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SUPPLEMENTAL GLOSSARY

OF TERMS USED IN THE

NORTH WESTERN PROVINCES.

MEMOIRS

ON THE

HISTORY, FOLK-LORE, AND DISTRIBUTION

OF THE

RACES

OF THE

NORTH WESTERN PROVINCES OF INDIA;

BEING AN AMPLIFIED EDITION OF THE ORIGINAL

SUPPLEMENTAL GLOSSARY OF INDIAN TERMS,

BY THE LATE

SIR HENRY M. ELLIOT, K.C.B.,

OF THE HON. EAST INDIA COMPANY'S BENGAL CIVIL SERVICE.

EDITED, REVISED, AND RE-ARRANGED

BY

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IN TWO VOLUMES.

VOL. I.

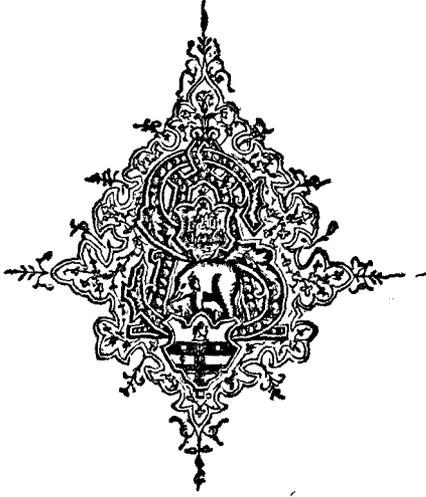
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EDITOR'S PREFACE.

THIS work, the value of which has for more than twenty years been well-known and appreciated by all classes of Englishmen in India, as well as by Oriental scholars in Europe, is now given to the public in a form slightly different from that in which it first appeared. In previous editions the arrangement was strictly alphabetical, and the result was, in consequence, that it was difficult for the reader to find the subject of which he was in search. An article on some tribe or caste was followed by one on a totally different topic, and as some of the articles were extremely long, and there were no headings to the pages, such as are usually found in dictionaries, and no index, the task of finding any particular word was often a long and perplexing one. To remedy this defect in the form of the work, recourse has been had to the plan of dividing it into four parts, according to the subjects treated of. This four-fold division had, in fact, been already hinted at by the author in the Memorandum prefixed to the first edition. He modestly

describes his book as "a few notices concerning the tribes, the customs, the fiscal and agricultural terms of this Presidency."

First in order has been placed the valuable and elaborate series of essays on the Castes, their septs and families. Copious additions have been made to this section of the work, some of which are derived from pencil notes in the author's own handwriting, made on an interleaved copy which he kept for that purpose. Recourse has also been had to the valuable Report on the Archæology of India, by General Cunningham, to a volume of the late Professor H. H. Wilson's Glossary of Indian Terms, in which that illustrious Orientalist had made in manuscript considerable additions with a view to the improvement of future editions of his work, and to the published records of the Government of the North Western Provinces, which contain many reports on the revenue settlements of various districts, and, as a matter of course, much information about the castes and families holding land therein. A residence of ten years in India, during which I have been employed in several Provinces as a Magistrate and Collector, has enabled me to add a considerable amount of information derived from my personal experiences. While, however, every effort has been made to bring the work up to the level of the present time, and to make it a fair exposition of our present state of know-

ledge on this confessedly extensive and difficult subject, it cannot be denied that there is very much still to be done before we can be said to have exhausted the subject. The people of the North Western Provinces are unfortunately not safe guides in questions relating to their own past history; the excessive pride of the higher castes, and the ignorance and apathy of the lower, added to the extravagantly legendary character of much that is recorded in early Indian Annals, especially of the pre-Muhammadan times, combine to puzzle, and often, it may be feared, to disgust the enquirer.

