (<i>Betel-vine grower and seller</i>)	192
Barhai (<i>Carpenter</i>)	199
Īari (<i>Maker of leaf-plates</i>)	202
Basdewa (<i>Cattle-dealer and religious mendicant</i>)	204
Basor (<i>Bamboo-worker</i>)	208
Bedar (<i>Soldier and public service</i>)	212
Beldār (<i>Digger and navvy</i>)	215
Beria (<i>Vagabond gipsy</i>)	220
✓Bhaina (<i>Forest tribe</i>)	225
Bhāmta (<i>Criminal tribe and labourers</i>)	234
Bharbhūnja (<i>Grain-parcher</i>)	238
Bharia (<i>Forest tribe</i>)	242
BHĀT (<i>Bard and genealogist</i>)	251
✓Bhatra (<i>Forest tribe</i>)	271
✓BHIL (<i>Forest tribe</i>)	278
Bhilāla (<i>Landowner and cultivator</i>)	293
Bhishti (<i>Water-man</i>)	298
Bhoyar (<i>Cultivator</i>)	301
Bhuyia (<i>Forest tribe</i>)	305
Bhulia (<i>Weaver</i>)	319
✓Bhunja (<i>Forest tribe</i>)	322
✓Binjhwār (<i>Cultivator</i>)	329
Bishnoi (<i>Cultivator</i>)	337
Bohra (<i>Trader</i>)	345
BRĀHMAN (<i>Priest</i>)	351

SUBCASTES OF BRĀHMAN

Ahivāsi.	Mahārāshtra.	Nāramdeo.
Jijhotia.	Maithil.	Sanādhya.
Kanaujia, Kanyakubja.	Mālwi.	Sarwaria.
Khedāwāl.	Nāgar.	Utkal.

Chadār (<i>Village watchman and labourer</i>)	400
CHAMĀR (<i>Tanner and labourer</i>)	403

	PAGE
Chasa (<i>Cultivator</i>)	424
Chauhān (<i>Village watchman and labourer</i>)	427
Chhīpa (<i>Dyer and calico-printer</i>)	429
CHITĀRI (<i>Painter</i>)	432
Chitrakathi (<i>Picture showman</i>)	438
Cutchi (<i>Trader and shopkeeper</i>)	440
DAHĀIT (<i>Village watchman and labourer</i>)	444
Daharia (<i>Cultivator</i>)	453
Dāngi (<i>Landowner and cultivator</i>)	457
Dāngri (<i>Vegetable-grower</i>)	463
DARZI (<i>Tailor</i>)	466
Dewār (<i>Beggar and musician</i>)	472
Dhākar (<i>Illegitimate, cultivator</i>)	477
Dhangar (<i>Shepherd</i>)	480
Dhānuk (<i>Bowman, labourer</i>)	484
Dhanwār (<i>Forest tribe</i>)	488
DHĪMAR (<i>Fisherman, water-carrier, and household servant</i>)	502
Dhoba (<i>Forest tribe, cultivator</i>)	515
DHOBI (<i>Washerman</i>)	519
Dhuri (<i>Grain-parcher</i>)	527
Dumāl (<i>Cultivator</i>)	530
Fakīr (<i>Religious mendicant</i>)	537

PART II—VOL. III

GADARIA (<i>Shepherd</i>)	3
Gadba (<i>Forest tribe</i>)	9
Gānda (<i>Weaver and labourer</i>)	14
Gandhmāli (<i>Uriya village priests and temple servants</i>)	17
GĀRPAGĀRI (<i>Averter of hailstorms</i>)	19
Gauria (<i>Snake-charmer and juggler</i>)	24
Ghasia (<i>Grass-cutter</i>)	27
Ghosi (<i>Buffalo-herdsman</i>)	32
Golar (<i>Herdsman</i>)	35
GOND (<i>Forest tribe and cultivator</i>)	39
Gond-Gowāri (<i>Herdsman</i>)	143
Gondhali (<i>Religious mendicant</i>)	144
Gopāl (<i>Vagrant criminal caste</i>)	147
Gosain (<i>Religious mendicant</i>)	150
Gowāri (<i>Herdsman</i>)	160
GŪJAR (<i>Cultivator</i>)	166

CONTENTS

	xvii
	PAGE
Gurao (<i>Village Priest</i>)	175
HALBA (<i>Forest tribe, labourer</i>).	182
Halwai (<i>Confectioner</i>)	201
Ĥatkar (<i>Soldier, shepherd</i>)	204
HIJRA (<i>Eunuch, mendicant</i>)	206
Holia (<i>Labourer, curing hides</i>).	212
Injhwār (<i>Boatman and fisherman</i>)	213
Jādam (<i>Cultivator</i>)	217
Jādua (<i>Criminal caste</i>)	219
Jangam (<i>Priest of the Lingāyat sect</i>)	222
JĀR (<i>Landowner and cultivator</i>)	225
Jhādī Telenga (<i>Illegitimate, labourer</i>)	238
Jogī (<i>Religious mendicant and pedlar</i>)	243
JOSHI (<i>Astrologer and village priest</i>)	255
Julāha (<i>Weaver</i>)	279
Kachera (<i>Maker of glass bangles</i>)	281
Kāchhi (<i>Vegetable-grower</i>)	285
Kadera (<i>Firework-maker</i>)	288
KAHĀR (<i>Palanquin-bearer and household servant</i>)	291
Kaikāri (<i>Basket-maker and vagrant</i>)	296
Kalanga (<i>Soldier, cultivator</i>)	302
KALĀR (<i>Liquor vendor</i>)	306
Kamār (<i>Forest tribe</i>)	323
KANJAR (<i>Gipsies and prostitutes</i>)	331
Kāpewār (<i>Cultivator</i>)	342
Karan (<i>Writer and clerk</i>)	343
KASAI (<i>Butcher</i>)	346
Kasār (<i>Worker in brass</i>)	369
KASBI (<i>Prostitute</i>)	373
Katia (<i>Cotton-spinner</i>)	384
Kawar (<i>Forest tribe and cultivator</i>)	389
KĀYASTH (<i>Village accountant, writer and clerk</i>)	404
Kewat (<i>Boatman and fisherman</i>)	422
Khairwār (<i>Forest tribe; boilers of catechu</i>)	427
Khandait (<i>Soldier, cultivator</i>)	436
Khangār (<i>Village watchman and labourer</i>)	439
Kharia (<i>Forest tribe, labourer</i>)	445
Khatik (<i>Mutton-butcher</i>)	453
Khatri (<i>Merchant</i>)	456
Khojāh (<i>Trader and shopkeeper</i>)	461
KHOND (<i>Forest tribe, cultivator</i>)	464
Kīr (<i>Cultivator</i>)	481
Kirār (<i>Cultivator</i>)	485

	PAGE
Kohli (<i>Cultivator</i>)	493
✓KOL (<i>Forest tribe, labourer</i>)	500
✓Kolām (<i>Forest tribe, cultivator</i>)	520
Kolhāti (<i>Acrobat</i>)	527
✓Koli (<i>Forest tribe, cultivator</i>)	532
Kolta (<i>Landowner and cultivator</i>)	537
Komti (<i>Merchant and shopkeeper</i>)	542
Kori (<i>Weaver and labourer</i>)	545
✓KORKU (<i>Forest tribe, labourer</i>)	550
Korwa (<i>Forest tribe, cultivator</i>)	571
Koshti (<i>Weaver</i>)	581

PART II—VOL. IV

KUMHĀR (<i>Potter</i>)	3
KUNBI (<i>Cultivator</i>)	16
Kunjra (<i>Greengrocer</i>)	50
Kuramwār (<i>Shepherd</i>)	52
KURMI (<i>Cultivator</i>)	55
Lakhera (<i>Worker in lac</i>)	104
Lodhi (<i>Landowner and cultivator</i>)	112
Lohār (<i>Blacksmith</i>)	120
Lorha (<i>Growers of san-hemp</i>)	126
Mahār (<i>Weaver and labourer</i>)	129
Mahli (<i>Forest tribe</i>)	146
Majhwār (<i>Forest tribe</i>)	149
Māl (<i>Forest tribe</i>)	153
Māla (<i>Cotton-weaver and labourer</i>)	156
MĀLI (<i>Gardener and vegetable-grower</i>)	159
Mallāh (<i>Boatman and fisherman</i>)	171
Māna (<i>Forest tribe, cultivator</i>)	172
Mānbhao (<i>Religious mendicant</i>)	176
Māng (<i>Labourer and village musician</i>)	184
Māng-Garori (<i>Criminal caste</i>)	189
Manihār (<i>Pedlar</i>)	193
Mannewār (<i>Forest tribe</i>)	195
MARĀTHA (<i>Soldier, cultivator and service</i>)	198
MEHTAR (<i>Sweeper and scavenger</i>)	215
Meo (<i>Tribe</i>)	233
Mīna or Deswāli (<i>Non-Aryan tribe, cultivator</i>)	235
Mirāsi (<i>Bard and genealogist</i>)	242
MOCHI (<i>Shoemaker</i>) †	244

CONTENTS

	xix PAGE
Mowār (<i>Cultivator</i>)	250
Murha (<i>Digger and navy</i>)	252
Nagasia (<i>Forest tribe</i>)	257
Nāhal (<i>Forest tribe</i>)	259
NAI (<i>Barber</i>)	262
Naoda (<i>Boatman and fisherman</i>)	283
Nat (<i>Acrobat</i>)	286
Nuñia (<i>Salt-refiner, digger and navy</i>)	294
Ojha (<i>Augur and soothsayer</i>)	296
ORAON (<i>Forest tribe</i>)	299
Pāk (<i>Soldier, cultivator</i>)	321
Panka (<i>Labourer and village watchman</i>)	324
PANWĀR RĀJPŪT (<i>Landowner and cultivator</i>)	330
Pardhān (<i>Minstrel and priest</i>)	352
Pārdhi (<i>Hunter and fowler</i>)	359
Parja (<i>Forest tribe</i>)	371
Pāsi (<i>Toady-drawer and labourer</i>)	380
Patwa (<i>Maker of silk braid and thread</i>)	385
PINDĀRI (<i>Freebooter</i>)	388
Prabhu (<i>Writer and clerk</i>)	399
Rāghuvānsi (<i>Cultivator</i>)	403
Rājphar (<i>Agricultural labourer</i>)	405
RĀJPŪT (<i>Soldier and landowner</i>)	410

RĀJPŪT CLANS

Baghel.	Chauhān.	Pāk.	
Bāgri.	Dhākar.	Parihār.	
Bais.	Gaharwār.	Rāthor.	
Baksaria.	Gaur.	Sesodia.	
Banāphar.	Haihaya.	Solankhi.	
Bhadauria.	Hūna.	Somvānsi.	
Bisen.	Kachhwāha.	Sūrajvānsi.	
Bundela.	Nāgvānsi.	Tomara.	
Chandel.	Nikumbh.	Yādu.	
Rajwār (<i>Forest tribe</i>)			470
Rāmosi (<i>Village watchmen and labourers, formerly thieves</i>)			472
Rangrez (<i>Dyer</i>)			477
Rautia (<i>Forest tribe, cultivators, formerly soldiers</i>)			479
Sanaurhi (<i>Criminal thieving caste</i>)			483
Sānsia (<i>Vagrant criminal tribe</i>)			488
Sānsia (Uria) (<i>Mason and digger</i>)			496
Savar (<i>Forest tribe</i>)			500
Sonjhara (<i>Gold-washer</i>)			509
Sudh (<i>Cultivator</i>)			514

	PAGE
SUNĀR (<i>Goldsmith and silversmith</i>)	517
Sundi (<i>Liquor distiller</i>)	534
Tamera (<i>Coppersmith</i>)	536
Taonla (<i>Soldier and labourer</i>)	539
TELI (<i>Oilman</i>)	542
THUG (<i>Criminal community of murderers by strangulation</i>)	558
Turi (<i>Bamboo-worker</i>)	588
Velama (<i>Cultivator</i>)	593
VIDUR (<i>Village accountant, clerk and writer</i>)	596
Wāghya (<i>Religious mendicant</i>)	603
Yerūkala (<i>Criminal thieving caste</i>)	606

NOTE.—The Gonds are the most important of the non-Aryan or primitive tribes, and their social customs are described in detail. The Baiga, Bhil, Kavar, Khond, Kol, Korku and Korwa are other important tribes. The two representative cultivating castes are the Kurmis and Kunbis, and the articles on them include detailed descriptions of Hindu social customs, and some information on villages, houses, dress, food and manner of life. Articles in which subjects of general interest are treated are Darzi (clothes), Sunār (ornaments), Kachera and Lakhera (bangles), Nai (hair), Kalār (veneration of alcoholic liquor), Bania (moneylending and interest), Kasai (worship and sacrifice of domestic animals), Joshi (the Hindu calendar and personal names), Bhāt (suicide), Dahait (significance of the umbrella), and Kanjar (connection of Indian and European gipsies). The articles on Badhak, Sānsia and Thug are compiled from Sir William Sleeman's reports on these communities of dacoits and murderers, whose suppression he achieved. For further information the Subject Index may be consulted.

MAPS AND ILLUSTRATIONS

MAPS

	PAGE
MAP OF INDIA	
MAP OF THE CENTRAL PROVINCES }	<i>Frontispiece</i>
MAP OF THE CENTRAL PROVINCES, showing principal linguistic or racial divisions	6

ILLUSTRATIONS

VOLUME I

1. Hindu temple of the god Siva	16
2. Hindu sculptures	26
3. Peasant's hut	40
4. Group of religious mendicants	56
5. Drawing water from the village well	72
6. Gāyatri or sacred verse personified as a goddess	108
7. Image of the god Jagannāth, a form of Vishnu	118
8. The god Rāma, an incarnation of Vishnu, with attendant deities	144
9. Hindu bathing party	158
10. Pilgrims carrying Ganges water	184
11. A meeting of the Arya Samāj for investing boys with the sacred thread	202
12. Jain temples at Muktagiri, Betūl	220
13. Jain ascetics with cloth before mouth and sweeping-brush	224
14. Jain gods in attitude of contemplation	228
15. Jain temple in Seoni	230
16. Kabīr	232
17. Beggar on artificial horse at the Muharram festival	248
18. Carrying the horse-shoe at the Muharram festival	252
19. Tāzia or tombs of Hussain at the Muharram festival	256

	PAGE
20. Famous Tāzia at Khandwa	260
21. Representing a tiger at the Muharram festival	272
22. Temple of Siva at Bāndakpur, near Damoh	302
23. Images of Siva and his consort Devi, or Pārvati, with the bull and tiger	304
24. Devotees, possessed, embracing each other, while supported on tridents, at Siva's fair at Pachmarhi	306
25. Image of the prophet Swāmi Nārāyan in the Teli temple at Burhānpur	326
26. Images of Rāma, Lachman and Sita, with attendants	330
27. Image of Lakshmi, the Goddess of Wealth, the consort of Vishnu, with attendant	332
28. Image of the boar incarnation of Vishnu	334
29. Bahrūpia impersonating the goddess Kāli	344
30. Dāsari religious mendicant with discus and conch-shell of Vishnu.	406

VOLUME II

31. Aghori mendicant.	14
32. Ahīrs decorated with cowries for the Stick Dance at Diwāli	18
33. Image of Krishna as Murlidhar or the flute-player, with attendant deities	28
34. Ahīr dancers in Diwāli costume	32
35. Pinjāra cleaning cotton	72
36. Baiga village, Bālāghāt District	88
37. Hindu mendicants with sect-marks	94
38. Anchorite sitting on iron nails	98
39. Pilgrims carrying water of the river Nerbudda	100
40. <i>Coloured Plate</i> : Examples of Tilaks or sect-marks worn on the forehead	102
41. Group of Mārwāri Bania women	112
42. Image of the god Ganpati carried in procession	116
43. The elephant-headed god Ganpati. His conveyance is a rat, which can be seen as a little blob between his feet	120
44. Mud images made and worshipped at the Holi festival	126
45. Bania's shop	128
46. Banjāra women with the <i>singh</i> or horn	184
47. Group of Banjāra women	188
48. Basors making baskets of bamboo	210
49. Bhāt with his <i>pulla</i> or doll	256
50. Group of Bhīls	278
51. Tantia Bhīl, a famous dacoit	282

ILLUSTRATIONS

xxiii

	PAGE
52. Group of Bohras at Burhānpur (Nimār)	346
53. Brāhman worshipping his household gods	380
54. Brāhman bathing party	384
55. Brāhman Pujāris or priests	390
56. Group of Marātha Brāhman men	392
57. Group of Nāramdeo Brāhman women	396
58. Group of Nāramdeo Brāhman men	398
59. Chamārs tanning and working in leather	416
60. Chamārs cutting leather and making shoes	418
61. Chhipa or calico-printer at work	430
62. Dhimar or fisherman's hut	502
63. Fishermen in dug-outs or hollowed tree trunks	506
64. Group of Gurujwāle Fakirs	538

VOLUME III

65. Gond women grinding corn	42
66. Palace of the Gond kings of Garha-Mandla at Rāmnagar	46
67. Gonds on a journey	62
68. Killing of Rāwan, the demon king of Ceylon, from whom the Gonds are supposed to be descended	114
69. Woman about to be swung round the post called Meghnāth	116
70. Climbing the pole for a bag of sugar	118
71. Gonds with their bamboo carts at market	122
72. Gond women, showing tattooing on backs of legs	126
73. Māria Gonds in dancing costume	136
74. Gondhali musicians and dancers	144
75. Gosain mendicant	150
76. Alakhwāle Gosains with faces covered with ashes	152
77. Gosain mendicants with long hair	154
78. Famous Gosain Mahant. Photograph taken after death	156
79. Gūjar village proprietress and her land agent	168
80. Guraos with figures made at the Holi festival called Gangour	176
81. Group of Guraio musicians with their instruments	180
82. Ploughing with cows and buffaloes in Chhattisgarh	182
83. Halwai or confectioner's shop	202
84. Jogi mendicants of the Kanphata sect	244
85. Jogi musicians with <i>sārangi</i> or fiddle	250
86. Kaikāris making baskets	298
87. Kanjars making ropes	332
88. A group of Kasārs or brass-workers	370
89. Dancing girls and musicians	374

	PAGE
90. Girl in full dress and ornaments	378
91. Old type of sugarcane mill	494
92. Group of Kol women	512
93. Group of Kolāms	520
94. Korkus of the Melghāt hills	550
95. Korku women in full dress	556
96. Koshti men dancing a figure, holding strings and beating sticks	582

VOLUME IV

97. Potter at his wheel	4
98. Group of Kunbis	16
99. Figures of animals made for Pola festival	40
100. Hindu boys on stilts	42
101. Throwing stilts into the water at the Pola festival.	46
102. Carrying out the dead	48
103. Pounding rice	60
104. Sowing	84
105. Threshing	86
106. Winnowing	88
107. Women grinding wheat and husking rice	90
108. Group of women in Hindustāni dress	92
109. <i>Coloured Plate</i> : Examples of spangles worn by women on the forehead	106
110. Weaving : sizing the warp	142
111. Winding thread	144
112. Bride and bridegroom with marriage crowns	166
113. Bullocks drawing water with <i>mot</i>	170
114. Māng musicians with drums	186
115. Statue of Marātha leader, Bimbāji Bhonsla, in armour	200
116. Image of the god Vishnu as Vithoba	248
117. Coolie women with babies slung at the side	256
118. Hindu men showing the <i>choti</i> or scalp-lock	272
119. Snake-charmer with cobras	292
120. Transplanting rice	340
121. Group of Pardhāns	352
122. Little girls playing	400
123. Gujarāti girls doing figures with strings and sticks	402
124. Ornaments	524
125. Teli's oil-press	544
126. The Goddess Kāli	574
127. Wāghya mendicants	604

PRONUNCIATION

a	has the sound of	u	in <i>but</i> or <i>murmur</i> .
ā	„	„	a in <i>bath</i> or <i>tar</i> .
e	„	„	é in <i>écarté</i> or aI in <i>maid</i> .
i	„	„	i in <i>bit</i> , or (as a final letter) of y in <i>sulky</i>
ī	„	„	ee in <i>beet</i> .
o	„	„	o in <i>bore</i> or <i>bowl</i> .
u	„	„	u in <i>put</i> or <i>bull</i> .
ū	„	„	oo in <i>poor</i> or <i>boot</i> .

The plural of caste names and a few common Hindustāni words is formed by adding *s* in the English manner according to ordinary usage, though this is not, of course, the Hindustāni plural.

NOTE.—The rupee contains 16 annas, and an anna is of the same value as a penny. A pice is a quarter of an anna, or a farthing. Rs. 1-8 signifies one rupee and eight annas. A lakh is a hundred thousand, and a crore ten million.

DETAILED LIST OF CONTENTS

PART I

ARTICLES ON RELIGIONS AND SECTS

The articles which are considered to be of most general interest are shown in capitals

	PAGE
ARYA SAMĀJ RELIGION	201
BRAHMO SAMĀJ RELIGION	208
Dādupanthī Sect	215
Dhāmi Sect	216
JAIN RELIGION	219
KABĪRPANTHI SECT	232
Lingāyat Sect	244
MUHAMMADAN RELIGION	247
Nānakpanthi Sect	277
Parmārthi Sect	281
PĀRSI OR ZOROASTRIAN RELIGION	284
Saiva Sect	302
Sākta Sect	304
SATNĀMI SECT	307
Sikh Religion	317
Smārta Sect	325
Swāmi-Nārāyan Sect	326
VAISHNAVA SECT	330
Vām-Mārgi Sect	333
Wahhābi Sect	335

ARTICLES ON MINOR CASTES AND MISCELLANEOUS NOTICES INCLUDED IN THE GLOSSARY

Agamudayan.
Alia.

Arab.
Are.

Arora.
Bahelia.

Bahrūpia.	Jasondhi.	Otāri.
Bānka.	Jokhāra.	Pābia.
Bargāh.	Kāmad.	Pahalwān.
Bayar.	Kāmāthi.	Panchāl.
Belwār.	Kamma.	Pandra.
Besta.	Kammala.	Parka.
Bhānd.	Ķandra.	Periki.
Bhātia.	Kāst.	Redka.
Bhima.	Khadāl.	Rohilla.
Bhona.	Khadra.	Sais.
Bind.	Kotwār.	Santāl.
Birhor.	Kumrāwat.	Sātani.
Bopchi.	Kundera.	Segidi.
Chenchuwār.	Londhāri.	Siddi.
Chero.	Mādgi.	Sidhira.
Dāngur.	Malyār.	Sikligar.
Daraihān.	Mangan.	Solaha.
Dhālgar.	Marori.	Sonkar.
Dhera.	Medara.	Tānti.
Dohor.	Mirdha.	Tirmale.
Gāndli.	Mukeri.	Tiyar.
Girgira.	Mutrāsi.	Vellāla.
Goyanda.	Nagārchi.	Wakkaliga.
Hatwa.		

PART II—VOL. II

ARTICLES ON CASTES AND TRIBES OF THE CENTRAL
PROVINCES IN ALPHABETICAL ORDER

	PAGE
Agaria (<i>Iron-worker</i>)	3
Agharia (<i>Cultivator</i>)	8
Aghori (<i>Religious mendicant</i>)	13
AHĪR (<i>Herdsmen and milkman</i>)	18
!Andh (<i>Tribe, now cultivators</i>)	38
Arakh (<i>Hunter</i>)	40
Atāri (<i>Scent-seller</i>)	42
Audhelia (<i>Labourer</i>)	45
BADHAK (<i>Robber</i>)	49
BAHNA (<i>Cotton-cleaner</i>)	69
Baiga (<i>Forest tribe</i>)	77
Bairāgi (<i>Religious mendicants</i>)	93
Balāhi (<i>Labourer and village watchman</i>)	105
Baliija (<i>Cultivator</i>)	108
BANIA (<i>Merchant and moneylender</i>)	111

GLOSSARY

- Abhimanchkul.*—A section of Komti in Chānda. They abstain from using a preparation of lead which is generally ground to powder and applied to wounds.
- Abhira.*—An immigrant nomad tribe from which the modern Ahir caste is believed to have originated. A division of Marātha and Gujarāti Brāhmans, so called because they are priests of the Abhiras or the modern Ahirs.
- Abdhūt.*—Name for a religious mendicant. Applied to Gosains, *q. v.*
- Achārya, Achāry.*—(Superintendent of ceremonies.) Title of the heads of the Swāmi-Nārāyan sect. A surname of Adī Gaur Brāhmans in Saugor.
- Agamudayan.*—A large Tamil cultivating caste, of which a few members reside in the Central Provinces in Jubbulpore and Raipur. They are the families of Madras sepoy who have retired from regiments stationed in these places. The Agamudayans sometimes call themselves by the title of Pillai, which means 'Son of a god' and was formerly reserved to Brāhmans.
- Agarwāla, Agarwāl.*—A subcaste of Bania. See Bania-Agarwāla.
- Agastya.*—An eponymous section of Brāhmans.
- Aghorpanthi.*—Synonym for Aghori.
- Agnikotri.*—A surname of Kanaujia and Jijhotia Brāhmans in Saugor. (One who performs the sacrifice to Agni or the god of fire.)
- Agnikula.*—A name given to four clans of Rājput̄s said to have been born from the fire-pit on Mount Abu. See article Panwār Rājput̄.
- Agrahari.*—A subcaste of Bania found chiefly in Jubbulpore District and Raigarh State. Their name has been connected with the cities of Agra and Agroha.
- Agujanma.*—(First-born.) A synonym for Brāhmans.
- Adhia.*—(Half.) A subcaste of Telis considered to be illegitimate in Betul.
- Adhaighar, Arhaighar.*—(2½ houses.) A subdivision of Sāraswat Brāhmans.
- Adhāli.*—A name given to Malyārs by outsiders.
- Adigaar.*—A subdivision of Brāhman, probably a branch of the Gaur Brāhmans, though in Saugor they are considered to be Kanaujias.
- Adikandh, Adikandh.*—(Superior Khonds.) A subcaste of Khonds, being the most Hinduised section of this tribe. A title of Khond.
- Adinath, Adinath.*—A subdivision of Jogi. Adinath was the father of Matsyendranath and grandfather of Gorakhnath, the first great Jogi.
- Adigaar.*—A resident of the old town of Ahar in the Bulandshahr district. Subcaste of Kori.
- Ahiwāsi, Ahiwāsi.*—(From Ahiwās, 'The abode of the dragon,' the hermitage of Sanbhari Rishi in Mathura.) A Brāhmanical or pseudo-Brāhmanical tribe. They are said to be sprung from a Brāhman father and a Kshatriya mother, and were formerly pack-carriers. Found in Jubbulpore and the Nerbudda Valley.
- Akte.*—(Seduced.) A sept of the

- Uika clan of Gonds in Betūl. They are said to be so named because their priests once seduced a Dhurwa girl, and her son was given this name.
- Aithāna*.—A subcaste of Kāyasth.
- Ajodhia*.—Subcaste of Jādam.
- Ajudhiabāsi*.—See Audhia.
- Akāl*.—Order of Sikh devotees. See article Sikh.
- Akhādewāle*.—A class of Bairāgis who
- Alia, Alkari**.—These terms are derived from the *āl* or Indian mulberry (*Morinda citrifolia*). The Alias are members of the Kāchhi caste who formerly grew the *āl* plant in Nimār for sale to the dyers. Its cultivation then yielded a large profit and the Alias devoted themselves solely to it, while they excommunicated any of their members who were guilty of selling or giving away the seed. The imported alizarin has now almost entirely superseded the indigenous dye, and *āl* as a commercial product has been driven from the market. Alkari is a term applied to Bantas and others in the Damoh District who were formerly engaged in the cultivation of the *āl* plant. The members of each caste which took to the cultivation of this plant were somewhat looked down upon by the others and hence became a distinct group. The explanation generally given of the distaste for the crop is that in the process of boiling the roots to extract the dye a number of insects have to be killed. A further reason is that the red dye is considered to resemble or be equivalent to blood, the second idea being a necessary consequence of the first in primitive modes of thought, and hence to cause a certain degree of pollution to those who prepare it. A similar objection is held to the purveying of lac-dye as shown in the article on Lakhera. Notwithstanding this, clothes dyed red are considered lucky, and the *āl* dye was far more commonly used by Hindus than any other, prior to the introduction of aniline dyes. Tents were also coloured red with this dye. The tents of the Mughal Emperors and royal princes were of red cloth dyed with the roots of the *āl* plant.¹ Similarly Nādir Shāh, the victor of Pānipat, had his field headquarters and lived in one small red tent. In these cases the original reason for colouring the tents red may probably have been that it was a lucky colour for battles, and the same belief may have led to the adoption of red as a royal and imperial colour.
- Alkari*.—Synonym for Alia.
- Alua*.—A subcaste of Uriya Brāhmans, so named because their forefathers grew the *ālu* or potato.
- Amal*.—A section of Komti. The members of this section do not eat the plantain.
- Ambādār*.—(Mango-branch.) A section of Rāwat (Ahir).
- Ambashta*.—A subcaste of Kāyasth.
- Ametha*.—(From Amethi, a pargāna in Lucknow District.) A sept of Rājput̄s, who are Chauhāns according to Sir H. M. Elliott, but others say they are a branch of the Chamār Gaur.
- Amisht*.—A subcaste of Kāyasth.
- Amnāit*.—Subcaste of Bhatra.
- do not marry. Also known as Nihang.
- Akhroti*.—A subdivision of Pathāns. (From *akhrot*, walnut.)
- Akre*.—A bastard Khatik. Title of a child a Khatik gets by a woman of another caste.
- Alia*.—A grower of the *āl* plant. A subcaste of Bania and Kāchhi, a synonym of Chasa.
- Amrite*.—(From Amrit nectar.) A section of Kirār.
- Anapa*.—(Leather-dealers.) Subcaste of Mādgi.
- Anavala*.—A subdivision of Gujarāti or Khedawāl Brāhmans. They derive their name from the village Anaval in Baroda. They are otherwise known as Bhatela, Desai or Mastān.
- Andhra, Tailanga*.—One of the five orders of the Pānch Dravid Brāhmans inhabiting the Telugu country.
- Antarvedi*.—A resident of Antarved or the Doāb, the tract of land between the Ganges and the Jumna rivers. Subcaste of Chamār.
- Apastambha*.—A Sutra of the Vedas.

¹ Irvine, *Army of the Mughals*, p. 198.

A subdivision of Brāhmans following that Sutra and forming a caste subdivision. But they marry with Rig-Vedis, though the Sutra belongs to the Black Yajur-Vedi.

Athārvarvedi, Anthārwarvedi. — A subcaste of Brāhmans who follow the Athārvar-Veda and are very rarely met with.

Arab.—This designation is sometimes returned by the descendants of the Arab mercenaries of the Bhonsla kings. These were at one time largely employed by the different rulers of southern India and made the best of soldiers. In the Marātha armies¹ their rate of pay was Rs. 12 a month, while the ordinary infantry received only Rs. 5. General Hislop stated their character as follows :²

“There are perhaps no troops in the world that will make a stouter or more determined stand at their posts than the Arabs. They are entirely unacquainted with military evolutions, and undisciplined ; but every Arab has a pride and heart of his own that never forsakes him as long as he has legs to stand on. They are naturally brave and possess the greatest coolness and quickness of sight : hardy and fierce through habit, and bred to the use of the matchlock from their boyhood : and they attain a precision and skill in the use of it that would almost exceed belief, bringing down or wounding the smallest object at a considerable distance, and not unfrequently birds with a single bullet. They are generally armed with a matchlock, a couple of swords, with three or four small daggers stuck in front of their belts, and a shield. On common occasions of attack and defence they fire but one bullet, but when hard pressed at the breach they drop in two, three, and four at a time, from their mouths, always carrying in them from eight to ten bullets, which are of a small size. We may calculate the whole number of Arabs in the service of the Peshwa and the Berār Rāja at 6000 men, a loose and undisciplined body, but every man of them a tough and hardy soldier. It was to the Arabs alone those Provinces looked, and placed their dependence on. Their own troops fled and abandoned them, seldom or never daring to meet our smallest detachment. Nothing can exceed the horror and alarm with which some of our native troops view the Arab. At Nāgpur in November 1817 the Arabs alone attacked us on the defence and reduced us to the last extremity, when we were saved by Captain Fitzgerald’s charge. The Arabs attacked us at Korēgaon and would have certainly destroyed us had not the Peshwa withdrawn his troops on General Smith’s approach. The Arabs kept General Doveton at bay with his whole army at Nāgpur for several days, repulsing our attack at the breach, and they gained their fullest terms. The Arabs worsted us for a month at Mālegaon and saved their credit. They terrified the Surat authorities by their fame alone. They gained their terms of money from Sir John Malcolm at Asīrgharh. They maintained to the last for their prince their post at Alamner and nobly refused to be bought over there. They attacked us bravely, but unfortunately at Tālner. They attacked Captain Spark’s detachment on the defence and destroyed it. They attacked a battalion of the 14th Madras Infantry with 26-pounders and compelled them to seek shelter in a village ; and they gave us a furious wind-up at Asīrgharh. Yet the whole of these Arabs were not 6000.”

There is no doubt that the Arabs are one of the finest fighting races of the world. Their ancestors were the Saracens who gained a great empire in Europe and Asia. Their hardihood and powers of endurance are brought to the highest pitch by the rigours of desert life, while owing to their lack of nervous sensibility the shock and pain of wounds affect them less than civilised troops. And in addition their religion teaches that all who die in

¹ Irvine, *Army of the Mughals*, p. 232.

² *Summary of the Marātha and Pindāri Campaigns*, p. 264.

battle against the infidel are transported straight to a paradise teeming with material and sensual delights. Arab troops are still employed in Hyderābād State. Mr. Stevens notices them as follows in his book *In India*: "A gang of half-a-dozen, brilliantly dishevelled, a faggot of daggers with an antique pistol or two, in each belt, and a six-foot matchlock on each shoulder. They serve as irregular troops there, and it must be owned that if irregularity is what you want, no man on earth can supply it better. The Arab irregulars are brought over to serve their time and then sent back to Arabia; there is one at this moment, who is a subaltern in Hyderābād, but as soon as he crosses the British border gets a salute of nine guns; he is a Sheikh in his own country near Aden."

The Arabs who have been long resident here have adopted the ways and manners of other Musalmāns. Their marriages are in the Nikāh form and are marked by only one¹ dinner, following the example of the Prophet, who gave a dinner at the marriage of his daughter the Lady Fātimah and Ali. In obedience to the order of the Prophet a death is followed by no signs of mourning. Arabs marry freely with other Sunni Muhammadans and have no special social or religious organisation. The battle-cry of the Arabs at Sitabaldi and Nāgpur was '*Din, Din, Muhammad.*'

Arakh.—A caste. A subcaste of *Aranya.*—Name of one of the ten Dahāit, Gond and Pāsi.

Are.—A cultivating caste of the Chānda District, where they numbered 2000 persons in 1911. The caste are also found in Madras and Bombay, where they commonly return themselves under the name of Marāthi; this name is apparently used in the south as a generic term for immigrants from the north, just as in the Central Provinces people coming from northern India are called Pardeshi. Mr. (Sir H.) Stuart says² that Are is a synonym for Arya, and is used as an equivalent of a Marātha and sometimes in a still wider sense, apparently to designate an immigrant Aryan into the Dravidian country of the south. The Ares of the Central Provinces appear to be Kunbis who have migrated into the Telugu country. The names of their subcastes are those of the Kunbis, as Khaire, Tirelle, a form of Tirole, and Dhanoj for Dhanoje. Other subdivisions are called Kāyat and Kattri, and these seem to be the descendants of Kāyasth and Khatri ancestors. The caste admit Brāhmans, Baniyas, and Komtis into the community and seem to be, as shown by Mr. Stuart, a mixed group of immigrants from Mahārāshtra into the Telugu country. Some of them wear the sacred thread and others do not. Some of their family names are taken from those of animals and plants, and they bury persons who die unmarried, placing their feet towards the north like the forest tribes.

Arka.—A sept of Gonds in Chānda *Armachi.*—(The *dhaura* tree.) A who worship the sāras crane. totemistic sept of Gonds.

Arora, Rora.—An important trading and mercantile caste of the Punjab, of which a few persons were returned from the Nimār District in 1901. Sir D. Ibbetson was of opinion that the Aroras were the Khatri of Aror, the ancient capital of Scinde, represented by the modern Rori. He described the Arora as follows:³ "Like the Khatri and unlike the Bania he is no mere trader; but his social position is far inferior to theirs, partly no doubt because he is looked down upon simply as being a Hindu in the portions of the Province which are his special habitat. He is commonly known as a Kirār, a word almost synonymous with coward, and even more contemptuous than is the name Bania in the east of the province. The Arora is active and enterprising, industrious and thrifty. . . .⁴ When an Arora girds up his

¹ *Bombay Gazetteer*, vol. ix. part ii. 221.

p. 16.

³ *Punjab Census Report* (1881), para.

² *Madras Census Report* (1891), p. 543.

- joins he makes it only two miles from Jhang to Lahore.' He will turn his hand to any work, he makes a most admirable cultivator, and a large proportion of the Aroras of the lower Chenāb are purely agricultural in their avocations. He is found throughout Afghanistan and even Turkistan and is the Hindu trader of those countries; while in the western Punjab he will sew clothes, weave matting and baskets, make vessels of brass and copper and do goldsmith's work. But he is a terrible coward, and is so branded in the proverbs of the countryside: The thieves were four and we eighty-four; the thieves came on and we ran away; and again: To meet a Rāthi armed with a hoe makes a company of nine Kirārs (Aroras) feel alone. Yet the peasant has a wholesome dread of the Kirār when in his proper place: Vex not the Jāt in his jungle, nor the Kirār at his shop, nor the boatman at his ferry; for if you do they will break your head. Again: Trust not a crow, a dog or a Kirār, even when asleep. So again: You can't make a friend of a Kirār any more than a *sati* of a prostitute."
- Asāthi*.—A subcaste of Bania. They are both Jains and Hindus.
- Ashram*.—Name of one of the ten orders of Gosains.
- Asthāna*.—A subcaste of Kāyasth.
- Athiradesia*.—(A man of eighteen districts.) Subcaste of Banjāra.
- Athbhāiyya*.—(Eight brothers.) A subdivision of Sāraswat Brāhman in Hoshangābād. An Athbhāiyya cannot take a wife from the Chaubhāiyya subdivision, to whom the former give their daughters in marriage.
- Athia*.—A subcaste of Chadār, so named because they worship their goddess Devi on the 8th day (Athain) of Kunwār (September), and correspond to the Brāhmanical Śakta sect, as opposed to the other Chadār subcaste Parmasuria, who correspond to the Vaishnavas.
- Audhālia*.—Synonym for Audhelia.
- Audhia*, *Ajudhiabāsi*.—A resident of Oudh. Subcaste of Bania and of Kasār and Sunār.
- Audichya*.—A subcaste of Brāhmins coming from Oudh.
- Aughad*.—A subdivision of Jogi. They resemble the Aghoris with the difference that they may not eat human flesh.
- Augkar*.—A subdivision of Jogi.
- Aukul*.—A subcaste of Koshtis. They are also called Vidurs, being of mixed descent from Koshtas and other castes.
- Aulia*.—(A favourite of God.) Title of Muhammadan saints.
- Biba*.—Synonym of Gosain.
- Bibhan*.—Synonym for Bhuinhār, being the name of a landholding caste in Bengal. Used as a title by Bhuiyas.
- Bibhān*.—Title for the descendants of the former ruling families of the Chero tribe.
- Bachhalya*, *Bachhap*, *Bachhilia*.—(From *bachha*, a calf.) A section of Bania, Chadār and Khangār. A section of Patwa in Raipur. They do not castrate bullocks.
- Bad*.—(High or great.) Subcaste of Agharia and Sudh.
- Bād* or *Bhānd*.—A caste. Title of Khatik.
- Bād*.—(Banyan tree.) A section of Joshi.
- Badaria*.—(From *badar*, cloud.) A section of Kandera.
- Badgauniya*.—(From Badgaon (*bara gaon*), a large village.) A surname of Sarwaria Brāhmins. A section of Badewa, Gadaria and Kurmi.
- Badgūjar*.—(From *badā*, great.) One of the thirty-six royal races of Rāj-pūts. A subcaste of Gūjar, also of Gaur Brāhman. A section of Mehtar.
- Badhāiyya*.—(Barhai, carpenter.) A subcaste of Lohār and Kol. A sept of Savar.
- Badhāria*.—A resident of Badhās in Mirzapur. Subcaste of Bahna and Dhuri.
- Bādi*.—(A rope-walker.) Synonym of Nat.
- Bakur*.—Title used in the Dhobi caste.
- Badwāik*.—(The great ones.) A subcaste of Māna. A title of Dhobi and Pān or Gānda.
- Bagaria*.—(A young buffalo.) A sept of Dhanwār and Sonkar.
- Bāgh*, *Bāghwa*.—(Tiger.) A totemistic sept of Ahir, Bhatra, Kawar,

Munda, Oraon, Sonkar, Teli and Turi.

Baghel, Baghela.—(A tiger or tiger-cub.) A clan of Rājput̄s which has given its name to Baghelkhand. A subcaste of Audhia Sunār and Chamār. A section of Bhilāla, Dhanwār, Gond, Lodhi, Māli, and Panwār Rājput̄.

Bāghmār, Bāghmārya, Būgmār.—(A tiger-slayer.) A section of Oswāl Bania, Basor, Chamār, Dhīmar, Koulbhuti Gond, and Teli. A

Bahelia.—The caste of fowlers and hunters in northern India. In the Central Provinces the Bahelias are not to be distinguished from the Pārdhis, as they have the same set of exogamous groups named after the Rājput̄ clans, and resemble them in all other respects. The word Bahelia is derived from the Sanskrit Vyādha, 'one who pierces or wounds,' hence a hunter. Pārdhi is derived from the Marāthi *pārath*, hunting. The latter term is more commonly used in the 'Central Provinces, and has therefore been chosen as the title of the article on the caste.

Bāhre.—(Outside the walls.) A sub-division of Khedāwāl Brāhmins.

Bahrūpia.—A small class of mendicant actors and quick-change artists. They are recruited from all classes of the population, and though a distinct caste of Bahrūpias appears to exist, people of various castes also call themselves Bahrūpia when they take to this occupation. In Berār the Mahār, Māng and Marātha divisions of the Bahrūpias are the most common :¹ the former two begging only from the castes from which they take their name. In Gujarāt they appear to be principally Mubammadans. Sir D. Ibbetson says of them :² "The name is derived from the Sanskrit *bahu*, many, and *rūpa*, form, and denotes an actor, a mimic or one who assumes many forms or characters. One of their favourite devices is to ask for money, and when it is refused to ask that it may be given if the Bahrūpia succeeds in deceiving the person who refused it. Some days later the Bahrūpia will again visit the house in the disguise of a pedlar, a milkman or what not, sell his goods without being detected, throw off his disguise and claim the stipulated reward." In Gujarāt "they are ventriloquists and actors with a special skill of dressing one side of their face like a man and the other side like a woman, and moving their head about so sharply that they seem to be two persons."³ Mr. Kitts states that "the men are by profession story-tellers and mimics, imitating the voices of men and the notes of animals; their male children are also trained to dance. In payment for their entertainment they are frequently content with cast-off clothes, which will of course be of use to them in assuming other characters."⁴ Occasionally also they dress up in European clothes and can successfully assume the character of a Eurasian.

Baid.—(Physician.) A surname of Sanadhia and Marātha Brāhmins in Saugor. A section of Oswāl Bania, and Darzi.

Bairāgi.—A caste or religious order. Subcaste of Bhāt.

Bais.—A clan of Rājput̄s.

subsept of Nika Gonds in Betul, who abstain from killing tigers.

Bāgri.—A clan of Rājput̄s. A subcaste of Jāt. One of the 72½ sections of Maheshri Banias. People belonging to the Badhak or Bawaria, and Pārdhi castes are sometimes known by this name.

Bāhargainyān.—(From *Bāhar gaon*, outside the village.) A subcaste of Kurmi.

Baharketu.—(Bush-cutter.) A subcaste of Korwa.

Bahrūp.—Subcaste of Banjāra.

Bajania.—(One who plays on musical instruments.) Subcaste of Panka.

Bajanya.—(Drummer.) A subcaste of Panka in Bālāghāt.

Bajārka.—(Bazār.) A section of Daraiha in Bilāspur.

¹ Berār Census Report (1881), p. 128.

² Panjab Census Report (1881), para. 529.

³ Khān Bahādūr Lutfullah Faridi in *Bombay Gazetteer, Muk. Guj.*

⁴ Berār Census Report, *ibidem*.



Bemrose, Colla., Derby.

BAHRŪPIA IMPERSONATING THE GODDESS KĀLĪ.

- Bajna, Bajjari*.—(Musicians at feasts and marriages.) Subcaste of Gānda.
- Bājpai*.—(A priest officiating at the horse sacrifice.) A surname of Kanaujia Brāhman. A section of Brāhman. Title of some old families whose ancestors were sacrificial priests.
- Bakar Kasai*.—(Goat-butcher.) A subcaste of Khatik.
- Eakra*.—(Goat.) A totemistic sept of Bhatra and Halba.
- Baksaria*.—From Buxar in Bengal. A clan of Rājputs. A section of Daraiha and Lodhi.
- Balla*.—One of the 36 Rājksuls or royal clans of Rājputs noted in Tod's *Rājasthān*.
- Balnīk*.—Subcaste of Kāyasth.
- Bālūsudīa*.—(Shaven.) Title of Khond.
- Bālutedār*.—Name for a village menial in Berār. Title of Dhobi.
- Bakwanda*.—(Quarrelsome.) A section of Tel.
- Bām-Mārgi*.—Synonym for the Vām-Mārgi sect.
- Bāman* or *Brāhman*. Subcaste of Bishnoi, Darzi and Gondhali.
- Bāmania*.—(From Brāhman.) A section of Ahir. They do not touch the pipal tree. A section of Mahār and of Rājjar in Hoshangābād.
- Bāmhan Gour* or *Brāhman Gour*.—A clan of Rājputs in Saugor and Narsinghpur.
- Bānka**.—A small caste found principally in the Kālāhandi State which now forms part of Bengal. The caste was formed from military service like the Khandaits, Pāiks and Marāthas, and some families bear the names of different castes, as Brāhman Bānka, Kumhār Bānka, and so on. They were formerly notorious freebooters, but have now settled down to cultivation. Each man, however, still carries a sword or knife on his person, and in Kālāhandi they are permitted to do this without taking out a licence.
- Banku*.—(One who frequents sequestered parts of forests.) A sept of Korku.
- Bānsberia*.—(One who performs acrobatic feats on a stick or bamboo.) Synonym of Kolhāti.
- Bansia*.—(Angler.) From *bansi*, a fishing-hook. Subcaste of Dhīmar.
- Bānsphor*.—(A breaker of bamboos.) Synonym of Basor. Subcaste of Mehtar and Mahli.
- Bānstalai*.—(A tank with bamboo trees on its bank.) A section of Teli.
- Bant*.—Subcaste of Dhīmar.
- Bāmhanīa*.—A subcaste of Kasar, from Bāmhan or Brāhman. A section of Katia.
- Bāmnaiha*.—(Belonging to a Brāhman.) A section of Basor.
- Banāphar, Banāfar*.—A clan of Rājputs. A section of Daharia.
- Banbhainsa*.—(Wild buffalo.) A section of Rāwat (Ahir).
- Bānda*.—(Tailless.) A section of Kirār.
- Bānda Bāgh*.—(Tailless tiger.) A section of Teli.
- Bāndar*.—(A rocket-thrower.) Synonym of Kadera.
- Bandarwāle*.—(One who catches monkeys.)—Subcaste of Pārđhi.
- Bandesia*.—(A man of 52 districts.) Subcaste of Banjāra.
- Bandhaiya*.—A subcaste of Nunia who confine themselves to the excavation of tanks and wells. Also a subcaste of Dhīmar.
- Bandhaiya*.—(From Bāndhogarh.) Subcaste of Nai.
- Bandhiā*.—(From *bāndh*, an embankment.) A subcaste of Darzi and Dhīmar. A section of Chamār.
- Bandrele*.—(Monkey.) A section of Basor, and Barai.
- Banghore*.—(Wild horses.) A section of Dom (Mehtar).
- Bania*.—A caste. Subcaste of Bishnoi. A synonym of Sunār in Sambalpur. A subcaste of Banjāra. A section of Nāndvansi Gauḷi.
- Bania*.—(From *banāt*, a red woollen blanket.) A section of Oswāl Bania.
- Baone* or *Baonia*.—From the phrase *Bāwan Bērār*, a term applied to the Province by the Mughals, because it paid fifty-two lakhs of revenue, as against only eight lakhs realised from the adjoining Jhādi or hilly country in the Central Provinces. Subcaste of Kunbi, Mahār and Māli.
- Baoria*.—Synonym of Badhak.
- Bāra-hasar*.—(Twelve thousand.) Subcaste of Chero.
- Barāde, Berāri*.—A resident of Berār.

Subcaste of Bahna, Barhai, Chamār, Dhangar, Dhobī, Khaṭīk, Māng and Nai.

Baram or *Birm*.—Subcaste of Bhāt.

Barapatre.—(A large leaf-plate.) A section of Koshti.

Baraua.—(A fisherman.) Synonym of Dhīmar; title of Dhīmar.

Bargāh,¹ **Bargāha**, **Barghāt**.—A small caste of cultivators belonging principally to the Bilāspur District. They appear to be immigrants from Rewah, where the caste is numerically strong, and they are also found in the adjacent Districts of the United Provinces and Bengal. In the United Provinces they are employed as higher domestic servants and make leaf-plates, while their women act as midwives.² Here they claim kinship with the Goāla Ahīrs, but in the Central Provinces and Bengal they advance pretensions to be Rājput̄s. They have a story, however, which shows their connection with the Ahīrs, to the effect that on one occasion Brahma stole Krishna's cows and cowherds. Krishna created new ones to replace them, exactly similar to those lost, but Brahma subsequently returned the originals, and the Bargāhas are the descendants of the artificial cowherds created by Krishna. In Sargūja, Bargāha is used as a title by Ahīrs, while in Rewah the Bargāhs are looked on as the bastard offspring of Baghel Rājput̄s. Dr. Buchanan writes of them as follows:³ "In Gorakhpur the Rājput̄ chiefs have certain families of Ahīrs, the women of which act as wet nurses to their children, while the men attend to their persons. These families are called Bargāha; they have received, of course, great favours and many of them are very rich, but others look down upon them as having admitted their women to too great familiarity with their chiefs." In the United Provinces they also claim to be Rājput̄s, as they returned themselves as a clan of Rājput̄s in 1881.⁴ Their position as described by Buchanan is precisely the same as that of the Dauwa Ahīrs, who are the household servants of Bundela Rājput̄s in Bundelkhand, and the facts set forth above leave little or no doubt that the Bargāhs are a mixed caste, arising from the connection of Rājput̄s with the Ahir women who were their personal servants. In the Central Provinces no subdivisions of the caste exist at present, but a separate and inferior subcaste is in process of formation from those who have been turned out of caste. They are divided for the purpose of marriage into exogamous *gotras* or clans, the names of which correspond to those of Rājput̄s, as Kaunsil, Chandel, Rāna, Bundela, Rāthor, Baghel, Chaubān and others. Marriage between members of the same clan and also between first cousins is prohibited. The custom of *gurānwat* or exchanging girls in marriage between families is very prevalent, and as there is a scarcity of girls in the caste, a man who has not got a daughter must pay Rs. 100 to Rs. 200 to obtain a bride for his son. On the arrival of the marriage procession the bridegroom touches with a dagger a grass mat hung in front of the marriage-shed. During the marriage the bridegroom's father presents him with a grass ring, which he places on his wrist. The hands of the bridegroom and bride are tied one over the other with a piece of thread, and the bride's parents catching the hands say to the bridegroom, 'We have given you our daughter; protect her.' The couple then walk seven times round a sacrificial fire and a pestle and slab containing seven pieces of turmeric, nuts and heaps of coloured rice, the bride leading and kicking over

Bardhia.—(From *bārdh*, a term for the edge of a weapon.) Synonym of Sikligār.

Bardia.—One who uses bullocks for transport. Subcaste of Kumhār.

Baretha.—(A washerman.) Synonym for Dhobi.

Barga.—Subcaste of Oraon.

¹ In 1911 about 3000 persons belonging to the caste were returned, mainly from Bilāspur District, and the Korea and Sargūja States.

² Crooke, vol. i. p. 184.

³ *Eastern India*, ii. p. 467.

⁴ *North-West Provinces Gazetteer*, vol. xiv., Mirzāpur, p. 365.

- a heap of rice from the slab at each turn. The other common ceremonies are also performed. The Bargāhs do not tolerate sexual offences and expel a girl or married woman who goes wrong. The Bargāhs are usually cultivators in the Central Provinces, but they consider it beneath their dignity to touch the plough with their own hands. Many of them are mālguzārs or village proprietors. They take food cooked without water from a Brāhman, and water only from a Rājput. Rājputs take water from their hands, and their social position is fairly high.
- Bargandī*.—Synonym for Kaikāri.
- Barghāt*.—Synonym of Bargāh.
- Bark*.—High. Subcaste of Rautia.
- Barkia*.—(A spinner of fine thread.) Subcaste of Mahār.
- Barmaiyan, Barmian, Malaiya*.—Subcaste of Basor, Dhīmar and Gadaria.
- Baroni*.—Title of a female Dhīmar.
- Barora or Warkara*.—(Wild cat.) A subsept of the Uika clan of Gonds in Betūl.
- Barpaihi*.—(*Bar*, banyan tree.) A sept of the Uika clan of Gonds in Betūl, so named because their priest offered food to their gods on the leaves of a banyan tree.
- Barwa*.—Synonym for Gārpagārī. One who wards off hailstones from the standing crops. Subcaste of Jogi.
- Bashshta*.—See Vasishta. A section of Vidūr.
- Bayar, Biyar, Biar*.—A small caste of labourers belonging to the eastern Districts of the United Provinces, of whom about 200 persons were returned from Bilāspur in 1891. They are found in the Korba zamindāri, and are professional diggers or navvies, like the Murhas. They are apparently a mixed caste derived from the primitive tribes with some Hindu blood. They eat fowls and pork, but will not take food from any other caste. They work by contract on the *dangri* system of measurement, a *dangri* being a piece of bamboo five cubits long. For one rupee they dig a patch 8 *dangris* long by one broad and a cubit in depth, or 675 cubic feet. But this rate does not allow for lift or load.
- Bāzigar*.—(An acrobat.) Synonym of Nat.
- Behār*.—(Cat.) A totemistic sept of Kawar.
- Belwār, Bilwār*.—A small caste of carriers and cattle-dealers belonging to Oudh, whose members occasionally visit the northern Districts of the Central Provinces. They say that their ancestors were Sanādhya Brāhmins, who employed bullocks as pack-animals, and hence, being looked down on by the rest of the caste, became a separate body, marrying among themselves.
- Benaika, Binaika*.—A subcaste of Parwār Bania, consisting of the offspring of remarried widows or illegitimate unions. Probably also found among other subcastes of Bania.
- Benatia*.—A subcaste of Sānsia in Sambalpur.
- Bastarha*.—A resident of Bastar State. Subcaste of Halba.
- Bathri*.—(From *bathur*, a vegetable.) A subcaste of Dhobi and Teli.
- Bāthudia*.—Subcaste of Bhuiya.
- Batri*.—A grower of *batar*, a kind of pea. Subcaste of Teli.
- Batti*.—(A ball.) A subsept of the Uika clan of Gonds in Betūl, so named because their priest stole balls of cooked mahua. They do not kill or eat goats or sheep, and throw away anything smelt by them.
- Bāwan, Bāwanjaye*.—(*Bāwan*-52.) A subcaste of Sāraswat Brāhmins.
- Bāwaria*.—A dweller of Bhānwargarh tract in Betūl district. Subcaste of Korku.
- Bāwisa*.—(Twenty-two.) A subcaste of Gujarāti Brāhmins in Hoshangābād and Makrai State.
- Behera*.—A subcaste of Taonla. A section of Tiyar. A title of Khadāl.
- Bendiwāla*.—Name of a minor Vishnuite order. See Bairāgi.
- Benetiya, Benātia*.—Subcaste of Chasa and Sānsia.
- Bengali*.—Bengali immigrants are usually Brāhmins or Kāyasths.
- Bengani*.—(Brinjal.) One of the 1444 sections of Oswāl Bania.

Benglāh.—An immigrant from Bengal. Subcaste of Bharbhūnja.

Beora Basia.—(Hawk.) A totemistic sept of Bhatra.

Berāria, *Berādia*.—(Belonging to Berār.) A subcaste of Bahna, Barai, Barhai, Chamār, Dhangar,

Besta.—A Telugu caste of fishermen. They are also called Bhoi and Machnāik, and correspond to the Dhīmars. They are found only in the Chānda District, where they numbered 700 persons in 1911, and their proper home is Mysore. They are a low caste and rear pigs and eat pork, crocodiles, rats and fowls. They are stout and strong and dark in colour. Like the Dhīmars they also act as palanquin-bearers, and hence has arisen a saying about them, 'The Besta is a great man when he carries shoes,' because the head of a gang of palanquin-bearers carries the shoes of the person who sits in it. At their marriages the couple place a mixture of cummin and jaggery on each other's heads, and then gently press their feet on those of the other seven times. Drums are beaten, and the bridegroom places rings on the toes of the bride and ties the *mangal-sūtram* or necklace of black beads round her neck. They are seated side by side on a plough-yoke, and the ends of their cloths are tied together. They are then taken outside and shown the Great Bear, the stars of which are considered to be the spirits of the seven principal Hindu Saints, and the pole-star, Arundhāti, who represents the wife of Vasishtha and is the pattern of feminine virtue. On the following two days the couple throw flowers at each other for some time in the morning and evening. Before the marriage the bridegroom's toe-nails are cut by the barber as an act of purification. This custom, Mr. Thurston¹ states, corresponds among the Sūdras to the shaving of the head among the Brāhmins. The Bestas usually take as their principal deity the nearest large river and call it by the generic term of Ganga. On the fifth day after a death they offer cooked food, water and sesamum to the crows, in whose bodies the souls of the dead are believed to reside. The food and water are given to satisfy the hunger and thirst of the soul, while the sesamum is supposed to give it coolness and quench its heat. On the tenth day the ashes are thrown into a river. The beard of a boy whose father is alive is shaved for the first time before his marriage. Children are tattooed with a mark on the forehead within three months of birth, and this serves as a sect mark. A child is named on the eleventh day after birth, and if it is subsequently found to be continually ailing and sickly, the name is changed under the belief that it exercises an evil influence on the child.

Betala.—(Goblin.) One of the 1444 sections of Oswāl Bania.

Bhadauria.—(From Bhadāwar in Gwalior State.) A clan of Rājput. A clan of Dāngi in Saugor from whom Rājput take daughters in marriage, but do not give daughters to them. A surname of Sanādhia Brāhman.

Bhadonia.—Subcaste of Dāngi.

Bhadoria.—(A drum-beater.) Subcaste of Chamār.

Bhadri, *Bhaddari*.—A synonym for Joshi, having a derogatory sense,

Dhīmar, Kasār and Kunbi.

Beria.—A caste of gipsies and vagrants, whose women are prostitutes. Hence sometimes used generally to signify a prostitute. A subcaste of Nat.

Besra.—(Hawk.) A totemistic sept of Bhatra and Rāwat (Ahir).

as of one who begs with deceit or fraud.

Bhadune.—(From the month Bhādon.) A section of Kalār.

Bhagat.—(Devotee.) A section of Ahir or Gaoli, Barai and Panwār Rājput.

Bhains-Māra.—(Killer of the buffalo.) A section of Kanjar.

Bhainsa.—(Buffalo.) A section of Chamār, Dhanwār, Gānda, Kawar, Kanjar, Māli, Panka and Rāwat (Ahir).

Bhairon.—(The god Bhairon.) A

¹ *Ethnographic Notes in Southern India*, page 72.

- section of Pānwar Rājput.
- Bhaiya*.—(Brother.) One of the 72½ sections of Maheshri Bania.
- Bhala*.—(Spear.) One of the 72½ sections of Maheshri Bania.
- Bhaldār*.—(A spear-man.) A class of Dahāts, who have commonly been employed as village watchmen.
- Bhānd, Bhānr.**¹—A small caste of story-tellers and buffoons. The name is derived from the Sanskrit Bhānda, a jester, and the caste are also known as Naqqāl or actor. Only a trifling number of Bhānds are shown by the census as belonging to the Central Provinces. Mr. Crooke remarks: "The Bhānd is sometimes employed in the courts of Rājas and native gentlemen of rank, where he amuses the company at entertainments with buffoonery and a burlesque of European and native manners, much of which is of a very coarse nature. The Bhānd is quite separate from and of a lower professional rank than the Bahrūpia. The bulk of the caste are Muhammadans, but they have exogamous sections, some of which, as Kaithela (Kāyasth), Bamhaniya (Brāhman), Gujārtha (Gūjar), Nonela (Lunia), and so on, are derived from those of Hindu castes, and indicate that the caste is a heterogeneous community recruited from different sources. There are two recognised endogamous subcastes—the Chenr, which seems to mean little (Hindi, *Chenra*), and the Kashmīri. The former trace their origin to the time of Tamarlane, who, on the death of his son, gave himself over to mourning for twelve years. Then one Sayyid Hasan, a courtier of the Emperor, composed a humorous poem in Arabic, which gained him the title of Bhānr. Sayyid Hasan is regarded as the founder of the caste. Though he was a Sayyid the present Bhānrs are either Shaikhs or Mughals; and the difference of faith, Sunni and Shiah, is a bar to intermarriage. The Kashmīri Bhānrs are said to be of quite recent origin, having been invited from Kashmir by Nasir-ud-Dīn Haidar, king of Oudh." The Bhānds perform their marriages by the Nikāh form, in which a Kāzi officiates. In virtue of being Muhammadans they abstain from pork and liquor. Dr. Buchanan² quaintly described them as "Impudent fellows, who make long faces, squeak like pigs, bark like dogs, and perform many other ludicrous feats. They also dance and sing, mimicking and turning into ridicule the dancing boys and girls, on whom they likewise pass many jokes, and are employed on great occasions." The Bhānd, in fact, seems to correspond very nearly to the court jester of the Middle Ages.
- Bhandāri*.—(A barber, also a cook in the Uriya country.) A synonym for Nai. A subcaste of Gondhali. A section of Oswāl Bania and Halba. Title of the deputies of the chief *gurus* of the Satnāmi sect.
- Bhangi*.—(Hemp-smoker.) Synonym of Mehtar.
- Bhānr*.—Synonym of Bhānd, a story-teller.
- Bhānwar*.—(A bee, also honey.) A section of Gadaria and Kawar.
- Bhaosar*.—Synonym of Chhīpa.
- Bhāradwāj*.—(A skylark. Name of a great Brāhman Rishi or saint.) One of the common eponymous sections
- Bhale Sultān*.—(Lords of the spear.) A clan of Rājput.
- Bhāmti, Bhāmtia*.—Synonyms of Bhāmta.
- Bhanāre*.—Named after the town of Bhandāra in the Central Provinces. Subcaste of Dhīmar.
- of Brāhmins. Also a section of Joshi, Lohār, Prabhu, Sunār, and of several clans of Rājput.
- Bharewa*.—(From *bharat*, a mixture of copper and lead.) A group of brass or bell-metal workers classed with the Kasār caste, but of lower social standing than the Kasārs. A subcaste of Sunār in Raipur.
- Bhārgava*.—(Born of Bhṛigu Rishi.) A subcaste of Kanaujia Brāhmins. A section of Marātha Brāhmins. Bhārgava Dhūsar is a subcaste of Bania. See Bania-Dhūsar.
- Bharia*.—(From the Bhar tribe.) A tribe. A subcaste of Baiga in

¹ This article consists of extracts from Mr. Crooke's account of the caste in his *Tribes and Castes*.

² *Eastern India*, ii. 248.

Mandla, and of Kol.

Bharua-Bhumia.—Synonym of Bharia.

Bharotia or Mudia.—(Shaven.) Sub-

Bhātia.—A commercial caste of Sind and Gujārāt, a few of whom settle temporarily in the Central Provinces. Sir D. Ibbetson writes of them:¹ "The Bhātias are a class of Rājput̄s, originally coming from Bhatner, Jaisalmer and the Rājputāna desert, who have taken to domestic pursuits. The name would seem to show that they were Bhātis (called Bhatti in the Punjab); but be that as it may, their Rājput̄ origin seems to be unquestioned. They stand distinctly below the Khatri, and perhaps below the Arora, and are for the most part engaged in petty shopkeeping, though the Bhātias of Dera Ismail Khān are described as belonging to a widely-spread and enterprising mercantile community. They are very strict Hindus, far more so than the other trading classes of the western Punjab; and eschew meat and liquor. They do not practise widow-marriage."

Mr. Crooke's account² leaves little doubt that the Bhātias are a branch of the Bhatti or Yāduvansi Rājput̄s of Jaisalmer who have gone into trade; and Colonel Tod expresses the same view: "The Bhattiah is also one of the equestrian order converted into the commercial, and the exchange has been to his advantage. His habits are like those of the Arora, next to whom he ranks as to activity and wealth."³ "The chief occupation of the Bhātias," Mr. Crooke states, "is moneylending, and to this they add trade of all kinds, agriculture, landholding and Government service. Many of them go on expeditions to Arabia, Kābul, Bokhāra and other distant places of business. Many in Bombay carry on trade with Zanzibar, Java and the Malay Peninsula."

Bhatnāgar.—A subcaste of Kāyasth.

Bhātpagār.—(Wage of rice.) A section of Katia.

Bhīkshakuntī.—(*Bhīksha*, begging; *kuntī*, lame.) A subcaste of Kāpe-wār who are the Bhāts or bards of the caste.

Bhīl.—A tribe. A subcaste of Pārdhi.

Bhīma.—A small caste belonging to the Mandla and Seoni Districts. They are musicians of the Gond tribe and dance and beg at their weddings. The caste are an offshoot of the Gonds, their exogamous septs having Gond names, as Marābi, Markām, Dhurwa, Parteti, Tekām and so on; but they now marry among themselves. They worship the Gond god, Bura Deo, their own elders serving as priests. At their performances the men play and dance, wearing hollow anklets of metal with little balls of iron inside to make them tinkle. The women are dressed like Hindu women and dance without ornaments. Their instrument is called Tūma or gourd. It consists of a hollow piece of bamboo fixed horizontally over a gourd. Over the bamboo a string is stretched secured to a peg at one end and passing over a bridge at the other. Little knobs of wax are made on the bamboo so that the string touches them during its vibrations. The gourd acts as a sounding-board.

Bhogta.—Subcaste of Khairwār.

Bhoi.—(One who carries litters or palanquins.) Synonym of Dhīmar and Kahār. A title or honorific name for Gonds and one by which they are often known. See article Kahār. A section of Binjhāl.

caste of Baiga, also of Ahir.

Bhārthi.—Name of one of the ten orders of Gosains.

Bhīlaophod.—(Those who extract oil from the *bhilawa* nut, *Semecarpus anacardium*.) Subcaste of Kol.

Bhīlsaiyan, Bhīlsia, Bhīlaska.—(From Bhīlsa, a town in Gwalior State.) A section and surname of Jijhotia Brāhmans. A section of Purānia Sunār and of Rāthor Telī and Teli.

Bhoir.—Synonym for Bhoiar.

Bhojni.—Subcaste of Chitrakathi.

They serve the food at marriage and other ceremonies.

Bhōliā.—(From *bhūlnā*, to forget.) Synonym of Bhulia.

¹ Punjab Census Report (1881), para.

² Tribes and Castes, art. Bhātia.

³ Rājasthān, ii. p. 292.

Bhona.—A small caste of labourers in the Mandla District. They are practically all employed by the local Pansāris (Barai) or *pān*-growers in tending their *barejas* or betel-vine gardens. There is some ground for supposing that the Bhonas are an offshoot of the Bharia or Bharia-Bhumia tribe of Jubbulpore, which is itself derived from the Bhars. One of the sections of the Bhonas is named after the vulture, and at their weddings a man of this section catches a young chicken and bites off the head in imitation of a vulture.

Bhondāh.—(From *bhond*, dung-beetle.)

A section of Ahīr.

Bhonsla.—A clan of Marāthas to which the Rājas of Nāgpur belong.

Bhope or **Bhoall.**—Subcaste of Mān-bhao.

Bhoriya.—Synonym of Bhulia.

Bhoyar.—A caste. A subcaste of Koshti and Marār.

Bhudes.—(The gods on earth.) Title of Brāhmans.

Bhuinhār.—Name of a landholding caste in Benāres and Bengal who claim to be Brāhmans or Rājput. They are also known as Bābhan. A title of the Bhuiya tribe. See article Bhuiya. A title of the Bhaina tribe.

Bhumia.—(Born from the land, or aboriginal.) A title of the Bharia tribe in Jubbulpore, also a title of Baiga and Korku. A synonym of Bhuiya. A subdivision of Gond.

Bind.—A large non-Aryan caste of Bihār and the United Provinces, of which 380 persons were returned in 1911. Sir H. Risley says of them :¹ "They are a tribe employed in agriculture, earthwork, fishing, hunting, making saltpetre and collecting indigenous drugs. Traditions current among the caste profess to trace their origin to the Vindhya hills, and one of these legends tells how a traveller, passing by the foot of the hills, heard a strange flute-like sound coming out of a clump of bamboos. He cut a shoot and took from it a fleshy substance which afterwards grew into a man, the supposed ancestor of the Binds. Another story says that the Binds and Nuniyas were formerly all Binds and that the present Nuniyas are the descendants of a Bind who consented to dig a grave for a Muhammadan king and was outcasted for doing so." A third legend tells how in the beginning of all things Mahādeo made a lump of earth and endowed it with life. The creature thus produced asked Mahādeo what he should eat. The god pointed to a tank and told him to eat the fish in it and the wild rice which grew near the banks. Mr. Crooke² says that they use fish largely except in the fortnight (Pitripaksh) sacred to the dead in the month of Kunwār, and Sir H. Risley notes that after the rice harvest the Binds wander about the country digging up the stores of rice accumulated by field rats in their burrows. From four to six pounds of grain are usually found, but even this quantity is sometimes exceeded. The Binds also feast on the rats, but they deny this, saying that to do so would be to their own injury, as a reduction of the next year's find of grain would thus be caused.

Binjhāl.—Synonym of Binjhwār.

A section of Kurmi.

Bhūra.—(Grey.) One of the sections of Oswāl Bania. A proper name.

Bhusar.—(Lord of the earth.) A title of Brāhman.

Bhusārjin.—(From *bhūsa*, the chaff of wheat.) Subcaste of Banjāra.

Bhuskate.—(From *bhūsa*, fodder, one who supplies fodder.) A family name.

Bhūta.—A subtribe of Gond in Betūl, the same as Koilabhūta. They are said to be of immoral character.

Biar.—Synonym of Bayar.

Bichhuwa, **Bichhi.**—(From *bichhu*, scorpion.) A section of Dhobi and Kawar.

Bidur.—Synonym of the Vidūr caste.

Biloria.—(From *bilori*, marble stone.) A section of Chhipa.

Belwār.—Synonym of Belwār, a carrier and cattle-dealer.

Binjhwār.—A caste derived from the

¹ *Tribes and Castes of Bengal*, art. Bind.

² *Tribes and Castes of the N. W. P. and Oudh*, art. Bind.

- Baiga tribe. A subtribe of Baiga and Gond. A subcaste of Gowāri.
- Birchheya*.—(A dweller in the forest.)
- Birhor**.—A small Kolarian tribe of whom about 150 persons were returned in 1911 from the Chota Nāgpur States. The name means a dweller in the forest. Sir H. Risley states that the Birhors live in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the *chob* creeper,¹ from which a coarse kind of rope is made. They are great adepts at ensnaring monkeys and other small animals, and sell them alive or eat them. Colonel Dalton described them as,² "A small, dirty, miserable-looking race, who have the credit of devouring their parents, and when I taxed them with it they did not deny that such a custom had once obtained among them. But they declared they never shortened lives to provide such feasts and shrank with horror from the idea of any bodies but those of their own blood-relatives being served up to them." It would appear that this custom may be partly ceremonial, and have some object, such as ensuring that the dead person should be born again in the family or that the survivors should not be haunted by his ghost. It has been recorded of the Bhunjias that they ate a small part of the flesh of their dead parents.³ Colonel Dalton considered the Birhors to be a branch of the Kharia tribe, and this is borne out by Dr. Grierson's statement that the specimen of the Birhor dialect returned from the Jashpur State was really Kharia.⁴ Elsewhere the Birhor dialect resembles Mundāri.
- Birjhua, Birjia*.—(One who practises *bewar* or shifting cultivation in a forest.) Subcaste of Binjhawār, Baiga and Korwa.
- Birkhandia*.—From Birkhand (Sand of heroes), a name for Rājputāna. A section of Teli.
- Birtiya*.—Title of Nai or barber.
- Bisen, Bisān*.—A clan of Rājput. A section of Daharia and of Panwār Rājput. A section of Marār.
- Bobalaya*.—(From Bobbili, a town in Madras.) A section of Teli in
- Bopchi**.—A small caste in the Wardha District numbering a few hundred persons. They are in reality Korkus, the name being a corruption of that of the Bondoya subtribe, but they have discarded their proper tribal name and formed a separate caste. They retain some of the Korku sept names, while others are derived from Marāthi words or from the names of other castes, and these facts indicate that the Bopchis are of mixed descent from Korkus and other low Marāthi castes with which unions have taken place. As might be expected, they are very tolerant of sexual and social offences, and do not expel a woman who has a *liaison* with a man of another caste or takes food from him. She is readmitted to caste intercourse, but has to undergo the penalty of washing her body with cowdung and having a lock of her hair cut off. A man committing a similar offence has his upper lip shaved. They employ Gosains for their *gurus* and their social position is very low.
- Borekar*.—(A mat-maker.) Synonym of Gopāl.
- Borjharia*.—(*Bor-plum*.) A sept of
- Subcaste of Ghosi.
- Birchhia*.—(From *birchha*, a tree.) A subcaste of Ghosi.
- Chānda.
- Bogam*.—A name for Madrāsī prostitutes, perhaps a separate caste. Their honorific title is Sani.
- Bokra*.—A Muhammadan caste. A section of Oswāl Bama.
- Bombay*.—A subdivision of Vālmīki Kāyasth.
- Bondoya*.—A resident of Jitgarh and the Pachmarhi tract of the Central Provinces. Subcaste of Korku.
- Bopchi*.—A section of Panwār Rājput.
- Halba.
- Brahmachare*.—(A celibate.) Subcaste of Mānbhao.

¹ *Bauhinia scandens*.² *Ethnology of Bengal*, pp. 158, 221.³ See art. Bhunjia.⁴ *Linguistic Survey of India*, vol. iv., *Munda and Dravidian Dialects*, p. 102.

- Brāhman Gaur*, or *Bāmhan Gaur*.—A branch of the Gaur clan of Rājput̄s. A subcaste of Bhāt.
- Bṛīd-dhārī*.—Begging Bhāts. Subcaste of Bhāt.
- Bṛīhaspati*, *Brahāspati*.—An eponymous section of Brāhmins.
- Buchar*.—A corruption of the English word 'butcher.' Subcaste of Khaṭik in Agra.
- Budālgir*.—(From, *budla*, a leathern bag made for the transport and storage of oil and *ghī* (butter).) Subcaste of Chamār.
- Bukekari*.—(A seller of scented powder (*bukkā*)). Synonym of Atārī.
- Bundela*.—A clan of Rājput̄s of mixed descent. Name probably from the Vindhya hills. A subcaste of Basor. A sept of Manihār and Rāwat.
- Bundelkhandī*.—A resident of Bundelkhand. Subcaste of Basdewa, Barai, Basor, Chamār, Darzi, Dhobi, Kumhār, Lohār, Nai and Sunār.
- Bundhrājia*.—Subcaste of Kamār.
- Bunkar*.—(A weaver.) Title of Balāhi.
- Burad*.—A synonym for the Basor caste of bamboo-workers. A section of Koshti and Oswāl Bania.
- Burthia*.—Subcaste of Chāran Banjāra.
- Burud*.—(A bamboo-worker.) Synonym for Basor in the Marātha country.
- Burka*.—(One who brings leaves.) Subcaste of Chasa.
- Byahūt*.—(Married.) Subcaste of Kalār.
- Chadār*.—A caste. A subcaste of Kori.
- Chakere*.—(One who uses the potter's wheel in localities where other Kumhārs do not use it.) Subcaste of Kumhār.
- Chakla*.—(A professional washerman.) Synonym for Dhobi.
- Chalukya*.—A synonym for Solanki Rājput̄s. (Perhaps from *chhullu* or *challu*, hollow of the hand.) A subcaste of Panwār Rājput̄.
- Chamār*, *Chamara*.—(From *chamra*, a hide.) The well-known caste of tanners. A subcaste of Banjāra, Barhai and Darzi.
- Chamār Gaur*.—(Chamār and Gaur.) A well-known clan of Rājput̄s. See Rājput̄-Gaur.
- Chambhār*.—Name of the Chamār caste in Berār.
- Chamra*.—A contemptuous diminutive for the Chamār caste in Chhattīsgarh.
- Chandan*, *Chandania*.—(Sandalwood.) A section of Chamār, Kawar, Khan-gār and Kurmi.
- Chandel*.—A famous clan of Rājput̄s. See Rājput̄-Chandel.
- Chāndewār*.—(Belonging to Chānda.) Subcaste of Injhwār.
- Chandi*.—(One who hides behind a fishing-net.) A sept of Korku.
- Chandra*, *Chandrāha*. (From *chanda*, the moon.) A section of Gūjar and Teli.
- Chandravānsī* or *Somvānsī*.—(Descended from the moon.) A clan of Rājput̄s.
- Chāndravedī*.—Synonym of Sanaurhia, meaning 'One who observes the moon.'
- Chankhatia*.—A subcaste of Bhuiya and Chamār.
- Channāgri*.—A small Jain sect. A subcaste of Bania.
- Chanti*.—Name derived from *chīti*, an ant. Subcaste of Kawar. A section of Kumhār.
- Chānwar*.—(Whisk.) A totemistic sept of Kawar and Pābia.
- Charak*.—A subdivision of Marātha Brāhman; a section of Brāhman.
- Chāran*.—Subcaste of Banjāra and Bhāt. Title of Bhāt in Rājputāna.
- Chārdeva*.—A clan of Gonds worshipping four gods and paying special reverence to the tortoise.
- Chārghar*.—(Four houses.) A subdivision of Sāraswat Brāhmins.
- Chārṇāgri*.—A Jain sect or subcaste of Bania.
- Chatrapati*.—(Lord of the umbrella.) Title of the ancient Indian kings.
- Chatri*, *Chhatri*.—A common synonym for a Rājput̄. A subcaste of Bhāmta.
- Chatūrḅhujī*.—(Four-armed.) An epithet of Vishnu. A title of the Chauhān clan of Rājput̄s. A class of Bairāgis or religious mendicants.
- Chaube*, *Chaturvedī*.—(From Chaturvedī, or one learned in the four Vedas.) A surname for Kanaujia, Jijhotia and other Hindustāni Brāhmins. Subcaste of Banjāra.
- Chaubhaiya*.—(Four brothers.) A subdivision of Sāraswat Brāhmins. They take wives from the Athbhaiya

- subdivision, but do not give girls to them in marriage.
- Chaudhri, Chaudhari, Choudhri.**—(A headman, the first person.) Title of Kalār Panwār, Rājput and other castes; title of Dhobi, vice-president of the caste committee. A section of Ahīr, Maheshri Bania, Gadaria, Gūjar, Halba and Marār (Māli). A subdivision of Kāpewār.
- Chauhān.**—A famous clan of Rājputs. Name of a low caste of village watchmen in Chhattisgarh, perhaps the illegitimate descendants of Panwār Rājputs.
- Chauka.**—Title of the Kabīrpanthi religious service. The *chauk* is a sanctified place on the floor of the house or yard, plastered with cowdung and marked out with lines of
- Chenchuwār, Chenchuwād or Chenchu.**—A forest tribe of the Telugu country of whom a few persons were returned from the Chānda District in 1911. In Madras the tribe is known as Chenchu, and the affix *wād* or *wādu* merely signifies person or man.¹ The marriage ceremony of the Chenchus may be mentioned on account of its simplicity. The couple sometimes simply run away together at night and return next day as husband and wife, or, if they perform a rite, walk round and round a bow and arrow stuck into the ground, while their relations bless them and throw rice on their heads. Each party to a marriage can terminate it at will without assigning any reason or observing any formality. The bodies of the dead are washed and then buried with their weapons.
- Chenr.**—(Little.) Subcaste of Bhānd.
- Cheorākuta.**—(One who prepares *cheora* or pounded rice.) Subcaste of Dhuri.
- Chero.**²—A well-known tribe of the Munda or Kolarian family, found in small numbers in the Chota Nāgpur Feudatory States. They are believed to have been at one time the rulers of Bihār, where numerous monuments are attributed, according to the inquiries of Buchanan and Dalton, to the Kols and Cheros. “In Shāhābād³ also most of the ancient monuments are ascribed to the Cheros, and it is traditionally asserted that the whole country belonged to them in sovereignty. An inscription at Budh Gaya mentions one Phudi Chandra who is traditionally said to have been a Chero. The Cheros were expelled from Shāhābād, some say by the Sawaras (Saonrs), some say by a tribe called Hariha; and the date of their expulsion is conjectured to be between the fifth and sixth centuries of the Christian era. Both Cheros and Sawaras were considered by the Brāhmans of Shāhābād as impure or Mlechhas, but the Harihas are reported good Kshatriyas.
- “The overthrow of the Cheros in Mithila and Magadha seems to have been complete. Once lords of the Gangetic provinces, they are now found in Shāhābād and other Bihār Districts only holding the meanest offices or concealing themselves in the woods skirting the hills occupied by their

¹ Caldwell's *Dravidian Grammar*, pp. 123 and 134. Captain Glasford says: 'The termination *wār* is a Telugu affix signifying person or man' (*Settlement Report of the Upper Godāvāri District* (1868), p. 26).

² This article consists only of extracts from the accounts of Colonel Dalton and Sir H. Risley.

³ Dalton's *Ethnology of Bengal*, pp. 126, 127.

cousins, the Kharwārs; but in Palāmau they retained till a recent period the position they had lost elsewhere. A Chero family maintained almost an independent rule in that pargana till the accession of the British Government; they even attempted to hold their castles and strong places against that power, but were speedily subjugated, forced to pay revenue and submit to the laws. They were, however, allowed to retain their estates; and though the rights of the last Rāja of the race were purchased by Government in 1813, in consequence of his falling into arrears, the collateral branches of the family have extensive estates there still. According to their own traditions (they have no trustworthy annals) they have not been many generations in Palāmau. They invaded that country from Rohtās, and with the aid of Rājput chiefs, the ancestors of the Thakurais of Kanka and Chainpur drove out and supplanted a Rājput Rāja of the Raksel family, who retreated into Sargūja and established himself there.

"All the Cheros of note who assisted in the expedition obtained military service grants of land, which they still retain. The Kharwārs were then the people of most consideration in Palāmau, and they allowed the Cheros to remain in peaceful possession of the hill tracts bordering on Sargūja. It is popularly asserted that at the commencement of the Chero rule in Palāmau they numbered twelve thousand families, and the Kharwārs eighteen thousand; and if an individual of one or the other is asked to what tribe he belongs, he will say, not that he is a Chero or a Kharwār, but that he belongs to the twelve thousand or to the eighteen thousand, as the case may be. The Palāmau Cheros now live strictly as Rājputs and wear the *patta* or caste thread."

It has been suggested in the article on Khairwār that the close connection between the two tribes may arise from the Kharwārs or Khairwārs having been an occupational offshoot of the Cheros and Santāls.

In Palāmau¹ the Cheros are now divided into two subcastes, the Bāra-hazār or twelve thousand, and the Terah-hazār or thirteen thousand, who are also known as Birbandhi. The former are the higher in rank and include most of the descendants of former ruling families, who assume the title Bābuān. The Terah-hazār are supposed to be the illegitimate offspring of the Bāra-hazār.

"The distinctive physical traits of the Cheros," Colonel Dalton states, "have been considerably softened by the alliances with pure Hindu families, which their ancient power and large possessions enabled them to secure; but they appear to me still to exhibit an unmistakable Mongolian physiognomy. They vary in colour, but are usually of a light brown. They have, as a rule, high cheek-bones, small eyes obliquely set, and eyebrows to correspond, low broad noses, and large mouths with protuberant lips."

Cherwa.—Subcaste of Kavar.

Chetti.—Subcaste of Gandli.

Chhachām.—(A hawk.) A section of Rāwat (Ahīr).

Chhadesia.—(A man of six districts.) Subcaste of Banjāra.

Chhadīdār or *Darwām*.—Title of the Dahāits, who were door-keepers of the Rājas of Mahoba in former times.

Chhanava Kule.—(The ninety-six houses.) A subcaste of Marātha.

Chhatatia.—An illegitimate group of the Kumbār caste.

Chhattisgarhi, *Chhattisgarhia*.—Resident of Chhattisgarh or the region of the thirty-six forts, a name given to the eastern tract of the Central Provinces. Subcaste of Bahna, Darzi and Halba.

Chhekghar (*Chhenghar*).—(Members of the six houses.) A hypergamous division of Kanaujia Brāhmans. They take daughters from the other two divisions, but do not give their daughters to them.

Chhipa.—(A dyer.) Synonym of Darzi.

¹ *Tribes and Castes of Bengal*, art. Chero.

- Chhoha* or *Sororia*.—A subcaste of Agharia of mixed descent.
- Chholia*.—(Rubbish.) A section of Rājjar.
- Chhote*.—(Inferior.) Subcaste of Agharia and Teli.
- Chhoti Pangat*.—A subcaste of Halba. Synonym *Surāit*. *Chhoti Pangat* signifies the inferior caste feast, and the implication is that these members cannot join in the proper feast.
- Chhotki Bhir* or *Gorhi*.—(Low.) Subcaste of Rautia.
- Chhura*.—(Razor.) A section of Panka. It was their business to shave other members of the caste after a death.
- Chicham*.—(Hawk.)—A sept of Gonds.
- Chichera*.—(From *church*, forelock, which the children of this sept wear.) A sept of Dhimar.
- Chika*.—Subcaste of Majhwār.
- Chikwa*.—Synonym of Khatik.
- Chinchkul*.—A section of Komti. They abstain from the use of ginger and from the juice of the *bhilawa* or marking-nut tree.
- Chita Pārdhi*, *Chitewāla*.—(Leopard-hunter.) A subcaste of Pārdhi.
- Chitarakar*, *Chitrakar*.—(A painter.) Synonym for Chitāri.
- Chiter*.—(A painter.) See Chitāri.
- Chitevari*.—(One who makes clay idols.) Synonym for Mochi.
- Chitpāwan*.—(The pure in heart.) A synonym for Konkanasth Brāhman.
- Chitragupta Vansi*.—(Descendants of Chitragupta.) A name for Kāyasths.
- Chobdār*.—(A mace-bearer.) Title of Dahāt.
- Chorbans*.—(Family of thieves.) A section of Chamār.
- Chourdhar*.—(A whisk-carrier.) A section of Sunār.
- Chuhra*.—Subcaste of Mehtar. Name for the sweeper caste in the Punjab.
- Chungva*.—(One who smokes a leaf-pipe.) Subcaste of Chamār and Satnāmi.
- Chunwaha*.—(From *chunri*, a coloured sheet worn by women.) A section of Tamera.
- Dangūr**.—A small caste of hemp weavers numbering about 100 persons, and residing almost entirely in the village of Māsod in Betūl District. They are of the same standing as the caste of Kumrāwat or Patbina which pursues this occupation in other Districts, but acknowledge no connection with them and are probably an occupational offshoot of the Kunbi caste, from whose
- Churha*.—(Thief.) A subcaste of Sunār. A section of Chhipa.
- Cutchwāha*.—Clan of Rājput. Synonym for Kachhwaha.
- Daharia*.—(From Dāhar, the old name of the Jubbulpore country.) A clan of Rājput which has developed into a caste. A subcaste of Bhojar, Kalār, Mahār, Marātha and Teli. A section of Chadār, Chamār and Katia.
- Dahāt*.—A variant for Dahāt. A subcaste of Khangār.
- Dahia*.—One of the thirty-six royal races of Rājput.
- Daijanya*.—Subcaste of Chamār. They are so called because their women act as *dai* or midwives.
- Dakhne*, *Dakshne*, *Dakshni*, *Dakshini*.—(Belonging to the Deccan.) Subcaste of Bahna, Chamār, Gondhali, Gurao, Kunbi, Mahār, Māng and Nai.
- Dakochia*.—A synonym for Bhadri, an astrologer.
- Dal*.—(From *dal*, an army.) Subcaste of Khond.
- Dalhoja*, *Dalbuha*.—(One who carries dhoolies or palanquins.) Subcaste of Ghasia and Katia.
- Dālia*.—(From *dāl* or the pulse of Burhānpur which had a great reputation.) Subcaste of Kunbi.
- Dal Khālsa*.—(Army of God.) Title of the Sikh army.
- Dandewāla*.—(One who performs acrobatic feats on a stick or bamboo.) Synonym for Kolhāti.
- Dandi*.—(One who carries a stick.) Name of a class of religious mendicants. See article Gosain.
- Dandena*.—(One who carries a stick.) Subcaste of Kalār.
- Dang - charha*.—(A rope - climber.) Synonym of Nat.
- Dāngiwāra*.—Name of part of the Saugor District, which is called after the Dāngi caste. Subcaste of Kadera.
- Dāngua*.—(A hill-dweller.) Subcaste of Taonla.

members they readily accept any kind of cooked food. Like many other small occupational castes with no definite traditions, they profess to have a Kshatriya origin, calling themselves Bhagore Rājput, while their families are known by such high-sounding titles as Rāthor, Chauhān, Gaur, Solanki and other well-known Rājput names. These pretensions have no foundation in fact, and the Dangūrs formerly did not abjure pork, while they still eat fowls and drink liquor. They neither bathe nor clean their kitchens daily. They may eat food taken from one place to another, but not if they are wearing shoes, this being only permissible in the case when the bridegroom takes his food wearing his marriage shoes.