It may be assumed that the Aryan nation entered India from the North West many centuries ago, in the twilight dawn of human history; that they found it already occupied by men of another race, whose bitter and persistent hatred to the invaders armed them with strength to dispute their progress inch by inch; and that they were in consequence then, and for many centuries afterwards, compact and homogeneous. When, however, the country had been won, and the sentiment of union was weakened by the removal of opposition from without, the tendency to elaborate a complex social organization so characteristic of the Aryan race in all its branches, European as well as Asiatic, developed itself into that exaggerated state of social disunion known by the name of caste. The principle of disintegration thus introduced extended itself with

amazing rapidity, so that each petty sub-division or family erected itself into a separate caste, and the process went on till the people themselves forgot their own origin, and invented grotesque and often disgusting fables to account for the state of things they saw around them. It is not wonderful that such a state of things should have presented insurmountable difficulties to successive generations of foreigners from a distant country, where such distinctions were unknown.

The discovery of the Sanskrit language, and the marvellous development given to the study of Indian literature thereby, are events which rank high in the history of the triumphs of the human mind; but the absence of anything like connected or reliable history in those wonderful, poetical, religious, and philosophical masterpieces of the Brahmins, has rendered them well-nigh useless to persons engaged in the class of investigations to which the present work is devoted.

A few gleams of light are thrown upon the darkness by the memorable incident of Alexander's invasion, and by the travels of the Chinese pilgrims, Fah-Hian (400 A.D.) and Hiouen-Thsang (648 A.D.); coins, rock and pillar-inscriptions, grants engraved on copper, and other waifs and strays spared by the waves of time, have been industriously and successfully attacked, and made to yield their scanty stores of information to an acuteness and energy which reflect honour upon many English

names, both dead and living. But the darkness is still great, and we have still to confess that history, in the true sense of the word, does not begin for India till the advent of the Musulman on the scene. Then, however, it was too late, at least for our present purpose. Indian society was fixed, wars and migrations had taken place, legends had sprung up, the work of disintegration had wrought its full results of evil.

That it may yet be given to European skill and perseverance to lift the veil,—to build up the perfect statue from the scattered fragments lying hidden under the rubbish of time,—must be the hope of all those who have the good of India at heart; and to such Sir H. Elliot's researches supply a basis and a starting-point, the value of which, incomplete though they necessarily are, cannot be too highly rated.

With regard to the other three parts of the present edition, it remains only to add, that every available source of information has been used, both for correction and for the filling up of gaps in the original. Much has been supplied from Sir H. Elliot's own notes, much from Professor Wilson's, and somewhat from my own.*

* If every European official in India would keep a note-book, and put down from time to time such little points worthy of notice as come before him in the course of his daily work, he would end by possessing a vast mass of highly valuable information, which otherwise would be lost to himself and the world.

It must be observed that it was very difficult to decide where to draw the line between these three divisions of the book. Native life in India is somewhat monotonous and colourless, and there is none of that eager enjoyment on festive occasions which is shewn by the peasantry of Southern Europe. Superstitions and rites have a dull practical aspect to the Indian ryot; their due observance secures him a full crop, and this, again, enables him to pay his rent and his money-lender. Festival days are useful, because on them he and his family can go to the *mela*, or fair, and lay in a small stock of household requisites; bathing in the Ganges, or making some small offering to this or that shrine, are merely incidents, and not always very prominent incidents, in the process. It results from the above conditions that there are many words in the peasant's language—a language which is the faithful reflector of his thoughts and feelings—which might be entered with equal justice under any one of these three Parts. His superstitions, his tools, and his rent are all mixed up in the ryot's mind so closely, that it is difficult to separate them.—To take an instance: in measuring land there are a dozen superstitious practises, such as the *dharm kotta*, or *biswa*, which is measured by a bamboo of six cubits length, and in order to get a good average measurement, a man measures the first cubit from his elbow to the tip of his thumb, the next cubit to the tip of the forefinger, and so on, changing a finger at

each cubit, and a special virtue is supposed to reside in a bamboo thus measured. Such a custom as this might, it is evident, be noticed equally well either under Part II. or Part III.