Dantale.—(With teeth.) A section of Purānia Sunārs in Saugor.

Daraihān.—A small caste of debased Rājput found in the Bilāspur District of Chhattisgarh and numbering some 2000 persons in 1901. They say that their ancestors were Rājput from Upper India who settled in Chhattisgarh some generations back in the village of Dargaon in Raipur District. Thence they were given the name of Dargaihān, which has been corrupted into Daraihān. Others say that the name is derived from *dāri*, a prostitute, but this is perhaps a libel. In any case they do not care about the name Daraihān and prefer to call themselves Kshatriyas. They have now no connection with the Rājput of Upper India, and have developed into an endogamous group who marry among themselves. It seems likely that the caste are an inferior branch of the Daharia cultivating caste of Chhattisgarh, which is derived from the Daharia clan of Rājput.¹

Like other Rājput the Daraihāns have an elaborate system of septs and subsepts, the former having the names of Rājput clans, while the latter are taken from the eponymous *gotras* of the Brāhmins. There are fourteen septs, named as a rule after the principal Rājput clans, of whom four, the Chandel, Kachhwāha, Dhāndhul and Sakrawāra, rank higher than the other ten, and will take daughters from these in marriage, but not give their daughters in return. Besides the septs they have the standard Brāhminical *gotras*, as Kausilya, Bhāradwā, Vasishtha and so on to the number of seven, and the members of each sept are divided into these *gotras*. Theoretically a man should not take a wife whose sept or *gotra* is the same as his own. The marriage of first cousins is forbidden, and while the grandchildren of two sisters may intermarry, for the descendants of a brother and a sister the affinity is a bar till the third generation. But the small numbers of the caste must make the arrangement of matches very difficult, and it is doubtful whether these rules are strictly observed. They permit the practice of Gunrāvāt or giving a bride for a bride. In other respects the social customs of the caste resemble those of their neighbours, the Daharias, and their rules as to the conduct of women are strict. The men are well built and have regular features and fair complexions, from which their Rājput ancestry may still be recognised. They wear the sacred thread. The Daraihāns are good and intelligent cultivators, many of them being proprietors or large tenants, and unlike the Daharias they do not object to driving the plough with their own hands. In the poorer families even the women work in the fields. They have a strong clannish feeling and will readily combine for the support or protection of any member of the caste who may be in need of it.

Darbānia.—(Door-keeper.) Title of Khangār.

Darshani.—Title of the most holy members of the Kānphata Jogis.

Darshni.—(From *darshan*, seeing, beholding, as of a god.) A sub-

division of Jogi.

Darwān.—(A door-keeper.) Title of Dahāt.

Darwe or *Datwe*.—A subcaste of Gonds in Chānda; the Darwes are also called Nāik.

¹ See also art. Daharia for a discussion of the origin of that caste.

- Darwesh*.—Persian name for a Muhaimmadan Fakir or religious mendicant.
- Darai*.—A caste of tailors. Subcaste of Ghasia.
- Dās*.—(Servant.) Used as the termination of their names by Bairāgis or religious mendicants. A term applied by Pankas and other Kabirpanthis to themselves.
- Dasa*.—(Ten.) A subdivision of Agarwāla and other subcastes of Bania, meaning those of pure blood.
- Dasghar*.—(Ten houses.) One of the three subdivisions of Kanaujia Brāhmans. They give their daughters to members of the Chheghar or six houses and receive them from the Pānchghar or five houses.
- Dasnāmi*.—A member of the ten orders. Synonym for Gosain.
- Datta* or *Dutt*.—Surname of Bengali Kāyasths.
- Dauve*.—A subdivision of Prabhu or Parbhu in Nāgpur, so called on account of their living in the island of Diu, a Portuguese possession.
- Deccani*.—See Dakhne.
- Dehalwi*.—(From Delhi.) A subdivision of Gaur Kāyasths.
- Dehr*.—(A worshipper.) Subcaste of Sudh.
- Dekkala*.—(A genealogist.) Subcaste of Mādgi.
- Delki*.—Subcaste of Kharia.
- Deo*.—(God.) A hereditary title borne by certain Feudatory Chiefs. A surname of Karhāra Brāhmans in Saugor. A subcaste of Gandli in Chānda.
- Deobansi*.—(A descendant of a god.) Subcaste of Patwa.
- Deogarhia* or *Rājgunwar*.—(From Deogarh.) A subcaste of Pardhān. A subcaste of Audhelia made up of prostitutes. A sept of Dhimar.
- Deokia*.—Title used in the Bedar caste.
- Deoputra*.—(Son of god.) Synonym of Chāran.
- Desa* or *Kota*.—Subcaste of Baliija.
- Desai*.—A variant for Deshmukh or a Marātha revenue officer. Title of the Pardhān caste.
- Desāwal*.—A subdivision of Brāhman in Jubbulpore. They take their name from Disa, a town in Pālanpur State in Bombay Presidency.
- Desha, Desaha*.—(Belonging to the home country.) The name is usually applied to immigrants from Mālwa or Hindustān. A subcaste of Ahir, Bargāh, Bāri, Chamār, Dhuri, Gadara, Kalār, Kol, Kurmi, Lakhera, Lohār, Mahār, Sunār and Teli.
- Deshastha*.—A subcaste of Marātha Brāhmans inhabiting the country (Desh) above the Western Ghāts. A subcaste of Gurao.
- Deshkar*.—(One belonging to the country.) A subcaste of Gondhali, Gurao, Kasār, Koshti, Kunbi, Mahār, Māli, Marātha, Nāi, Sunār and Teli.
- Deshmukh*.—Under Marātha rule the Deshmukh was a Pargana officer who collected the revenue of the Pargana or small subdivision, and other taxes, receiving a certain share. The office of Deshmukh was generally held by a leading Kunbi of the neighbourhood. He also held revenue-free land in virtue of his position. The Deshmukh families now tend to form a separate subcaste of Kunbis and marry among themselves.
- Deshpānde*.—The Deshpānde was the Pargana accountant. He was generally a Brāhman and the right-hand man of the Deshmukh, and having the advantage of education he became powerful like the Deshmukh. Now used as a surname by Marātha Brāhmans.
- Deswāli*.—Synonym for Mīna.
- Devadāsi*.—(Handmaidens of the gods.) Synonym for Kasbi.
- Devarukhe*.—A subdivision of Marātha Brāhmans. The word is derived from Devarishi, a Shakha (branch) of the Atharva Veda, or from Devarukh, a town in Ratnāgiri District of Bombay Presidency. Among Brāhmans they hold rather a low position.
- Dewangan*.—(From the old town of this name on the Wardha river.) Subcaste of Koshti.
- Dhaighar*.—(2½ houses.) A subcaste of Khatri.
- Dhākan*.—(A witch.) Subcaste of Bhāt.

- Dhakar.**—Name of a caste in Bastar. Barai, Bania and Kirār. A sept of Halba.
A clan of Rājput. A subcaste of
- Dhālgar.**—A small occupational caste who made leather shields, and are now almost extinct as the use of shields has gone but of fashion. They are Muhammadans, but Mr. Crooke¹ considers them to be allied to the Dabgars, who make leather vessels for holding oil and *ghī* and are also known as Kuppēsāz. The Dabgars are a Hindu caste whose place in the Central Provinces is taken by the Budalgir Chamārs. These receive their designation from *budla*, the name of the leather bag which they make. *Budlas* were formerly employed for holding *ghī* or melted butter, oil and the liquid extract of sugarcane, but vegetable oil is now generally carried in earthen vessels slung in baskets, and *ghī* in empty kerosene tins. Small bottles of very thin leather are still used by scent-sellers for holding their scents, though they also have glass bottles. The song of the Leather Bottel recalls the fact that vessels for holding liquids were made of leather in Europe prior to the introduction of glass. The Dhālgars also made targets for archery practice from the hides of buffaloes; and the similar use of the hides of cattle in Europe survives in our phrase of the bull's eye for the centre of the target.
- Dhāmonia.**—(From Dhāmoni, a town in Saḡgor.) A subcaste of Sonkar. A territorial sept of Darzi and Dhobi.
- Dhanak Sammāni.**—(One who reverences the bow.) A section of Barai.
- Dhandere.**—(Probably from Dhundhar, an old name of Jaipur or Amber State.) A sept of Rājput.
- Dhangar.**—(A farmservant.) Synonym of Oraon.
- Dhanka.**—Perhaps a variant for Dhangar. Subcaste of Oraon.
- Dhanoj, Dhanoje.**—(From *dhangar*, a shepherd.) Subcaste of Are and Kunbi.
- Dhānṡagar.**—(One serving for a pittance of paddy.) A section of
- Dhera.**²—A small Telugu caste of weavers, the bulk of whom reside in the Sonpur State, transferred to Bengal in 1905. The Dheras were brought from Orissa by the Rāja of Sonpur to make clothes for the images of the gods, which they also claim to be their privilege in Puri. Their exogamous groups are named after animals, plants or other objects, and they practise totemism. The members of the Sūrya or sun group will not eat during an eclipse. Those of the Nalla (black) sept will not wear black clothes. Those of the Bansethi and Bhanala septs will not use the *bandi*, a kind of cart from which they consider their name to be derived. The Otals take their name from *utti*, a net, from which pots are hung, and they will not use this net. Those of the Gunda sept, who take their name from *gunda*, a bullet, will not eat any game shot with a gun. Marriage within the sept is prohibited, but the Dheras always, where practicable, arrange the marriage of a boy with his maternal uncle's daughter. Even in childhood the members of such families address each other as brother-in-law and sister-in-law. When the bridegroom and bride go home after the marriage ceremony, the bridegroom's sister bars the door of the house and will not let them in until they have severally promised

¹ *Tribes and Castes*, art. Dhālgar.

² From a paper by Nārāyan Bohidār, Schoolmaster, Sonpur State.

- to give her their daughter for her son. A girl must be married before arriving at adolescence on pain of permanent exclusion from the caste. If a suitable husband has not therefore been found when the period approaches, the parents marry the girl to her elder sister's husband or any other married man. She is not bound to enter into conjugal relations with the man to whom she is thus united, and with his consent she may be consequently married to any other man in the guise of a widow. If a bachelor takes such a girl to wife, he must first be married to a *sahara* tree (*Streblus asper*). When a betrothal is arranged, an elderly member of the bridegroom's family proceeds to the bride's house and asks her people three times in succession whether the betrothal is arranged, and at each reply in the affirmative ties a knot in his cloth. He then goes home and in the bridegroom's house solemnly unties the knots over another cloth which is spread on the ground. This cloth is then considered to contain the promises and it is wrapped up and carefully put away to keep them as if they were material objects.
- Dherha*.—(Brother-in-law or paternal aunt's husband.) Title of Kharia.
- Dhīmar*.—A caste. Subcaste of Kori.
- Dhīmra*.—Synonym for Dhīmar.
- Dhobi*.—The caste of washermen. A sept of Bharia and Bhaina.
- Dhokhede*.—One of doubtful parentage. A sept of Teli.
- Dholewār*.—(From *dhola*, a drum.) A subcaste of Bhojar and Gaoli. A section of Basor.
- Dholi*.—(A minstrel.) Subcaste of Bhāt.
- Dhubela*.—Origin perhaps from the Dhobi caste. Subcaste of Basor.
- Dhulbajia*.—(From *dhol*, a drum.) A subcaste of Chamār, also known as Daijania.
- Dhulia, Dholin, Dholi*.—(A player on a *dhol* or drum.) Synonym for the Basor caste. A subcaste of Gond in Chānda and Betul. A subcaste of Mahār.
- Dhumak Pathān*.—Synonym for Bahna.
- Dhunia*.—(From *dhunna*, to card cotton.) Synonym for Bahna.
- Dhunka*.—(A cotton-cleaner.) Subcaste of Kadera.
- Dhur Gond*.—(From *dhur*, dust.) A subcaste of Gonds. They are also known as Rāwanvansi or descendants of Rāwan.
- Dhuri*.—A caste of grain-parchers. A subcaste of Dhīmar.
- Dhuria*.—Subcaste of Nagasia and Dhīmar. They are so called because they mark the forehead of the bride with dust (*dhur*) taken from the sole of the bridegroom's foot.
- Dhurwa*.—The word may be derived from *dhur*, dust. Dhur is a name given to the body of Gonds as opposed to the Rāj-Gonds. One of the commonest septs of Gonds. A sept of Baiga, Kolta, Kalār and Nat. A title of Parja.
- Dhūsar*.—Subcaste of Bania.
- Dhusia*.—Subcaste of Murha.
- Digāmbari*.—A sect of Jain Banias who do not clothe their idols and apply saffron to their feet. Also a class of Bairāgis or religious mendicants.
- Diharia or Kīsān*.—(One who lives in a village or a cultivator.) Subcaste of Korwa.
- Dikhit, Dikshit, Dixit*.—(The Initiator.) A subcaste of Brāhman. A clan of Rājput̄s of the solar race formerly dominant in the United Provinces.
- Dila*.—(A pointed stick tied to a calf's mouth to prevent him from sucking.) A totemistic sept of Kawar. They do not use a stick in this manner. A section of Ahīr.
- Dillawāl*.—A subcaste of Kasār. Those belonging to or coming from Delhi.
- Dingkuchia*.—(One who castrates cattle and ponies.) Subcaste of Ghasia.
- Dipawālia*.—(One who supplies oil for the lamps at Diwāli.) A sept of Teli.
- Diphans*.—(Son of the lamp.) Title of Teli.
- Drwān*.—Title of the members of the Dahāit caste committee.
- Dixit*.—See Dikhit.
- Dobaile*.—(One who yokes two bullocks to the oil-press.) Subcaste of Telis in the Nāgpur country.

- Dobīya*.—(Two score.) Subcaste of royal races of Rājputs.
Halwai. *Dogie*.—Name applied to Kāyasths of illegitimate descent.
- Doda* or *Dor*.—One of the thirty-six illegitimate descent.
- Dohor*.¹—A small caste of Berār, who are really Chamārs; in the Central Provinces the Dohors are a well-known subcaste of Chamārs, but in Berār they appear to have obtained a separate name, under which about 6000 persons were returned in 1911. They work in leather like the Chamārs or Mochis. With the ambition of bettering their social status among the Hindus the caste strictly observe the sanctity of animal life. No Dohor may molest an animal or even pelt it with stones. A man who sells a cow or bullock to butchers is put out of caste, but if he repents and gets the animal back before it is slaughtered, a fine of Rs. 5 only is imposed. If, on the other hand, the animal is killed, the culprit must give his daughter in marriage without taking any price from the bridegroom, and must feed the whole caste and pay a fine of Rs. 50, which is expended on liquor. Failing this he is expelled from the community. Similarly the Pardeshi Dohors rigidly enforce infant-marriage. If a girl is not married before she is ten her family are fined and put out of caste until the fine is paid. And if the girl has leprosy or any other disease, which prevents her from getting married, a similar penalty is imposed on the family. Nevertheless the Dohors are considered to be impure and are not allowed to enter Hindu temples; the village barber does not shave them nor the washerman wash their clothes. A bachelor desiring to marry a widow must first perform the ceremony with a *rui* or cotton-tree. But such a union is considered disgraceful; the man himself must pay a heavy fine to get back into caste, and his children are considered as partly illegitimate and must marry with the progeny of similar unions. Either husband or wife can obtain a divorce by a simple application to the caste *pañchāyat*, and a divorced woman can marry again as a widow. The caste offer sheep and goats to their deities and worship the animals before killing them. At Dasahra they also pay reverence to the skinning-knife, and the needle with which shoes are sewn. The caste burn the bodies of those who die married and bury the unmarried. Before setting out for a funeral they drink liquor and again on their return, and a little liquor is sprinkled over the grave. When a man has been cremated his ashes are taken and thrown into a river on the third day. The chief mourner, after being shaved by his brother-in-law, takes the hair with some copper coins in his hand and, diving into the river, leaves them there as an offering to the dead man's spirit.
- Dolia*.—(Palanquin-bearer.) A section of Dhimar.
- Dom*.—An important caste in Bengal. See article Kanjar. Used as a synonym for Gānda in the Uriya country.
- Domra*.—Subcaste of Turi.
- Dongaria, Dongarwār*.—(From *dongar*, a hill.) A sept of Bhīl, Dhobi, Māli, Māng and Sonkar. A surname of Marātha Brāhmins.
- Dora*.—(Sāhib or Lord.) Title of the Mutrāsī caste.
- Dosar*.—Subcaste of Bania.
- Dravida*.—(Southern.) See Pāñch-Dravida.
- Dūbe*.—(A teacher and a man learned in two Vedās.) A common surname of Hindustāni Brāhmins. A subcaste of Banjāra.
- Dūdh*.—(Milk.) Dūdh-Barai, a subcaste of Barai; Dudh-Gowāri, a subcaste of Ahīr or Gowāri; Dūdh-Kawar, a subcaste of Kawar.
- Dūdh Bhai*.—(Milk-brothers.) A fraternity of Gonds in Betūl, who are apparently foster-brothers. They do not marry, though they have different septs.
- Dukar*.—A subcaste of Kolhāti. From *dukar*, hog, because they are accustomed to hunt the wild pig with

¹ This article is based on papers by Mr. D. P. Kshirsāgar, Naib-Tahsildar,

Buldāna, and Mr. Khāndekar, Headmaster, Nandura.

- dogs and spears when these animals become too numerous and damage the crops of the villagers.
- Dukaria*.—Title of the officer of the Andh caste who constitutes the caste committee.
- Dūlha*.—(Bridegroom.) A section of Chadār.
- Dumār* or *Dom*.—A low caste of sweepers in Bengal. See Kanjar. Subcaste of Basor, Gānda, Panka and Turi. Synonym and subcaste of Mehtar. A section of Kawar.
- Durgbansi*.—A clan of Rājput̄s in Rāgnandgaon.
- Dūsre*.—(Second.) A subdivision of Shrivāstab, Gaur and Saksena Kāyasths, meaning those of inferior or mixed origin as opposed to Khare or those of pure origin.
- Dwārka*.—One of the most holy places in India, situated on or near the sea in Gujarāt. It is supposed to have been founded by Krishna. Site of one of the monasteries (Ash-rām) of Sankarachārya, the founder of the non-dualistic or Vedanta philosophy.
- Dweja*.—(Twice-born.) A title applied to the three higher classical castes, Brāhman, Kshatriya and Vaishya, and now especially to Brāhmins.
- Ekbāhīa*.—(One-armed.) Subcaste of Teli, so called because their women wear glass bangles only on one arm.
- Ekbāile*.—One who yokes one bullock only to the oil-press. Subcaste of Teli.
- Elama, Elma*.—Synonym for Velāma. A subcaste of Kāpewār or Kāpu.
- Erenga*.—Subcaste of Kharia in Bengal.
- Erna*.—(From Eran, in Saugor district.) A section of Teli.
- Fakir*.—A Muhammadan mendicant. Synonym Sain. See article.
- Farīd*.—Sheikh Farīd was a well-known Muhammadan saint. A section of Panwār Rājput̄,
- Fārsī*.—Persian. From the Province of Fārs. The term Fārsī is also used by the Hindus to signify foreign or non-Aryan languages like Gondi.
- Fidawi*.—(A disciple.) An order of devotees of the Khojah sect known to the Crusaders as Assassins. Title of Khojah.
- Gadaba*.—Synonym of Gadba.
- Gadaria*.—A caste. Subcaste of Ahir.
- Gadhā*.—(An ass.) A sept of the Uika clan of Gonds in Betūl, so named because their priest rode on an ass in crossing a river.
- Gadhao*.—(From *gadha*, an ass.) Subcaste of Kunbi.
- Gadhewāl, Gadhere, Gadhwe, Gadhsilla*.—(One who keeps donkeys. From *gadha*, an ass.) A subcaste of Dhimar, Katia, Koshti, Kumhār and Sonkar. A sept of Gond and Pardhān.
- Gadhwana*.—(From Garha, near Jubulpore.) Subcaste of Nai.
- Gādiwān*.—(A cart-driver.) Subcaste of Dāngri.
- Gādri*.—(From *gādar*, a sheep.) A synonym of Gadaria. A subcaste of Dhangar.
- Gaharwār, Gaharwāl, Gherwāl*.—One of the thirty-six royal races of Rājput̄s chiefly found in Bilāspur and Khairagarh. A section of Patwas.
- Gahbainya* or *Gahboniya*.—(Those who hid in a village when called by a king to his presence.) A subcaste of Kurmi. A section of Kurmi.
- Gahlot* or *Sesodia*.—A famous clan of Rājput̄s. A section of Daraiha and Joshi.
- Gahoi*.—Subcaste of Bania. See article Bania-Gahoi.
- Gahra*.—Synonym for Ahir or herdsman in the Uriya country.
- Gai-Gowāri*.—Subcaste of Gowāri.
- Gaiki*.—A cowherd. (A subcaste of Gond in Betūl.) A section of Chamār.
- Gaikwār* or *Gaika*.—(A cowherd.) A clan of Marātha. A section of Ahir, Bhil, Kunbi and Mahār.
- Gaita*.—Subcaste of Gond.
- Gairwāle*.—(Cow-keeper.) A subcaste of Moghia.
- Gajarha*.—(*Gājar*, a carrot.) A section of Teli in Mandla.
- Gajjām*.—A sept of the Dhurwa clan of Gonds in Betūl named after Gajjāmī. (Bow and arrows in Gondi.)
- Gānda*.—(A messenger.) A low caste of village watchmen. In the Uriya country the Gāndas are known as Dom. A subcaste of Pardhān. Title of Kharia.

Gandhi.—A scent-seller. (From *gandh*, of Atāri. A section of Maheshir a Sanskrit word for scent.) *Synonym* Bania.

Gāndli.—The Telugu caste of oil-pressers, numbering about 3000 persons in the Central Provinces, in the Chānda, Nāgpur and Bhandāra Districts. They are immigrants from the Godāvāri District of Madras and have been settled in the Central Provinces for some generations. Here many of them have prospered so that they have abandoned the hereditary calling and become landowners, traders and moneylenders. Like the well-to-do Telis they are keenly desirous of bettering their social position and now repudiate any connection with what may be known as 'the shop,' or the profession of oil-pressing. As this ranks very low, among the more despised village handicrafts, the progress of the Gāndlis and Telis to the social standing of Banias, to which they generally aspire, is beset with difficulties; but the Gāndlis, in virtue of having migrated to what is practically a foreign country so far as they are concerned, have achieved a considerable measure of success, and may be said to enjoy a better position than any Telis. A few of them wear the sacred thread, and though they eat flesh, they have abjured liquor except in Chānda, where they are most numerous and the proportion of wealthy members is smallest. Here also they are said to eat pork. Others eat flesh and fowls.

The Gāndlis are divided into the Reddi, Chetti and Telkala subcastes, and the last are generally oil-pressers. It is probable that the Reddis are the same as the Redu-eddu or Rendu-eddu subcaste of Madras, who derive their name from the custom of using two bullocks to turn the oil-press, like the Do-baile Telis of the Central Provinces. But it has been changed to Reddi, a more respectable name, as being a synonym for the Kāpu cultivating caste. Chetti really means a trader, and is, Mr. Francis says,¹ "One of those occupational or titular terms, which are largely employed as caste names. The weavers, oil-pressers and others use it as a title, and many more tack it on to their names to denote that trade is their occupation." Marriage is regulated by exogamous groups, the names of which are said to be derived from those of villages. Girls are generally married during childhood. A noticeable point is that the ceremony is celebrated at the bridegroom's house, to which the bride goes, accompanied by her party, including the women of her family. The ceremony follows the Marātha form of throwing fried rice over the bridal couple, and Brāhman priests are employed to officiate. Widow-marriage is permitted. The dead are both buried and burnt, and during mourning the Gāndlis refrain from eating *khichri* or mixed rice and pulse, and do not take their food off plantain leaves, in addition to the other usual observances. They have the *shāntik* ceremony or the seclusion of a girl on the first appearance of the signs of adolescence, which is in vogue among the higher Marātha castes, and is followed by a feast and the consummation of her marriage. They now speak Marāthi fluently, but still use Telugu in their houses and wear their head-cloths tied after the Tulugu fashion.²

Gangābālu.—(Sand of the Ganges) A family name of Gānda.

Gangābasa.—(Living on the banks of the Ganges.) A section of Ahīr.

Gangāpāri.—(One coming from the further side of the Ganges.) Subcaste of Barai, Barhai, Chamār, Dhobi, Gondhali, Kumhār and Umre Bania.

Gangasāgar.—(Sea of the Ganges.) A section of Chitāri and Kawar.

Gangāvansi.—(Descended from the Ganges.) A clan of Rājapūts. The chief of Bāmra State is a Gangāvansi.

Gangthade.—Dwellers on the banks of the Godāvāri and Wainganga. These rivers are sometimes called Ganga

¹ *Madras Census Report* (1901), p. 149.

² *Bhandāra Settlement Report* (Mr. A. B. Napier), p. 8.

- or Ganges, which is used as a general term for a great river. A subcaste of Marātha.
- Gannore*.—Name of a minor Rājput clan. Subcaste of Balāhi.
- Gānth-chor*.—(A bundle-thief.) Title of Bhānta.
- Gaolin*.—A synonym of Ahīr or Gaoli, applied to an inferior section of the caste.
- Gaoli, Gauh*.—(A milkman.) Synonym for Ahīr. Subcaste of Hatkar.
- Gaontia*.—(A village headman) Title of the head of the Kol caste committee. Title of Kol.
- Garde*.—(Dusty.) A surname of Karhāra Brāhmins in Saugor.
- Garg* or *Gargya*.—The name of a famous Rishi or saint. An eponymous section of Brāhmins. A section of Agarwāla Banias. Gargabansi is a clan of Rājputs.
- Garhāwāla, Garhewāla, Garhewār*.—A resident of Garha, an old town near Jubbulpore which gave its name to the Garha-Mandla dynasty, and is a centre of weaving. A subcaste of Katia, Koshti and Mahār, all weaving castes. A subcaste of Binjhāl.
- Garkata*.—(Cut-throat.) A section of Koshti.
- Gārpagāri*.—A body of Jogis or Nāths who avert hailstorms and are considered a separate caste. See article. From *gār*, hail. A subcaste of Koshta and Kumhār. A section of Ghasia.
- Gāte*.—(A bastard.) Subcaste of Naoda.
- Gaur*.—The ancient name of part of Bengal and perhaps applied also to the tract in the United Provinces round about the modern Gonda District. A subcaste of Brāhman and Kāyasth. A clan of Rājputs. See articles.
- Gauria, Gauriya*.—A caste. A subcaste of Dhīmar, Khond, Kumhār and Uriya Sānsia.
- Gauriputra*.—A son of Gauri, the wife of Mahādeo. Title of Balija.
- Gautam*.—A name of a famous Rishi or saint. A common eponymous section of Brāhmins. A clan of Rājputs. A section of Agharia, Ahīr, Marātha, Panwār Rājput, Rangāri and Jangam.
- Gāyake*.—Subcaste of Pardhi, meaning a man who stalks deer behind a bullock.
- Gayāwāl*.—(From the town of Gaya on the Ganges, a favourite place for performing the obsequies of the dead.) A subcaste of Brāhmins who act as emissaries for the owners of the shrines at Gaya and wander about the country inducing villagers to undertake the pilgrimage and personally conducting their constituents.
- Gāzulu*.—(A bangle-seller.) Subcaste of Bahija.
- Gedam*.—A sept of Gond. A sept of Baigās.
- Ghadyachi Tong*.—(The rim of the pitcher.) A section of Kirār.
- Ghanta*.—(Bell.) A section of Kumhār.
- Ghantra*.—Name of a caste of Lohārs or blacksmiths in the Uriya country.
- Gharbāri*.—One who while leading a mendicant life is permitted to marry with the permission of his *guru*. A householder, synonym Grihastha. The married groups of the Gosain, Bairāgi and Mānbhao orders as distinguished from the Nihang or celibate section.
- Ghāsi Māli*.—Subcaste of Māli.
- Ghātole, Ghātode*.—Those who dwell on the *ghāts* or passes of the Sainhyadri Hills to the south of the Berār plain. Subcaste of Bahna, Gondhāl and Kunbi.
- Ghātmathe*.—(Residents of the Mahādeo plateau in Berār.) Subcaste of Marātha.
- Gherwāl*.—A clan of Rājputs. Synonym for Gaharwār.
- Ghīdoda*.—(Giver of *ghī*.) A section of Telis so named because their first ancestors presented *ghī* to the king Bhoramdeo.
- Ghisādī, Ghisāri*.—A group of wandering Lohārs or blacksmiths. Synonym for Lohār.
- Ghoderāo*.—(*Ghoda*, a horse.) Subcaste of Chitrakathi. They have the duty of looking after the horses and bullock-carts of the castemen who assemble for marriage or other ceremonies.
- Ghodka*.—Those who tend horses. Subcaste of Māng.

- Ghodmāria*.—(Horse-killer.) A sept of Binjhwar.
- Ghōpi*.—(Wild *jāmun* tree.) A sept of Gonds.
- Ghosi*.—A caste. A subcaste of Ahir. A section of Chamār.
- Ghudkōda*.—A subcaste of Pāsi, who have become grooms. (From *ghora*, a horse.)
- Ghughu, Ghughwa*.—(Owl.) A section of Gānda, Kawar, Kewat and Panka. Pankas of the Ghughu sept are said to have eaten the leavings of their caste-fellows.
- Ghunnere*.—(Worm-eater.) A section of Teli in Betūl and Rāthor Teli.
- Ghūra* or *Gūra*.—(Dunghill.) A section of Chadār and Sunār.
- Ghuttin*.—A sept of Bhils. They reverence the *gular*, or fig tree.
- Gingra*.—A subcaste of Tiyar.
- Girgira*.—A small caste found in Sonpur State and Sambalpur district. They are fishermen, and also parch rice. They are perhaps an offshoot of the Kewat caste.
- Giri* or *Gir*.—(*Gir*, mountain.) An order of Gosains.
- Girnāra*.—A subcaste of Brāhmins in Jubbulpore. They are said to take their name from Girnār in Kāthiāwar, where they were settled by Krishna after he rose from the Dāmodar reservoir in the bed of the Sourekha river at Junagarh. They have the monopoly of the office of priests to pilgrims visiting Girnār. (*Bombay Gazetteer*, ix.)
- Gōil* or *Gowāla, Guāla*.—(Sanskrit Gopāl, a cowherd.) Synonym of Ahir, also subcaste of Ahir.
- Gōli*.—(A cowherd.) Synonym for Ahir. Subcaste of Marātha.
- Gobardhua*.—(From *gobar*, cowdung.) Subcaste of Chamār.
- Gohia, Gohi*.—(From *goh* or *gohi*, a large lizard.) A section of Jain Bania or Khatik. A sept of Bhatra and Parja.
- Goyanda, Goranda**.—A name applied to a small class of persons in Jubbulpore, who are descendants of Thug approvers, formerly confined there. The name is said to mean, 'One who speaks,' and to have been applied to those Thugs who escaped capital punishment by giving information against their confederates. Goranda is said to be a corruption of Goyanda. The Goyandas are both Hindus and Muhammadans. The latter commonly call themselves Deccani Musalmans as a more respectable designation. They are said to be a gipsy
- Gohil*.—A well-known clan of Rājput̄s in the United Provinces.
- Goia*.—(From *gohi*, a mango-stone.) A section of Chadār. They draw a picture of the mango-stone at the Maihar or distribution of sacrificial cakes.
- Gola*.—Synonym of Golar.
- Golak*.—Synonym Govardhan or Gao-mukh. An illegitimate group of Marātha Brāhmins.
- Golāra*.—A subcaste of Bania.
- Golandāx*.—(An artilleryman.) Synonym of Kadera.
- Golapūrab*.—A subcaste of Bania, Darzi and Kalār.
- Golkar*.—Synonym of Golar and Ahir.
- Golia*.—One who dyes cloth with *gōi kā rang*, the fugitive aniline dyes. Subcaste of Chhipa.
- Golla*.—Synonym of Golar.
- Gollam*.—Synonym of Golar.
- Gondāya*.—(Gond.) Subcaste of Otāri.
- Gondi*.—(From the Gonds.) A subcaste of Ahir, Binjhwar and Lohār.
- Gondia*.—Subcaste of Dhimar.
- Gondi-Lohār*.—A Gond who works as a blacksmith. Subcaste of Lohār.
- Gondvansi*.—(Descendants of Gonds.) A section of Ghasia.
- Gondwaina*.—Subcaste of Baiga.
- Gopāl*.—A caste. Synonym of Ahir in Rājputāna.
- Goranda*.—Synonym of Goyanda.
- Gorakhnāth*.—A sect of Jogis. From Gura Gorakhnāth, a great Jogi.
- Gorasia*.—(From *goras*, milk.) A section of Lonāre Māli.
- Gorigovār, Gaigovāl*.—(A cowherd.) A section of Otāri and Panka.
- Gosain, Goswāmi*.—A caste. A surname of Sanādhya Brāhmins in Saugor.
- Goite*.—A subcaste of Gond. They are also called Made in Chānda.
- Goundia*.—A class of Bairāgi. Synonym Mādhavachāri. A section of Bhabia-Bhumia.
- Gowālvansi*.—Subcaste of Ahir.

class of Muhammadans resembling the Kanjars. The Hindus are of different castes, but are also believed to include some Beria gipsies. The Goyandas are employed in making gloves, socks and strings for pyjamas, having probably taken to this kind of work because the Thug approvers were employed in the manufacture of tents. Their women are quarrelsome, and wrangle over payment when selling their wares. This calling resembles that of the Kanjar women, who also make articles of net and string, and sell them in villages. Some of the Goyandas are employed in Government and railway service, and Mr. Gayer notes that the latter are given to opium smuggling, and carry opium on their railway engines.¹

- Grikastha, Gharbāri.*—(A householder.) A name given to those divisions of the religious mendicant orders who marry and have families.
- Guār.*—(From *guāra* or *gwāla*, a milkman.) Subcaste of Banjāra.
- Gudarh* or *Gudar.*—(From *gudra*, a rag.) A sect of the Bairāgi, Gosain and Jogi orders of mendicants.
- Gudha* or *Gurha.*—(From *gudh*, a pigsty.) Subcaste of Basor.
- Gugaria.*—One who trades in *gugar*, a kind of gum. Subcaste of Banjāra.
- Gūjar.*—A caste. A subcaste of Ahir, Darzi, Koshti and Pāsī. A clan of Marātha. A section of Khatik.
- Gujarāti.*—(From Gujarāt.) A territorial subcaste of Bahelia, Bania, Barhai, Chhīpa, Darzi, Gopāl, Nai, Sunār and Teli.
- Gurasthulu.*—A synonym for the Baliya caste.
- Gurbhelia.*—(A ball of molasses.) A section of Gohira Ahirs in Chānda.
- Guria.*—(A preparer of *gur* or unrefined sugar.) Synonym of Halwai in the Uriya country.
- Guruṃwāle.*—A class of Fakīrs or Muhammadan beggars.
- Guru-Māta.*—Title of the great council of the Sikhs and their religious meal.
- Guru.*—(A preacher or teacher or spiritual guide.) Brāhmins and members of the religious orders, Bairāgis and Gosains, are the Gurus of ordinary Hindus. Most Hindu men and also women of the higher and middle castes have a Guru, whose functions are, however, generally confined to whispering a sacred verse into the ear of the disciple on initiation, and paying him a visit about once a year; it is not clear what happens on these occasions, but the Guru is entertained by this disciple, and a little moral exhortation may be given.
- Gurusthulu.*—Synonym of Baliya.
- Guthau.*—Title of Gadba.
- Gwālbansi, Gokulbansi, Goālbansi.*—(Descended from a cowherd.) A subcaste of Ahir or Gaoli. A subcaste of Khairwār.
- Gwālhare.*—(Cowherd.) A subcaste of Lodhi.
- Habshi.*—Synonym of Siddi. An Abyssinian.
- Hadi.*—(Sweeper or scavenger.) One of the 72½ gotras of Meheshri Bania. A synonym for Mangan.
- Hadia.*—(From *hadī*, bone.) A section of Rāghuvansi.
- Haihaya, Hahaiwansi.*—(Race of the horse.) A clan of Rājput̄s of the lunar race.
- Hajjām.*—Muhammadan name for Nai or barber.
- Hakkyā.*—Title of Hatkar.
- Halai.*—Subcaste of Cutchi.
- Halbi.*—Synonym of Halba. Subcaste of Koshti.
- Haldia, Hardiya, Hardiha, Halde.*—(A grower of *haldi*, or turmeric.) Subcaste of Kāchhi, Lodhi, Māli, Rājjar and Teli. A section of Rājjar.
- Halta.*—(Ploughman.) A subcaste of Teli in Nāndgaon State.
- Halua.*—A subcaste of Uriya Brāhmins, so called because they use the plough (*hal*).
- Hāns, Hānsi, Hānsa.*—(The swan.) A section of Agharia, Ahir, Māli and Savar.
- Hansele.*—(*Hansma*, to laugh.) A section of Ahir.

¹ *Criminal Tribes of the C.P.*, p. 61.

- Hanumān, Hanumanta.**—(The monkey-god Hanumān.) A section of Bhatra, Mahār and Mowār.
- Hāra.**—A clan of Rājputs, a branch of the Chauhāns.
- Harbola.**—Derived from *Hari*, a name of Vishnu or Krishna, and *bolna* to speak. Synonym of Basdewa and also subcaste of Basdewa.
- Hardās.**—A religious mendicant who travels about and tells stories about heroes and gods accompanied with music. Synonym of Chitrakathi.
- Hārī.**—(A bone-gatherer.) Synonym of Mehtar and subcaste of Mehtar.
- Hatwa.**—A small caste of pedlars and hawkers in the Uriya country, who perambulate the village bazārs or *hātis*, from which word their name is derived. They sell tobacco, turmeric, salt, and other commodities. The caste are in reality a branch of the Kewats, and are also called Semli Kewat, because their ancestors travelled on the Mahānadi and other rivers in canoes made from the bark of the *semal* tree (*Bombax Malabaricum*). They were thus Kewats or boatmen who adopted the practice of carrying small articles up and down the river for sale in their canoes, and then beginning to travel on land as well as on water, became regular pedlars, and were differentiated into a separate caste. The caste originated in Orissa where river travelling has until lately been much in vogue, and in Sambalpur they are also known as Uriyas, because of their recent immigration into this part of the country. The Hatwas consider themselves to be descended from the Nāg or cobra, and say that they all belong to the Nāg *gotra*. They will not kill a cobra, and will save it from death at the hands of others if they have the opportunity, and they sometimes pay the snake-charmers to set free captive snakes. The oath on the snake is their most solemn form of affirmation. For the purposes of marriage they have a number of exogamous sections or *vargas*, the names of which in some cases indicate a military calling, as Dalai, from Dalpati, commander of an army, and Senāpati, commander-in-chief; while others are occupational, as Mahārana (painter), Dwāri (gatekeeper) and Manguāl (steersman of a boat). The latter names show, as might be expected, that the caste is partly of functional origin, while as regards the military names, the Hatwas say that they formerly fought against the Bhonslas, under one of the Uriya chiefs. They say that they have the perpetual privilege of contributing sixteen poles, called Naikas, for the car of Jagannāth, and that in lieu of this they hold seven villages in Orissa revenue-free. Those of them who use pack-bullocks for carrying their wares worship Banjāri Devi, a deity who is held to reside in the sacks used for loading the bullocks; to her they offer sweetmeats and grain boiled with sugar.
- Havelia.**—(Resident of a Haveli or fertile wheat tract.) Subcaste of Ghosi and Kurmi.
- Hawādār.**—(A maker of fireworks.) Synonym of Kadera.
- Hela.**—(From *hela*, a cry.) Subcaste of Mehtar.
- Hichami.**—(A comb.) A sept of Māria Gonds.
- Hyra.**—(A eunuch.) See article. A subcaste of Gondhali.
- Haria.**—(*Hal*, plough.) A subcaste of Mahār.
- Harial.**—(Green pigeon.) A section of Ahir.
- Harshe.**—(Glad.) Surname of Karhāra Brāhmins in Saugor.
- Hatgar.**—Synonym of Hatkar.
- Hatghar.**—Subcaste of Koshti.
- Hāthgarhia.**—Subcaste of Kāmhar, meaning one who moulds vessels with his hands only, without using the wheel as an implement.
- Hāthia, Hasti.**—(From *hāthi*, elephant.) A section of Ahir, Chasa, Mehra and Mowār.
- Hatkar, Hatgar.**—A caste. A subcaste of Koshta and Mārātha.
- Hindustāni.**—Subcaste of Kunbi.
- Hira, Harāni.**—(Diamond.) A section of Bhulia and of Uriya Sānsia.
- Hirangotri.**—(*Hiran*, deer.) A section of Agarwāl Bania.
- Ho.**—Synonym of Kol.
- Holer.**—(A hide-curer.) Subcaste of Māng.
- Holia, Holer.**—A caste. A subcaste

- of Golar. Holer, perhaps from Holia, a subcaste of Māng.
- Hudla*.—(Wolf.) A totemistic sept of Kawar.
- Hulhulia Sāhu*.—A section of Chasa so named, because as a mark of respect they make the noise 'Hulhuli,' when a king passes through the village.
- Hūna, Hoon* or *Hun*.—One of the thirty-six royal races of Rājput̄s. Probably descendants of the Hun invaders of the fifth century. See articles Rājput̄ and Panwār Rājput̄.
- Husami*.—Subcaste of Brāhman.
- Ikkar̄na*.—A subcaste of Kurmi, so called because their women put bangles on one arm only.
- Iks̄ha Kul* or *Iks̄hawap̄ Kul*.—A section of Komti. They abstain from using the sugarcane and the *sendia* flower.
- Ilākeb̄and*.—(From *ilāqa* or *alāqa*, meaning connection, and *bāndhna*, to bind.) Synonym of Patwa.
- Inga*.—Subcaste of Gowari.
- Irpachi*.—(Mahua flowers.) A sept of Dhurwa Gonds in Betūl.
- Iona Inde*.—(*Inde*, chicken.) A sept of Dhurwa Gonds in Betūl. They offer chickens to their gods.
- Iona Jagleya*.—(*Jagna*, to be awake.) A sept of the Dhurwa clan of Gonds in Betūl. They are so named because they kept awake to worship their gods at night.
- Jādam, Jādūwansi, Yādava*.—An important clan of Rājput̄s now become a caste. Name derived from Yādu or Yādava. A subcaste of Gūjar. A subcaste and section of Ahīr; a section of Rāthor Rājput̄s in Betūl.
- Jadua, Jaria*.—(An enameller.) A subcaste of Sunār. They practise *hypergamy by taking wives from the Pitariye and Sudihe subdivisions, and giving daughters to the Sri Nagariye and Banjar Māhuwe subdivisions. Also an occupational term meaning one who sets precious stones in rings.
- Jādubansi, Yādubansi*.—See Jadum. A subcaste of Ahīr.
- Jaga*.—(Awakener.) Synonym of Basdewa.
- Jasondhi, Karohla**.—A small caste of the Narsinghpur District, who were employed at the Gond and Marātha courts to sing the *jas* or hymns in praise
- Jagat*.—(An awakener or sorcerer.) A sept of Gond in many localities. A section of Nat and Kasār.
- Jaharia*.—(From *jahar*, an essence.) Subcaste of Satnāmi.
- Jain*.—Name of a religion. See article. A subcaste of Kalār, Kumhār and Simpi (Darzi).
- Jaina*.—(One who follows the Jain faith.) Subcaste of Komti, Gurao.
- Jain Koshti*.—Subcaste of Koshti.
- Jaipuria*.—(A resident of Jaipur.) Subcaste of Māli.
- Jaiswār*.—(From the old town of Jais in Rai Bareli District.) A subcaste of Chamārs, who usually call themselves Jaiswāra in preference to their caste name. A subcaste of Baral, Kunbi and Kalār.
- Jalālia*.—A class of Fakīrs or Muhammadan beggars.
- Jastwa* or *Kāmari*.—A clan of Rājput̄s; one of the thirty-six royal races mentioned by Colonel Tod.
- Jallād*.—(An executioner.) Subcaste of Kanjar.
- Jamādagni*.—An eponymous section of Karhāre Brāhman and Agharia.
- Jambu*.—(From the *jāman* tree.) A subcaste of Brālūman and Marār. A sept of Korku.
- Jambu Dūlia*.—(Born in a shed made of *jāman* branches.) A section of Ghasia.
- Jamnabāsi*.—(Residing on the banks of the Jumna.) A subcaste of Dhobi.
- Jangam*.—A caste of Saiva mendicants, who call themselves Vir Shaiva, and are priests of the Lingāyat sect; a subcaste of Jogi.
- Jāngra*.—(Perhaps the same as Jharia or jungly.) A subcaste of Lodhi. A section of Dhimar, Māli and Sunār.
- Jāni*.—A wise man; an exorciser.
- Janta*.—(Flour grinding-mill.) A section of Panka, a sept of Kawar.
- Janughanta*.—Mendicants who tie bells to their thighs; a kind of Jogis.
- Jaria*.—A totemistic section of Basor, who worship the *ber* or wild plum tree.
- Jasondhi, Dasaundhi*.—A caste. A subcaste of Bhāt.

of the chiefs. They may be considered as a branch of the Bhāt caste, and some of them are said to be addicted to petty theft. Some Jasondhis, who are also known as Karohla, now wander about as religious mendicants, singing the praises of Devi. They carry an image of the goddess suspended by a chain round the neck and ask for gifts of *tilli* (sesamum) or other vegetable oil, which they pour over their heads and over the image. Their clothes and bodies are consequently always saturated with this oil. They also have a little cup of vermilion which they smear on the goddess and on their own bodies after receiving an offering. They call on Devi, saying, ' *Maiji, Maiji Maa meri, kahe ko janam diya* ' or 'Mother, mother, why did you bring me into the world?' Women who have no children sometimes vow to dedicate their first-born son as a Karohla, and it is said that such children were bound to sacrifice themselves to the goddess on attaining manhood in one of three ways. Either they went to Benāres and were cut in two by a sword, or else to Badrinārāyan, a shrine on the summit of the Himalayas, where they were frozen to death, or to Dhaolagiri, where they threw themselves down from a rock, and one might occasionally escape death. Their melancholy refrain may thus be explained by the fate in store for them. The headquarters of the order is the shrine of the Bindhyachal Devi in the Vindhyan Hills.