Again, the distinction between various sorts of soils is a matter which in some parts of the country has an effect upon the revenue, while in others it has none. This requires explanation. In those districts where the "permanent settlement" is in force, the Government of Lord Cornwallis in 1793 assigned certain lands, as absolute personal property, to certain persons, on the condition that they should pay a certain quarterly rent. It is obvious that in making such an arrangement as this, the first thing to do was to ascertain who was the person with whom the land should be settled; next, how much land he was to have; and thirdly, what the land was worth, and how much he ought to pay for it. That none of these three important points received proper attention, and that the second and third points were in many instances entirely overlooked, is an extraordinary fact, only to be accounted for by the small number of Englishmen then in the country, and by their ignorance of the matters they were dealing with. Some of the largest estates in Bengal and Behar were settled in perpetuity with persons whose right to them was more than doubtful, the boundaries of the estate were left totally undefined, and the amount of revenue to be paid settled

upon a report made by a native assessor, who only visited a small part of the estate, and was bribed handsomely to assess it at a low rate. The capabilities of the land never having been taken into consideration by the rulers of the country, it often happens that we find an estate containing the richest and most productive of soils paying a low rent, and a poor estate paying a high rent. The results of this system fall on the ryot: in a lightly assessed estate, provided the landlord is tolerably just, he can get his land cheap, whereas a few miles off, in a highly assessed estate, he may have to pay double for worse land. The distinction between the different sorts of soil is, under these circumstances, valuable merely as a guide to the treatment which it requires, and not for revenue purposes.*

It is far different, however, in the other provinces, where a more enlightened system prevails. There the capabilities of the soil, and all other circumstances which are likely to influence the outturn of crops, are carefully weighed and enquired into by experienced English officers,

* As shewing the condition of the wretched ryot of the old provinces of Bengal, Behar, and Orissa, which are under the "permanent settlement," I may quote a good Bengálí proverb which I heard from the Rev. J. Long :

Zamíndárer bhali bháshá

Musulmánér murgí poshá.

"A zamíndár's kind word is like the Musulmán's feeding his fowls;"
i.e., He feeds and cherishes them, in order to kill and eat them.

assisted by a large staff of trained native assistants; the ryots themselves are consulted, their grievances listened to; in short, every possible precaution is taken to secure a fair and equitable assessment, such as, while securing to the state its fair share of the profits, shall leave to the landlord and to the cultivator a fair return for their labour and outlay. In such a case the discrimination between the different sorts of soil becomes a revenue question, and may fairly be included in Part III.

It is necessary to mention these points, to explain the reason why some words are found in one Part, while others closely connected with them are placed in another; it is hoped, however, that, with the aid of the Index, the reader will be able to find at once any word he may require.

Those who are familiar with the earlier editions will observe that considerable alterations have been made in those parts of the work in which comparisons were made between Indian and European rites and superstitions. It has been thought better to omit all such allusions as foreign to the purely Indian character of the work, as well as many etymologies, which were probably hardly seriously believed in by the author himself, and could not be fairly reproduced after so long an interval of time, though when first penned they may have had a certain appropriateness as the lighter fancies of a refined and elegant scholar.

I am compelled also, in fairness to myself, to explain that the work was entrusted to me only in November, and being obliged to return to my duties in India in the middle of February, the time at my disposal has been hardly sufficient for the task. I have had to forego many inquiries which would have cleared up obscure passages and thrown light on uncertain points, because they would have taken more time than I could afford. Had I been able to devote six months to them, a better result might have been achieved.

In conclusion, my thanks are due, in the first place, to the distinguished Oriental savant and numismatist, Mr. Edward Thomas, under whose auspices the work has been executed, and by whose judgment I have been guided, as well as directed throughout: to my learned friend, Dr. Reinhold Rost, Secretary of the Royal Asiatic Society, for his ever-ready assistance and hearty co-operation at every stage; and to several other kind friends, whose names I need not here mention.

Mr. Stephen Austin's well-known printing establishment has also, under considerable difficulties, done its part well, and maintained its ancient reputation for beauty of type and excellence of workmanship.

JOHN BEAMES.

RICHMOND,
January, 1869.

PREFACES TO ORIGINAL EDITION.

MEMORANDUM.

As several months have elapsed since the receipt of the first Parts of the Glossary of Indian Terms, no further delay should occur in returning them to Government, under the Orders dated 14th December, 1842, No. 913.