Jāt.—A caste. One of the thirty-six royal races of Rājputs. A subcaste of Barhai, Bishnoi and Kumbhār.

Jatadhari.—(With matted hair.) A sect of celibate Manbhaoas.

Jati.—Name of Jain mendicant ascetics.

Jaunpuri.—(From Jaunpur.) A subcaste of Hālwai and Lohār.

Jemādār.—Honorific title of Khangār and Mehtar.

Jemādārīn.—Title of the female leaders of the Yerukala communities of thieves.

Jera.—(A forked stick for collecting thorny wood.) A section of Dāngī.

Jhādi, Jhāde, Jharia, Jharkua. (Jungly.)—A name often applied to the oldest residents of a caste in any locality of the Central Provinces. In Berār it is used to designate the Wanganga Valley and adjacent hill ranges. A subcaste of Ahīr, Barai, Barhai, Chamār, Dhangār, Dhanwār, Dhobi, Gadarā, Gurao, Kāpewār, Kasār, Katia, Kewat, Khatik, Khond, Kirār, Kumbhār, Kumbi, Kurmi, Mahār, Māli, Nai, Sunār, Teli and Turi.

Jhadukar.—(From *jhādu*, a broom.) A synonym of Mehtar.

Jhal or *Jhala*.—One of the thirty-six royal races of Rājputs. A subcaste of Rāj-Gond.

Jhānkar.—Name of a village priest in the Uriya country. The Jhānkar is usually a Binjhwar or member of another primitive tribe

Jhara, Jhira, Jhora.—Synonym of Sonjhara.

Jharha.—Subcaste of Lodhi.

Jharia.—(Jungly.) See Jhādi.

Jharola.—(Perhaps from the town of Jhalor in Mārwar.) A subcaste of Brāhmans in Jubbulpore.

Jhīnga.—(A prawn-catcher.) Subcaste of Dhīmar.

Jijhotia or *Jujhotia*.—(From Jajhoti, the old name of the country of Lalitpur and Saugor.) A subcaste of Brāhmans of the Kanaujia division. A subcaste of Ahīr; a section of Joshi and Kumbhār.

Jildgar.—(A bookbinder.) A class of *Mochi*.

Jingar.—(A saddlemaker.) A class of *Mochi*. A subcaste of Chamār and of Simpi (Darzi).

Jirāyat.—Synonym for *Mochis* in Berār who have taken up the finer kinds of ironwork, such as mending guns, etc.

Jire-Māli.—Formerly was the only subcaste of Māli who would grow cumin or *jira*.

Jiria.—(From *jira*, or cumin.) Subcaste of Kāchhi.

Jogi, Jugi. A caste. A subcaste of Dewar. A section of Chamār, Chhīpa and Lohār.

Joharia.—(From *johar*, a form of salutation.) Subcaste of Dahāits in Bilāspur.

Johri.—A subcaste of Rājput.

Jokhāra.—A small class of Muhammadans who breed leeches and apply them to patients, the name being derived from *jonk*, a leech. They were not separately classified at the census, but a few families of them are found in Burhānpur, and they marry among themselves, because no other Muhammadans will marry with them. In other parts of India leeches are kept and applied by sweepers and sometimes by their women.¹ People suffering from boils, toothache, swellings of the face, piles and other diseases have leeches applied to them. For toothache the leeches are placed inside the mouth on the gum for two days in succession. There are two kinds of leeches known as Bhainsa-jonk, the large or buffalo-leech, and Rai-jonk, the small leech. They are found in the mud of stagnant tanks and in broken-down wells, and are kept in earthen vessels in a mixture of black soil and water; and in this condition they will go without food for months and also breed. Some patients object to having their blood taken out of the house, and in such cases powdered turmeric is given to the leeches to make them disgorge, and the blood of the patient is buried inside the house. The same means is adopted to prevent the leeches from dying of repletion. In Gujarāt the Jokhāras are a branch of the Hajjām or Muhammadan barber caste,² and this recalls the fact that the barber chirurgéon or surgeon in mediæval England was also known as the leech. It would be natural to suppose that he was named after the insect which he applied, but Murray's Dictionary holds that the two words were derived from separate early English roots, and were subsequently identified by popular etymology.

Jondhara.—(Indian millet.) A totemistic sept of Korku and Halba.

Joshi.—(An astrologer.) A caste. A surname of Karhāra Brāhmins.

Juthia.—(One who eats the leavings of others.) Subcaste of Basor.

Jyotshi.—A synonym for Joshi; an astrologer.

Kabirāya.—(Followers of Kabīr.) A subcaste of Kori. A section of Koshti.

Kabirpanthi.—A member of the Kabirpanthi sect. A subcaste of Panka and Agharia. A class of Bairāgis or religious mendicants.

Kabra.—(Spotted.) One of the 72½ sections of Maheshri Bania.

Kabūtari.—(Pigeon.) A synonym for Kolhāti. A name given to female dancers of the Nat caste.

Kabukunia.—(Those who find place at the corner of the door.) A subcaste of Sudh in Sambalpur, being the illegitimate issues of the Baro Sudh subcaste.

Kachāra.—Synonym of Kachera.

Kachchhi.—(From Cutch in Gujarāt.) A subdivision of Bālmiki Kāyasths and Mathur Kāyasths.

Kachhap.—(Tortoise.) A totemistic sept of Agharia, Sudh, Bhulia,

Chasa, Kamār and Khandait.

Kachhotia.—Subcaste of Jādam.

Kachhuwa.—(The tortoise.) A totemistic sept of several groups of Gonds, also of Darzi, Halba, Kol, Rāwat, Munda, Jāt, Kāchhi and Lohār.

Kachhwāha.—(The tortoise.) One of the thirty-six royal races of Rāj-pūts, the princes of Jaipur or Amber being of this clan. They derive the name from Cutch, or from Kush, an eponymous ancestor. A section of Nāndbansi Ahīr, Gadaria, Kāchhi and Nat. The Kachhwāha section of Gadarias worship the tortoise.

Kada-kalle-bhallavi.—One who uses donkeys for pack-carriage (*bhallavi*), but stole a horse (*kalle-kada*). A sept of the Dhurwa clan of Satdeve Gonds in Betūl.

Kagar.—Synonym of Dhimar.

Kagwaria.—From *kagwār*, an offering made to the ancestors in the month of Kunwār. Subcaste of Kol.

Kaibaratta.—Synonym of Kewat.

Kaikādi.—Synonym of Kaikāri.

Kainthwāns.—A subcaste of Pāsi in Saugor and Betūl, said to have originated in a cross between a Badhak or Baori, and a Kāyasth woman.

Kaith.—Synonym for Kāyasth.

¹ Buchanan, i. p. 331.

² B. G. Muh. Guj., p. 84.

Kaitha, Kaithia.—Subcaste of Bharbhūnja and Darzi.

Kakra.—One who arranges for the lighting at the marriage and other ceremonies. Subcaste of Chitrakathi.

Kāla.—(Black.) A subcaste of Gokar (Ahīr).

Kālachuri.—Synonym for the Haihaya clan of Rājput.

Kalanga.—A caste. A subcaste of Gond.

Kalanki.—A subdivision of Mahārāshtra Brāhmins found in Nāgpur. They are considered degraded, as their name indicates. They are said to have cut up a cow made of flour to please a Muhammadan governor, and to follow some other

Kāmād.¹—A small caste of jugglers, who come from Rājputāna and travel about in the Hoshangābād and Nīmār Districts. They were not returned at the census, and appear to belong to Rājputāna. Their special entertainment consists in playing with cymbals, and women are the chief performers. The woman has eight or nine cymbals secured to her legs before and behind, and she strikes these rapidly in turn with another held in her hand, twisting her body skilfully so as to reach all of them, and keeping time with the music played on guitar-like instruments by the men who accompany her. If the woman is especially skilful, she will also hold a naked sword in her mouth, so as to increase the difficulty of the performance.

The Kāmads dress after the Rājputāna fashion, and wear yellow ochre-coloured clothes. Their exogamous sections have Rājput names, as Chauhān, Panwār, Gudesar, Jōgpāl and so on, and like the Rājputā they send a coconut-core to signify a proposal for marriage. But the fact that they have a special aversion to Dhobis and will not touch them makes it possible that they originated from the Dom caste, who share this prejudice.² Reason has been found to suppose that the Kanjars, Kolhātis and other migrant groups of entertainers are sprung from the Doms, and the Kāmads may be connected with these. No caste, not even the sweepers, will accept food from the Kāmads. They employ a Brāhman, however, to officiate at their marriage and death ceremonies. Like the Gosains the Kāmads bury their dead in a sitting posture, a niche being hollowed out at the side of the grave in which the corpse is placed. Crushed bread (*malida*) and a gourd full of water are laid beside the corpse. The caste worship the footprints of Rāmdeo, a saint of Mārwar, and pay special reverence to the goddess Hinglāj, who is a deity of several castes in Rājputāna

Kamalbansi.—(Stock of the lotus) Subcaste of Kawar.

Kamal Kul.—(Lotus.) A section of Komti. They do not use lotus roots nor yams.

Kāmāthi, Kāmāti.—A term applied in the Marātha Districts to immigrants from Madras. It is doubtful whether the Kāmāthi have become a caste, but about 150 persons returned this name as their caste in the Central

Muhammadan practices.

Kālapūthia.—(Having black backs.) A subcaste of Savars in Pūri of Orissa. They have the right of dragging the car of Jagannāth.

Kālawant.—Title of Mirāsi.

Kalbelia.—(Catcher of snakes.) A subcaste of Nat.

Kālibelia.—(*Bel*, an ox.) A section of Chadār. They draw a picture of an ox at their weddings.

Kalhari.—(Bridle.) A section of Teli in Nāndgaon, so named because they presented a bridle to their king.

Kalkhor.—(Castor-oil plant.) A totemistic sept of the Audhālia caste.

Kalutra, Kalota.—A subtribe of Gonds in Chānda and Betūl.

Kalwar.—Synonym of Kalār.

Kamari, Kaitwa.—One of the thirty-six royal races of Rājput.

Kamaria.—(From *kambal*, blanket.) A subcaste of Ahir. A section of Dhimar and Sonkar.

¹ This article is based on information collected by Mr. Hira Lāl in Betūl.

² Art. Dom. in *Tribes and Castes of*

Bengal, and of the North-Western Provinces and Oudh.

Provinces and Berār in 1911, and there are about 7000 in India, none, however, being recorded from the Madras Presidency. It is stated that the word Kāmāthi means 'fool' in Tamil, and that in Bombay all Telugus are called Kāmāthis, to whatever caste they may belong. Similarly, Marātha immigrants into Madras are known by the generic name of Arya,¹ and those coming from Hindustān into the Nerbudda valley as Pardeshi, while in the same locality the Brāhmans and Rājput̄s of Central India are designated by the Marāthās as Rāngra. This term has the signification of rustic or boorish, and is therefore a fairly close parallel to Kāmāthi, if the latter word has the meaning given above. In the Thāna District of Bombay² people of many classes are included under the name of Kāmāthi. Though they do not marry or even eat together, the different classes of Kāmāthis have a strong feeling of fellowship, and generally live in the same quarter of the town. In the Central Provinces the Kāmāthis are usually masons and house-builders or labourers. They speak Telugu in their houses and Marāthī to outsiders. In Sholapur³ the Kāmāthis dress like Kunbis. They are bound together by a strong caste feeling, and appear to have become a regular caste. Their priests are Telugu Brāhmans, and their ceremonies resemble those of Kunbis. On the third day after a child is born the midwife lifts it up for the first time, and it is given a few light blows on the back. For three days the child sucks one end of a rag the other end of which rests in a saucer of honey, and the mother is fed on rice and clarified butter. On the fourth day the mother begins to suckle the child. Until the mother is pregnant a second time, no *choti* or scalp-lock is allowed to grow on the child's head. When she becomes pregnant, she is taken with the child before the village god, and a tuft of hair is thereafter left to grow on the crown of its head.

Kamma.—A large cultivating caste of the Madras Presidency, of which a few representatives were returned from the Chānda District in 1911. They are derived from the same Dravidian stock as the other great cultivating castes of Madras, and, originally soldiers by profession, have now settled down to agriculture. No description of the caste need be given here, but the following interesting particulars may be recorded. The word Kamma means an ear ornament, and according to tradition a valuable jewel of this kind belonging to the Rāja of Wārangal fell into the hands of his enemies. One section of the great Kāpu caste, boldly attacking the foe and recovering the jewel, were hence called Kamma, while another section, which ran away, received the derogatory title of Velama (*veli*, away). Another story says that the Kammās and Velamas were originally one caste, and had adopted the Muhammadan system of *gosha* or *purda*. But finding that they were thus handicapped in competition with the other cultivating castes, it was proposed that the new custom should be abandoned. Those who agreed to this signed a bond, which was written on a palm-leaf (*kamma*), and hence received their new name. In the Central Provinces the Kammās are divided into three subcastes, the Illuvellāni or those who do not go out of the house, the Tadakchātu or those who live within *tadaks* or mat screens, and the Polumtir or those who go into the fields. These names are derived from the degrees in which the different subdivisions seclude their women, the Illuvellāni observing strict *purda* and the Polumtir none whatever, while the Tadakchātu follow a middle course. On this account some social difference exists between the three subcastes, and when the Illuvellāni dine with either of the other two they will not eat from the plates of their hosts, but take their food separately on a leaf. And the Tadakchātu practise a similar distinction with the Polumtir, but the two latter divisions do not decline to eat from plates or vessels belonging to an Illuvellāni. The Kammās forbid a man to marry

¹ See article Are.

² Thāna Gāzetteer, pp. 119, 120.

³ Sholapur Gāzetteer, p. 158.

in the *gotra* or family group to which he belongs, but a wife from the same *gotra* as his mother's is considered a most desirable match, and if his maternal uncle has a daughter he should always take her in marriage. A man is even permitted to marry his own sister's daughter, but he may not wed his mother's sister's daughter, who is regarded as his own sister. Among the Kammas of the Tamil country Mr. (Sir H.) Stuart¹ states that a bride is often much older than her husband, and a case is cited in which a wife of twenty-two years of age used to carry her boy-husband on her hip as a mother carries her child. One other curious custom recorded of the caste may be noticed. A woman dying within the lifetime of her husband is worshipped by her daughters, granddaughters or daughters-in-law, and in their absence by her husband's second wife if he has one. The ceremony is performed on some festival such as Dasahra or Til-Sankrānt, when a Brāhman lady, who must not be a widow, is invited and considered to represent the deceased ancestor. She is anointed and washed with turmeric and saffron, and decorated with sandal-paste and flowers; a new cloth and breast-cloth are then presented to her which she puts on; sweets, fruit and betel-leaf are offered to her, and the women of the family bow down before her and receive her benediction, believing that it comes from their dead relative.

Kammala.—A small Telugu caste in the Chānda District. The name Kammala is really a generic term applied to the five artisan castes of Kamsala or goldsmith, Kanchara or brazier, Kammara or blacksmith, Vadra or carpenter, and Silpi or stone-mason. These are in reality distinct castes, but they are all known as Kammalas. The Kammalas assert that they are descended from Visva Karma, the architect of the gods, and in the Telugu country they claim equality with Brāhmins, calling themselves Visva Brāhmins. But inscriptions show that as late as the year A.D. 1033 they were considered a very inferior caste and confined to the village site.² Mr. (Sir H.) Stuart writes in the *Madras Census Report* that it is not difficult to account for the low position formerly held by the Kammalas, for it must be remembered that in early times the military castes in India as elsewhere looked down upon all engaged in labour, whether skilled or otherwise. With the decline of military power, however, it was natural that a useful caste like the Kammalas should gradually improve its position, and the reaction from this long oppression has led them to make the exaggerated claims described above, which are ridiculed by every other caste, high or low. The five main subdivisions of the caste do not intermarry. They have priests of their own and do not allow even Brāhmins to officiate for them, but they invite Brāhmins to their ceremonies. Girls must be married before puberty. The binding ceremony of the marriage consists in the tying of a circular piece of gold on a thread of black beads round the bride's neck by the bridegroom. Widow-marriage is prohibited.

Kammari.—Telugu Lohārs or blacksmiths.

Kamsala.—(A goldsmith.) Subcaste of Kammala.

Kanalsia.—(*Kanalu*, a tile.) A section of Ahir in Nimār who do not live in tiled huts.

Kānara.—(A resident of Canara.) A subcaste of Dhangar.

Kanaujia, Kānkubja.—A very common subcaste name, indicating persons whose ancestors are supposed to

have come from the town of Kanauj in northern India, into the Central Provinces. A subcaste of Ahir, Bahna, Bharbhūnja, Bhāt, Brāhman, Dahāit, Darzi, Dhobi, Halwai, Lohār, Māli, Nai, Patwa, Sunār and Teli.

Kanbajia or **Ahirwār.**—Same as Kanaujia. Subcaste of Chamār.

Kanchara.—(A brassworker.) Subcaste of Kammala.

Kand.—(Roots or tubers of wild

¹ *Madras Census Report* (1891), p. 238.

² *Ibidem*, p. 280.

- plants.) A section of Rāghuvansi Rājputs in Hoshangābād.
- Kanda Potel.*—(One who grows roots.) A section of Māli.
- Kande.*—Subcaste of Bedar.
- Kandera.*—Synonym for Kadera. Subcaste of Bahna.
- Kandh.*—Synonym of Khond. A subcaste of Taonla in Sambalpur.
- Kandra.**—A small caste of bamboo-workers in the Uriya country, akin to the Basors elsewhere. Members of the caste are found in small numbers in the Raipur and Bālāghāt Districts. The word Kandra may be derived from *kānd*, an arrow, just as Dhānuk, often a synonym for Basor, has the meaning of an archer. It is not improbable that among the first articles made of bamboo were the bow and arrow of the forest tribes, and that the bow-maker was the parent of the modern Basor or basket-maker, bows being a requisite of an earlier stage of civilisation than baskets. In Bhandāra the Kandra are an offshoot of Gonds. Their women do not wear their cloths over the head, and knot their hair behind without plaiting it. They talk a Gondi dialect and are considered an impure caste.
- Kandu.*—(A grain-parcher.) A synonym and subcaste of Bharbhūnja. A subcaste of Halwai.
- Kandua.*—(From *kānd*, onion, as they eat onions.) A subcaste of Bharbhūnja.
- Kanera.*—(From the *kaner* tree.) A totemistic section of Gānda and Khangār.
- Kangāli.*—(Poor.) A common sept of Gonds.
- Kanhejin.*—Subcaste of Banjāra.
- Kānhpuria.*—(From Cawnpore, which was founded by their eponymous hero Kānh.) A clan of Rājputs.
- Kanjar.*—A caste of gypsies. A subcaste of Banjāra.
- Kānkubja.*—See Kanauja.
- Kānnou.*—A sectarian division of Brāhmans.
- Kanphata.*—(One who has his ears bored or pierced.) A class of Jogi mendicants.
- Kansāri.*—Synonym of Kasār.
- Kanwar.*—Synonym of Kawar.
- Kanwarbansi.*—A subtribe of Khairwār.
- Kaonra* or *Kora.*—A caste. A subcaste of Ahir.
- Kaore.*—A sept of Gonds. A surname of Marātha Brāhmans.
- Kapaha.*—(Covered with skulls.) A section of Telis in Betūl.
- Kaparia.*—(From *kapra* cloth, owing to their wearing several dresses, which they change rapidly like the Bahrūpia.) Synonym of Basdewa.
- Kandhana.*—Subcaste of Khond.
- Kandhia.*—(A big-beaked vulture.) A sept of Dhanwār.
- Kandia.*—(*Kandi*, a shell, also a snake.) A section of Teli in Betūl.
- Kandol.*—A subcaste of Brāhmans, who take their name from the village Kandol, in Kāthiāwār.
- Kapasā.*—(From *kapās*, cotton.) A section of Mahār.
- Kapdi.*—Synonym of Basdewa.
- Kapur.*—(Camphor.) A section of Khatris.
- Kapuria.*—A subdivision of Arhaighar Sāraswat Brāhmans in Hoshangābād, probably deriving their title from being the priests of the Kapur section of Khatris.
- Karai Nor.*—A section of Basor. They perform the Meher ceremony of eating the marriage cakes near a well and not in the house.
- Karūit.*—(A poisonous snake.) A section of Ahir, Halba and Panka.
- Karan* (Mahantī).—A caste. A subcaste of Kāyasth. An eponymous section of Binjhawār and Tānti.
- Karaola.*—(One who pours sesamum oil on his clothes and begs.) Synonym for Jasondhi and Bhāt.
- Karbal.*—Subcaste of Khangār.
- Karchuli.*—A clan of Rājputs, formerly a ruling race in the Jubbulpore country. See Rājput-Haihāya. A section of Joshi and Mochi.
- Kare, Karia.*—(Black.) A subcaste of Marār. A section of Binjhawār, Ahir, Chhipa and Lodhi.
- Karela.*—(Bitter gourd.) A section of Sonkar.
- Karhāda.*—A subcaste of Mahārāshtra Brāhmans deriving their name from Karhād, near the junction of the Krishna and Koyana rivers, about fifteen miles from Satāra.

Karhaiya.—(Frying-pan.) A section of Rāghuvānsi.

Karigar.—(A workman.) An honorific title of Barhai and Lohār. A subcaste and synonym of Beldār.

Kariyāt.—Subcaste of Pārdhi. The members of this subcaste only kill birds of a black colour.

Karkarkadhe.—(Stone-diggers.) Subcaste of Māng.

Karnam.—Synonym of Karan, a palm-leaf writer.

Karnata, Karnataka.—One of the five orders of Pāñch Dravida or southern Brāhmins, inhabiting the Canarese country.

Karnati.—(From the Carnatic.) Synonym for a class of Nats or acrobats.

Karohla.—A religious mendicant who wanders about singing praises of Devi. See Jasonधि.

Karpachor.—(Stealer of straw.) A sept of the Uika clan of Gonds in Betūl.

Karsayāl.—(A deer.) A sept of the Kawar tribe. Also a sept of Ahir, Bhaina, Dhobi in Chhattisgarh, Kewat, Lohār and Turi.

Karsi.—(From *kalas*, a pitcher.) A totemistic sept of Kawar. They do not drink water from a red jar on the Akti festival.

Karwa.—Subcaste of Kunbi.

Karwar.—(An oar.) A section of Dāngi in Damoh. A section of Kawar.

Kasai.—A caste of butchers. Name applied to Banjāras.

Kasār.—A caste. A subdivision of

Kāst.—A small caste found in the Marātha Districts and Bombay, who appear to be a separate or inferior group of the Kāyasths. In Chānda they work as patwāris and clerks to moneylenders, while some are merchants and landholders. Like the Kāyasths, they wash their pens and inkstands on the Dasahra festival and worship them. Their principal deity is the god Venkatesh, a Marātha incarnation of Vishnu. In Bombay the Kāsts claim to be Yajur-Vedī Brāhmins, dress like them and keep the regular Brāhmin ceremonies.¹ But they are considered to be half Marāthas and half Brāhmins, and strict Deshasth and Kokanasth Brāhmins hold their touch unclean.²

Katāre.—(*Katār*, dagger.) A surname of Sanādhyā Brāhmins in Saugor. A section* of Agarwāl and Oswāl Bania, Chhattisgarhi Ahir or Rāwat, Chadār and Basor. The Katāre sept of Basors worship a dagger.

Katharia.—(From Kathibar, the old

Audhia Sunār. A section of Kewat.

Kasarwāni.—A subcaste of Bania.

Kasaundhan.—A subcaste of Bania.

Kasda.—(One who hides himself in the bed of the river.) A sept of Korku; a man of this sept has the privilege of directing the ceremony for the readmission of an outcaste.

Kashonia.—A subcaste of Dhimar. They wash the sand in the sacred rivers for coins thrown there by pilgrims, and dive into water to find lost ornaments or gold.

Kasera.—Synonym of Kasār.

Kāshi.—(Benares.) A section of Agharia, Ahir, Dhuri, Kewat, Kurmi and Māli.

Kashyap.—Name of a famous Rishi or saint. The name may perhaps be really derived from *kachhap*, a tortoise. One of the common eponymous sections of Brāhmins. Also a section of Barai, Bāri, Beldār, Bharbhūnja, Bhulia, Binjhār, Chandnāhu Kurmi, Gond, Jangam, Joshi, Kalār, Kasār, Kasarwāni Bania, Khangār, Nai, Rājput, Sunār. Some castes say that they are all of the Kashyap *gotra* or section, the tortoise being considered a common ancestor of mankind, because it supports the world.

Kasia.—(Kānsa, or bell-metal.) A section of Chamār. They draw a picture of a bell-metal dish at their weddings.

Kasonधि.—A subcaste of Bania.

Kassāb, Kassia.—(A butcher.) Synonym of Kasai.

Kasār.—(Kānsa, or bell-metal.) A section of Chamār. They draw a picture of a bell-metal dish at their weddings.

Kathbhaina.—Subcaste of Baiga in Bilāspur.

Kāthi.—A Rājput clan included in the thirty-six royal races of Rājputis. Originally an indigenous tribe of

¹ *Satūra Gazetteer*, p. 41.

² *Nāsik Gazetteer*, p. 54.

- Gujarât, who gave their name to Kâthnâwâr.
- Kâthia.**—Name of an Akhâra or school of Bairâgi religious mendicants. See Bairâgi.
- Kâsheta.**—(*Kâthotia*, a wooden bowl.) A section of Darzi.
- Kâti** or **Khâtti.**—Subcaste of Bhuiya.
- Kâtia.**—A caste of spinners. A sub-caste of Balâhi and Mahâr.
- Kâtti.**—Subcaste of Are.
- Kârwa.**—(From *kâma*, to cut.) Synonym of Katia and Chamâr.
- Kâur.**—Synonym of Kawar.
- Kausalya.**—(From Kosal, the name of a famous Rishi or saint.) A section of Agarwâl Bania, Darzi, Lodhi and Khatri Sunâr.
- Khadâl**¹ (honorific titles **Nayak** and **Behera**).—A small Dravidian caste of labourers in the Unya country. In 1901 they numbered 1200 persons and resided principally in the Patna and Sonpur States now transferred to Bengal. The Khadâls are probably an offshoot of the great Bauri caste of Bengal, with which the members of the caste in Patna admitted their identity, though elsewhere they deny it. Their traditional occupations of palanquin-bearing and field labour are identical with those of the Bauris, as stated by Sir H. Kelsey.² The name Khadâl is a functional one, denoting persons who work with a hoe. The Khadâls have totemistic exogamous groups, the Kûlai sept worshipping a tree, the Julsi and Kandulsi sept a snake-hole, the Balunâl a stone and others the sun. Each sept salutes the revered object or totem on seeing it, and those who worship trees will not burn them or stand in their shade. When a marriage takes place they worship the totem and offer to it flowers, sandalwood, vermilion, uncooked rice, and the new clothes and ornaments intended for the bride, which she may not wear until this ceremony has been performed. Another curious custom adopted by the Khadâls in imitation of the Hindus is that of marrying adult boys and girls, for whom a partner has not been found, to a tree. But this does not occur when they arrive at puberty as among Hindu castes, but when a boy still unmarried becomes thirty years old and a girl twenty. In such a case he or she is married to a mango, cotton or *jâman* tree, and after this no second ceremony need be performed on subsequent union with a wife or husband. A widower must pay Ra. 10, or double the usual price, for a second wife, owing to the risk of her death being caused by the machinations of the first wife's spirit. When a corpse has been buried or burnt the mourners each take a twig of mango and beat about in the grass to start a grasshopper. Having captured one they wrap it in a piece of new cloth, and coming home place it beside the family god. This they call bringing back the *lîe* of the soul, and consider that the ceremony procures salvation for the dead. The Khadâls are usually considered as impure, but those of Sonpur have attained a somewhat higher status.
- Khadia.**—(A kind of snake.) A section of Ahir and Râghuvânî. A sept of Nahal.
- Khadra**,³ **Khadura** or **Kharura.**—A small Uriya caste whose occupation is

¹ This account is taken from inquiries made by Mr. Hira Lal in Patna.

² *Tribes and Castes of Bengal*, art. Bauri.

³ From a paper by Mr. Kripândh Tripâthi, Headmaster, Saria Middle School, Sârangarh State.

to make brass ornaments. They are immigrants from Cuttack and say that they are called there Sankhāri, so that the Khadras may not improbably be an offshoot of the Sankhāri caste of shell-cutters of Bengal. According to their traditions their original ancestor was created by Viswakarma, the celestial architect, for the business of making a pinnacle for the temple of Jagannāth at Puri, in which eight metals had to be combined. He left two sons, one of whom became the ancestor of the Khadras, and the other of the Kasārs, with whom the Khadras thus claim affinity. They have no subcastes but four *gotras* or clans called after the Nāg or cobra, the Singh or lion, and Kāsyap and Kachchap, both derived from the tortoise. They also have four *bargus* or family names, which are Pātra (a term of respect), Dās (slave), Sao (banker) and Mahārānā (artificer). The groups are supposed to be descended from four families who migrated from Cuttack. Neither *bargus* nor *gotras* are now considered in the arrangement of marriages, which are prohibited between blood relatives for three generations. Marriage is infant, and a girl arriving at puberty while still unwed is permanently expelled from the caste. The Khadras still follow the old rule of writing the *lagun* or date of the marriage on a palm-leaf, with which they send Rs. 10-4 as a bride-price to the girl's father, the acceptance of this constituting a confirmation of the betrothal. The marriage ceremony resembles that of the other Uriya castes, and the Khadras have the rite called *badopāni* or breaking the bachelorhood. A little water brought from seven houses is sprinkled over the bridegroom and his loin-cloth is then snatched away, leaving him naked. In this state he runs towards his own house, but some boys are posted at a little distance who give him a new cloth. Widow-marriage and divorce are permitted, but the hand of a widow must not be sought so long as she remains in her late husband's house, and does not return to her father. When a bachelor marries a widow he must first perform the regular ceremony with a leaf-cup filled with flowers, after which he can take the widow as his second wife. All important agreements are confirmed by a peculiar custom called *keskīni*. A deer-skin is spread on the ground before the caste committee, and the person making the agreement bows before it a number of times. To break an agreement made by the *keskīni* rite is believed to involve terrible calamities. The Khadras eat the flesh of animals and fish but not that of birds, and they do not drink country liquor. When an estate is to be partitioned the eldest son first takes a tenth of the whole in right of primogeniture and the remainder is then divided equally. The Khadras rank as an artisan caste of somewhat low status.

Khadra.—Synonym of Khadra.
Khairāra.—(A resident of Khaira, a town in Central India.) Subcaste of Chamār.
Khair, *Khaira*.—(From *khair*, catechu or the catechu tree. A maker of catechu.) Synonym for Khairwār.
Khairkara.—(Catechu preparer.) A subcaste of Khairwār.
Khaira.—A subcaste of Are (Gondhali), Kunbi and Oraon.
Khairwār.—A catechu-making caste. A section of Chamār.
Khaiyāwār.—(*Khai*, ditch; owing to their houses having been originally built on the ditch of Hatta fort.) A section of Beldār Sonkars in Damoh.
Khāki.—(From *khāk*, ashes.) A class of Bairāgi, or religious mendicants.

Khalifa.—(Lord.) An honorific title for Darzis or tailors, and Muhammadan barbers.
Khaltaha.—Subcaste of Ghasia.
Khaltiti.—(Illegitimate.) Subcaste of Andh.
Khaltia.—Subcaste of Basdewa.
Khamari.—(Farm-servant.) A section of Kolta.
Khambi.—(One who hides behind the graveyard.) A sept of Korka.
Khanda.—(A sword.) A section of Panka and Mahār.
Khandait.—(A swordsman.) An Uriya caste. A subcaste of Sānsia, Taonla and Chasa. Also a name of Koltas in Cuttack.
Khandapatra.—(One who cleans swords.) A section of Khandwāl.

- Khandapr.*—(*Khanda*, a sword.) A sept of the Dhurwa clan of Sahdeva or six-god Gonds in Betül, named after the sword of Rāja Durga Shāh by which a victory was gained over the Muhammadans.
- Khandele.*—(From *khanda*, sword.) A section of Rāghuvansi Rājputs in Hoshangābād.
- Khandetwāl.*—A subcaste of Bania.
- Khāndeshī.*—(A resident of Khāndesh.) A territorial subcaste of Darzi, Joshi, Mahār and Māng.
- Khanne, Khanna.*—A subdivision of Chārgarh Sāraswat Brāhmins in Hoshangābād, probably deriving their name from being priests of the Khanna section of Khatris. A section of Khatri.
- Khanonkha.*—(A kind of basket to catch birds with.) A totemistic sept of Rautia Kawars in Bilāspur.
- Kharūdā.*—(A turner, one who turns woodwork on a lathe.) A synonym of Kundera and Barhai.
- Kharchi.*—Bastard Marāthas forming a separate division as distinguished from the Khasi or pure Marāthas.
- Khare.*—A subdivision of Srivāstab, Gaur and Saksena Kāyasths, meaning those of pure descent.
- Khari Bind Kewat.*—Title of the Murha caste.
- Kharōda.*—(A resident of Kharod in Bilāspur.) A subcaste of Nunia.
- Kharsiyha.*—(Maker of cowdung cakes.) A section of Māli.
- Kharwade.*—(Refuse.) A subcaste of Simpi or Marātha Darzi (tailor) originally formed of excommunicated members of the caste, but now occupying a position equal to other subcastes in Nāgpur.
- Kharwār.*—Synonym of the Khairwār tribe. Subcaste of Chero and Kol.
- Khasi.*—A subdivision of Marāthas, meaning those born in wedlock.
- Khasua.*—(A eunuch.) Synonym of Hijra.
- Khāti.*—(From the Sanskrit *kshatri*, one who cuts.) A subcaste of Barhai and Lohār.
- Khatik.*—A caste. Synonym of Chikwa. A subcaste of Pāsi in Saugor, said to have originated in a cross between a Bauri and a Khatik woman.
- Khatkudia.*—(Illegitimate.) A section of Teli in Betül.
- Khatrs.*—A caste. A subcaste of Chhīpa and of Sunār in Narsinghpur.
- Khatua.*—(Having a cot.) A section of the Hatwa caste.
- Khatulha* or *Khatola.*—A subtribe of Gond.
- Khatulwār.*—A subtribe of Gonds in Chānda, the same as the Khatulha of the northern Districts.
- Khawās.*—A title of Nai or barber. A subcaste of Dhuri. A section of Halba.
- Khedūwāl.*—A subcaste of Gujarāti Brāhmins. They take their name from Kheda or Kaira, a town in Gujarāt.
- Khedule.*—From *kheḍa*, a village. Subcaste of Kumbi.
- Khendro.*—Subcaste of Oraon.
- Kheralawāla.*—An immigrant from Kherāla in Mālwa. Subcaste of Rangrez.
- Kherūwāl.*—See Khedawāl.
- Kheti.*—(Cultivation.) A section of Dumāl.
- Khewat.*—Synonym of Kewat.
- Khichi.*—A clan of Rājputs, a branch of the Sesodia clan.
- Khoba.*—(Sticks for fencing the grain-store.) A sept of Kawar; they abstain from using these sticks.
- Khoksa.*—(A kind of fish.) A totemistic sept of Rautia Kawar in Bilāspur.
- Khumtia.*—A subcaste of Agaria. One who uses a *khunti* or peg to fix the bellows in the ground for smelting iron. A sept of Savars. (Those who bury their dead on a high place.)
- Khursām.*—A sept of Pardhān and Dhur Gond.
- Khutha.*—(Impure.) A section of Tamera in Mandla.
- Khyaurokar.*—(One who shaves, from *kshaur*, to shave.) A synonym of Nai or Bhandāri.
- Kilanāya.*—(*Kīna*, a dog-house.) A nickname section of Añūr.
- Kilkila.*—(The kingfisher.) A sept of Khairwār.
- Killibusum.*—(One who eats dead animals.) A sept of Korku.
- Kindra.*—(One who hides behind a tree.) A sept of Korku.

Kirachi or *Karachi*.—A sept of Gonds of Raipur and Betül.

Kirād.—Synonym of Kirār.

Kirāhiboyār.—(A kind of fruit.) A section of Teli in Nāndgaon.

Kirār.—A caste. Synonym Dhākar. A subcaste of Kāchhi. A section of Khatik.

Kirnakha.—A sept of Gonds in Chānda.

Kirvant or *Kisvant*.—A subdivision of Maharāshtra Brāhmins in Khairagarh. The name is said to be derived from *kīra*, an insect, because they kill insects in working their betel-vine gardens. Another explanation is that the name is really Kriyavant, and that they are so called because they conducted *kriya* or funeral services, an occupation which degraded them. A third form of the name is *Kramvant* or reciters of the Veda.

Kisān.—(A cultivator.) Oraons are commonly known by this name in Chota Nāgpur and Gonds in Mandla and other Districts. A section of Marār, Rāwat or Ahir, and Savar.

Koathia.—A section of Bais Rājput.

Kochia.—Perhaps a name for Bahnas or cotton cleaners.

Kodjet.—(A conqueror of crores of people.) A section of Bhulia.

Kohistāni.—(A dweller on mountains.) A section of Pathān.

Kokhatta.—A sept of Gonds in Khairagarh.

Kohri.—A synonym for the Kohli caste.

Koi.—A class of Gonds.

Koikopāl.—A subcaste of Gond.

Kolabhūt or *Koilabhūti*.—A subtribe of Gonds. Their women are prostitutes.

Koiri.—A synonym of the Murao caste.

Koitur.—A synonym for Gond. The name by which the Gonds call themselves in many Districts.

Kokonasth or *Chitpāvan*.—A subcaste of Maharāshtra Brāhmins inhabiting the Konkan country. Chitpāvan means the pure in heart.

Koksingha.—(*Koka*, the Brāhmani duck.) A subsection of the Pardhān section of Koltas.

Kol.—A tribe. Subcaste of Dahāt.

Kolabhūt.—A name for Gonds.

Kolām.—A tribe. A subtribe of Gonds in Chānda.

Kolchar.—A clan of Marātha.

Kolia.—(From *kolū*, oil-press.) A section of Teli in Betül.

Koliha.—(Jackal.) A section of Panwār Rājput, Chamār and Kawar.

Kolita, *Kulta*.—Synonyms of Kolta.

Kolta.—A caste. A subcaste of Chasa.

Kolya.—(One who hides behind a jackal-hole.) A sept of Korku.

Komakwār.—(*Komal*, soft.) A section of Kurumwār.

Komati.—Synonym of Komti.

Kommu.—(A story-teller.) Subcaste of Mādgi.

Kondawār.—(*Konda*, a mountain.) A section of Pālewār Dhimar and Koshti in Chānda.

Kondwān or *Kundi*.—A name of a tract south of the Mahānadi which is called after the Khond tribe, and was formerly owned by them. Subcaste of Baiga.

Korai.—A subcaste of Ahir or Rāwat in Bilāspur.

Korāku.—(Young men.) Subcaste of Korwa.

Korattul.—A section of Komti; they do not eat the *kumhra* or pumpkin.

Korava.—Synonym of Yerūkala.

Korchamār.—A descendant of alliances between Chamārs and Koris or weavers. Subcaste of Chamār.

Kori.—A caste. A subcaste of Balāhi, Jaiswāra Chamār and Katia.

Korku.—A tribe. A subtribe of Nahal.

Korre.—(Residents of the Korai hill-tract in Seoni.) Subcaste of Injhwār.

Kosaria.—A subcaste of Rāwat or Ahir, Barai, Dhobi, Kalār, Māli, Panka and Teli; a section of Chamār and Gond.

Koshti, *Kashta*.—A caste of weavers. See article. A subcaste of Katia and Bhulia.

Koskāti.—A subcaste of Koshti.

Kothari.—(A store-keeper, from *kotha*, a store-room.) A section of Oswāl and Maheshri Banias.

Kotharya.—(A store-keeper.) Subcaste of Chītrakathi.

Kotwāl.—(Keeper of a castle, or a village watchman.) Honorific title of the Khangār caste. A surname of Yajurvedi Brāhmins in Saugor. A section of Halba.

Kotwār.—A person holding the office of village watchman. This post is usually assigned to members of the lowest or impure castes derived from the aboriginal tribes, such as the Mahārs, Rāmosis, Gāndas, Pankas, Mīnas and Khangārs. Some of these were or still are much addicted to crime. The name *kotwār* appears to be a corruption of *kotwāl*, the keeper or guardian of a *kot* or castle. Under native rule the *kotwāl* was the chief of police in important towns, and the central police office in some towns is still called the *kotwālī* after him. In some villages there are still to be found both a *kotwāl* and a *kotwār*; in this case the former performs the duties of watch and ward of the village, and the latter has the menial work of carrying messages, collecting supplies and so on. Both are paid by fixed annual contributions of grain from the cultivators. In Hoshangābād the *kotwār* is allowed to glean for a day in the fields of each tenant after the crop has been removed. It would appear that the *kotwār* was chosen from the criminal castes as a method of insurance. The *kotwār* was held responsible for the good behaviour of his caste-fellows, and was often under the obligation of making good any property stolen by them. And if a theft occurred in another village and the thief was traced into the borders of the *kotwār's* village he was bound to take up the pursuit and show that the thief had passed beyond his village, or to pay for the stolen property. Thieves were sometimes tracked by the *kotwār*, and sometimes in Gujarāt and Central India by a special official called Paggal,¹ who measured their footprints with a string, and in this way often followed them successfully from village to village.² The rule that the *kotwār* had to make good all thefts occurring in his village or perpetrated by criminals belonging to it, can only have been enforced to a very partial extent, as unless he could trace the property he would be unable to pay any substantial sum out of his own means. Still, it apparently had a considerable effect in the protection of property in the rural area, for which the regular police probably did very little. It was similarly the custom to employ a *chaukidār* or night-watchman to guard private houses when the owners could afford it, and this man was taken from a criminal caste on the same principle.

The *kotwār* was also the guardian of the village boundaries, and his opinion was often taken as authoritative in all cases of disputes about land. This position he perhaps occupied as a representative of the pre-Aryan tribes, the oldest residents of the country, and his appointment may have also been partly based on the idea that it was proper to employ one of them as the guardian of the village lands, just as the priest of the village gods of the earth and fields was usually taken from these tribes.

In some localities those members of an impure caste such as the Mahārs, who hold the office of village watchman, obtain a certain rise in status on account of the office, and show a tendency to marry among themselves. Similarly persons of the impure Gānda caste, who joined the Kabirpanthi sect and now form a separate and somewhat higher caste under the name of Panka, usually work as village watchmen in preference to the Gāndas. Under British rule the *kotwār* has been retained as a village policeman, and his pay increased and generally fixed in cash. Besides patrolling the village, he has to report all cognisable crime at the nearest police post as well as births and deaths occurring in the village, and must give general assistance to the regular police in the detection of crime. *Kotwār* is used in Saugor as a synonym for the Chadār caste. It is also a subcaste of the Kori caste.

Kowa.—(A crow.) A section of Tamera and of Gond in Chānda.

Koya.—A subtribe of Gond in Bastar.

Koyudu.—A synonym of Gond in

Chānda used by Telugus.³

Kramikul.—A section of Komti. They do not use the black radish.

Kshatriya.—Name of the second Hindu

¹ From *pag*, a foot.

² Malcolm, *Memoir of Central India*, ii. p. 21.

- classical caste or the warrior caste. Synonym for Rājput.
- Kshirsāgar*.—(Ocean of Milk.) A section of Panwār Rājput, and a proper name of Marātha Brāhmins.
- Kuch*.—(A weaver's brush.) A section of Rāghuvansi Rājputs in Hoshangābād.
- Kuchbandhia*, *Kunchbandhia*.—(A maker of weavers' brushes.) Synonym and subcaste of Kanjar. Subcaste of Beldār in Chhattisgarh.
- Kudāiya*.—(*Kodon*, a small millet.) A section of Ahir.
- Kudappa*.—A sept of Gonds in Raipur and Khairagarh.
- Kudarbohna*.—A Hindu Bahna.
- Kudaria*.—(*Kudāli*, a pickaxe.) A section of the Bhabria tribe.
- Kukra*.—(A dog.) A totemistic sept of Bhatra Gonds. A section of Kumhār.
- Kukuta*.—(Cock.) A sept of Gonds in Raipur.
- Kulatia*.—A section of Basor. From *kulara*, a somersault, because they perform somersaults at the time of the *maihir* ceremony, or eating the marriage cakes.
- Kuldip*.—(The lamp of the family.) A section of Panka in Raipur.
- Kuldiya*.—(Those who stop eating if the lamp goes out at supper.) A section of Ghasia.
- Kulin*.—(Of high caste.) A well-
- Kumrāwat**,¹ **Patbina**, **Dāngur**.—A small caste of *san*-hemp growers and weavers of sacking. They are called Kumrāwat in the northern Districts and Patbina (*pat patti*, sacking, and *binna*, to weave) in Chhattisgarh. A small colony of hemp-growers in the Betūl District are known as Dāngur, probably from the *dāng* or wooden steelyard which they use for weighing hemp. Both the Kumrāwats and Dāngurs claim Rājput origin, and may be classed together. The caste of Barais or betel-vine growers have a subcaste called Kumrāwat, and the Kumrāwats may be an offshoot of the Barais, who split off from the parent body on taking to the cultivation of hemp. As most Hindu castes have until recently refused to grow hemp, the Kumrāwats are often found concentrated in single villages. Thus a number of Patbinas reside in Darri, a village in the Khujji zamindāri of Raipur, while the Dāngurs are almost all found in the village of Māsod in Betūl; in Jubbulpore Khāpa is their principal centre, and in Seoni the village of Deori. The three divisions of the caste known by the names given above marry, as a rule, among themselves. For their exogamous groups the Dāngurs have usually the names of different Rājput septs, the Kumrāwats have territorial names, and those of the Patbinas are derived from inanimate objects, though they have no totemistic practices.
- known class of Bengali Brāhmins. A subdivision of Uriya Mahantis. A section of Panka.
- Kulshreshta*.—(Of good family.) A subcaste of Kāyasth.
- Kumān*.—Subcaste of Barai.
- Kumarrha* or *Kumarra*.—(A bird.) A sept of Sahdeva or six-god Gonds. In Betūl the members of this sept do not eat or kill a goat or sheep, and throw away any article smelt by one.
- Kumarshishta*.—A section of Komti. They do not use *mehads* or henna leaves.
- Kumbhār*.—(Potter.) Marāthi synonym for Kumhār. A section of Gānda and Bhulia.
- Kumbhoj*.—(Born of a pitcher, a Rishi or saint.) An eponymous section of Agharia.
- Kumbhira*.—(Crocodile.) A totemistic sept of Bhulia.
- Kumbhwar*.—(*Kumbh*, a pot.) A surname of Gandli in Chānda.
- Kumhārbans*.—(Descended from a potter.) A section of Ghasia.
- Kumrayete*.—(*Yete*, a goat.) A sept of the Uika clan of Sahdeva or six-god Gonds in Betūl. They do not eat goats, and are said to have offered human sacrifices in ancient times.
- Kunbi*.—A caste. Subcaste of Dāngri, Gondhali and Marātha.

¹ This paper is compiled from notes taken by Mr. Hira Lāl at Rāj-Nāndgaon and Betūl.

The number of girls in the caste is usually insufficient, and hence they are married at a very early age. The boy's father, accompanied by a few friends, goes to the girl's father and addresses a proposal for marriage to him in the following terms: "You have planted a tamarind tree which has borne fruit. I don't know whether you will catch the fruit before it falls to the ground if I strike it with my stick." The girl's father, if he approves of the match, says in reply, 'Why should I not catch it?' and the proposal for the marriage is then made. The ceremony follows the customary ritual in the northern Districts. When the family gods are worshipped, the women sit round a grinding-stone and invite the ancestors of the family by name to attend the wedding, at the same time placing a little cowdung in one of the interstices of the stone. When they have invited all the names they can remember they plaster up the remaining holes, saying, 'We can't recollect any more names.' This appears to be a precaution intended to imprison any spirits which may have been forgotten, and to prevent them from exercising an evil influence on the marriage in revenge for not having been invited. Among the Dāngurs the bride and bridegroom go to worship at Hanumān's shrine after the ceremony, and all along the way the bride beats the bridegroom with a tamarind twig. The dead are both buried and burnt, and mourning is observed during a period of ten days for adults and of three days for children. But if another child has been born to the mother after the one who has died, the full period of mourning must be observed for the latter; because it is said that in this case the mother does not tear off her *sāri* or body-cloth to make a winding-sheet for the child as she does when her latest baby dies. The Kumrāwats both grow and weave hemp, though they have no longer anything like a monopoly of its cultivation. They make the *gons* or double bags used for carrying grain on bullocks. In Chhattisgarh the status of the Patbinas is low, and no castes except the most debased will take food or water from them. The Kumrāwats of Jubbulpore occupy a somewhat more respectable position and take rank with Kāchhis, though below the good cultivating castes. The Dāngurs of Betūl will take food from the hands of the Kunbis.

Kumrayete.—(*Yete*, a goat.) A sept of the Uika clan of Sahdeva or six-gond Gonds in Betūl. They do not eat goats, and are said to have offered human sacrifices in ancient

times.

Kunbi.—A caste. Subcaste of Dāngri, Gondhali and Marātha.

Kundera.—A caste. A subcaste of the Larhia Beldārs.

Kundera, Kharādi.—A small caste of wood-turners akin to the Barhais or carpenters. In 1911 the caste numbered 120 persons, principally in Saugor. When asked for the name of their caste they not infrequently say that they are Rājput̄s; but they allow widows to remarry, and their social customs and position are generally the same as those of the Barhais. Both names of the caste are functional, being derived from the Hindi *kund*, and the Arabic *kharāt*, a lathe. Some of them abstain from flesh and liquor, and wear the sacred thread, merely with a view to improve their social position. The Kunderas make toys from the *dūdhi* (*Holarrhena antidysenterica*) and huqqa stems from the wood of the *khair* or catechu tree. The toys are commonly lacquered, and the surface is smoothed with a dried leaf of the *kevara* tree.¹ They also make chessmen, wooden flutes and other articles.

Kundgolakar.—A subdivision of degraded Marātha Brāhmins, the offspring of adulterous connections.

Kunjām.—A sept of Solāha in Raipur. A section of Basor and Bhunjia. A sept of Gond and Pardhān.

Kunnatya.—(Rope-dancer.) A name

applied to Nats.

Kunti or *Kunte*.—(*Kunti*, lame.) A subcaste of Kāpewar, sʒnyonm Bhiksha Kunti or lame beggars.

Kunwar.—(Prince.) A title of Rājput̄ ruling families. A section of Rājput̄ and Kawar.

¹ Perhaps *Pandanus fascicularis*.

- Kura Sasura*.—Husband's elder brother. Title of Kharia.
- Kurathiya, Kuratia*.—(From *kur*, a fowl, which they have given up eating.) A subtribe of Gonds in Khairagarh.
- Kurha or Sethia*.—Title of the Sonkar caste headman.
- Kurkera*.—One who moulds his vessels on a stone slab revolving on a stick and not on a wheel. Subcaste of Kumbhār.
- Kurmata*.—A sept of Gonds in Chanda.
- Kurmugtia*.—(From *kurm*, tortoise.) A section of Mahār.
- Kurmi*.—A caste. A subcaste of Agharia in the Uriya country. A subcaste of Barai. A sept of Pardhān. A section of Mahār.
- Kurochi*.—(*Kur*, hen.) A sept of the Uika clan of Sahdeva or six-god Gonds in Betūl, so named because their priest once stole a hen.
- Kurpachi*.—(*Kur*, hen.) A sept of the Uika clan of Gonds in Betūl, so named because their priest offered the contents of a hen's intestines to the gods.
- Kurru or Kura*.—Title of Yerukala.
- Kusangia*.—(Of bad company.) A section of Lohār.
- Kushbansi*.—A subcaste of Ahir. (Descendants of Kush, one of the two sons of Rāma.)
- Kush Ranjan*.—A section of Brāhman, Barai, Chamār, Chandnāhu Kurmi, Rāwat (Ahir), Marār and Rājbar.
- Kushia, Koshta*.—Subcaste of Kori.
- Kuslia*.—(*Kusli*, boat.) A subcaste of Mālī.
- Kusrām*.—(*Kusri*, pulse.) A sept of the Uika Gonds in Betūl and Chānda.
- Labhāna*.—Synonym and subcaste of Banjāra.
- Lād*.—The old name for the territory of Gujarāt. A subcaste of Bania, Kalār, Koshti and Sunār.
- Ladaimār*.—One who hunts jackals and sells and eats their flesh. Subcaste of Jogi.
- Ladele*.—(Quarrelsome.) A section of Shribathri Teli.
- Lādjin*.—Subcaste of Banjāra.
- Lāde or Lādvī*.—Subcaste of Chamār and Dhangar.
- Ladwan, Ladvan*.—A subcaste of Mahār. Perhaps from Lād, the old name of Gujarāt.
- Laheri*.—Synonym of Lakhera.
- Laheria*.—Subcaste of Brāhman.
- Lahgera or Lahagera*.—(*Lahanga*, weaver.) A subcaste of Kori.
- Lahuri Sen*.—A subcaste of Barai in the northern Districts who are formed of excommunicated members of the caste.
- Lahuria*.—(From Lahore.) A section of Rāthor and Chauhān Banjāras.
- Lajhar*.—Synonym of Rājhar.
- Lakariha*.—A subdivision of Pardhān in Kawardha. While begging they play a musical instrument, hence the name from *lakri*, a stick.
- Lāla*.—(A term of endearment.) Synonym for Kāyasth. A subcaste of Chamār.
- Lālbeḡi*.—A follower of Lālbeḡ, patron saint of the sweepers. Synonym of Mehtar.
- Lāl Pādri*.—Red priests, because they rub *geru* or red ochre on their bodies. Title of Jogi.
- Lamechu*.—A subcaste of Bania.
- Langoti*.—Subcaste of Pārdhi. They wear only a narrow strip of cloth called *langoti* round the loins.
- Lānjia*.—A subcaste of Lohār and Nai, from Lānji in Bālāghāt. A subtribe of Gonds in Khairagarh.
- Lānjiwār*.—(One living round Lānji in Bālāghāt.) Subcaste of Injhwār.
- Laphangia*.—(Upstart.) A section of Kolta.
- Laria, Larhia*.—(Belonging to Chhat-tisgarh.) A synonym of Beldār. A subcaste of Bhaina, Binjhār, Chamār, Gānda, Ghasia, Gond, Gosain, Kalār, Kewat, Koshti, Mahār, Marār, Mowār, Panka, Savar, Sunār and Teli.
- Lasgaria*.—A class of Bairāgi mendicants.
- Lasukar*.—A subcaste of Gondhalis who sell books and calendars.
- Lāt*.—Subcaste of Chamār.
- Lave*.—Subcaste of Kunbi.
- Laya*.—(Bird.) A section of Binjhār, Mahār, and Panka.
- Lekha*.—Subcaste of Gūjar.
- Lemuan, Limuan*.—(Tortoise.) A totemic sept of Audhelia, Munda and Oraon.

- Lidha*.—(Excrement of swine.) Subcaste of Khatik in Jubbulpore.
- Lila*.—(From *līl* or *nīl*, the indigo plant.) Subcaste of Kāchhi.
- Lilorhua*.—Subcaste of Gūjar.
- Limba*.—(*Nim* tree.) A totemistic section of Dumāls.
- Langāyat*.—A religious order which has become a caste. See article and subordinate article to Bania. A subcaste of Bania and Kumhār.
- Lodha*.—Synonym of Lodhi. Subcaste of Lodhi.
- Lohār*.—A caste of blacksmiths.
- Londhāri**.—A small caste of cultivators found in the Bhandāra District. They appear to be immigrants from northern India, as their women wear the Hindustāni dress and they speak Hindi at home. At their weddings the bridal couple walk round the sacred post according to the northern custom. When a widow marries again the couple worship a sword before the ceremony. If a man is convicted of an intrigue with a low-caste woman, he has to submit to a symbolical purification by fire. A heap of juāri-stalks is piled all round him and set alight, but as soon as the fire begins to burn he is permitted to escape from it. This rite is known as Agnikasht. The Londhāris appear to be distinct from the Lonhāre Kunbis of Betūl, with whom I was formerly inclined to connect them. These latter derive their name from the Lonār Mehkar salt lake in the Buldāna District, and are probably so called because they once collected the salt evaporated from the lake. They thus belong to the Marātha country, whereas the Londhāris probably came from northern India. The name Lonhāre is also found as a subdivision of one or two other castes living in the neighbourhood of the Lonār Mehkar lake.
- Londhe, Londe*.—(One who hides himself behind cloth.) A section of Kohli. A sept of Korku.
- Londibacha*.—A subcaste of Kasār, including persons of illegitimate descent.
- Lonhāre, Lonāre*.—(From Lonār-Mehkar, the well-known salt lake of the Buldāna District.) A subcaste of Kunbi. A section of Arakh and Ahir.
- Ludhela*.—A section of Basor who worship the *ludhna*, a round stone for pounding food, at the Maihar ceremony.
- Luhura*.—(One who works in iron.) Synonym of Lohār. Subcaste of Sidhira.
- Lunia*.—Synonym of Murha, Nunia.
- Mādgi, Mādiga**.¹—The Telugu caste of workers in leather corresponding to the Chamārs, which numbers nearly 1½ millions in Madras, Mysore and Hyderābād. In 1911 there were nearly 6000 Mādgis in the Central
- synonym Luhura. A section of Binjhwar and Gānda.
- Lohār Barhai*.—A subcaste of Barhai in Bundelkhand.
- Lohāria*.—A subcaste of Ahir.
- Lonāria*.—A salt-maker. Subcaste of Mahār.
- Lonchatia*.—(Salt-licker.) A sept of the Uika clan of Gonds. The members of this sept lick salt on the death of their relatives. Another account from Betūl says that they spread salt on a platform raised in honour of the dead and make cattle lick it up.
- Machhandar*.—(One who catches fish.) Synonym of Dhīmar.
- Machhandra Nāth*.—A subdivision of Jogi.
- Machhia*.—(From *machhi*, fish.) A section of Dhīmar and Lodhi.
- Machhri*.—(Fish.) A sept of Oraon.
- Mada Kukuria*.—(Dead dog.) A subsection of the Viswāl section of Koltas.
- Madankul*.—A section of Komti. They do not use red clothes, nor the wood of the swallow-wort tree.
- Madari*.—A class of Fakīrs or Muhammadan beggars.
- Māde*.—A resident of the Mād country in Chānda and Bastar. Subcaste of Pardhān. •

¹ This article is compiled from papers by C. Ramiyah, Kānungo, Sironchā, and W. G. Padāya Naidu, clerk, District Office, Chānda.

Provinces and 3000 in Berār. According to tradition, the Mādigas derive their name from that of a sage called Mātanga Muni, and it is said that a dynasty belonging to the caste once ruled in the Canarese country. The following legend of their origin comes from Mysore :¹ In former times the sage Jāmbava Rishi was habitually late in attending at Siva's court. Siva asked him why this happened, and he replied that he was occupied in tending his children. On this Siva took pity on him and gave him the sacred cow, Kāmdhenu, from which all the needs of the children could be satisfied. But one day while Jāmbava was absent at Siva's court, another sage, Sānkhya, visited his hermitage and was hospitably entertained by his son, Yugamuni. The cream which Sānkhya was given was so good that he desired to kill the cow, Kāmdhenu, thinking that her flesh would taste even better. In spite of Yugamuni's objections Sānkhya killed the cow and distributed the meat to various persons. While this was in progress Jāmbava returned, and, on hearing what had been done, dragged Sānkhya and Yugamuni before Siva's judgment seat. The two offenders did not enter the court but stood outside the doorway, Sānkhya on the right side and Yugamuni on the left. Siva condemned them to become Chandālas or outcastes, and the descendants of Sānkhya have become the right-hand Holiās, while those of Yugamuni and his wife Mātangi are the left-hand caste of Mādigas. The latter were set to make shoes to expiate the sin committed by their ancestor in killing a cow. Another story given in the Central Provinces is that the Golla caste of cowherds, corresponding to the Ahīrs and the Mādgis, are the descendants of two brothers. The brothers had a large herd of cattle and wanted to divide them. At this time, however, cattle disease was prevalent, and many of the herd were affected. The younger brother did not know of this, and seeing that most of the herd were lying on the ground, he proposed to the elder brother that he himself should take all the cattle lying on the ground, and the elder brother all those which were standing up, as a suitable method of division. The elder brother agreed, but when the younger came to take his cattle which were on the ground he found that they were all dead, and hence he had no alternative but to take off the hides and cure and sell them. His descendants continued his degraded profession and became the Mādgi caste. In Chānda the following six subcastes of Mādgis are reported: The Nulka Chandriah or caste priests; the Anapa or leather dealers; the Sindhi who are supposed to have been performers of dramas; the Masti or dancers; the Kommu or tellers of stories; and the Dekkala or genealogists of the caste. It is said that Kommu really means a horn and Dekka a hoof. These last two are the lowest subdivisions, and occupy a most degraded position. In theory they should not sleep on cots, pluck the leaves of trees, carry loads on any animal other than a donkey, or even cook food for themselves, but should obtain their subsistence by eating the leavings of other Mādgis or members of different castes. The Nulka Chandriah or priests are the highest subdivision and will not take food or water from any of the others, while the four remaining subcastes eat and drink together, but do not intermarry. There are also a number of exogamous groups, most of which have territorial names; but a few are titular or totemistic, as—Mukkidi, noseless; Kumawār, a potter; Nagarwār, a citizen; Dobbulwār, one who possesses a *dobbulu* or copper coin; Ippawār, from the mahua tree; Itkalwār from *itkal* a brick, and so on. The caste customs of the Mādigas need not be recorded in detail. They are an impure caste and eat all kinds of food, and the leavings of others, though the higher subdivisions refuse to accept these. They live outside the village, and their touch is considered to convey pollution.

¹ *Mysore Census Report* (1891), p. 205.

- Madhavachārya*.—A Vishnuite sect and order of religious mendicants. See Bairāgi.
- Madhyanyan, Madhyandina*.—A class of Brāhmins, the same as the Vajur-Vedis, or a section of them.
- Mādia*.—A class of Gonds in Bastar.
- Madpotwa*.—(One who distils liquor.) Subcaste of Teli.
- Madrāsi*.—Subcaste of Dhobi.
- Magadha*.—A subcaste of Ahīr or Rāwat in Chhattīsgarh, who ask for food from others and do not cook for themselves.
- Magar, Magra*.—A sept of Khangār, Ahīr or Rāwat, Gond and Chadār.
- Māgida*.—Synonym of Mādgi.
- Mahābrāhman*.—A degraded class of Brāhmins who accept gifts for the dead.
- Mahādeva Thākur*.—(Lord Mahādeo.) A section of Māli.
- Mahajatia*.—(Decentful.) A section of Lohār.
- Mahājan*.—A banker. Title of the Bania caste.
- Mahākul*.—Synonym for Ahīr.
- Mahālodhi*.—(Great Lodhi.) Subcaste of Lodhi.
- Mahānadiya*.—(Those who came from the Mahānadi river.) A subcaste of Lodhi. A section of Gānda, Ghasia and Panka.
- ahant*.—Chief of a *math* or monastery. A superior class of priest. A section of Ahīr, Panka, Chamār and Koshta.
- Mahanti*.—A synonym for the Karan or writer caste of Orissa. A section of Chasa.
- Mahāpātra*.—A subdivision of degraded Brāhmins who take funeral gifts. An honorific title of Thānapati and of Uriya Brāhmins. A subcaste of Bhāt.
- Mahār*.—A caste. A subcaste of Balāhi and Gondhali. A section of Rawat in Raigarh.
- Mahārāj*.—(Great king.) A title of Brāhmins.
- Mahārāna*.—Synonym of Chitāri.
- Mahārāshtra* or *Marāthe*.—One of the five orders of Pānch Dravida Brāhmins inhabiting the Marātha country. They are also called Dakshini Brāhmins. A subcaste of Kumhār, Kasār and Lohār.
- Mahedia*.—A section of Basors who worship pounded rice mixed with curds.
- Mahenga*.—(An elephant.) A totemistic sept of Rautia and Kawar in Bilāspur.
- Maheshri*.—Subcaste of Baina.
- Mahili*.—Synonym for Māhli.
- Mahipia*.—(A drinker of curds.) A subsection of the Viswāl section of Koltas.
- Mahisur*.—(Lord of the earth.) A synonym of Brāhmins.
- Mahli-Munda*.—Subcaste of Mahli.
- Mahobia*.—(From the town of Mahoba in Central India.) A subcaste of Barai, Chamār, Dāngi, Ghasia, Khangār and Mahār. A section of Dāngi, Kumhār and Kori.
- Mahoda*.—A subdivision of Brāhmins in Jubbulpore.
- Mahore, Mahure*.—A subcaste of Bania, Kori, Kumhār and Kalār.
- Mahratta*.—Synonym of Marātha.
- Māhto, Māhton*.—A chief or village headman. Subcaste and title of Teli and Khairwār; title of the leader of the Bhuiya caste. A section of Gānda and Rāwat (Ahīr).
- Mahur*.—(Poison.) A subcaste of Sunārs in Chhindwāra.
- Mahure, Mahuria*.—(From Mahur, a town in Hyderabad.) Subcaste of Barhai and Dhangar.
- Mai*.—(Mother.) A division of the Kabīrpanthi sect.
- Maichhor*.—A small clan of Rājput. Perhaps from Maichuri in Jaipur.
- Mailwār*.—(Dirty) A group of Sunārs in Raipur.
- Maina*.—Synonym of Mina.
- Mair*.—A subcaste of Sunār named after Mair, their original ancestor, who melted down a golden demon.
- Maithil*.—One of the five divisions of Pānch Gaur Brāhmins inhabiting the province of Maithil or Bihār and Tirhūt.
- Majarewār*.—A territorial section of Binjhwar (from Majare in Balāghāt).
- Māyhi*.—(A village headman.) Title of Bhatra.
- Mājhia*.—Synonym of Majhwār.
- Majhli*.—(Middle.) Subcaste of Rautia.
- Makaria*.—(From *makad*, monkey.) A subcaste of Kamār, so called because they eat monkeys.
- Makhia*.—Subcaste of Mehtar.

- Malaiya*.—An immigrant from Mālwa. Subcaste of Chhīpa.
- Māle, Māler*.—Synonyms of Māl.
- Mālha*.—A boatman. Synonym of Mallah.
- Maihar*.—Subcaste of Koli.
- Māl*.—(A caste.) A section of Kalār.
- Malyār**.¹—A small and curious caste of workers in gold and silver in Bastar State. They are known alternatively as Marhātia Sunār or Panchāl, and outsiders call them Adhālī. The name Malyār is said to be derived from *mal*, dirt, and *jār* or *jālwa*, to burn, the Malyārs having originally been employed by Sunārs or goldsmiths to clean and polish their ornaments. No doubt can be entertained that the Malyārs are in reality Gonds, as they have a set of exogamous septs all of which belong to the Gonds, and have Gondi names. So far as possible, however, they try to disguise this fact and perform their marriages by walking round the sacred post like the Hindustāni castes. They will take food cooked without water from Brāhmins, Rājput̄s and Banias, but will not eat *katcha* (or food cooked with water) from anybody, and not even from members of their own caste unless they are relatives. This custom is common to some other castes of mixed descent, and indicates that illicit connections are frequent among the Malyārs, as indeed would necessarily be the case owing to the paucity of their numbers. But their memories are short, and the offspring of such irregular unions are recognised as belonging to the caste after one or two generations. An outsider belonging to any higher caste may be admitted to the community. The caste worship Māta Devi or the goddess of smallpox, and revere the spirit of a Malyār woman who became a Sati. They have learned as servants of the Sunārs the rudiments of their art, and manufacture rough ornaments for the primitive people of Bastar.
- Māna Ojha*.—Subcaste of Ojha.
- Mandal*.—(A name for a prosperous cultivator in Chhattisgarh.) A section of Chamār and Panka. See article Kurmi.
- Mandilwār*.—Name derived from Mandla. Subcaste of Katia.
- Mandul*.—A section of Komti who
- Mangan**.²—A small caste found in Chhattisgarh and Sambalpur who are the musicians and genealogists of the Ghasias. The term is considered opprobrious, as it means 'beggar,' and many Mangans probably return themselves as Ghasias. They are despised by the Ghasias, who will not take food or water from them. At the marriages of the former the Mangans play on a drum called *ghunghru*, which they consider as the badge of the caste, their cattle being branded with a representation of it. The only point worth notice about the caste is that they are admittedly of mixed descent from the unions of members of other castes with Ghasia prostitutes. They have five totemistic exogamous sections, about each of which a song is sung relating its origin. The Sunāni sept, which worships gold as its totem and occupies the highest position, is said to be descended from a Brāhman father and a Ghasia mother; the Sendaria sept, worshipping vermilion, from a Kewat ancestor and a Ghasia woman; the Bhainsa sept, worshipping a buffalo, from a Gaur or Ahir and a Ghasia; the Mahānadia sept, having the Mahānadi for their totem, from a Gond and a Ghasia woman; while the
- Māl-Pahāria*.—Synonym of Māl.
- Mālvī, Mālvī*.—(From *Mālvā*.) A subdivision of Brāhmins in Hoshangābād and Betūl. A subcaste of Ahir, Barhai, Darzi, Dhobi, Gadaria, Kalār, Koshti, Kumhār, Nai and Sunār.
- do not eat mangoes.
- Mandlāha*.—(From Mandla town.) Subtribe of Gond.
- Māne Kumbi*.—Subcaste of Gondhali.
- Māng* or *Māngia*.—A caste. Subcaste of Gānda, Gondhali, Bahrūpia.
- Mangan*.—(From *Manghunīa*, beggar.) A caste.

¹ This article is compiled from a paper by Mr. Ghāsinām Dāni, Deputy Inspector of Schools, Bastar State.

² The caste numbered 85 persons

in 1911. The above notice is compiled from a paper by Mr. Krishna Sewak, Naib-Tahsildār, Bargarh.

- Bāgh sept, who revere the tiger, say that a cow once gave birth to two young, one in the form of a tiger and the other of a human being; the latter on growing up took a Ghasia woman to himself and became the ancestor of the sept. As might be expected from their ancestry, the Mangan women are generally of loose character. The Mangans sometimes act as sweepers.
- Māngta*.—(A beggar.) A subcaste of Pāsi in Saugor, who beg from their caste-fellows.
- Maniāra*.—(A pedlar.) Subcaste of Jogi.
- Manihār*.—A caste. The Manihārs are also known as Bisāti. An occupational name of Jogis.
- Mānikpuria*.—(A resident of Mānikpur.) Subcaste of Panka.
- Mānjhi*.—(Headman.) A synonym of Santāl and Kewat. A section of Chasa, Dhanuhār and Kolta. A title of Chasa.
- Manjur*.—(Peacock.) A totemistic sept of Munda.
- Manywār*.—Term for a boatman. Included in Kewat.
- Mānkar*.—Name of a superior class of village watchmen in Nimār District. See article Bhil. A subcaste of Joshi. A section of Māna and Halba.
- Mannepuwār*.—A subcaste of Māla. Synonym, Telugu Bhoi.
- Mānwa*.—Subcaste of Kunbi.
- Marāb*.—A common sept of Gond. A section of Nat.
- Marai*.—(A name for the goddess of cholera, who is called Marai Māta.) A common sept of Gond. Also a
- Marori**¹.—A small caste of degraded Rājput̄s from Mārwar found in the Bhandāra and Chhindwāra Districts and also in Berār. The name is a local corruption of Mārwarī, and is applied to them by their neighbours, though many of the caste do not accept it and call themselves Rājput̄s. In Chhindwāra they go by the name of Chhatrī, and in the Tirora Tahsil they are known as Alkari, because they formerly grew the *al* or Indian madder for a dye, though it has now been driven out of the market. They have been in the Central Provinces for some generations, and though retaining certain peculiarities of dress, which show their northern origin, have abandoned in many respects the caste usages of Rājput̄s. Their women wear the Hindustāni *angia* tied with string behind in place of the Marātha *choli* or breast-cloth, and drape their *sāris* after the northern fashion. They wear ornaments of the Rājputāna shape on their arms, and at their weddings they sing Mārwarī songs. They have Rājput̄ sept names, as Parihār, Rājthor, Solanki, Sesodia and others, which constitute exogamous groups and are called *kulis*. Some of these have split up into two or three subdivisions, as, for instance, the Pathar (stone) Panwārs, the Pāndhre or white Panwārs and the Dhatūra or thorn-apple Panwārs; and members of these different groups may inter-

¹ Based on inquiries made by Mr. Hira Lāl, Assistant Gazetteer Superintendent in Bhandāra.

- marry. The reason seems to be that it was recognised that people belonged to the same Panwār sept who were not blood kin to each other, and the prohibition of marriage between them was a serious inconvenience in a small community. They also have eponymous *gotras*, as Vasishtha, Batsa and others of the Brāhmanical type, but these do not influence exogamy. The paucity of their numbers and the influence of local usage have caused them to relax the marriage rules adhered to by Rājput̄s. Women are very scarce, and a price varying from forty to a hundred rupees is commonly paid for a bride, though they feel keenly the degradation attaching to the acceptance of a bride-price. Widow-marriage is permitted, no doubt for the same reasons, and a girl going wrong with a man of another caste may be readmitted to the community. Divorce is not permitted, and an unfaithful wife may be abandoned; she cannot then marry again in the caste. Formerly, on the arrival of the marriage procession, the bride's and bridegroom's parties let off fireworks, aiming them against each other, but this practice is now discontinued. When the bridegroom approaches the marriage-shed the bride comes out and strikes him on the breast or forehead with a ball of dough, a sheet being held between them; the bridegroom throws a handful of rice over her and strikes the festoons of the shed with a naked sword. A bachelor espousing a widow must first be married to a ring, which he thereafter carries in his ear, and if it is lost funeral ceremonies must be performed as for a real wife. Women are tattooed on the arms only. Children have as many as five names, one for ordinary use, and the others for ceremonial purposes and the arrangement of marriages. If a man kills a cow or a cat he must have a miniature figure of the animal made of gold and give it to a Brāhman in expiation of his sin.
- Marškola.**—(From *markas*, an axe.) A common sept of Gonds and Pardhāns.
- Māru.**—Subcaste of Chāran Bhāts.
- Mārwāri.**—A resident of Mārwār or the desert tract of Rājputāna; Mārwār is also used as a name for Jodhpur State. See subordinate article Rājput̄-Rāthor. The name Mārwāri is commonly applied to Banias coming from Mārwār. See article Bania. A subcaste of Bahna, Gurao, Kumhār, Nai, Sunār and Teli.
- Masana.**—(From *masin*, straw or grass mats, or *masina*, thatched roof.) A section of Lohār. A synonym for San Bhatras in Bastar.
- Mashki.**—(A water-bearer.) Synonym of Bhishti.
- Masrām.**—A common sept of Gonds.
- Masti.**—(Dancer.) Subcaste of Mādgi.
- Mastram.**—(Mastra, brass bangles.) A sept of Gonds in Betül. The women of this sept wear brass bangles.
- Masūria.**—A subcaste of Kurmi. From *masūr*, lentil. A section of Rājput̄.
- Mathadhari.**—(Living in a monastery.) A celibate clan of Mānbhao mendicants.
- Mathpati.**—(Lord of the hermitage.) A subcaste of Jangam.
- Mathur, Mathuria.**—(From Mathura or Muttra.) A subcaste of Kāyasth. A subdivision of Brāhman. A subcaste of Banjāra, Darzi and Nai.
- Matkūda, Matkora.**—(Earth-digger.) A subcaste and synonym of Beldār. A name for Gonds and Pardhāns who take to earthwork.
- Mattha.**—Corruption of Marātha. A subcaste of Koshti, Mahār and Teli, and a title of Teli.
- Matti.**—A subdivision of low-class Brāhmins returned from Khairagarh. Also a class of Kashmiri Brāhmins.
- Matwāla.**—(A drinker of country liquor.) Subcaste of Kadera.
- Mawāsi, Mirdhām.**—Subcaste of Dahāit. Title of the headman of the Dahāit caste committee.
- Mayaluar.**—(Chief man of the caste.) A subcaste of Turi.
- Mayur.**—(Peacock.) A totemistic section of the Ahir, Hatwa, Gond, Sonjhara and Sundi castes.
- Mayurmāra.**—(Killer of peacock.) A section of Bahelia.
- Meda Gantia.**—(Counter of posts.) Title of Bhatra. Official who fixes date and hour for wedding.

Medara, Medari.—The Telugu caste of bamboo-workers and mat-makers, corresponding to the Basors. They have the same story as the Basors of the first bamboo having been grown from the snake worn by Siva round his neck, which was planted head downwards in the ground. The customs of the Medaras, Mr. Francis says,¹ differ from place to place. In one they will employ Brāhman *purohīts* (priests), and prohibit widow-marriage, while in the next they will do neither, and will even eat rats and vermin. The better classes among them are taking to calling themselves Baljas or Baljis, and affixing the title of Chetti to their names.

Medari.—Synonym of Medara.

Mehar.—Synonym of Bhulia.

Meher.—A section of Mālwi Ahīr, a synonym for Bhulia. A title of Chamār.

Mehra.—Synonym for Mahār. A subcaste of Katia and Kori.

Mehṭa.—A group of Brāhmins. A section of Oswāl Bania.

Mehṭar.—(A prince or leader.) Common name for the sweeper caste. Title of the president of the Dhobi caste committee.

Meman.—Synonym of Cutchi.

Meshbansi.—(Descendant of a sheep.) A clan of Rājput̄s.

Mewāda, Mewāri.—(From *Mewār.*) A division of Gujarāti or Khedāwāl

Mirdha.—A small caste found only in the Narsinghpur District. They are a branch of the Khangār or Dahāit caste of Saugor and Damoh. The names of their exogamous sections tally with those of the Khangārs, and they have the same story of their ancestors having been massacred at a fort in Orchha State and of one pregnant woman escaping and hiding under a *kusum* tree (*Schleichera trijuga*), which consequently they revere. Like Khangārs they regard Muhammadan eunuchs and Fakīrs (beggars) with special friendship, on the ground that it was a Fakīr who sheltered their ancestress when the rest of the caste were massacred by Rājput̄s, and Fakīrs do not beg at their weddings. One explanation of the name is that this section of the caste were born from a Muhammadan father and a Dahāit woman, and hence were called Mir-Dahāits or Mirdāha, Mir being a Muhammadan title. Mirdha is, however, as noted by Mr. Hira Lāl, the name of the head of the caste committee among the Dahāits; and in Hoshangābād he is a servant of the village proprietor and acts as assistant to the Kotwār or village watchman; he realises the rents from the tenants, and sometimes works as a night guard. In Gujarāt the name is said to be a corruption of *mir-deh* or 'mason of the village.'² Here it is said that the Mirdhas are held to be of part foreign, part Rājput̄ origin, and were originally official spies of the Gujarāt sultans. They are now employed as messengers and constables, and therefore seem to be analogous to the same class of persons in the Central Provinces.

Mirshikār.—Synonym of Pārđhi.

Misra or Misar.—A surname of Kana-ujia, Jijhotia, Sarwaria and Uriya Brāhmins.

Brāhmins. A subcaste of Chhīpa, Dārzi, Māli and Sunār.

Mewāti.—Synonym of Meo. See article. A class of Fakīrs or Muhammadan beggars.

Mhāli.—Synonym of Nai.

Mhasia, Mhashi.—(*Mhas*, buffalo.) A sept of Halba. A section of Kohli.

Mihar.—Synonym of Bhulia.

Mina.—A caste. A section of Rāghuvansī.

Mirdaha.—A subcaste of Dahāit, Khangār, and Nat. A section of Rāghuvansī. Name used for the mate of a gang of coolies.

Mir-Dahāit.—Title of the Mirdha caste.

Mistri.—(Corruption of the English Mister.) A master carpenter or mate of a gang. Title of Barhai, Beldār and Lohār.

¹ *Madras Census Report* (1901), p. 168.

² *Bombay Gazetteer, Guj. Mukh.* p. 18.

- Mithia*.—(A preparer of sweets.) Synonym of Halwai.
- Mochi*.—(A shoemaker.) A caste. Subcaste of Chamār.
- Modh*.—A subdivision of Khedāwāl or Gujarāti Brāhmans who take their name from Modhera, an ancient place in Gujarāt. A subcaste of Gujarāti Bania.
- Modh-Ghaneli*.—Subcaste of Teli in Gujarāt.
- Moghia*.—Synonym of Pardhi.
- Mohania*.—(Captivator.) A section of Rajjhar and Kirār.
- Mohtarua*.—Title of the headman of the Andh caste committee.
- Mohtera*.—One who fixes the auspicious moment, hence the headman of the caste. A titular section of Basor.
- Monas*.—A subdivision of Brāhmans.
- Mongre, Mongri, Mongrekar*.—(A club or mallet.) A section of Ahīr or Rāwat in Chhattisgarh, and of Chamār, Ganda, and Panka.
- Mori*.—A branch of the Panwār Rāj-pūts.
- Mor Kāchhi*.—One who prepares the *maur* or marriage-crown for weddings. Subcaste of Kāchhi.
- Mukeri**.—Or Kasai, a small Muhammadan caste of traders in cattle and butchers. In 1891 more than 900 were returned from the Saugor District. Their former occupation was to trade in cattle like the Banjāras, but they have now adopted the more profitable trade of slaughtering them for the export of meat; and as this occupation is not considered very reputable, they have perhaps thought it desirable to abandon their caste name. The derivation of the term Mukeri is uncertain. According to one account they are a class of Banjāras, and derive their name from Mecca, on the ground that one of their Nāiks or headmen was camping in the neighbourhood of this town, at the time when Abrāham was building it, and assisted him in the work. When they emigrated from Mecca their illustrious name of Makkāi was corrupted into Mukeri.¹ A variant of this story is that their ancestor was one Makka Banjāra, who also assisted in the building of Mecca, and that they came to India with the early Muhammadan invaders.² The Mukeris form a caste and marry among themselves. In their marriage ceremony they have adopted some Hindu observances, such as the anointing of the bride and bridegroom with turmeric and the erection of a marriage-shed. They take food from the higher Hindu castes, but will not eat with a Kāyasth, though there is no objection to this on the score of their religion. They will admit an outsider, if he becomes a Muhammadan, but will not give their daughters to him in marriage, at any rate until he has been for some years a member of the caste. In other matters they follow Muhammadan law.
- Mullāji*.—Title of the priests of the Bohra caste.
- Morkul*.—A section of Komti. They do not use asafoetida (*hing*) nor the fruit of the *umar* fig-tree.
- Molate*.—(From *mot*, water-bag.) A subcaste of Kāpewār.
- Moujikul*.—A section of Komti. They do not use pepper.
- Mowār*.—Subcaste of Rajwār.
- Mowāsi*.—A resident of the forests of Kalibhīt and Melghāt known as the Mowās. Subcaste of Korku.
- Muamin*.—Synonym of Cutchi.
- Muāsi*.—Title of Korku; subcaste of Korwa.
- Muchi*.—Synonym of Mochi.
- Mudara*.—Subcaste of Parjā.
- Mudgalia*.—(From *mudgal*, Indian club—an athlete.) A surname of Adi Gaur Brāhmans in Saugor.
- Mudha*.—Synonym of Munda.
- Mudotia*.—(From *mudha*, a cheat.) A surname of Sanādhia Brāhmans in Saugor.
- Mughal*.—A tribal division of Muhammadans. See article Muhammadan Religion.
- Muhammadan*.—Subcaste of Koli.
- Muhjaria*.—(Burnt mouth.) A section of Lodhi.

¹ Elliott's *Memoirs*, vol. i p. 54.

² Crooke's *Tribes and Castes*, vol. i. p. 161.

- Multāni*.—Subcaste and synonym of Banjāra.
- Munda*.—(A village headman, from *munda*, the head.) Title and synonym of Kol. A subcaste of Kharia and Oraon.
- Mundela*.—(Bald-headed.) A surname of Jijhotia Brāhmans in Saugor.
- Mundle*.—(Shaven ones.) Subcaste of Gūjar.
- Munikul*.—A section of Komti. They do not use *munga* beans.
- Munyia*.—Name of an Akhāra or school of Bairāgi religious mendicants. See Bairāgi.
- Munurwār*.—Synonym of Kāpewār.
- Mutrāsi, Mutrāsa, Muthrāsi, Mutrācha**.—(From the Dravidian roots *muḍi*, old, and *rāchā*, a king, or from Mutu Rāja, a sovereign of some part of the Telugu country.)¹ A caste which is numerous in Hyderābād and Madras, and of which a few persons are found in the Chānda District of the Central Provinces. The Mutrāsīs are the village watchmen proper of Telingāna or the Telugu country.² They were employed by the Vijayanagar kings to defend the frontier of their country, and were honoured with the title of Pālgar. Their usual honorific titles at present are Dora (Sāhib or Lord) and Naidu. As servants they are considered very faithful and courageous. Some of them have taken to masonry in Chānda, and are considered good stone-carvers. They are a comparatively low caste, and eat fowls and drink liquor, but they do not eat beef or pork. It is compulsory among them to marry a girl before she arrives at adolescence, and if this is not done her parents are put out of caste, and only readmitted on payment of a penalty.
- Nabadia*.—(Boatman or sailor.) A synonym for Kewat.
- Naddāf*.—A synonym for Bahna or Pinjāra.
- Nadha*.—(Those who live on the banks of streams.) Subcaste of Dhimar.
- Nadia*.—A clan of Dāngi.
- Nāg, Nagesh*.—(Cobra.) A sept of the Ahir or Rāwat, Binjhāl, Bhātia, Chasa, Hatwa, Halba, Khadāl, Kawar, Khangār, Karan, Katia, Kolta, Lohār, Mahār, Māli, Mowār,
- Nagārchi**.—The Nagārchis appear to be a class of Gonds, whose special business was to beat the *nakkāra* or kettledrums at the gates of forts and palaces. In some Districts they now form a special community, marrying among themselves, and numbered about 6000 persons in 1911. The *nagūra* or *nakkāra* is known in Persia as well as in India. Here the drum is made of earthenware, of a tapering shape covered at both ends with camel-hide for the *sīr* or treble, and with cowhide for the *bam* or bass. It is beaten at the broader end. In Persia the drums were played from the *Nakkāra-khāna* or gateway, which still exists as an appanage of royalty in the chief cities of Iran. They were beaten to greet the rising and to usher out the setting sun. During the months of mourning, Safar and Muharram, they were silent.³
- Murai, Murao*.—(From *muli*, or radish.) Subcaste of Kāchhi.
- Murchula*.—(One who puts rings on the fingers of the caste.) A section of Gānda and Panka in Raipur.
- Muria*.—A well-known subtribe of Gonds in Bastar and Chānda.
- Murlu*.—Synonym of Wāghya.
- Musābir*.—Synonym of Mochi.
- Musahar*.—(A rat-eater.) Subcaste and title of Bhuiya.
- Mūsare*.—(*Mūsar*, a pestle.) A section of Māli.
- Mussali*.—Title of Mehtar.
- Mutrācha*.—Synonym of Mutrāsi.
- Mutrāsa*.—Synonym of Mutrāsi.
- Parja, Redka, Sulia, Sundi and Taonia castes. Most of these castes belong to Chhattisgarh and the Uriya country.
- Nāga*.—A clan of Gosains or mendicants. See Gosain.
- Nāgar*.—A subcaste of Brāhmans belonging to Gujarāt; a subcaste of Bania; a section of Teli.
- Nagārchi*.—(A drum-beater.) A class of Gonds. A subcaste of Gānda and Ghasia.

¹ *Madras Census Report* (1891), p. 303.

² *India Census Report* (1891), p. 200.

³ *Man*, November 1909.

In India the *naḡāra* were a pair of large kettledrums bound with iron hoops and twice as large as those used in Europe. They were a mark of royalty and were carried on one of the state elephants, the royal animal, in the prince's *sowāri* or cavalcade, immediately preceding him on the line of march. The right of displaying a banner and beating kettledrums was one of the highest marks of distinction which could be conferred on a Rājput noble. When the titular Marātha Rāja had retired to Satāra and any of the Marātha princes entered his territory, all marks of royalty were laid aside by the latter and his *naḡāra* or great drum of empire ceased to be beaten.¹

The stick with which the kettledrum was struck was called *danka*, and the king's jurisdiction was metaphorically held to extend so far as his kettledrums were beaten. *Angresi rāj ka danka bajta hai* or 'Where the English drum is beaten,' means 'So far as the English empire extends.' In Egypt the kettledrums were carried on camels.²

Nāḡaria.—(A drum-player.) A section of Jasondhi Bhāt and Teli.

Nāḡbans.—(Descended from the cobra.) A totemistic sept of Gadba, Ghasia, and Gond.

Nāḡla.—(Naked.) Subcaste of Khond.

Nāḡpure.—(From Nāḡpur.) A section of Lodhi and Kohli.

Nāḡvānsi.—A clan of Rājput. See article Rājput-Nāḡvānsi. A subcaste and section of Sunār. A section of Daharia or Daraiha and Gond.

Nākar.—(Tiger.) A subtribe of Baiga. A section of Rājput in Saugor.

Nahonia.—A clan of Dāngi in Damoh and Saugor. They were formerly Kachhwāha Rājput from Narwar, but being cut off from their own domicile they married with Dāngis. Rājput accept daughters from them but do not give their daughters to Nahonias.

Naidu.—Title of the Balija, Mutrāsi and Velama castes. Often used by Balijas as their caste name.

Nāik.—(Leader.) A subdivision of Gond, also known as Darwe. A title of Banjāra headmen. A title of Teli and Kolta. A section of Ahir, Chamār, Chasa, Gadaria, Halba, Kewat, Khond, Māli, Sudh.

Nāikī.—Mace-bearer or flag-bearer in a procession. Subcaste of Jasondhi Bhāt and Khangār.

Nakshbandia.—A class of Fakirs or Muhammadan beggars.

Naksia.—Synonym of Nagasia.

Namdeo.—A religious sect confined to members of the Chhīpa and Darzi

castes, which has become a subcaste.

Nānakshāhi.—Synonym of Nānakpanthi.

Nandia.—(One who leads about with him a performing bullock.) From Nandi, the bull on which Mahādeo rides. Subcaste of Jogi.

Nāndvānsi.—Subcaste of Ahir.

Nanghana.—A name given to the Kol-tribe in Hoshangābād.

Napūta.—Sanskrit name for Nai or barber.

Naqqāl.—Title of Bhānd.

Naraina.—Subcaste of Patwa.

Naramdeo.—A subcaste of Brāhmins belonging to the Gaur branch. They take their name from the river Nerbudda.

Narbadi, *Narmada*.—(From the river Nerbudda.) A subdivision of Mahārāshtra Brāhmins. A section of Yajur-Vedi Brāhmins. A synonym for Naramdeo Brāhmins. A section of Agharia, Binjhāl and Chamār.

Narnolia.—(From a place called Narnol in the Punjab.) Subcaste of Mehtar.

Narwaria.—A clan of Dāngi. A subcaste of Ahir.

Nāta.—(A young bullock.) A section of Ahir and Oswāl Bania.

Nathunia.—(Nose-ring.) A subcaste of Pāsi.

Navadesia.—(A man of nine districts.) Subcaste of Banjāra.

Nawaria.—A subcaste of Barhai, Lohar, Kachera or Sigar, Nai and Tamera.

Nāsir.—(A cashier or usher.) Subcaste of Jasondhi Bhāt.

¹ Tone, *Letter on the Marāthas* (1798), India Office Tracts, p. 25.

² Lane, *Modern Egyptians*, p. 373.

Negi.—A vice-president of the caste committee in the Kharia caste.

Nema or *Nima*.—A subcaste of Bania. See article Bania, Nema.

Nelām.—(The dog in Gond.) One of the common sept of Gond. Also a sept of Basor, Bhatra, Bhuiya, Dewar, Kawar and Parja.

Nawāri.—(From *newār*, thick tape used for webbing of beds.) Subcaste of Bahna.

Niaria.—An occupational term applied to persons who take the refuse and sweepings from a Sunār's shop and wash out the particles of gold and silver. See article Sunār.

Nīgam, *Nīgum*.—A subcaste of Kāyasth.

Nihāl.—Synonym of Nahal.

Nihang.—A class of Bairāgis or religious mendicants, who remain celibate.

Nikhar.—A subcaste of Ahir, Bharewa (Kasār), Gadaria. A clan of Rājput. A section of Koshti.

Nikumbh.—A clan of Rājputs included in the thirty-six royal races. A section of Joshi.

Nilgar.—Synonym of Chhīpa.

Nilkar.—(From *nil*, indigo.) A subcaste of Darzi or Simpi (tailors) in Nāgpur, so named because they took up the work of dyeing in addition to their own and formed a new subcaste.

Nimānandi.—A Vishnuite sect and order of religious mendicants. See Bairāgi.

Nimāri, *Nimādi*, *Nimāria*.—(A resident of Nimār.) A subcaste of Balāhi, Bania, Dhobi, Mahār and Nai.

Nimāwal.—A class of Bairāgi.

Otāri, Watkari.—A low caste of workers in brass in the Marātha country. The name is derived from the Marāthi verb *otne*, to pour or smelt. They number about 2600 persons in the Bhandāra and Chānda Districts, and in Berār. The caste have two subcastes, Gondāya and Marātha, or the Gond and Marātha Otāris. The latter are no doubt members of other castes who have taken to brass-working. Members of the two subcastes do not eat with each other. Their family names are of different kinds, and some of them are totemistic. They employ Brāhmins for their ceremonies, and otherwise their customs are like those of the lower artisan castes. But it is reported that they have a survival of marriage by capture, and if a man refuses to give his daughter in marriage after being asked twice or thrice, they abduct the girl and afterwards pay some compensation to the father. They make and sell ornaments of brass and bell-metal, such as are worn by the lower castes, and travel from village to village, hawking their toe-rings and anklets. There is also an Otāri subcaste of Kasārs.

Nirāli.—Synonym of Chhīpa.

Niranjani.—Name of an Akhāra or school of Bairāgis. See Bairāgi.

Nirbani.—(Nir, without; bani, speech.) A class of Bairāgis who refrain from speech as far as possible.

Nirmohi.—A class of Bairāgis.

Nona or *Lona*.—Name derived from Nona or Lona Chamārin, a well-known witch. Subcaste of Chamār.

Nulkāchandriah.—Caste priests. Subcaste of Mādgi.

Nun.—(Salt.) A sept of Oraon.

Nunia, *Nonia*, *Lunia*.—(Saltmaker.) A synonym of Beldār. A section of Binjhwar and Koli.

Od.—Synonym of Beldār.

Odde, *Ūd*.—(From Ūdra the old name of Orissa.) A group of digger or navy. A group of Beldārs.

Odhia.—Synonym for Audhia Bania.

Odia or *Uriya*.—Subcaste of Beldār in Chhattisgarh.

Oiku.—Subtribe of Majhwār.

Ojha.—(From *Ojh*, entrails.) A caste of Gond augurs, see article. A title of Maithil Brāhmins. A subcaste of Lohār, Nat and Savar.

Okkilyan.—Synonym of Wakkāliga.

Omre, *Umre*.—A subcaste of Bania. See Bania Umre.—A subcaste of Teli.

Onkar Nāth.—A subdivision of Jogis.

Onkule.—Subcaste of Koshti.

Orha.—Subcaste of Chasa.

Oswāl.—A subcaste of Bania. See subordinate article to Bania.

Ota.—(One who recites the Vedas aloud in sacrifices.) An honorific title of Uriya Brāhmins.

Pabaiya.—(From Pabai in Bundelkhand.) A clan of Rājput̄s in Hoshangābād.

Pābia.—A small caste in the zamīndārīs of the Bilāspur District, and some of the Feudatory States, who numbered about 9000 persons in 1911. They appear to be Pāns or Gāndas, who also bear the name of Pāb, and this has been corrupted into Pābia, perhaps with a view to hiding their origin. They are wretchedly poor and ignorant. They say that they have never been to a Government dispensary, and would be afraid that medicine obtained from it would kill them. Their only remedies for diseases are branding the part affected or calling in a magician. They never send their children to school, as they hold that educated children are of no value to their parents, and that the object of Government in opening schools is only to obtain literate persons to carry on its business. One curious custom may be noticed. When any one dies in a family, all the members, as soon as the breath leaves his body, go into another room of the house; and across the door they lay a net opened into the room where the corpse lies. They think that the spirit of the dead man will follow them, and will be caught in the net. Then the net is carried away and burnt or buried with the corpse, and thus they think that the spirit is removed and prevented from remaining about the house and troubling the survivors.

Pabeha.—Synonym for Dhīmar.

Pābudia or *Mūdhai*.—A subcaste of Bhuiya.

Pachāde.—(Western.)—A subdivision of Sāraswat Brāhman.

Pachbhaiya.—(Five Brothers.) A section of Ahir and Audhelia.

Pada.—(A pig-eater.) A section of Muria Gonds and Pardhāns.

Pahalwān.—A small community numbering about 600 persons in the Bilāspur District and surrounding tracts of Chhattisgarh. The word Pahalwān means a wrestler, but Sir B. Robertson states¹ that they are a small caste of singing beggars and have no connection with wrestling. They appear, however, to belong to the Gopāl caste, who have a branch of Pahalwāns in their community. And the men returned from Bilāspur may have abandoned wrestling in favour of singing and begging from trees, which is also a calling of the Gopāls. They themselves say that their ancestors were Gopāls and lived somewhere towards Berār, and that they came to Bilāspur with the Marātha leader Chimnāji Bhonsla.

Pāhar.—Subcaste of Mahli.

Pahāria or *Benwaria*.—Subcaste of Korwa.

Pāik.—(A foot-soldier.) See Rājput-Pāik.

Paikaha.—(One who follows the calling of curing hides.) Synonym for Chamār.

Paikara.—(From Pāik, a foot-soldier.) Subcaste of Kawar.

Pailagia.—(Pailagi or 'I fall at your feet,' is a common term of greeting from an inferior to a superior.) Subcaste of Dahāt.

Paiyām.—(From *paiya*, a calf.) A sept of Gonds in Betūl.

Padhān.—(An Uriya name for a chief or headman of a village.) A section of Bhuiya, Chasa, Dumāl, Hatwa, Kolta, Tiyar and other Uriya castes. A title of Chasa and Kolta.

Padmasāle.—Subcaste of Koshti.

Paḍyāl.—A subtribe of Gond in Chānda. A section of Marori.

Pajania.—(*Paijana*, tinkling anklets.) A section of Kurmi.

Pakhāli.—(From *pakhāli*, a leathern water-bag.) Synonym of Bhushti.

Pakhawaji.—(One who plays on the *pakhawaj* or timbrel.) Title of Mirāsi.

Pakhia.—(They are so called because they eat the flesh of the *por* or buffalo.) Subcaste of Khond.

Palas.—(From the *palās* tree, *Butea frondosa*.) A totemistic sept of Gonds.

Pālewār.—A *gotra* of Binjhwar; a subcaste of Dhīmar found in the Telugu country. They are also

¹ *Census Report* (1891), p. 211.

- called Bhoi in Chānda. A name for Telugu Dhimars or watermen. A section of Binjhār.
- Palgara*.—(Sleeping on a *palang* or cot.) A sept of Bhunjia.
- Palliwāl*.—A subcaste of Brāhmins belonging to the Kanaujia division. They take their name from Pāli, a trading town of Mārwar. A subcaste of Bania, whose name is derived from the same place.
- Palsa-gaḥa*.—(*Palās* tree, *Butea frondosa*.) A totemistic sept of Pāns.
- Panchāl**.—An indeterminate group of artisans engaged in any of the following five trades: Workers in iron, known as Manu; workers in copper or brass called Twashtik; workers in stone or Shilpik; workers in wood or Maya; and workers in gold and silver designated as Daivagnya.¹ The caste appear to be of Telugu origin, and in Madras they are also known as Kammala. In the Central Provinces they were amalgamated with the Sunārs in 1901, but in 1891 a total of 7000 were returned, belonging to the southern Districts; while 2700 members of the caste are shown in Berār. The name is variously derived, but the principal root is no doubt *pānch* or *five*. Captain Glasfurd writes it Panchyānun.² In the Central Provinces the Panchāls appear generally to work in gold or brass, while in Berār they are blacksmiths. The gold-workers are an intelligent and fairly prosperous class, and devote themselves to engraving, inlaying, and making gold beads. They are usually hired by Sunārs and paid by the piece.³ They are intent on improving their social position and now claim to be Vishwa Brāhmins, presumably in virtue of their descent from Viswa Karma, the celestial architect. At the census they submitted a petition begging to be classified as Brāhmins, and to support their claim they employ members of their own caste to serve them as priests. But the majority of them permit the remarriage of widows, and do not wear the sacred thread. In other respects their customs resemble those of the Sunārs. The Berār Panchāls, on the other hand, appear to be a much lower group. Mr. Kitts describes⁴ them as a "wandering caste of smiths living in grass-mat huts and using as fuel the roots of thorn bushes, which they batter out of the ground with the back of a short-handled axe peculiar to themselves: The Berāri Panchāls," he continues, "who differ from the Dakhani division in the custom of shaving their heads and beards on the death of a parent, have been in the Provinces for some generations. They live in small *pāls* or tents, and move from place to place with buffaloes, donkeys, and occasionally ponies to carry their kit. The women of the Berāri division may be distinguished from those of the Dakhani Panchāls by their wearing their *luggas* or body-cloths tucked in at the back, in the fashion known as *kasole*." It is no doubt from the desire to dissociate themselves from the wandering blacksmiths of Berār that the Panchāls of the Central Provinces desire to drop their caste name.
- Pancham*.—A subcaste of Bania. A subcaste of Barai, the same as Berāria.
- Pānchbhāi*.—(Five brothers.) A surname of Bhanāra Dhimars, a section of Ghasia.
- Pānchdeve*.—A subdivision of Gonds, worshipping five gods and paying special reverence to the *sāras* crane.

¹ From a paper by Mr. Rājārām Gan-gādhār Deshpānde, Tahsildār, Wardha.

² *Settlement Report of the Upper Godāvāri District* (1868), quoted in Mr. Nunn's *Monograph on the Gold and Silver*

Industries of the Central Provinces.

³ *Monograph on the Gold and Silver Industries*, loc. cit.

⁴ *Berār Census Report* (1881), p. 219.

- Pāñch Dravid.*—One of the two primary divisions of Brāhmins, inhabiting the country south of the Vindhya hills and Nerbudda river, and including the following five orders: viz., Karnata (Carnatic), Dravid (Madras), Talanga (Telugu country), Mahārāshtra (Bombay) and Gurjara (Gujarāt).
- Pāñch Gaur.*—One of the two primary divisions of Brāhmins inhabiting the country north of the Vindhya hills and Nerbudda river; it includes the following five orders: Sāraswat (Punjab), Kanaujia (Hindustān), Gaur (Bengal), Utkal (Orissa) and Maithil (Bihār or Tirhūt).
- Pāñchghar.*—One of the three subdivisions of Kanaujia Brāhmins in Hoshangābād.
- Panda.*—(A priest of Devi, a wise man.) A subcaste or title of Māli. A subcaste and surname of Uriya Brāhmins. A subcaste of Jasondhi Bhāts.
- Pandarām.*—A class of Brāhmin priests.
- Pānde.*—(A wise man.) A surname of Kanaujia and Gaur Brāhmins. A section of Agharia, Barhai, Kewat and Marār. A title of Joshi and Kumbhār.
- Pāndhare.*—(White.) Subcaste of Sunār.
- Pandit.*—(A learned man.) A title of Brāhmins.
- Pandki.*—(Dove.) A totemistic sept of Bhatra, Kawar and Parja.
- Pandra.*—A small caste of cultivators in the Uriya country. It is said that one of the Rājas of Patna had an illegitimate son to whom he gave the village of Pandri. His descendants were the Pandras.
- Pandwar* or *Padwar.*—A section of Panka in Raipur. They are said to be so named because they washed the feet of others.
- Pāngal.*—Subcaste of Gopāl. They make mats, but in addition to this they are mendicants begging from trees.
- Panhāra.*—An occupational term meaning a seller of *pān* or betel-leaf.
- Pānibhar.*—(A waterman.) Subcaste of Dāngri.
- Pānigrahi.*—(Husband.) An honorific title of Uriya Brāhmins.
- Panyha.*—(Paw of an animal.) A sept of Gond.
- Panka.*—A weaver caste derived from the Gāndas, being Gāndas who follow the Kabīrpanthi sect. See article. In Chhattisgarh Pankas sometimes call themselves Dās, as servants of Kabīr. Panka is also a subcaste of Gānda.
- Pansāri.*—(A druggist.) Synonym for Barai.
- Panwār.*—A clan of Rājput. See article Panwār Rājput. A subcaste of Banjāra and Bhoyar. A section of Ahir, Bhilāla, Koshti, Marātha and Marori.
- Parasār, Parashār.*—(Name of a Brāhminical saint.) An eponymous section of Brāhmins. A surname of Sanādhyā and Gaur Brāhmins. A section of Basdeva, Rangāri, Sunār and Vīdur.
- Parauha.*—(From *para*, a male buffalo calf.) A subcaste of Basdeva who deal in buffaloes.
- Parbat.*—Name of one of the ten orders of Gosain.
- Parbhu.*—Synonym of Prabhu.
- Pardeshi.*—(A foreigner.) The name is sometimes applied to immigrants from Mālwa, and also to those coming from northern India.) A subcaste of the Bahna, Barāi, Barhai, Chamār, Dhimar, Dhobi, Garpagāri, Kimbi, Kasār, Kumbhār, Lohār, Nai, Rangāri, Sunār and Teli castes.
- Pardhān.*—(A chief.) A caste who are priests of the Gonds. See article. A section of Chhattisgarhi Ahir or Rāwat, Halba and Pābia. Title of caste headman of the Kharia tribe.
- Pārāhi.*—(A hunter.) A caste. See article. A subcaste of Khatūk. A section of Kunbi and Panwār Rājput.
- Parewa.*—(A pigeon.) A section of Chhattisgarhi Ahir or Rāwat; and Panka.
- Parganiha.*—A synonym of Pardhān (Gond priests) in Kawardha.
- Parihār.*—An important clan of Rājputs. See Rājput Parihār. A section of Daharia and Daraiha, of Panwār Rājput and Pārdhi.
- Parit.*—Synonym for Dhobi in the Marātha districts.

Parka.¹—A small caste of labourers belonging to the Jubbulpore District and adjoining tracts, whose strength was something over 2000 persons in 1901. Sir B. Robertson wrote² in 1891 that the Parkas of the three northern Districts had been kept separate from the Panka caste in the census tables, but that they were in all probability the same. Mr. Hira Lal points out that several of the names of septs as Padwār, Sanwāni, Gullia and Dharwa are the same in the two castes, and that in the Districts where Parkas are found there are no Pankas. The Panka caste was probably formed in Chhattisgarh by the separation of those Gāndas or Pāns who had embraced the doctrines of Kabir from their parent caste, and the name is a variant of Pān. In Jubbulpore the name Panka has no understood meaning, and it may have been corrupted into Pandka (a dove) and thence to Parka. Like the Pankas the Parkas often act as village watchmen. Many of the Parkas are also Kabirpanthis and, as with the Pankas, those who are not Kabirpanthis and do not abstain from flesh and liquor are called Saktāhas. Inter-marriage is not prohibited between the Parka Kabirpanthis and Saktāhas. Some of the Parkas play on drums and act as village musicians, which is a regular occupation of the Pankas and Gāndas. It may also be noted that the Parkas will take food cooked with water from a Gond and that they worship Bura Deo, the great god of the Gonds. Perhaps the most probable surmise as to their origin is that they are a small mixed group made up of Pankas and Gonds. A proverbial saying about the caste is '*Gond Rāja, Parka Pardhān,*' or 'The Gond is the master and the Parka the servant,' and this also points to their connection with the Gonds. Several of their section names indicate their mixed origin, as Kumharia from Kumhār a potter, Gullia from Gaolia or milkman, Bhullia from Bhulia an Uriya weaver, Andwān a subcaste of the Mahār caste, Tilasia a sept of the Kawars, and so on. If a Parka man forms a connection with any woman of higher caste she will be admitted into the community, and the same privilege is accorded to a man of any equal or higher caste who may desire to marry a Parka girl. A girl is only cast out when she is discovered to have been living with a man of lower caste than the Parkas. All these facts indicate their mixed origin. As already seen, the caste are labourers, village watchmen and musicians, and their customs resemble those of low-caste Hindus, but they rank above the impure castes. They will eat food cooked with water from Lodhis, many of whom are landowners in Jubbulpore, and as such no doubt stand to the Parka in the relation of employer to servant. Every year on the second day of Bhādon (August) they worship a four-sided iron plate and a spear, which latter is perhaps the emblem of the village watchman. Fines imposed for caste offences are sometimes expended in the purchase of vessels which thereafter become common property and are lent to any one who requires them.

Parnāmi.—(A follower of Prānāth of Panna.) Subcaste of Dāngi.

Parsai.—(Village priest.) Synonym for Joshi.

Parsoh.—(*parso*, an axe.) A section of Ahir or Rāwat in Chhattisgarh.

Parwār.—A subcaste of Bania. See article Bania-Parwār. A subcaste of Kumhār.

Pāssi.—Synonym of Pāsi.

Pātadhari.—(One occupying the seat of instruction.) A section of celi-

bate Mānbhaos.

Pātane.—A subcaste of Prabhu, so called on account of their living near Pātān in Gujarāt.

Patbina.—(From *pati*, sacking, and *binna*, to weave.) Synonym of Kumrāwat. Subcaste of Jogi.

Patel.—(Headman of a village.) A subcaste and title of Māli. A surname of Gaur Brāhmāns in Saugor and of Pārsis. A surname or section of Agharia, Mahār and Kāchhi.

¹ Based on a paper by Mr. Ali Mustafa, Nāib-Tahsildār, Hatta.

² *Census Report* (1891), p. 179.

- A title of the Ahir and Bhojar castes.
- Pūthak*.—(Teacher.) A surname of Kanaujia and other classes of Brāhmanas.
- Pathān*.—One of the four tribes of Muhammadans. See article Muhammadan Religion.
- Pathāri*.—(A hillman.) Synonym of Pardhān. Subcaste of Katia.
- Patharia*.—A subcaste of Katia, Kurmi and Mahār. A section of Halba. A subcaste of Agaria, who place a stone on the mouth of the bellows to fix them in the ground for smelting iron.
- Pathmukh*.—A subsept of the Dhurwa Gonds in Betūl. They offer a young goat to their gods and do not kill bears.
- Pathrot, Pathrōwat*.—(One who makes and sharpens millstones and grindstones.) Synonym of Beldār.
- Pati*.—(Lord.) An honorific title of Uriya Brāhmanas.
- Patkar*.—(From *pat*, widow-marriage.) A subcaste of Sunār in Wardha. A section of Rangāri.
- Patlia*.—(From *patel*.) Title of Panwār Rājput.
- Periki, Perki, Perka**.—The Perikis are really a subcaste of the great Balija or Balji caste, but they have a lower position and are considered as a distinct group. About 4000 Perikis were returned in the Central Provinces in 1911 from the Nāgpur, Wardha and Chānda Districts. They derive their names from the *perikē* or panniers in which they carried salt and grain on bullocks and donkeys. They were thus formerly a nomadic group, and like the Banjāras and Bhāmtas they also made gunny-bags and sacking. Most of them have now taken to cultivation, and in Madrās some Perikis have become large landholders and claim Rājput rank. In the Central Provinces the Balijas and Naidus deny that the Perikis have any connection with the Balija caste.
- Peta*.—(A trading Balija.) Subcaste of Balija.
- Phal Barhai*.—(A carpenter who only works on one side of the wood.) Synonym for Chitāri in the Uriya country.
- Phānse*.—(A Pārdhi who hunts with traps and snares.) Subcaste of Pārdhi.
- Phānsigar*.—(A strangler.) Synonym of Thug.
- Pharsi*.—(Axe.) A section of Uriya, Ahir or Gahara.
- Phopatva*.—Title of the officer of the Andh caste who summons the caste committee.
- Patnāik*.—A surname of Karan or Mahanti, the Uriya writer caste.
- Patra*.—(An Uriya word meaning councillor.) A subcaste of Kolta and Chasa, and title of several Uriya castes. Also a synonym for the Patwa caste.
- Patti*.—(A thread-seller.) Subcaste of Kaikāri.
- Patwa*.—A caste. See article. In Seoni tahsil of Hoshangābād District Patwa and Lakhera appear to be synonymous terms. A section of Oswāl Bania.
- Patwāri*.—(Name of the village accountant and surveyor, who is now a salaried Government official.) The Kāyasth caste were formerly patwāris by profession. See article.
- Patwi*.—(A dyer who colours the silk thread which weavers use to border their cotton cloth.) Synonym of Patwa. Subcaste of Koshti. From *patā*, a woven cloth.
- Pāwanbans*.—(The children of the wind.) Synonym for Bhuiya.
- Pendhāri*.—Synonym of Pindāri.
- Peng*.—Subcaste of Parja.
- Penhi*.—(Sheep.) A totemistic sept of Bhūlia.
- Phūlia, Phūlmāli*.—(A flower-gardener.) Subcaste of Kāchhi and Māli.
- Phulpharia*.—(From Phuljhar zamindāri in Raipur.) A territorial subcaste of Ahir or Rāwat, Ghasia and Panka.
- Phul Kunwar*.—A section of Kawar. They use the *akro* or swallow-wort flower for their marriage-crown.
- Phulsunga*.—A totemistic section of Gadaria. They abstain from smelling or touching a flower called *gadha*.
- Phurvasi*.—(A wanderer.) Subcaste of Kaikāri.

Pindāra.—Synonym of Pindāri.
Pindāri.—A caste. Subcaste of Māng.
Pinjāra.—(One who cards cotton.) Synonym of Bahna.
Pipar.—(A tree.) A section of Khatik and Kalār.
Pipariya.—(From the pipal tree, or from Piparia, a common place-name derived from the tree.) A clan of Rājput̄s in Saugor. A section of Sunārs in Saugor.
Piria.—Subcaste of Kāchhi. From *piria*, the basket in which they carry earth.
Pit̄.—Subcaste of Bhatra.
Pitariya.—(From *pital*, brass.) A subdivision of Pardeshi Sunārs in Nāgpur. They practise hypergamy, taking wives from the Sadihe subcaste, and giving daughters to the Srinagariye, Bangar, Mahuwe and Jadiye subcastes.
Pohni.—Subcaste of Jhādi Telenga.
Poiya.—Subcaste of Majhwār.
Polya.—(One who did not take off his turban at the feast.) Title of Hatkar.
Pondro.—(A tree.) One of the six subsepts of the Marai clan of Pathāri Gonds in Khairagarh.
Ponwār.—Synonym of Panwār Rājput̄.
Portas.—(Basket.) A subsept of the Uika clan of Gonds in Betūl. They do not kill the tiger or crocodile. A sept of Dhur Gonds.
Potdār.—(A money-tester.) Synonym and title of Sunār. A surname of Karhāra Brāhmins in Saugor.
Potdukh.—(Stomach-ache.) A section of Tel̄i in Chānda.
Potharia.—(One to whom a certain dirty habit is imputed.) Subcaste of Korku.
Potwa.—(A worker in tasar silk.) Synonym for Darzi; a subcaste of Darzi.
Poyām.—(Worshipper of eight gods.) A sept of Pardhān and of Māria Gonds.
Prajapati.—Title of Kumhār.
Prāmara.—Synonym for Panwār Rājput̄.
Prānnāthi.—A follower of Prānnāth of Panna. Synonym for Dhāmi.
Pravar.—A term for the ancestors sharing in a sacrificial invocation,

particularly that of the Hom or fire-sacrifice.
Prayāgwāl.—(From Prayāg-Allahābād.) A subcaste of Brāhmins who preside at the ceremonial bathing in the Ganges at Allahābād.
Puār.—Synonym of Panwār Rājput̄.
Pujāri.—(A worshipper.) Name for the priest in charge of a temple. A title of Bhatra.
Purād.—A small mixed caste in Nāgpur. They say that their ancestor was a Brāhman, who was crossing a river and lost his sacred thread, on being carried down in a flood (*pūr*). Therefore he was put out of caste because the sacred thread must be changed before swallowing the spittle, and he had no other thread ready. At the census the Purāds were amalgamated with Vidūrs. They are shopkeepers by profession.
Purāt.—(One who is of pure blood.) A subdivision of Jharia Kāwat (Ahr̄) in Chhattisgarh. A subcaste of Dhākar, Halba and Marār.
Purānia.—(Old.) A subcaste of Kachera or Sisgar in Saugor. The Purānias are the Muhammadan bangle-makers who originally practised this calling. A subcaste of Barai, Basor, Nai and Sunār. A section of Chamār and Darzi.
Purbia.—This term, which means eastern or coming from the east, is used in Hoshangābād and other Districts to designate Rājput̄s from Oudh and the adjoining tracts, especially retired sepoy from the Bengal army. They appear to belong to different clans, but many of them are Bais Rājput̄s. Some of the Purbias say that their king, somewhere in northern India, heard that cows were being killed in the Central Provinces, so he sent them to stop the practice and they came and stopped it and settled there. In Gujārāt this name appears to be applied to Brāhmins. A subcaste of Barhai and Gadana. A section of Nat and Sunār.
Purkām.—(Purka-pumpkin.) A sept of the Uika clan of Gonds in Betūl.
Purohit.—(Family priest.) A common title of Brāhmins.

- Puruti* or *Puṭoti*.—(Bowels.) A sept of Gonds in Khairagarh.
- Pusām*.—(Worshipper of five gods.) A sept of Rāj-Gond and Dhur Gond, and of Baiga and Pardhān.
- Putka*.—A subcaste of Sudh, being the illegitimate issue of the Dehri Sudhs.
- Qawwal*.—(One who speaks fluently.) Title of Mirāsi.
- Rakhbandia*.—(Comb-makers.) A subcaste of Kuchhbandia (Kanjar).
- Rāghunāthia*.—A small group of Brāhmans, so called because their ancestors are said to have received a grant of five villages from Rāghunāth Deo of Hindoli.
- Rāghuvansi*.—A caste formed from a Rājput clan. See article. A subcaste of Ahir; a section of Māli and Gond.
- Rāghvi*.—Synonym of Rāghuvansi.
- Rahmat*.—(Compassion.) A section of Panwār Rājput. A Muhammadan proper name.
- Rai* or *Rāj*.—Subcaste of Darzi, Kalār, Khangār.
- Rai-bhaina*.—Subcaste of Baiga in Bālāghāt.
- Raipurna*.—(From Raipur.) A subcaste of Dhimars who do not wear gold ornaments. A subcaste of Dewār in Bilāspur.
- Rāj* or *Rai*.—From Rāja, a king. This term designates the landholding division of certain tribes, as the Rāj-Gonds, the Rāj-Korkus, the Rāj-Khonds and the Rājbhars. The Rāj-Bhāts, Rāj-Dhurs and Rai-Darzis are similarly subcastes of good position in their respective castes. Rāj is also used as a synonym for Beldār, meaning a mason.
- Rāja*.—(A king.) Title of a ruling chief, and occasionally conferred on prominent Indian gentlemen.
- Rajak*.—(A washerman.) Synonym for Dhobi.
- Rājbar*.—(A landowning Bhar.) Synonym for Rājjar.
- Rāj-Bhāt*.—Subcaste of Bhāt.
- Rāj-Dhuri*.—A subcaste of Dhuri, said to be descendants of personal servants in Rājput families.
- Rāj-Gond*.—The landholding subdivision of the Gond tribe; a section of Chamār and Kāchhi.
- Rāj-Khond*.—Subcaste of Khond.
- Rāj-Kunwar*, *Rāj-Pardhām*.—A subcaste of Pardhān in Bālāghāt.
- Rājoria*.—(Kingly.) A section of Barhai, Dāngi, Khatik and Sanādhya Brāhman.
- Rāj-Pardhām*.—A subcaste of Pardhān. They are said to be also known as Kunwar Pardhān or Gond Bhāt and to be beggars and bards of the Gonds.
- Rāj-Pāsi*.—Subcaste of Pāsi.
- Rājput*.—(Son of a king.) A caste, representing the ancient Kshatriya caste. See article. A subcaste of Banjāra, Kadera, Kumhār and Patwa.
- Rajwaria*.—From the Rajwār caste. Subcaste of Dahāit. Subdivision of Kol in Mirzāpur.
- Rakaseya*.—(From Rakas, a devil.) A section of Katia.
- Rakhota*.—An illegitimate section of Kumhār.
- Rakhwāldār*.—(Village watchman.) Title of Rāmosi.
- Raksa*.—(Demonic.) A section of Kumhār and Kawar.
- Rāmānāndi*.—A class of Bairāgis or religious mendicants. See article Bairāgi.
- Rāmānuja*.—A class of Bairāgis or religious mendicants. See article Bairāgi.
- Rāmgarhia*.—(A resident of Rāmgarh in Mandla.) Subcaste of Ghasia.
- Ramoshi*.—Synonym of Rāmosi.
- Rāna*.—A title of Sesodia Rājputs. A section of Halba and Panwār.
- Randgolak*.—A subdivision of degraded Mahārāshtra Brāhmans, the offspring of illicit unions or remarried widows.
- Rangūri*.—(One who works in indigo (mil).) Synonym for Chhīpa.
- Rao*.—Synonym for Bhāt. A section of Chamār and Lobār. A title of the Bhilāla caste.
- Ratanpuria*.—(A resident of Ratanpur in Bilāspur.) Subcaste of Nunia and Dewār.
- Ratha*.—(A car for carrying a god.) Honorific title of Uriya Brāhmans.
- Rāthia*.—Subcaste of Kawar.
- Rāthor*, *Rāthaur*.—A famous Rājput

- clan. See article Rājput-Rāthor. A subcaste of Banjāra, Bāri and of Teli in Mandla, Betul, Nimār and other Districts. A section of Ahir, Bhilāla, Mochi, Nāhal and Pārddhi.
- Ratna Bānik*.—(Dēaler in jewels.) A synonym of Sunār in Sambalpur.
- Rautadi*.—Subcaste of Bhuiya.
- Rautela*.—A subcaste of Kol. A section of Barai, Bhāt, Gadaria and of Sunār in Saugor.
- Rautia*.—A subcaste of Kol in several Districts. A subcaste of Dahāt. A subcaste of Kawar. A section of Chamār and Rāwat (Ahir).
- Rawal*.—Title borne by some Rājput chieftains in Western India. Probably a diminutive of Rao, the Marāthi form of Rāj or Rāja. A section of Chasa, Māli and Garpagāri.
- Rāwanbansi*.—Descendants of Rāwan, the demon king of Ceylon. A name applied to the Gonds generally, and
- Redka**.—A small labouring caste of Sambalpur. They are apparently the result of intermarriages between some members of the Reddi or Kāpu cultivating caste of Telingāna, who came to Sambalpur during the Orissa famine of 1866, with low-class Uriya women. They still speak Telugu among themselves, using Uriya to outsiders. Only one curious feature of the marriage ceremony of the Redkas need be noticed here. This is that the officiating Brāhman actually places a red-hot copper seal on the arms of the bride and bridegroom as a symbol of sealing the marriage bond. In other respects their customs resemble those of low-caste Uriyas.
- Rekwār*.—Subcaste of Dhimar.
- Rig-Vedi*.—Sectarian division of Brāhman.
- Rikhiāsan Mahatwār*.—Subcaste of Bhuiya.
- Riitha Biknath*.—One who prepares and sells soap-nuts for washing
- Rohilla**.—A Pathān tribe who have settled in Rohilkhand or the Bareilly tract of the United Provinces. They derive their name from Roh, the designation given to the country where the Pushto language is spoken by residents of Hindustān. The word Roh, like Koh, means a mountain, and Rohilla therefore signifies a highlander.¹ The Rohilla Pathāns occupied Rohilkhand in the eighteenth century. Their name first attracted attention when Warren Hastings was charged with hiring out British troops for their suppression. The Rohillas say that they are of Coptic origin, and that driven out of Egypt by one of the Pharaohs they wandered westward till they arrived under that part of the mountains of Afghānistān known as Sulaimani Koh.² Parties of Rohillas visit the Central Provinces bringing
- now used as a subtribal designation to distinguish them from Rāj-Gonds.
- Rāwanwansi*.—Name of a clan of Gosain mendicants.
- Rawat*.—A title borne by some minor Rājput chiefs. Probably a diminutive of Rājputra, the original form of the term Rājput. An honorific title of Gonds and Savars in Saugor and Damoh. The name by which the Ahir caste is generally known in Chhattisgarh. A subcaste and title of Khairwār. A title sometimes used by Sunārs and Brāhman in Bundelkhand and by Lodhis. A subcaste of Mehtar and Māli. A section of Arakh, Banjāra, Binjhār, Dhanwār, Kawar, Khairwār, Kunbi, Nat, Patwa, Panwār Rājput, and Sudh.
- Reddi*.—A synonym for the Kāpewār or Kāpu caste; a subcaste of Kāpewār and Gandli.
- clothes. Subcaste of Jogi.
- Rohidāsi*.—Honorific term for a Chamār. It signifies a follower of the sect of Rohidās in Northern India. The Chamārs often describe themselves by this name instead of their caste name.

¹ In the introduction to Firishta's History (Elliot, vi. p. 568), it is stated that Roh is the name of a particular mountain (country) which extends in length from Swāt and Bajaur to the town of Siwi belonging to Bhakar. In breadth

it stretches from Hasan Abdul to Kābul. Kandahār is situated in this country. (Crooke's *Hobson-Jobson*, p. 766.)

² Mr. Crooke's *Tribes and Castes*, vol. iv. pp. 165, 166.

- woollen cloths and dried fruits for sale. Here they formerly bore a bad character, being accustomed to press the sale of their merchandise on the villagers on credit at exorbitant interest; and when the time for realisation came, to extort their money by threats of violence, or actual assault, or, if this was not practicable, by defiling the graves of their debtors' ancestors. These practices have now, however, been largely suppressed.
- Romya* or *Haralya*.—Subcaste of Chamār.
- Ror*.—Subcaste of Khatrī.
- Rora*.—Synonym of Arora.
- Rūma*.—A resident of Bāsim and Gāngra in Amraoti District. Subcaste of Korku.
- Ruthia*.—A name formed* from the noise *rut, rut* made by the oil-mill in turning. Subcaste of Teli.
- Sabara*.—Synonym for the Savar tribe. A section of Kawar and Teli.
- Sabat*.—(From *saot*, co-wife.) An honorific title of Uriya Brāhmins.
- Sadāphal*.—(A fruit.) A section of Chandnāhu Kurmi and Sonkar.
- Sada-Sohāgal*.—A class of Fakīrs or Muhammadan beggars.
- Sādhu*.—(A religious mendicant.) Synonym for Bairāgis or Gosains.
- Sāgar*.—Name of one of the ten orders of Gosains.
- Sāgunsāle*.—A group of illegitimate descent. Subcaste of Koshti.
- Sais**.—The title by which grooms or horse-keepers are usually known. The word Sais, Colonel Temple states,¹ is Arabic and signifies a nobleman; it is applied to grooms as an honorific title, in accordance with the common method of address among the lower castes. Other honorific designations for grooms, as given by Colonel Temple, are Bhagat or 'Saint,' and Panch, 'Arbitrator,' but neither of these is generally used in the Central Provinces. Another name for Saises is Thanwār, which means a person in charge of a stable or place where a horse is kept. Grooms from Northern India are usually of the Jaiswāra division of Chamārs, who take their name from the old town of Jais in Oudh; but they drop the Chamār and give Jaiswāra as their caste. These men are thin and wiry and can run behind their horses for long distances. The grooms indigenous to the Central Provinces are as a rule promoted grass-cutters and are either of the Ghasia (grass-cutter) or the Kori and Mahār (weaver) castes. They cannot usually run at all well. It is believed that both the Jaiswāras and Mahārs who work as grooms have taken to marrying among themselves and tend to form separate endogamous groups, because they consider themselves superior to the remainder of the caste. A Sais will frequently refuse to tie up a dog with a rope or lead him with one because he uses a rope for leading his horses. This taboo is noticed by Sir B. Fuller as follows: "Horses in India are led not by the bridle but by a thick cotton leading-rope which is passed over the headstall, and such a rope is carried by every Indian groom. I asked my groom one day to tie up with his leading rope a dog that would not follow. He

¹ *Proper Names of the Punjab*, p. 74.

absolutely refused, and I discovered that the rope was the fetish of his caste and was formerly adored and propitiated in the course of an annual caste festival. To touch a dog with it would have been sacrilege."¹

Saitwāl.—A subcaste of Jain Banias.

Saiyad.—One of the four Muhamma-dan tribes, which is supposed to comprise the descendants of the Prophet.

Sakadwīpī.—A tribe of Brāhmins taking their name from Sakadwīpa, the country of the Sakas. The Sakas were a Central Asian tribe who invaded India before the commencement of the Christian era, and Sakadwīpa is said to be the valley of the Kābul river.

Sakarwāl, Sēkarwār.—A clan of Rāj-pūts whose name is said to be derived from Fatehpur Sikri.

Saksena.—A 'subcaste of Kāyasth, also called Sukhsena. A subcaste of Bharbhūnja and Kāchhi.

Saktāha.—A synonym for Shākta, a worshipper of Devi in Chhattisgarh. Saktāha practically means a person who eats flesh, as opposed to a Kabīrpanthi who abstains from it. A subcaste of Panka, who are, not Kabīrpanthis.

Sakum.—A sept of Korku. (One who hides behind a teak tree.)

Salam.—(Worshipper of six gods.) A clan of Gond. A section of Dewār.

Sālewār.—A name for Telugu Koshtis.

Santāl, Saonta, Sonthāl.—An important tribe of Bengal, belonging to the Munda family. The transfer of five of the Chota Nagpur States has brought more than 10,000 Santāls into the Central Provinces. They belong principally to the Sargūja State and a few are returned from Udaipur State and from the Bilāspur District, but in all those tracts they are known as Saonta and appear to have been cut off from the main tribe for a considerable period. According to Mr. Skrefsrud the name Santāl is a corruption of Saontār and was given to the tribe by the Bengalis because they lived in the country about Saont in Midnāpur. Sir H. Risley held that the tribe might equally well have given its name to the locality, and there was no means of ascertaining which theory was correct. The forms Santāl and Sonthāl are only used by natives who have come into contact with Europeans. Santāls call themselves 'hārko,' men, or 'hārhapān,' man-child.² At the present day when a Santāl is asked to what caste he belongs he will almost invariably reply Mānjhi, which means a village headman, and is the common title of the tribe; if further explanation is demanded, he will add Santāl Mānjhi. Whether the term Santāl was derived from the Saont pargana or not, it is therefore at any rate a name conferred by the Hindus and affords no evidence in favour of a separate origin of the tribe.

There seems good reason to hold that the Santāls are only a branch of the Kols or Mundas, who have been given a distinct designation by their Hindu neighbours, while their customs and traditions have been modified

A subcaste of Koshti.

Samaiya.—A sect of Jains.

San.—A subcaste of Bhatra.

Sanādhyā.—A subcaste of Brāhmins belonging to the Gaur division.

Sanak-kul.—A section of Komti. They do not use *jaiphal* or nutmeg.

Sanaurhia.—Subcaste of Brāhman, Synonym for Sanādhyā.

Sanbāgh.—(A little tiger.) A section of Bhulia.

Sānd.—(The bull.) A totemistic sept of Kawar. They do not use bullocks for ploughing, or are supposed not to. A section of Khangār. They do not give a present of a bull at weddings. A section of Māli.

Sania.—(A grower of *san*-hemp.) Subcaste of Kāchhi.

Saniāsi.—Name for a religious mendicant. Synonym for Gosain.

Sanjogi.—A class of Bairāgis or mendicants who marry, also called Grihastha.

Sankrita.—An eponymous section of Kanaujia Brāhmins.

Sānp.—(Snake.) A sept of Gond and Kawar.

¹ *Indian Life and Sentiment*, p. 99.

² *Linguistic Survey*, vol. iv. p. 30.

either by long separation from the Mundas of Chota Nāgpur or by contact with Hindu influences. Sir G. Grierson's account of the two dialects Santāli and Mundāri shows that they closely resemble each other and differ only in minor particulars. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.¹ Of Mundāri he says: "Aspirated letters are used as in Santāli, the semi-consonants are apparently pronounced in the same way as in Santāli; genders and numbers are the same, the personal pronouns are the same, the inflexion of verbs is mainly the same."² Some points of difference are mentioned by Sir G. Grierson, but they appear to be of minor importance. The Mundas, like the Santāls, call themselves *kārā-ko* or men. In the vocabulary of common words of Mundāri and Santāli given by Colonel Dalton³ a large proportion of the words are the same. Similarly in the list of sept-names of the tribes given by Sir H. Risley⁴ several coincide. Among the 15 names of main septs of the Santāls, Besra, a hawk, Murmu nilgai, or stag, and Aind, eel, are also the names of Munda septs. The Santāl sept Hansda, a wild goose, is nearly identical with the Munda sept Hansa, a swan; the Santāl septs Kisku and Tudu are sept-names of the Hos, a branch of the Mundas; and in one or two other names there is a great resemblance. The principal deity of the Santāls, Mārang Buru, is a Munda god. In the inheritance of property both tribes have the same rule of the exclusion of daughters. In his article on Ho, Sir H. Risley indeed states that the Santāls, Hos and Mundas are local branches of the same tribe.

The Saontas of Sargūja and Bilāspur appear to have been separated from the parent tribe for some generations and to have assimilated some of the customs of the Gonds. They have some Gond sept-names, as Markām and Dhurwa. Those of Pendra zamindāri have no traditions of their origin beyond saying that the adjoining Kenda zamindāri was their original home. They profess to revere only the sun, fire and water. In order to worship the Jal-deota or water-god they pour water round the fire and then throw a little butter on the fire in his name. Mr. C. U. Wills, Settlement Officer, records of them the following curious custom: When a man is at the point of death or actually dead, they sometimes set fire to the hut in which his body is lying and run away, no doubt to save themselves from being haunted and troubled by his spirit, to the attainment of which end so large a part of funeral ritual is everywhere directed.

The following short account of them by Colonel Dalton may be reproduced for reference:⁵

"The name Saont or Saonta directs us to the Santāl branch of the Kols, and, as I have already noticed, there is in Sargūja a small tribe so called. They are the sole inhabitants of the magnificent tableland forming the southern barrier of Sargūja, called the Mainpāt or more correctly perhaps the Manipāt. They are a small tribe living scattered over the vast area of the plateau in about a dozen hamlets, and they are strong in the belief that they were especially created to dwell there, or that they and the plateau somehow sprang into existence together, and cannot be separated. I saw a number of them when I was last in Sargūja, and from their features I should be inclined to class them as Kols, but they have some customs and notions which they must have derived from the Dravidian Gonds. They acknowledge Dīha Deo as a household god, and follow the customs of the Gonds and other southerners in their marriage ceremonies.

"They worship the sun as Bhagwān, and like the Kharias offer sacrifices

¹ *Linguistic Survey*, vol. iv., *Munda and Dravidian Languages*, p. 79.

² *Ibidem*, pp. 84, 85.

³ *Ethnology of Bengal*, p. 235 *et seq.*

⁴ *Tribes and Castes of Bengal*, App. I.

⁵ *Ibidem*, pp. 222, 223.

to that luminary in an open place with an ant-hill for an altar. The Mainpāt is their Mārāng Buru, and as it is 16 miles long, 12 miles broad, and rises 3850 feet above the sea-level, it is not unworthy of the name, but they do not use that or any other Kol term. The great Mainpāt is their fatherland and their god. They have it all to themselves except during the summer months, when it becomes a vast grazing field for the cattle of Mirzāpur and Bihār.

"The Saonts are armed like the Korwas with bows and arrows, and the peculiar battle-axe of the country, but it is against the beasts of the forest that these weapons are used. Formerly the Mainpāt was a magnificent hunting field, especially noted for its herds of antelope and gaur. The late Mahārāja of Sargūja strictly preserved it, but on his death it fell into the hands of his widow, a very money-loving old lady, who allowed it to become one of the great grazing tracts, and the pasturage alone gives her an income of £250 a year; but the wild animals have in consequence withdrawn from it.

"The position of the Saonts is altogether very curious, and though they now speak no language but a rude Hindi, the evidence is, on the whole, favourable to their being a remnant of the ancient Kol aborigines of Sargūja, cut off from connection with those people by successive inroads of other races or tribes. Their substitution of a Hindi dialect for their own language seems to indicate that they were first subjugated by Aryans. The Gond chiefs only count about twenty-four generations in Sargūja, and they have all adopted the Hindi language."

Sanyāsi.—(A religious recluse.) Synonym for Gosain.

Sao.—(For *sāhu*, a banker, a rich man.) A subcaste of Kalār and Telī. An honorific title of Chhīpa or Rangāri. A sept of Gond.

Saonin.—(From *sao*, a banker.) Subcaste of Banjāra.

Saonr.—Synonym of Savar.

Saonta.—Name by which the Santāl tribe is known in Bilāspur. A subcaste of Dhanwār.

Sapera.—(A snake-charmer.) Name of a clan of Nats, who exhibit snakes. A section of Basor and Khatik.

Sarāf.—(A money-changer and tester.) A synonym of Sunār.

Sarāia.—(Angler.) From *sarai*, a bamboo fishing-rod. Subcaste of Dhimār.

Sārangarhia.—(From Sārangarh.) A subtribe of Gonds in Khairagarh. A subcaste of Dewār.

Sātani.¹—A Telugu caste of priests and mendicants of which 900 persons were returned, principally from the Chānda District, in 1911. In the Central Provinces, Ayāwar, Sātani and Dāsari have been taken as one caste, but elsewhere they are considered as distinct. Ayāwar is a term of respect analogous to the Hindustāni Mahārāj, and is applied to the Sātanis and other religious orders. The Sātanis and Dāsaris are distinguished in Madras; Sātani is stated² to be a corruption of Sāttādavan, which means 'One who does not

Saraogi.—A name by which Jain laymen are known. Subcaste of Bania.

Sāras.—(A large crane.) A section of Chamār.

Sāraswat.—One of the five orders of Pāñch Gaur Brāhmans inhabiting the country of the river Sāraswati. One of the ten orders of Gosains.

Sarati.—A sept of Gond and Pardhān.

Sariyām.—A subsept of the Dhurwa clan of Gonds in Betūl, said to be so called because the road to the place of the gods was swept by their priests.

Sarolia or *Sarwaria*.—(Inferior or mixed.) Subcaste of Agharia.

Saroti.—A sept of Pardhāns said to be named after *sarra*, a whip, because their priest once struck a man with a whip.

Sarsatia.—(From the Sāraswati river.) Subcaste of Bahna.

¹ This article is written from papers by Mr. G. A. Khān, Assistant Commissioner, Venkatesh Tumaiya Ayāwar,

Schoolmaster, Chānda, and Mr. G. Padaya Naidu, District Officer, Chānda.

² *North Arcot Manual*, i. p. 200.



Bemrose, Collo., Derby.

**DĀSARI RELIGIOUS MENDICANT WITH DISCUS
AND CONCH-SHELL OF VISHNU.**

wear' (e.g. the sacred thread and scalp-lock). It is a mixed religious order recruited from any caste except the Pariahs, leather-workers and Muhammadans. The Dāsaris¹ are said to be the reputed descendants of a wealthy Sūdra of one of the northern Districts, who, being childless, vowed that if offspring should be granted to him he would devote a son to the service of the god. After this he had several children, one of whom he consecrated to the deity, calling him Dāsan (the obedient servant). Dāsan and his offspring made their livelihood by begging. This order, like that, of the Sātānis, is reinforced by idle members of the lower Sūdra castes, who become Dāsaris by being branded by the Guru of Tirupatti and other shrines. In the Central Provinces the Dāsaris are stated to be recruited from the impure Māla caste of the Telugu country, and hence to rank below the Sātānis. Many of the Madrāsi servants in European households call themselves Dāsaris. Members of the agricultural castes are usually admitted into the Sātāni order and its status is almost equal to theirs. The caste, in spite of its small numbers, has several subdivisions, as the Sāle Sātānis, who are weavers, the Bukkas, who are sellers of *kunkun* or red powder, and five other subdivisions who are all beggars. Some of these eat together but do not intermarry. They have exogamous family groups, usually named after sacred places in Madras or celebrated Gurus (spiritual preceptors) or deities, as Tirupatti, Rāmanujmāwār, Shāligrāmāwār and so on. The caste marry in the ordinary way and do not observe celibacy. Widow-marriage is allowed, but a widow must marry a widower, and the officiating priest at the ceremony must also be a widower. The Sātānis principally revere Vishnu, whom they worship on Fridays. Their priests are taken from their own order and form a separate subcaste under the name of Parmastwār. A novice, on being initiated to the order, is branded with the figures of a Sankha (conch-shell) and Chakra (discus). They both burn and bury the dead, and the spirits of female as well as of male ancestors are propitiated. This is done by calling a married woman by the name of the dead female, putting red powder on her forehead and worshipping her. Among the Sātānis a widow accompanies the corpse of her husband to the grave. They officiate at funerals, and a Sātāni priest applies the caste-mark to the body of the corpse and also to that of the four persons who are to carry it. He receives presents in the name of the dead man, and takes the red cloth with which the corpse is covered. At the funeral feast the Sātāni offers cooked food, including flesh and also liquor, to the god, and the assembled guests then partake of them. The Sātāni drinks liquor only and does not eat the food, and since he must stay to the end of the feast he sometimes becomes intoxicated. The Sātānis are priests and mendicants. Though they do not wear the sacred thread themselves, the manufacture of it is one of their hereditary occupations. They collect alms in a *lota* or brass vessel, on which representations of the conch and discus are drawn. The Dāsaris wander about, singing hymns to a monotonous accompaniment upon a leather instrument called *iappai* (perhaps a tabor). They are engaged by some Sūdra castes to sing their chants in front of the corpse at funerals. Others exhibit what is called the *Panda sewai*, that is, they become possessed by the deity and beat themselves over the body with a flaming torch. A few train young bulls to perform tricks and travel about exhibiting them. Some have become masons and goldsmiths. Men have the mark of the trident on the forehead, the two outer lines being white and the middle one red or yellow. They shave the head and face clean, not retaining the scalp-lock. Women have a vertical streak on the forehead and do not wear glass bangles nor the necklace of black beads. Neither men nor women are tattooed. The Sātānis have a fairly good social position and the lower castes will take food from them.

¹ *North Arcot Manual*, i. p. 242.

- Satbhuyān* or *Utār*.—Subcaste of Khond.
- Satdeva*.—A clan of Gonds worshipping seven gods and paying special reverence to the porcupine.
- Satghare*.—(Seven houses.) A division of the Marātha caste, consisting of seven of the highest clans who marry among themselves and sometimes take daughters from the other ninety-six clans.
- Satnāmi*.—A religious sect, which now
- Segidi**,¹ *Shegadi*.—The Telugu caste of toddy-drawers and distillers, of which a few representatives were returned from the Nāgpur District in 1901. They will draw *tāri* or palm-juice only from the *sindi* palm (*Phoenix sylvestris*) and not from the palmyra palm (*Borassus flabelliformis*). This is the occupation of a separate caste, the Yātas, from whom the Segidis will not even take water. At a Segidi marriage the bride is shown the polar star, which is believed to be the wife of Rishi Vasishtha, the model of conjugal excellence. She is then made to step on to a stone slab to remind her how Ahalya, the beautiful wife of Rishi Gautama, was turned to a stone for committing adultery. Widow-marriage is permitted, and, by a very curious exception to the ordinary rule, a widow may marry her deceased husband's elder brother but not his younger one. The usual prohibition on a widow marrying her husband's elder brother is based on the ground that he is looked on as her father; the Segidis say, on the other hand, that his younger brother is as her son. If an unmarried adult male dies, the ceremony of marriage is performed between the corpse and a plantain tree; and if an unmarried woman dies she is married to a sword. A corpse is always buried with the head to the east and the feet to the west. This peculiar practice may be a reminiscence of Vedic times, when the west was considered to be the abode of the departed, the sun being the first mortal who died and went to the west as recorded in the Rig-Veda. The Segidis are also cultivators, traders or soldiers. They have a method of divining a boy's proper calling in his infancy. When his mouth is touched with grain as food for the first time, they put a sword, a pen, a book, food and other articles, being the symbols of different professions, on the ground and place the child in front of them. And his vocation in life is held to be determined by the article which he touches first.
- Senapati*.—(General.) Honorific title of Sundi.
- Sendia*.—Title of caste headman of Panwār Rājput.
- Sendur*.—A section of Ahīr or Rāwat.
- Senduria*.—Subcaste of Nagasia. They mark the forehead of the bride with vermilion (*sendur*).
- Sengar*.—A clan of Rājput̄s belonging to Saugor and Jubbulpore.
- Sesodia*.—A famous clan of Rājput̄s.
- Seth*.—(Banker or moneylender.) A title of Bania.
- Setti*.—A corruption of the Sanskrit *Shreshta*, good. Title of Komti caste.
- practically forms a subcaste of Chamār.
- Satputia*.—(Having seven sons.) A section of Lonare Māli.
- Satyanāth*.—A subcaste of Jogi or Nāth.
- Savar*, *Savara*.—A tribe.
- Sawalākh*.—(1¼ lakhs.) A section of Dhobi.
- Sawara*.—Synonym for Savar. Subcaste of Kol.
- Sewak*.—(Servant.) The name given to an inferior class of Brāhmins who serve in Vaishnava temples.
- Shaikh*, *Sheikh*.—One of the four tribes of Muhammadans. A subcaste of Mehtar.
- Shaiva*, *Saiva*.—(A worshipper of Siva.) The term Shaiva Brāhman is applied to Guraos.
- Shandilya*, *Sandilya*.—An eponymous *gotra* or section of Brāhmins. A section of Darzi, Rāj-Cond, Rāwat (Ahīr) and Sunār.
- Shegudi*.—See Segidi.
- Shandia*.—A section of Teli and Otāri (Kasār).

¹ Based on a paper by G. Pydiah Naidu of the Gazetteer Office.

Shewri.—A subcaste of Marātha Brāhmanians in Hoshangābād.

Sheohāre or *Sivahāre*.—Subcaste of Kalār.

Shiah.—One of the two great sects of Muhammadans.

Shikāri.—(A hunter.) A synonym for

Siddi, Sidi, Habshi.—The name given to Africans, whether Abyssinians or Negroes. Habshi means one coming from El Habish, the Arabic name for North-East Africa. Siddi is a corruption of Saiyad, the designation of a descendant of the Prophet, and is commonly used as a term of respectful address in North Africa, like Sāhib in India. The *Bombay Gazetteer* states¹ that about the middle of the fifteenth century, when the Bahmani dynasty became independent of Delhi and intercourse with Northern India ceased, the fashion arose of bringing to Western India large numbers of Abyssinians and other East Africans. Though most of the Habshis came to India as slaves, their faithfulness, courage and energy often raised them to positions of high trust in the Bahmani court. According to Orme, the successful Abyssinians gathered round them all of their countrymen whom they could procure either by purchase or invitation, including negroes from other parts of Africa, as well as Abyssinians. From their marriages, first with natives of India and afterwards among their own families, there arose a separate community, distinct from other Muhammadans in figure, colour and character. As soon as they were strong enough they formed themselves into an aristocratic republic and produced some of the most skilful and daring soldiers and sailors of Western India. The rulers of Janjira and Sachun States in Bombay are Siddis by descent.

They are now employed as stokers and firemen on steamers and as fitters and mechanics in the dockyards of Bombay, and are described² as "A hardy race with muscular frames, thick lips and crisp black hair—the very last men whom you would wish to meet in a rough-and-tumble, and yet withal a jovial people, well-disposed and hospitable to any one whom they regard as a friend." In other parts of India the Siddis are usually beggars and are described as 'Fond of intoxicating drinks, quarrelsome, dirty, unthrifty and pleasure-loving, obstinacy being their leading trait.' They worship Bāba Ghor, an Abyssinian saint.³

It is recorded that the medicine called Silājī, a nervine tonic for the generative power, was formerly believed to be prepared from the flesh of Abyssinian boys. Mr. Hooper writes: "Silājī is allied to another ancient drug named Momiayi which has long been employed in the East. The original drug is said to have been made from Egyptian mummies, and subsequently to have been prepared by boiling down and extracting the essence of Abyssinian boys. Since the last source of supply has become scarce, several bituminous exudations are reported to have been substituted."⁴ The drug is now said to be made from the gum of some stone in Hardwār, and this must be the bitumen referred to by Mr. Hooper. The virtue ascribed to the flesh of Abyssinian boys was no doubt based on their superior bodily strength and perhaps partly on the prolificacy of the negroes. In the case of mummies, as the body of the mummy was believed to have retained life or the capacity of life for many ages, its material would naturally possess extraordinary vitality and should be capable of imparting this quality to others when assimilated into their bodies.

¹ Vol. xi. p. 433.

² Mr. Edwardes, *Byways of Bombay*, p. 79.

³ *Bombay Gazetteer*, *ibidem*.

⁴ *J.A.S.B.*, No. 3 of 1903, p. 103.

Sidhira, Sithira.—A small occupational caste of Sambalpur and the Uriya States. The caste is not found elsewhere in India. They are braziers by trade, and in spite of their small numbers say they have three subcastes, one of which, the Luhura, works in iron. They are an impure caste, whose touch conveys pollution in Sambalpur. They accept alms from a Munda or Oraon on the occasion of a death in the latter's family, and have totemistic septs. They eat fowls and rats and consume much liquor. They also admit outsiders into the caste. It may be concluded, therefore, that they are an occupational caste formed from the tribes above mentioned or others, through adopting the calling of brass-workers. The adultery of a Sidhira woman with a man of any higher caste is looked upon as an absolutely trifling offence, and this is a common feature of low castes of mixed origin. As among many primitive tribes, one particular sept performs the ceremony of readmitting offenders to caste intercourse by sprinkling a little Ganges water over them. The man fulfilling this office is known as the Baikar, and after a wedding the bridal pair go to the Baikar's house and he pours two jars full of water over their heads and bodies. They go inside the house, and the bridegroom then comes out and gives the wet clothes to the Baikar with a small present. This appears to be a sort of purificatory ceremony at marriage.

Sidi.—Synonym of Siddi.

Sulpi.—(A stone-mason.) Subcaste of Kammala.

Sindhu.—(Performers of dramas.) Subcaste of Mādgi.

Sindhapushkar.—A subcaste of Brāhmins in Khairagarh State, perhaps the same as the Mārwarī Pushkama Brāhmins. It is said that Sindhu has the meaning of a lake.

Singāde.—(From *singh*, horn, and *gādna*, to bury.) Subcaste of Koli. The members of this group, when their buffaloes die, bury the horns in their compound.

Singar.—(A fish.) A totemistic sept

Sikligar, Bardhia, Saiqalgar.¹—A small caste of armourers and knife-grinders. The name Saiqalgar comes from the Arabic *saiqal*, a polisher, and Bardhia is from *bārdh*, the term for the edge of a weapon. They number only about 450 persons in the Central Provinces and Berār, and reside mainly in the large towns, as Jubbulpore and Nāgpur. The caste is partly Hindu and partly Muhammadan, but very few members of it in the Central Provinces profess the latter religion. In Bombay² the Muhammadan Sikligars are said to be Ghisāris or tinkers who were forcibly converted by Aurāngzeb. The writer of the Belgaum Gazetteer³ says that they are scarcely more than Muhammadans in name, as they practically never go to the mosque, keep Hindu gods in their houses, eschew beef, and observe no special Muhammadan rites other than circumcision. The Hindu Sikligars claim to be Rājput̄s and have Rājput̄ sept names, and it is not unlikely that in old times the armourer's calling should have been adopted by the lower classes of Rājput̄s. The headquarters of the caste is in Gwālīor, where there is probably still some scope for their ancient trade. But in British territory the Sikligar has degenerated into a needy knife-grinder. Mr. Crooke⁴ describes

of Kawar. A section of Agharia.

Singāria.—Those who cultivate the *Singāra* nut. Subcaste of Dhīmar.

Singh.—(A lion.) The usual suffix to the names of Rājput̄s, Sikhs and castes which claim Rājput̄ rank, such as Lodhis.

Singh, Singhi.—(Horn.) A totemistic sept of Dhanwār. A section of Kurmi, and of Oswāl and Maheshri Bania.

Singhāl.—(Ceylon.) A section of Brāhmins in Damoh.

Singror.—Subcaste of Kunbi and Lodhi.

¹ Partly based on a note by Mr. C. J. Irwin, Assistant Commissioner, Jubbulpore.

² *Bombay Gazetteer*, vol. xvii. (Shola-

pur), p. 234.

³ *Bombay Gazetteer, Belgaum*, p. 250.

⁴ *Tribes and Castes*, art. Sikligar.

- him as "A trader of no worth. His whole stock-in-trade is a circular whetstone worked by a strap between two posts fixed in the ground. He sharpens knives, razors, scissors and sometimes swords."
- Sirdār*.—Title of the Kawar caste. of Sravāsti in Gonda district.) Subcaste of Teli.
- Siriswār*.—(From *siris*, a tree.) A section of Gadaria. *Sita Pādri*.—Title of Vaishnava mendicants.
- Sirmet*.—A clan of Rājput̄s.
- Sirwa*.—(A resident of the ancient city *Sukhira*.—Synonym of *Sidhira*.
- Solaha**.¹—A very small caste numbering less than a hundred persons in the Raipur District. The caste only deserves mention as affording an instance of an attempt to rise in the social scale. The Solahas are certainly of Gond origin. Their name appears to be a corruption of Tolaha, from *tol*, which means leather in Gondi or Telugu. Their exogamous sections, as Markām, Warai, Wika, Sori, Kunjām, are also Gond names, and like the Agarias they are an occupational offshoot of that great tribe, who have taken to the special profession of leather-curing and primitive carpentry. But they claim to belong to the Barhai caste and say that their ancestors immigrated from Benāres at the time of a great famine there. In pursuance of the claim some of them employ inferior Brāhmins as their priests. They also say that they accept food only from Brāhmins and Rājput̄s, though they eat fowls, pork and even rats. Women of any other caste can be admitted into the community, but not men. The fact that they are not Barhais is sufficiently shown by their ignorance of carpentering tools. They do not even know the use of a rope for turning the drill and do it by hand with a pointed nail. They have no planes, and smooth wood with a chisel. Their business is to make musical instruments for the Gonds, which consist of hollow pieces of wood covered with skin to act as single or double drums. They use sheep and goat-skins, and after letting them dry scrape off the hair and rub them with a paste of boiled rice and powdered iron filings and glass.
- Solanki*, *Solan̄khi*.—A well-known clan of Rājput̄s, also called Chalukya. The name is perhaps derived from *Sulakshana*, one bearing an auspicious mark. A section of Pārdhi and Gūjar.
- Sompura*.—A subdivision of Gujarāti Brāhmins in Jubbulpore. They take their name from Somnāth in Kāthiāwār.
- Somvansi*.—(Children of the Moon.) Subcaste of Mahār. A clan of Rājput̄s.
- Sonār*.—Synonym for Sunār in the Marātha country.
- Sonbarha*.—(Gold pig.) A section of Teli in Khairagarh, so named as they presented a golden pig to their king Bharam Deo.
- Sonboyv*.—(Gold plum.) A section of Teli in Nāndgaon, so called because their ancestor presented a gold plum to their Rāja.
- Sonbukra*.—(Yellow goat.) A totemistic sept of Kawar.
- Sonds*.—(*Sondi*, tiger.) A sept of Gonds in Raipur. It is said to be of mixed descent from all the septs, and can intermarry with any other.
- Sondhi*.—Synonym for Sondi.
- Songainda*.—(Gold unicorn.) A section of Teli in Khairagarh, so named because they presented a golden unicorn to their king Bharam Deo.
- Sonha*, *Sonkutta*.—(Wild dog.) A sept of Dhanwār, Kawar, Saonta or Santāl, and Chero.
- Soni*.—Synonym for Sunār.
- Sonjhara*, *Sonjharia*.—(One who washes for gold in the beds of streams.) A caste. Subcaste of Binjhwār, Injhwār and Dhīmar.
- Sonkar**.—A small caste found in the Chhattisgarh country, and also in Saugor and Damoh. The name Sonkar is said to be a corruption of Chūnkar or lime-dealer, and the Sonkars of Saugor make their living by carrying clay and lime on donkeys for building and whitewashing walls. In Saugor they are also known as Beldār (navvy) and Gadhera (donkey-driver), and occupy a

¹ Based on a paper by Mr. Gokul Prasād, Nāib-Tahsildār, Dhamtari.

- despised position. Possibly on this account a few of them in the northern Districts and the whole community in Chhattisgarh have abandoned their traditional calling, and have taken to growing vegetables like the Mālis and Marārs. Here their status is better, and they rank as a gardening caste. Their customs resemble those of the lower castes of Chhattisgarh. They obtain auspicious dates for their marriages and different ceremonies from Brāhmans, but otherwise these are not employed, and the caste headman, known as Kurha or Sethia, officiates as priest. At their weddings the sacred post round which the couple walk must consist of a forked bough of the mahua tree divided in a V shape, and they take much trouble to find and cut a suitable bough. They will not take cooked food from the hands of any other caste, even from Brāhmans.
- Sonkarasaria*.—(Impure gold.) A section of Bhona or Bhulia.
- Sonkutri*.—(Bitch of the wild dog.) A totemistic sept of Kawar.
- Sonpākar*.—(A tree.) A totemistic sept of Kawar and Chero.
- Sonratam*.—(Gold jewel.) A section of Chandnāhu Kurmi.
- Sonthaga*.—(Gold-cheat.) A subdivision of Pardhāns in Kawardha. They cheated people by passing false gold, and hence were so named.
- Sonthāl*.—Synonym for Santāl.
- Sonwāni*.—(*Sona-pāni*, gold-water.) This is a common sept among the primitive tribes and castes derived from them. The members of this sept occupy a quasi-priestly position, and readmit offenders into caste by giving them water to drink in which gold has been dipped. They also purify those who have got vermin in a wound by sprinkling this water over them. A section of Ahīr and of Rāwat or Chhattisgarhi Ahīr; a sept of Dhoba, Dhanwār, Gond and Kawar; a section of Kalanga, Kumhār, Panka and Teli.
- Sorī*.—A sept of Gond and Pardhān. Sorī and Khuro are the two sub-septs of the Markām sept.
- Soyām*.—(Worshipper of seven gods.) A division of Gond in Chānda.
- Srāvaka*.—A Jain layman.
- Srī Gaur Māla*.—(A resident of Mālwa.) Subcaste of Barhai.
- Srimāli*.—(From the old city of Srimāl in Rājputāna.) A subcaste of Gujārāti Brāhman and Bania.
- Srwāstab*, *Srwāstab*.—(From the old city of Srāvasti in the north of Oudh.) A well-known subcaste of Kāyasth. A subcaste of Bharbhūnja, Darzi and Teli.
- Sua*.—(Parrot.) A section of Chadār,
- Khagār and Kasār. A sept of Bhatra and Kawar.
- Suda*.—Synonym of Sudh.
- Sudh*.—A caste. A subcaste of Kolta and Lohār.
- Sudha*.—Synonym of Sudh.
- Sudho*.—Synonym of Sudh.
- Sūdra*.—The lowest of the four traditional castes. See Introduction. There is no Sūdra caste at present in the Central Provinces. A subcaste of Barai.
- Susbadiwa*.—(*Sui*, porcupine.) A totemistic sept of the Dhurwa Gonds in Betūl.
- Sūji*.—(From *sui*, a needle.) Synonym for Darzi.
- Sukul*, *Shukul*.—(White.) A surname of Kanaujia Brāhmans.
- Sulankhi*.—Subcaste of Mahli.
- Sunār*.—A caste of goldsmiths. Subcaste of Bishnoi.
- Sundhi*.—Synonym of Sundi.
- Sungaria*.—(One who keeps pigs.) Subcaste of Kumhār.
- Sunni*.—One of the two principal sects of Muhammadans who follow the orthodox traditions, Sunni meaning traditionalist.
- Surī*.—Synonym of Sundi.
- Surāt*.—A name signifying persons of impure or mixed descent. A subcaste of Dhākar and Halba. A subcaste of Jharia Rāwat (Ahīr) in Bastar, being the offspring of Jharia Rāwat fathers by women of other Rāwat subcastes. A subcaste of Sonkar in Kancker, consisting of the offspring of illegitimate unions. A subcaste of Jhādi Telenga, Kumhār and Marār (Māli).
- Sūraj*, *Sūrya*.—(The sun.) A section of Binjhār, Gond, Khagār, Marār, Mowār, Rāwat (Ahīr) and Sānsia (in Sambalpur).

- Sūrajdhwaja*.—A subcaste of Kāyasth.
- Sūrajvansi*.—(Descendants of the Sun.) Name of one of the two great divisions of Rājput̄s. A clan of Rājput̄s. A subcaste of Barai, Khairwār and Kalār. A section of Chamār, Dhanwār, Gond and Koli.
- Suratha*.—A subdivision of Valmīki Kāyasth.
- Sureyām*.—A Gond sept named after the *sui* or porcupine, because, it is said, a porcupine passed by when they were worshipping their god.
- Surkhi*.—(Red.) A clan of Sūrajvansi Rājput̄s.
- Sutār*.—The name of a carpenter in the Marātha Districts. Synonym of Barhai.
- Suthra Shāhi*.—Synonym for Nānakpanthi.
- Sutsāle*.—(A thread-weaver.) Subcaste of Koshti.
- Suvarha*.—Named after the *suar* or pig. Subcaste of Dhimar.
- Suāmi or Aya (Iyer)*.—(Master.) A title given to leaders of the religious orders. A title of Sanādhya Brāhman̄s in Saugar. A subcaste of Jangam.
- Swetāmbāri*.—A sect of Jains who put clothes on their images.
- Tānti, Tātwa** (from Sanskrit *tantu*, a fibre).—The great weaver caste of Bengal and Bihār. A few Tāntis were enumerated in Raipur District in 1911. Sir H. Risley is of opinion that the Tāntis are probably a functional group developed under the pressure of the natural demand for fine woven cloth.¹ One tradition of their origin is that the first ancestor of the caste was begotten by the celestial architect Viswakarma on a low Sūdra woman. Viswakarma is regarded as the tutelary deity of the caste, and is worshipped twice a year with offerings of flowers, rice and sugar. Images are sometimes made of him, but more commonly the weaver's loom or some of the tools of the craft are regarded as the dwelling-place or symbol of the god. In past times the Tāntis made the famous fine cotton cloth, known as *abrawān* or 'running water,' which was supplied only to the imperial zenāna at Delhi. Sir H. Risley relates the following stories illustrating its gossamer texture. On one occasion a daughter of Aurāngzeb was reproached on entering the room for her immodest attire, through which her limbs could be seen, and excused herself by the plea that she had on seven folds of cloth over her body. Again in the reign of Alivardi Khān (1742-56), a Dacca Tānti was flogged and banished from the city for not preventing his cow from eating up a piece of *abrawān* cloth which had been laid out to bleach on the grass. The famous female spinners who used to wind the fine native thread were still to be found in 1873, but their art has now died out. In illustration of their delicate touch it is told that one of them wound 88 yards of thread on a reel, and the whole weight of the thread was only one *rati* or two grains. Nowadays the finest thread spun weighs 70 yards to the *rati*. The best cloths were woven by the Dacca Tāntis, to whom the Koshtis of Burhānpur

¹ *Tribes and Castes of Bengal*, art. Tānti.

- in the Central Provinces stood second. The Bamanmāra tank in the old village of Dhanpur in Pendra zamīndāri of Bilāspur is so named from the fact that about a century ago some Brāhman traders were murdered on its bank for the sake of the fine cloths they were carrying rolled up in hollow bamboo sticks. In Bengal the Tāntis are included among the castes from whom a Brāhman can take water. Sir H. Risley is of opinion that they have to some extent raised themselves to this position by their own influence, their trade being prosperous and lucrative, and having long ago attained to the development of an urban industry. The ordinary status of the weaving castes being at the bottom of the social scale, the superior position of the Bengal Tāntis is an interesting exception. It is analogous to that of the Koshtis in the Central Provinces, also a class of urban weavers, who rank above the impure castes, though they have not attained to the position of the Tāntis, as Brāhmans will not take water from them.
- Tanwar.**—A subcaste of Kavar, to which zamīndārs belong.
- Tanwat, Tanwātkari.**—A synonym for Panchāl Sunār.
- Tarane.**—Synonym of Dobaile Teli.
- Tasa.**—Synonym of Chasa.
- Tātwa.**—Synonym for Tanti. (From Sanskrit *tantu*, a fibre.)
- Tawāif.**—(A prostitute.) Synonym for Kasbi.
- Tekām.**—(The teak tree.) One of the commonest clans of Gonds. A sept of Baiga, Bharewa, Binjhwar and Pardhān. A subdivision of Majhwār.
- Telenga Dora.**—(Telugu Lord.) A designation used by the Velama caste.
- Telenge.**—A Telugu name used by Bahijas and other Telugu castes. Subcaste of Nai.
- Telha.**—Subcaste of Nagasia. The members of this subcaste mark the forehead of the bride with *tel* or oil at the marriage ceremony.
- Teli.**—A caste of oil-pressers. Subcaste of Barhai, Dāngri and Gondhali.
- Teli-Bania.**—A group of the Teli caste who have taken to shopkeeping. Subcaste of Teli.
- Teli-Kalār.**—A mixed group of the Kalār and Teli castes. Subcaste of Teli.
- Teli-Marār.**—A subcaste of Marār.
- Telkala.**—Subcaste of Gandli.
- Terah-hazār** or **Berbandhi.**—(Thirteen Tirmale, Tirmalle.—A small caste of wandering Telugu beggars. Nearly 400 were returned in the Central Provinces and Berār in 1911. Tirmales take about performing bulls. The animal is decorated with brass ornaments and bells, and his back is covered with a patched quilt of different colours. The Tirmale has a red turban with a scarf round his neck, and a follower carries a drum. The bull is cleverly trained and performs various tricks.
- thousand.) Subcaste of Chero.
- Thākūr.**—(Lord.) The common title of Rājputis. This title is also used by Lodhis, Rāj-Gonds and other landowning castes. A surname of Karhāra Brāhmans in Saugor. A section of Ahir, Marār (Māli), Panwar Rājput and Sudh.
- Thakuria.**—(Lordling.) A subcaste of Muraō. A subcaste of Kol and Parja. A section of Darzi and Katia.
- Thānōpati.**—(Master of the sacred place.) Synonym for Gandhmāli.
- Thāpak.**—A surname of Sanādhia Brāhmans in Saugor. (From Sthāpak, the consecrator of idols.)
- Thapatkari.**—Synonym of Beldār.
- Thathari.**—A caste of coppersmiths in Sambalpur.
- Thatia.**—A subtribe of Gonds, also called Gaiki or Mahato in Betul.
- Thethwār.**—(One who follows the straight path.) A subcaste of Rāwat (Ahir) in Chhattisgarh.
- Thotia, Thothia.**—(Maimed.) A subdivision of Gonds and Pardhāns, who live by begging from the Gonds.
- Thuria.**—Subcaste of Banjāra in Sambalpur.
- Tilokhandi.**—(Bais.) A subdivision of the Bais clan of Rājputis.
- Tirelle.**—(Tirole.) Subcaste of Are.
- Tirgām.**—A subject of the Uika clan of Gonds in Betul. A sept of Pardhān.

The caste do this in the mornings, but in the afternoon they appear as Bairāgis or ordinary beggars, and in the evening as sellers of various sacred articles, such as sandalwood, Ganges water and rudrāksha beads. They take water from the Ganges in small phials and go down to the south of India selling it. On this account they are known in Poona as Kāshi Kāwadi or those who carry banghys from Kāshi (Benāres). In Telugu they are called Gangeddulu and in Tamil Endandi, both words meaning people who beg with bulls. They may properly be considered as a subcaste of Dāsaris.¹ The Tirmales travel with their families like the Banjāras, and live in tents or sheds outside the village. Their marriages are generally celebrated in the month of Shrāwan in the rains, when they return from their wanderings. They speak a corrupt Telugu among themselves, but Marāthi to outsiders. They eat flesh and drink liquor. The dead are buried.

Tirma'le.—Synonym of Tirmale.

A section of Basor.

Tirtha.—Name of one of the ten orders of Gosains.

Tiwāri.—(Learned in three Vedas.)

'A family name of Kanaujia and

Titka.—(From *titakri*, a sandpiper.)

Gaur Brāhmins.

Tiyar.—A boating and fishing caste of Sambalpur and Bengal. In the Central Provinces they numbered 700 in 1911. The caste is a numerous one in Bengal and has been fully described by Sir H. Risley,² so that no detailed notice of it is necessary here. The name is derived from the Sanskrit *tivara*, a hunter, the Tiyars styling themselves the hunters of the sea. They came to the Central Provinces from Angul in Orissa, and they offer to the goddess Durga in Angul an oblation of 60 to 100 *jiām* fish and a headload of lotus flowers on her special festival. In honour of Durga they observe a fast on the four Tuesdays of the months of Chait and Kunwār (March and September). In Chait they also worship their hooks and nets. At their marriages when a father has selected a bride for his son he consults an astrologer to compare their horoscopes. If the conjunction is unsatisfactory he will change the boy's name to suit the astrological calculations. The wedding is celebrated in the common fashion of the Uriya castes. If a bachelor marries a widow he first goes through the form of wedlock with a bunch of flowers. Among their caste penalties, that imposed for the killing of a cow may be mentioned. It is called the Gocharan Brit, and the offender is required to consort with cows for twenty-one days. He must mix and take his meals in the cowshed, and must copy the behaviour of the cows, lying down when they lie down, standing up when they stand up, following them when they walk about, and so on. At the expiration of this period he makes a pilgrimage to a certain village, and on his return partakes of the five products of the sacred cow and gives a feast to the caste. The Tiyars are a low caste, and eat fowls and drink liquor. They will admit a member of any higher caste on his giving a feast to the community. In the Central Provinces they have exogamous sections within which marriage is prohibited; these generally have titular names, as Padhān chief, Dās slave, Guru preceptor, and so on. They catch fish with the *ghani benda*, a large bamboo basket covered with palm-tree bark, which is sunk under water and secured in the bed of the stream.

Todasai.—(Worshipper of six gods.)
A section of Rāj-Gopd.

Tumram.—(*Tumria*, a pumpkin.) A clan of Gond, said to be those who worship six gods.

Tomara, *Tuar*, *Tawar*.—(*Tomar*, a club.) A well-known clan of Rāj-pūts. A sept of Gond.

Turi.—A caste. A synonym for Basors or bamboo-workers. A section of Kalanga.

Toriya.—A name given to Gonds who worship twelve gods in Chānda.

Turk.—(Muhammadan.) A section

¹ *Madras Census Report (1901)*, p. 153.

² *Tribes and Castes of Bengal*, s.v.

- of Panwār Rājput in Bālāghāt.
- Turkân.*—A subcaste of Bahna, so called because their forefathers are said to have been soldiers in the army of the king of Delhi.
- Turkia, Kurkanya.*—A Muhammadan group. Subcaste of Banjāra, Chamār.
- Uchla.*—(A lifter.) Title for Bhāmta.
- Uchle.*—(Pickpocket.) Subcaste of Māng.
- Uchodia.*—A subcaste of Bhānd.
- Ud.*—Subcaste of Chasa. See Odde.
- Udaināth.*—A subdivision of Jogi.
- Udaipuria.*—(One belonging to Udaipur.) Subcaste of Dhobi.
- Udāsī.*—A class of religious mendicants. See Nānakpanthī.
- Uika, Oika.*—A very common clan of Gonds, who are said to be worshippers of six gods.
- Ukās.*—A subcaste of Barhai.
- Ulluka.*—(An owl.) A totemistic sept of Sudh and Dumāl.
- Umre.*—A subcaste of Bania. See subordinate article to Bania. A subcaste of Kalār, Nai and Tēl.
- Unayo, Unnaya.*—(From Unao in Oudh.) A subdivision of Nigam Kāyasth. It is also sometimes considered as a half subcaste, in addition to the twelve proper subcastes.
- Unewāl.*—A subdivision of Khedāwāl Brāhmins found in Jubbulpore. They take their name from Una, a village in Kāthiāwār.
- Upādhyā.*—(A teacher.) A surname of Kanaujia and Sanādhyā Brāhmins. A title of Mānbhao.
- Upmanyu.*—An eponymous section of Brāhmins.
- Uraon.*—Synonym of Oraon.
- Uriya.*—(A native of Orissa.) A synonym for the Sānsia caste of masons in Sambalpur. A subcaste of Gānda, Ghasia, Gond, Karan, Kewat, Koshti, Savar, Sundi and Sunār.
- Urkarā, Urkare.*—(From Warkora, a wild cat in Gondi.) A section of Sunār and Gond.
- Usrete.*—A subcaste of Kurmi and Nai.
- Vellāla.**—The great cultivating caste of the Tamil country, to whom by general consent the first place in social esteem among the Tamil Sūdra castes is awarded. They have a strength of more than 2½ millions in India; in
- Uthaigira.*—(A picker-up of that which has fallen.) Synonym of Sanaurhia.
- Utkala.*—(A resident of Orissa.) One of the five orders of Pānch Gaur Brāhmins inhabiting Orissa.
- Vadar or Wadewār.*—(A stone-cutter.) Synonym of Beldār.
- Vade, Wade.*—(A carpenter.) A sept of Māria Gonds.
- Vadra.*—(A carpenter.) Subcaste of Kammala.
- Vaghe.*—(From *vāgh*, a tiger.) See Wāghya.
- Vaidika.*—(Reciter of the Vedas.) A title of Brāhmins.
- Vaishnava.*—(A worshipper of Vishnu.) A name for the mendicant orders of Vishnuite devotees and Bairāgis.
- Vaishnava Sunār.*—A group of Sunārs who claim to be Brāhmins. See Panchāl.
- Vaishya.*—Name of the third of the four classical castes. See Introduction. There is no Vaishya caste at present, but the Bania caste are considered, perhaps incorrectly, to be descended from the Vaishyas.
- Vajantri, Wajantri.*—(Musician.) A subcaste of Gurao. A synonym and section of Māng.
- Vallabhachārya.*—A Vishnuite sect and order of religious mendicants. See article Bairāgi.
- Valmika, Valmiki.*—A subdivision of Khedāwāl Brāhmins who take their name from the sage Valmika. A subcaste of Kāyasths.
- Vāmachari Sect.*—Synonym for Vām-Mārgi.
- Vānt.*—Synonym for Bania.
- Varāde, Warāde.*—(A resident of Berār, a variant of Berāri, *q.v.*) A subcaste of Simpī or Marātha Darzi. A subcaste of Dhangar and Nai.
- Varendra or Barendra.*—A subcaste of Bengali Brāhmins.
- Vartāti.*—(Pure.) Subcaste of Andh.
- Vasishtha or Vashishta.*—Name of a famous saint in classical literature. An eponymous section of Brāhmins.

the Central Provinces there were in 1911 about 700 in Chānda, Nāgpur and other Districts. In the *Madras Census Report* of 1901, Mr. Francis gives an interesting description of the structure of the caste and its numerous territorial, occupational and other subdivisions. He shows also how groups from lower castes continually succeed in obtaining admission into the Vellāla community in the following passage: "Instances of members of other castes who have assumed the name and position of Vellālas are the Vettuva Vellālas, who are really Vettuvāns; the Puluva Vellālas, who are only Puluwāns; the Illam Vellālas, who are Panikkāns; the Karaiturai (lord of the shore) Vellālas, who are Karaiyāns; the Karukamattai (palmyra leaf stem) Vellālas, who are Baliyas; the Guha (Rāma's boatman) Vellālas, who are Sembadvāns; and the Irkuli Vellālas, who are Vannāns. The children of dancing girls also often call themselves Mudali, and claim in time to be Vellālas, and even Paraiyāns assume the title of Pillai, and trust to its eventually enabling them to pass themselves off as members of the caste." The Vellālas will not touch the plough with their own hands. Some of them abstain from flesh and liquor, and prohibit the remarriage of widows with a view to raising their social status.

Vidur.—A caste. A subcaste of Gondhali, Kasār, Komti, Kunbi, and Lohār, comprising persons of illegitimate descent.

Vīr.—Subcaste of Gopāl.

Virmusht.—A class of Bairāgis or religious mendicants.

Vishnu Svāmi.—A class of Bairāgis or religious mendicants.

Vishvāmītra.—Name of a famous saint in classical literature. An eponymous section of Brāhmins.

Wakkaliga, Okkiliyan.—A Canarese caste of cultivators, of which a few representatives were returned from Nāgpur. They reside mainly in the Madura and Coimbatore Districts. The name is derived from the Canarese *okkalu*,¹ which means cultivation or agriculture.

Wakmar.—(One who left the *pangat* or caste feast while his fellows were eating.) Title of Hatkar.

Wāndhekar.—Subcaste of Kunbi.

Wanjāri.—Synonym for Banjāra. Subcaste of Kunbi.

Warāde.—(A resident of Berār.) Subcaste of Gurao.

Wārthi.—(A washerman.) Synonym for Dhobi in the Marātha country.

Wāsudeo, Wāsdeo.—The name of the father of Krishna, the Hindu god. Synonym of Basdewa. A subcaste of Joshi.

Watkari. See Otāri.

Wika.—Synonym for Uika, a well-known clan of Gonds.

Vyās.—A section of Brāhmins and of Agharia.

Waddār.—A name for Telugu Odde or navvies in Chānda. A subcaste of Beldār.

Wadewār.—Synonym of Odde or Beldār in Chānda.

Wāgha.—(*Wāgh* or *bāgh*, a tiger.) A section of Koshti and Māna, a clan of Marātha.

Wāghmare.—(Tiger-killer.) A clan of Arakh, Gopāl and Mahār.

Yādu, Yādava.—A well-known clan of Rājput̄s.

Yādubānsi.—(Of the Yādu race.) A subcaste of Ahīr.

Yādu - Bhattu.—Clan of Rājput̄s. Synonym for Yādu.

Yajur-Ved̄i.—A subcaste of Brāhmins who follow the Yajur-Veda. They are also known as Madhyandan and Apastambha.

Yarande.—(One who presses the *erandi* or castor-oil seed.) Subcaste of Teli.

Yati.—(For Jati.) A Jain ascetic.

Yelama.—Synonym of Velama.

Yogi.—Synonym of Jogi.

Yogna.—Subcaste of Komti.

¹ *Madras Census Report* (1891), p. 243.

SUBJECT INDEX

THIS Index contains references to general ethnological and other subjects referred to in the articles, either those on main castes and tribes in Part II., or those on religions and sects in Part I. These latter are usually distinguished by the letters R. for religion or S for sect. Very occasionally a reference is made to one of the minor articles in the Glossary. The reference numbers are to the paragraphs of the articles. In the few cases where no reference number is given the subject is either treated generally in the article referred to, or the article itself is so short that further indication is unnecessary.

Abhiras, the—Ahir 2
 Aboriginal tribes, position of, in Hindu society—Bhuiya 3
 Acrobatic performances—Nat 4, 5
 Address, methods of—Bairāgi 11, Brāhman 18, Gond 72, Gosain 5, Lodhi 10, Muhammadan R. 32
 Admission of outsiders—Arya Samāj R. 3, Bhaina 6, Bhāmta 3, Bhil 11, Dahāit 3, Dhanwār 11, Gond 70, Injhwār 4, Jhādi Telenga 3, Kalkāri 4, Kanjar 8, Khond 9, Mahli 2, Mehtar 5, Panka 5, Turi 6, Vellāla
 Adoption—Bhāmta 3
 Agricultural rites—Gond 48, Kohli 4, Kurmi 32, Oraon 21, 22
 Agricultural superstitions—Kurmi 33
 Akāh sect, the—Sikh R. 6
 Aki or Akshīt tritrya festival—Chitāri 6, Chitakathi
 Alcohol, prohibition of—Kalār 6
 Ambargarhia Deo, worship of—Koshti 5
 Amulets—Bhil 9, Sunār 12
 Ancestors, reincarnation of—Chamār 7, Dhākar 2, Gond, 37, 39, Khond 5, Oraon 10
 Ancestors, worship of—Badhak 9, Gond 38, 42, Gowāri 5, Koshti 4, Oraon 14, Sānsia 3, Sundi, Thug 17, Turi 4
 Angad Guru—Sikh R. 2
 Animal hospitals—Jāh R. 14
 Animal sacrifices, in Greece—Kasai 17; sacrifice of buffalo—Mahār 2
 Animals, kindness to—Bishnoi 3, Dohor
 Animals, veneration for—Bhil 8, Gowāri 5, Jain R. 14, KASAI, Oraon 20
 Animism—Kasai 4
 Anniversaries of the dead—Kurmi 28
 Appearance and mode of life—Baiga

7, 8, Beria 1, Bhil 12, Bhishti, Bhuiya 14, Chamār 1, Khatri 1, Kirār 4, Kohli 5, Kol 16, Korku 10, Korwa 2, Oraon 23, Panwār Rājput 13, Velāma 1
 Arjun Guru—Sikh R. 2
 Arts, origin of the—Mochi 3
 Arya Samāj R., prospects of—Arya Samāj R. 6
 Assassination, methods of—Thug 4, 5, 6, 7, 8
 Astronomical beliefs and stories—Bhatra 4, Dhuri 3, Dumāl 4, Jādua Brāhman, JOSH 1-16, Mabār 11, Turi 4
 Baigas, a branch of the Bhuiyas—Bhuiya 6
 Bālak Dās—Satnāmi S. 4
 Banda, worship of—Kharia 8
 Banjāri Devi, worship of—Banjāra 10
 Bankrupt, going (or Diwāla Nikālina)—Bhāt 16
 Barber. See article Nai
 Barber-surgeon—Nai 6
 Bathing—Gond 64, Kurmi 39
 Beard, the—Nai 11
 Beggars or religious mendicants. See articles Bairāgi, Fakir, Gosain, etc.
 Begging, mode of—Aghori 1, Basdewa, Gopāl, Jogi 11, Wāghya
 Bell-metal—Kasār 4
 Betel-vine, account of—Barai 5
 Betrothal—*Passim*. See especially Banjāra 6, Galaria 3, Gond, Kawar 4, Kolta 3, Korku 4, Kunbi 7, Kurmi 5, Prabhu 1, Rājput, Turi 3
 Bhāng—Kalār 10
 Bhānwar ceremony (walking round the sacred post at marriage)—Kirār 2, Kurmi 9

Bhāts and Chārāns—Bhāt 2
 Birth ceremonies—*Passim*. See especially Ahir 10, Chamār 8, Gond 28, 29, Halba 15, Jāt 11, Kawar 6, Kunbi 10, 11, Kurmi 15-17, Mehtar 8-11, Muhammadan R. 7-9, Sonjhara 4; ceremony of second birth—Korku 10
 Birthdays—Muhammadan R. 12
 Blacksmiths—Lohār 5
 Blanket-weaving—Gadaria 7
 Blood, smeared on images of gods—Lakhera 5
 Blood-covenant—Kewat 2, Khairwār 5
 Brahmo Samāj R., veneration of, foundation of, progress of—Brahmo Samāj Religion 2, 3, 9
 Branding the body—Gond 67, Oraon 11
 Bride, purchase of—Agaria 2, Audhelia 2, Banjāra 6, Dahāt 3, Dāngi 3, Kawar 4, Khadra, Kharia 5, Khond 4, Kīr 2, Kohli 2, Kol 10, Panwār Rājput 7, Pārthi 3, Rājjar 3
 Bridegroom, dress of a—Daharia 3, Khangār 3, Sānsia (Uma) 2
 Buddhism compared with Jainism—Jain R. 2
 Buffalo, as a corn god—Kumbhār 9, Mahār 2
 Bullocks, veneration for—Kunbi 24
 Būrādeo, worship of—Bhunjia 1, Gond 38, 45, Pardhān 4
 Burial—Kurmi 23
 Calendar, the Hindu—Joshi 1-15
 Camel, sacrifice of the—Kasai 15
 Cannibalism—Aghori 2, Birhor, Gond 52
 Car Festival—Jain R. 11
 Carpenters and woodwork—Barhai 6
 Caste customs—Badhak 8, Balāhi 3, Banjāra 19, Chasa 3, Kabirpanthi S. 9, Panwār Rājput 13, Satnāmi S. 8. See also *Admission of Outsiders*.
 Caste feasts—Kurmi 41, Intro. 82, 84
 Caste Panchāyat or committee—Ahir 17, Brāhman 20, Dhoba 5, Gond 73, Gowārī 7, Halba 18, Kadera 3, Kawar 12, Kol 19, Oraon 27, Pardhān 6, Intro. 93
 Caste rules and penalties—*Passim*. See especially Bharia 7, Brāhman 20, Dhanwār 11, Dhīmar 12, Dohor, Gond 73, 74, Gowārī 7, Jāt 13, Kamār 9, Kawar 12, Kol 18, Kurmi 44, Mahār 12, Mehtar 4, Panwār Rājput 12, Pārthi 4, Telī 11
 Caste structure—Mehtar 3; origin of—Intro. 3, 4
 Cattle, castration of—Chamār 15; slaughter of—Kasai 2; worship of—Banjāra 13, Hatkar 2
 Character. See *Moral Character*
 Chārāns—Banjāra 2, Bhāt 9, 12

Children, devices for procuring—Kunbi 12, Mehtar 8, Muhammadan R. 7; superstitions about—Gond 31, traffic in—Gānda 2
 Choti or scalp-lock—Nai 9
 Circumcision—Muhammadan R. 13
 Civil marriage act—Brahmo Samāj Religion 6
 Clothes. See *Dress*
 Coconut, legends about—Kabirpanthi S. 5
 Conception, miraculous, of children—Dhanwār 1
 Coppermiths—Tamera
 Counting, official counter or Medha Gantia—Bhatra 4, Parja 7, Intro 60
 Courtesans, education of—Kasbi 4
 Couvade, practice of—Oraon 9, Sonjhara 4, Yerukala, Intro. 60
 Cow-killing, penalty for—Tiyar
 Cradle songs—Chitāri 5
 Criminal practices—Badhak 17, Banjāra 21, Beldār 6, Bera 2, Bhāmta 1, Chamār 16, Kanjar 5, Pardhān 6, Pāsī 7. See also *Theft*
 Crows, beliefs about—Kunbi 15
 Cultivating status—Jāt 5, Kunbi 4, Kurmi 45, Intro. 21
 Cultivation—Gond 79; patch cultivation 80
 Dacoity—Badhak 2, 3, 4, Korwa 10, Māng Gārori, Mīna 3, Pārthi 12, Pindāri 4, 5, 6, Rāmosi 2, Sānsia 4, 5
 Daily life—Marātha 8
 Dancing—Gond 76, Gondhali, Kasbi 3, 8, Kharia 12, Kol 17, Korwa 8, Majhwār 7, Oraon 25, 26, Parja 4
 Dasahra festival—Kumbhār 10, Mahār 2, Sunār 4
 Dauwa or wet-nurse—Ahir 7
 Dayānand Sāraswati—Arya Samāj R. 1, 2
 Days—Joshi 9, 16; omens from—Kawar 10, Parja 7
 Dead, beliefs about the—Kurmi 29
 Death ceremonies—*Passim*. See especially Bedar 3, Binjhār 6, Bishnoi 8, Brāhman 14, Chamār 7, Dhākar 3, Gond 32-38, Gosain 10, Gujar 6, Gurao 6, Halba 12, Kabirpanthi S. 7, Katia 4, Kawar 7, 8, Kharia 9, Khatnī 4, Khojāh, Khond 6, Kīrār 3, Kol 14, Koli 6, Korku 9, Kunbi 14, Kunjra, Kurmi 20, 21, 22, 26, Lingāyat, Mahār 6, Muhammadan R. 14, Panwār Rājput 11, Pārsi R. 16, 17, Rājput 6, Sonjhara 5, Intro. 89
 Debendra Nāth Tagore—Brahmo Samāj Religion 4
 Deo Brāhman, ceremony of—Bedar 2
 Demeter, the goddess—Kumbhār 7

Deshmukh and Deshpandia, offices of—
Kunbi 2
Devi, the goddess—Kumbhār 11
Dhār and Ujjain—Panwār Rājput 3
Dharam Dās, legend of—Kabirpanthi
S. 4
Dharna, sitting—Aghori 2, Bhāt 14,
Marātha 14
Dhatūra—Kalār 10
Digging earth for oven at wedding—
Kurār 2
Diseases—Mehtar 13; magical cure for
—Koshti 6
Disguises—Badhak 5, Bhāmta 1, Jādva
Brāhman, Thug 7
Divorce—Bunjhwār 5, Chamār 6, Dewār
3, Dhanwār 6, Dhimar 4, Gadba 2,
Gond 25, Halba 10, Katia 3, Kohli
2, Koh 4, Korku 10, Koshti 3, Kunbi
8, Mahār 5, Mīna 4, Muhammadan R.
6, Panwār Rājput 8, Savar 4, Taonla
Diwālī Festival, the—Ahir 15, Bania 15
Dog—Banjāra 20; associated with the
god Khandoba—Marātha 7 ½
Domestic animals, taboos about—Dhan-
gar 4, Māng 7, Naoda, Sonjhara 6
Doms, the—Kanjar 4
Donkey, the—Dhobi 7
Dravidian tribes, their origin and im-
migration—Kol 4, 5, Intro. 37, 39
Dress—Banjāra 18, Bhabra 7, Bohra 7,
Brāhman 22, Darzi 4, Gadba 5, Gond
61, Gosam 4, Halba 19, Jogi 7, Kasbi
8, Kawar 11, Kol 16, Korku 10,
Koshti 7, Kunbi 22, Kurmi 37, 38,
Mahār 12, Muhammadan R. 31,
Oraon 23, 24, Pārdhi 5, Pārsi R. 18,
Rājput 11
Dyeing clothes—Rangrez, Chhipa

Ear, tearing the—Sunār 10
Ear-piercing—Gond 62, Kāchhi 5,
Muhammadan R. 11, Sunār 10, 11
Earth, beliefs about the—Bhunja, 4
Earth-eating—Chitāri 3, Kurmi 14
Earth-goddess—Kumbhār 11
Eating with relatives, taboos on—Gauria
Eclipse, legends about—Mehtar 19,
Teli 8
Emasculation. See article Hijra
Eunuchs. See article Hijra
Evil eye—Bhatra 8, Chitāri 4, Khangār
3, Mahār 11
Exogamous septs or clans—*Passim*. See
especially Bhama 3, Brāhman 8,
Chadār 1, Dahāt 2, Dāngi 2, Gond
12, Gowāri 3, Halba 4, Jhādi Telenga
2, Karan, Katia 2, Kawar 3, Kewat
2, Khond 3, Korku 3, Kunbi 5,
Kurmi 4 and Appendix, Lodhi 4,
Mahār 5, Marātha 4, Panwār Rājput
6, Rājput 4, Savar 3, Intro. 48, 69

Extortionate practices of Bards—Bhāt 7
False bride, custom of—Dhobi 2
Fasting for the crops—Kunbi 7, Oraon
22; other fasts—Jan R. 13, Thug
18
Female palanquin bearers—Kahār 3
Festivals—Gadba 3, Gond 53, Khond
10, Marātha 7, Oraon 20, 21, Parja 7
Fighting, methods of—Gosam 9, Khond
7, 8
Fights of animals—Kasai 21
Fishing—Dhimar 8
Flowers—Māl 3, 4, 10
Folktales—Korwa 11
Food—Baiga 8, Bania 17, Bhabra 7,
Brāhman 21, Gadba 5, Gond 68,
Kawar 12, Khond 9, Kol 18, Kolta 4,
Korku 10, Kunbi 21, Kurmi 40,
Lodhi 9, Mīna (or Deswāl) 4,
Muhammadan R. 30, Pārsi R. 18,
Rājput 8, Tiyar, Intro. 85, 88; leavings
of food—Dhimar 10
Foreign religions, adoption of—Mahār
10, Mehtar 16
Forest ascetics—Jogi 5
Fosterage—Ahir 7
Funeral priest—Kurmi 26
Furniture—Baiga 7, Kunbi 20, Kurmi
36

Games and pastimes—Kamār, Māl,
Pārdhi 7, 11
Gānja (Indian hemp)—Kalār 10, 11
Ganpati, worship of—Bania 14, Koshti
5; legend about—Kunbi 16
Gardening—Māl 10, Intro. 28
Ghāsi Dās (legends and teachings of)—
Satnāmi S. 2, 3, 4
Ghosts, beliefs about—Bhāt 10, 11
Gipsies, origin of—Kanjar 2
Girls dedicated to temples—Kasbi 2,
Wāghya

Goats and sheep—Dhangar 5, Gadaria 6
Gods, attitude towards the—Gārpagāri
4; making contracts with the—
Mehtar 8
Going away ceremony (or Gauna)—
Halba 9, Katia 3, Lodhi 6, Panwār
Rājput 8
Gold, sanctity of—Sunār 7; washing for
—Sonjhara 8
Gondwāna—Gond 2
Govind Singh, Guru—Sikh R. 3
Graveyards—Bohra 4, Kurmi 23
Grazing cattle—Ahir 19
Greeting—See *Address, methods of*
Grinding grain—Kanjar 9
Gurr or sugar, the sacred—Thug 16
Gurr or spiritual preceptor—Bairāgi 13,
Daharia 3

Hailstorms, averting—Gārpagāri 1, 4

Hair—Gond 63, Jogi 7, Mānbhao 3,
Nai *passim*
Hair-cutting—Nai 3
Halāl (sacrifice) rites of Muhammadan,
—Atāri 4, Kasai 3
Hanumān, the god—Gārpagāri 3, 4,
Kunbi 12
Haveli, meaning of—Kurmi 3
Heber, Bishop—Swāmi Nārāyan S. 3
Hindu R., aversion to—Satnāmi S. 7:
See *Religious Beliefs*
Holi Festival—Bania 16, Gond 54,
Khairwār 9, Mannewār
Homosexual practices—Hijra
Horoscopes—Prabhu 1
Horse—Marātha 7
Houses—Banjāra 19, Bohra 7, Gond 60,
Kunbi 19, Kurmi 34, Sonjhara 7;
superstitions about—Gond 36, Kurmi
35, Parja 7
Human corpse, eating of—Aghori 2
Human sacrifices—Banjāra 16, Gond
51, Khōnd 12, Oraon 17
Hun immigration, the—Gūjar 1, 2,
Panwār Rājput 1, 2
Hunting, methods of—Gond 81, Kol-
hāti 6, Mal, Pārdhi 8, 9, 10; cere-
monial hunting—Bhatra 7, and
Gond
Hypergamy—Brāhman 10, Dangī 2,
Darāhān, Lodhī 3, Mīna 4, Murha 2,
Intro. 16

Id festivals—Muhammadan R. 20, 21
Illegitimacy—Khatri 3, Vidur 3, Dhākar
Immorality of girls—Oraon 4
Impure castes—Intro. 40, 94
Incest, legend of—Lohār 1
Indoor servants—Dhimar 10, Kahār 4
Infant-marrriage—Dhuri, 2, Khandat,
Kir 2
Infanticide—Rājput 4
Inheritance—Kamār 6, Kawar 12,
Khairwār 8, Kol 15, Korku 12,
Kunbi 6, Rautia 5
Initiation, rites of—Bairāgi 11, Bishnoi
4, Gosain 3, Kabirpanthi S. 6, Mān-
bhao 2, Parmārthi S., Satnāmi S. 5,
Sikh R. 4, Thug 19, Wāghya, Intro.
83
Interest on money—Bania 23, Muham-
madan R. 35
Iron-working industry—Lohār 5; super-
stitions about iron—Lohār 2

Jain Banias—Bania 9, and Bania, Par-
wār subcaste; Jain Gurao—Gurao 8
Jasonphis, the—Bhāt 8
Jawaras or Gardens of Adonis—Kurmi
31
Jhāmbājī—Bishnoi 2

Juāri as a food—Kunbi 21
Juggling—Jādua Brāhman

Kabir, legend and teachings of—Kabir-
panthi S. 1, 2, 3
Kālī, worship of—Sākta S., Thug 14;
derived from the tiger—Thug 14, 16,
22
Karan, legend of—Basdewa
Karma festival—Baiga 8, Binjhār 8,
Gond 56, Majhwār 7, Oraon 19
Kāyasths, aversion to—Ghasia 8
Kāzi—Muhammadan R. 25
Keshub Chandar Sen—Brahmo Samāj
R. 5, 7
Kettle-drum—Gānda 5, Nagārchi
Khandoba, worship of—Bhil 8, Marātha
7, Wāghya
Khātpāti—Bhāt 16
Khonds, rebellion of the—Khond 14
Kidnapping children—Banjāra 17
King, legend of killing—Bhil 2
Kinship, basis of—Kasai 9, 10, 11
Kolarians and Dravidians, the—Kol 4,
Intro. 35-39
Koli caste; derived from Kol tribes—
Kohli, 1
Korān—Muhammadan R. 27
Krishna, the god—Ahir 4, 12, worship
of Krishna—Bairāgi 7

Lac (bangles and toys)—Lakhera 4, 9;
industry—Lakhera 3
Lālbeg, worship of—Mehtar 15
Land, rules for occupation of—Khond
7; rights in—Bania 24; ownership
of—Intro. 23
Language—Ahir 3, Baiga 10, Bhil 14,
Gond 78, Halba 5, Kharia 14, Kol 5,
22, Kolām 1, Korku 14
Leather—Chamār 11, 12, 13
Leather-workers—Mochi 4
Legends of origin—*Passim*. See especi-
ally Agharia, Baiga, Balāhi, Bhāt,
Bhoyar, Bhunjia, Brāhman (Kānaujia
and Nāgar sub-castes), Chamār,
Dahana, Dangī, Dhanwār, Dhimar,
Halba, Holiā, Jāt, Kalār, Kasār,
Kharia, Khatri, Kol, Komti, Korku,
Lohār, Māli, Māng, Panwār Rājput,
Parja, Sanaurhia, Sunār, Sundi, Teh
Levirate, the—Māng 4, Mīna (or Deswālī)
4, Parja 6, Sunār 3, Turi 3
Lingo, Gond hero, legend of—Gond 5-10
Liquor, drinking—Gond 69, Kalār 4, 7;
and preparation of—Kalār 13; rice-
beer—Kol 7, Oraon 26; toddy or
date-palm liquor—Pāsī 6
Liquor, sanctity of—Kalār 8, 9
Lizard hunting—Badhak 15
Love charms—Kunbi 13

Lukmān Hakīm, worship of—Kadera 4

Madak or opium smoking—Kalār 11

Magīc—Banjāra 15, Bharia 6, Bhāt 11, Bhatra 8, Dhanwār 10, Gauria, Gond 46, 49, Jhādi Telenga 7, Kawar 6, 10, Kol 13, Korku 8, Teli 14, Vām-Mārgi S.

Mahā-Brāhman, presents to—Kurmi 26

Manasa Devi—Nat 6

Marātha, derivation of name—Mahār 1, Marātha 2

Marātha immigration into the Central Provinces—Kunbi 2, 3

Marātha soldiers—Marātha 13, 15, 16

Marriage, barber's duties at—Nai 5

Marriage between relations, restrictions on—Balāhi 2, Brāhman 9, Dāngi 3, Dhoba 2, Gond 15, Injhwār 3, Kaikārī 2, Kunbi 6, Murha 2, Panka 4, Tamera 2

Marriage by capture—Gond 22, Kolam 2, Oraon 6, Intro. 71, 72

Marriage cakes, the—Kurmi 7

Marriage crowns—Chitāri 6

Marriage customs—*Passim*. See especially Baiga 4, Bania 11, Banjāra 7, Bhatra 5, Binjhwār 3, 4, Brāhman 11, Chamār 5, Daharia 3, Gadaria 3, Gānda 3, Gond 15-23, Halba 6, 8, Jāt 8, Jhādi Telenga 4, Kachera 3, Kāchhi 3, Kāpewār, Kasbi 5, Kawar 4, Kāyasth 8, Kharia 5, Khatri 4, Khond 4, Kol 10, Kolām 2, Kolta 3, Komti, Korku 5, Koshti 3, Kunbi 7, Kunjra, Kurmi, Lodhi 5, Mahār 5, Mālī 6, Muhammadan R. 5, Oraon 6, Panwār Rājput 7, Parja 3, 4, 5, Prabhu 1, Rāghuvansi 2, Rājput 5, Sānsia 2, Teli 5, Turi 3

Masān Bāba, worship of—Teli 7

Massage—Nai 4

Mecca, pilgrimage to—Muhammadan R. 18

Meghnāth rites—Gond 55

Menstruation—Dhanwār 2, Gond 27, Halba 14, Kamār 4, Kunbi 10, Kurmi 12, 15

Migration—Bhuiya 5, Kirār, Kohli 1, Kol 5, Kunbi 2

Military system—Arab, Marātha 11, 12, 13, 15, 16

Milk—Ahir 20

Miscarriage—Kurmi 12

Monasteries—Bairāgi 14, Gosam 8

Moneychangers and testers—Sunār 14

Moneylenders—Bania 18-24

Months, the Hindu—Joshi 11, 13

Moon, legends about—Bharia 6, Kunbi 16, Turi 4; the moon's path and daily mansions—Joshi 4, 8, 10, 15

Moral character, disposition, or conduct

—Badhak 16, Banjāra 22, Bhil 3, 12, Bhilāla 5, Brāhman 25, Chamār 17, Dāngi 5, Gond 58, 59, Gūjar 3, Hijra, Jāt 4, Kohli 5, Kunbi 11, 23, 24, Kunjra, Mānbhao 2, Oraon 28, Panwār Rājput 13, Pardhān 5, Parja 1, Pindāri 7, Rājput 9, 10, 14, Thug 11, Turi 6

Mosques—Muhammadan R. 22

Mourning—Bania 13, Brāhman 14, Chauhān, Dumāl 4, Gānda 4, Gond 34, Kawar 7, Khatri 4, Kirār 3, Kunbi 15, Kurmi 25, 27, shaving hair for—Nai 15

Muhammadan and Hindu rites, mixture of—Bishnoi 5, Kunbi 18, Kunjra, Meo, Mukeri, Sikhgar, Teli 8

Muhammadan castes—Muhammadan R. 3

Muhammadan tribal divisions, families and names—Muhammadan R. 4, 9

Muharram rites—Kunbi 18, Muhammadan R. 19

Mulla, the—Bohra 3, Muhammadan R. 24

Music, in connection with dancing—Kasbi 3

Musical instruments—Mochi

Nails, superstitions about—Nai 16

Nakshatras, the—Joshi 7, 8, 14

Nāmdeo Sect—Darzi 5

Names—Agaria 4, Baiga 5, Bhatra 10, Bhojar 3, Chamār 8, Dhanwār 13, Gond 30, Halba 16, Jhādi Telenga 6, Joshi 18-21, Khond 5, Kol 20, Kohlāu 5, Mahār 8, Sunār 2, Vidur 6

Naming of a child—Oraon 10, Vidur 6

Naming relations, taboos on—Bhatra 10, Dhanwār 13, Gond 72, Khond 9, Lodhi 10

Nānak—Nānakpanthi S. 1, Sikh R. 1

Nānakpanthi and Sikh sects, distinction between—Sikh R. 5

Nārāyādeo, worship of—Koshti 5, Panwār Rājput 9

Nudity of women—Gārpagāri 4

Numbers, superstitions about—Joshi 12

Oaths—Mahār 12

Oil-pressing—Teli 15

Omens, beliefs about—Ahir 16, Badhak 12, Baiga 6, Gond 21, 47, Kawar 10, Koli 3, Korku 8, Māng-Garori, Mīna 3, Pārdu 4, Parja 7, Sānsia 6, Thug 22, 23, 24

Opium—Kalār 10, 11, Rājput 9

Ordeals—Bharia 6, Kaikārī 4, Kolhāti 5, Pārdu 6, Sānsia 7

Ornaments—Ahir 18, Gond 61, Kunbi 22, Sunār 6, 8, 9

- Outram, Sir James—Bhīl 4
- Paida ceremony—Jāt 10
- Palanquin or Doli—Kahār 2
- Parasurāma, legend of—Panwār Rājput 2
- Passover, the—Kasai 18
- Pavilion on the marriage-shed—Kurmi 6
- Pearls—Sunār 9
- Physical type. See *Appearance*
- Pickaxe, the Sacred—Thug 15
- Pigs, breeding for sacrifice and estimation of—Kumhār 6, 8
- Pīpal tree, beliefs about—Kunbi 12
- Pledge, or covenant, between married couple—Bhatra 5; with the gods—Bhāt 14. See also *Dharma*
- Pola festival—Kunbi 17
- Polyandry, survivals of fraternal—Bhuiya 10, Khond 4, Korku 5, Oraon 7. See also Gowāri 3
- Polygamy—Aghara 3, Andh, Bania 12, Barai 3, Dāngri, Dhuri 2, Gond 26, Kaikāri 2, Kohli 2, Korwa 4, Kunbi 8, Kurmi 11, Māli 7, Muhammadan R. 6
- Prānnāth—Dhāmi S.
- Pregnancy, rites during—Chitāri 3, Gond 28, Halba 15, Kasbi 6, Kunbi 10, Kurmi 13, Muhammadan R. 8
- Priests, tribal—Koshti 5
- Prostitution—Beria 3, Kasbi 2, 7
- Proverbs—Arora, Bahna 5, Bharbhūnja 3, Dhobi 7, Jogī 14, Julāha
- Puberty rites—Gurao 3, Kaikāri 3, Lodhi 7
- Rājput and Jāt, relations of—Jāt 3
- Rakshābandhan festival—Patwa
- Ramazān, fast of—Muhammadan R. 17
- Rām Dās, Guru—Sikh R. 2
- Rām Mohan Roy—Brahmo Samāj R. 1, 2
- Red a lucky colour—Lakhera 5
- Red dye on the feet—Lakhera 7
- Red threads, custom of wearing—Lakhera 8
- Relatives, taboos between—Kanjār 8, Kharā 6. See also Marriages between Relatives, and Naming Relatives
- Religious beliefs—*Passim*. See especially collection of articles on Religions and Sects, and caste articles on Bishnoi, Mānbhao, Bairāgi and Gosain. Also articles Baiga 6, Banjāra 10, Brāhman 15, 16, Chamār 9, Gond 40-56, Khond 11, Korku 6, Koshti 5, Kunbi 16, Kurmi 30, Mahār 9, Oraon 15, 16, Thug 12; Hinduism, Intro. 90, 95, 96
- Sacred thread, the—Brāhman 17, Gurao 5, Kunbi 16, Lodhi 11; of the Jains—
- Jain R. 9; sacred cord of the Pārsis—Pārsi R. 15
- Sacrifices, beliefs about and method of—Kasai 22, 23
- Sacrificial meal, the—Kasai 8, Kurmi 7, Lakhera 5, 6
- Sacrificial method of slaughter—Kasai 22
- Sacrificial slaughter for food—Kasai 20
- Sahajānand Swāmi—Swāmi - Nārāyan S. 1
- Sāl flower festival—Oraon 20
- Sān-hemp—Lorha
- Sankrānts—Joshi 6
- Sati or burning of widows—Brāhman 13
- Scent—Atāri 4
- Sculpture, Hindu—Mochi 3
- Sects. For individual sects see articles in section on Religions and Sects. For right-hand and left-hand sects see articles Māla and Vām-Mārgi S.
- Self-torture—Jogī 4
- Sewn clothes, wearing of—Darzi 3
- Sexual morality—Gosain 11, Khond 4, Māli 6, Oraon 4, 21
- Shankar Achārya—Gosain 2, Smārta S.
- Shāntik ceremony—Gurao 3, Marātha 6
- Sheep—Gadaria 6, Dhangar 5
- Shoes—Chāmār 12, 14, Mochi 7
- Sikh Council (Guru-Māta)—Sikh R. 7
- Silājit—Siddi
- Singāji, deified Ahir—Ahir 12
- Singāra or waternut—Dhimar 8
- Sister's son, importance of—Bhāmta 2, Dhera, Gowāri 4, Gurao 5, Halba 7, Kamār 3, Pāsi 5; marriage to maternal uncle's daughter—Bhatra 5, Parja 3; connection with uncle—Mehtar 13
- Siva, the god. See article Saiva Sect
- Sleeping-place or common dormitory—Bhuiya 9, Gond 71, Oraon 4; dormitory discipline—Oraon 12
- Snake-bite, cure for—Gauria, Kīr 3, Nat 6
- Snake-worship and snake-charmers—Gond 43, Nat 6, Panwār Rājput 19
- Social extravagance—Jāt 10, Kīrār 2, Kurmi 5, Marātha 8
- Social life—Kunbi 19, Muhammadan R. 32
- Social status and customs—Barhai 5, Basor 5, Bhāt 4, Bhilāla 1, Bhunjia 5, Brāhman 18, Chamār 16, Dāngri 4, Dewār 4, Halwa, Jāt 5, Kahār 1, Kalār 4, Kolām 5, Koshti 8, Kumhār 3, Kunbi 5, Lodhi 2, 9, Lobār 2, Mahār 13, 14, Māli 1, Mehtar 17, Mīna (or Deswāli) 1, 4, Nat 3, Oraon 26, Pārdhi 5, Sunār 5, Tānti, Teli 10, 13, Velama, Vidur 6
- Soldiers. See articles Arab, Bhīl, Khandaī, Marātha, Pāik, Rājput, Taonla

- Soma, sacred liquor—Kalār 5, Homa liquor—Pārsī R. 13
- Songs—Bhāt 17, Bhunja 1, Chitāri 5, Dhanwār 4, Gond 77, Gondhali, Kāyasth 9, Murha 5, Panwār Rājput 7, Parja 4
- Souls of the dead recalled—Ahir 11, Gond 37, Kharia 10, Khond 6, Kurmi 24, Lohār 4, Oraon 13, Taonla
- Spangles for the forehead—Lakhera 6
- Spells—Lohār 4
- Spirits, beliefs in—Badhak 10, Bhāt 15, Halba 13, Kalanga 3, Mahār 11, Panwār Rājput 10
- Spirits-laying—Kawar 8 (of persons killed by tiger)
- Subcastes—*Passim*. See especially Brāhman 5, 6, 7, Chamār 2, 3, Dhīmar 2, Gond 11, Halba 3, Kalār 2, 3, Kanjar 1-6, Kawar 2, Kāyasth 7, Khond 2, Kol 2, 8, Korku 3, Kunbi 3, Kurmi 3, Lodhi 3, Lohār 3, Mālī 5, Mehtar 2, Sunār 2, Intro. 5, 45-47
- Suckling children—Kurmi 18
- Sūdra—Intro. 12
- Suicide—Bhāt 10, 13, Jasondhi, Rājput 14; burning of widows—Brāhman 13
- Suthra Shāhi—Nānakpanthi S. 4
- Sweetmeats, preparation of—Halwai
- Swindling practices—Jādua Brāhman, Jogi 13, Sunār 15, Yerūkala
- Taboos, on food—Dhākar 3, Kharia 6; of relationship—Sānsia 3; general—Jāt 13; Thug 23
- Tank building—Kohli 3, Sānsia (Urja) 4
- Tanning—Chamār 11
- Tattooing—Bharia 7, Binjhwar 9, Brāhman 23, Dhanwār 12, Gond 65, 66, Gowārī 8, Halba 20, Kamār 10, Mahār 12, Oraon 11; suggested origin of—Sunār 11
- Teeth, disposal of—Kaikārī 3, Kunbi 16, Nai 16
- Theft, and detection of—Bhāmta 1, Bharia 6, Māng-Garoni, Rāmosi 3, Sanaurhia 3, Yerūkala. See also *Criminal practices*
- Threads as amulets—Lakhera 8, Patwa
- Thugs derived from Kanjars and Doms—Thug 3
- Tiger, worship of—Koshti 1, Panwār Rājput 10
- Tirthakārs of Jains—Jain R. 3, 12
- Tobacco—Kalār 12
- Tomb-stones—Gond 35
- Totem, worship of—Kewat 1
- Totemism—Agharia 2, Andh, Audhelia 2, Bara 2, Basor 3, Bhaina 3, Bharia 2, Bhil 6, Bhojar 2, Bhulia, Chadār, Chasa 2, Chauhān, Dahāt 2, Dhanwār 2, Dumāl 2, Gadba 1, Gond 13, 14, Kalanga 2, Kawar 3, Kewat 2, Khadāl, Khadra, Khangār 2, Kharia 4, Khond 3, Kol 9, Kurmi 4, Lodhi 4, Majhwār 4, Oraon 3, Parja 2, Rautia 2, Savar 3, Sūdh, Intro. 49, 51
- Traps for animals—Gond 81
- Trees, spirits in—Kunbi 12
- Turmeric—Mālī 5
- Twins, beliefs about—Kurmi 19
- Udāsi—Nānakpanthi S. 3
- Ukika sacrifice, the—Muhammadan R. 10
- Umbrella—Dahāt 6, 7
- Vaishnava, sect—Kasbi 7
- Vaishya—Intro. 13
- Vālmiki, legend of—Mehtar 14
- Vermillion and spangles, meaning of, substitutes for blood—Lakhera 5, 6
- Village community—Intro. 22, 23, 73
- Village gods—Banjāra Devi in Banjāra 10, Chōrdewa in Oraon 16, Khermāta in Baiga 6, Kurmi 30, Maiya Andhyārī in Dhanwār 9, Mithu Bhūkia in Banjāra 11
- Village menials—Chamār 15, Dhīmar 12, Gurao 1, Kahār 1, Kumbār 4, Māng 6
- Village-priests (Bhumka Jhānkar)—Binjhwar 9, Korku 7, Intro. 28
- Villages—Gond 60, Korku 10, Kunbi 19
- Vishnu, the god. See article, Vaishnava Sect
- Washerman—Dhobi 8
- Washing clothes, method of—Dhobi 5, 6, Gond 64
- Watchman, village—Kotwār, Rāmosi 3, Intro. 27
- Weapons—Khond 7
- Weeping, custom of—Bharia 3, Chauhān, Gond 22
- Widow-marriage—*Passim*. See especially Bania 12, Banjāra 8, Brāhman 12, Chamār 6, Gaura (disposal of first husband's children), Gond 24, Gūjar 5, Halba 10, Krār 2, Kohli 2, Kori 2, Koshti 3, Kunbi 9, Kurmi 11, Mahār 5, Mālī 7, Muhammadan R. 6, Panwār Rājput 8, Teli 6; sale of widows—Panwār Rājput 8; Sati or burning of widows—Brāhman 13
- Wine-drinking, legend of—Kalār 7. See Liquor
- Witchcraft—Bhatra 8, Bhil 9, Gond 50, Kawar 10, Oraon 16

- | | |
|--|--|
| <p>Women, sexual morality of—Gond,
Gowāri; seclusion of—Rājput 13</p> <p>Wool, sanctity of—Gadaria 8; shearing
and weaving—Gadaria 7</p> <p>Yādava tribe, the—Ahir 4</p> | <p>Yawning—Chitāri 4</p> <p>Yoga philosophy—Jogi 1</p> <p>Zend-Avesta—Pārsi R. 3, 4</p> <p>Zodiac, the—Joshī 2-7</p> |
|--|--|

END OF VOL. I