The Board will regret to observe that the call for further information has not been responded to, except to a very limited extent, by any of the Officers under their control. Being therefore apprehensive that the Honorable Court of Directors, who have shown so much anxiety to prepare a comprehensive Glossary, may feel some disappointment at receiving no additions or suggestions from these Provinces, I have ventured to put together a few notices respecting the tribes, the customs, the fiscal and agricultural terms of this Presidency, in the hope that if they are found to convey any information not hitherto recorded, they may be deemed worthy of being incorporated with the work which is about to be compiled under the superintendence of Professor H. H. Wilson.

I have confined my attention chiefly to the words included under these four heads, though I observe from entries in the printed specimens, that if the scheme of the Glossary is fully

carried out, it will include terms of Hindoo Mythology and Astronomy, an account of the principal Festivals, and much which will, perhaps, have to be excluded on a revision. I have not attempted to meddle with such subjects, on which there are several books which contain ample information; and even in such departments as I have undertaken, I have endeavoured for the most part to avoid words which may be found in the common Dictionaries. For a few terms I have been indebted to the Revenue Glossaries furnished to the Sudder Board in A.D. 1839; but I believe the extent of my obligations is confined to those of Saugor and Goruckpoor. It has been part of my plan to introduce articles on the old, and locally known territorial Divisions of the Country, as a subject not only highly interesting in itself, but as being intimately connected with the fiscal portion of the work. Indeed, such articles as Desh, Furingistan, Futtehpoor, etc. etc., in the Printed Glossary, show that the admission of such words is in conformity with the views of the Court.

The ethnological remarks I have tried to curtail as much as possible; but, with all my efforts, I fear that many notices will be considered very tedious. As some excuse, however, it may be mentioned that we are still almost as ignorant of the agricultural classes of these Provinces as we were on the first day of our occupation, and that even their names are entirely omitted from the Printed Glossary, though the tribes of the Deccan, Guzerat, and other Provinces are not only copiously noticed, but we are referred to an Appendix for fuller information respecting them. The Maps which have been added in illustration of this part of the subject will, I trust, be found of interest. Their preparation has been attended with consider-

able difficulty, but no pains have been spared to make them as correct as circumstances would admit.

I have not, except in very few instances, pointed out the mistakes in the Glossary itself; for the errors, both of orthography and statement, are so obvious, that they cannot escape the notice of the compiler. As for my own orthography, I do not profess to be satisfied with it, since most of the words have been taken from oral information; and as they have perhaps never yet been written, and their pronunciation is by no means fixed, the liability to error is very great. In writing them I have endeavored, as far as possible, to conform to the system of Gilchrist—or rather that modification of it in use in our Revenue Surveys—which certainly has the merit of enabling an Englishman to pronounce a word in such a manner as to make it easily comprehended by the natives of Hindoostan. Sir W. Jones' method is better suited to the learned; but since it is becoming of more general use, as our books and translations multiply, I have added a column for its admission; as far, at least, as respects the vowel system.

As my attempts to illustrate the barren themes which occupy these pages take up much time, and as they may, after all, be considered of no value, I shall for the present conclude with the letter J (to which the specimen last received extends); and shall be guided respecting the continuation of the work by the opinion which the compiler may be pleased to express of this first portion of my labours. If he judge of its merits by the extent of his own information on all the subjects discussed in it, he may be disposed to think that my time might have been more profitably employed. Even my own partiality cannot conceal from me that there is in this Supplement much worth-

less matter, which ought not to have been admitted; but as the revision would occupy nearly as much time as the original composition, I prefer allowing my notes to remain in their present shape, in the full persuasion that the Honorable Court will overlook all minor defects, in consideration of my earnest endeavours to fulfil their desires.

H. M. ELLIOT,
SECRETARY.

SUDDER BOARD OF REVENUE,
The 1st February, 1844.

From

THE SUDDER BOARD OF REVENUE, N.W.P.,

To

THE SECRETARY TO THE GOVERNMENT, N.W.P.

No. 75 A. OF 1844.

Dated 9th Feb., 1844.

SIR,—With reference to the Order of the Government of India, No. 913 of 1842, dated 14th December, such portions of the Glossary of Indian Terms, then and subsequently received in this Department, as have undergone consideration and amendment, are herewith returned to be laid before the Honorable the Lieut.-Governor.

2.—The Sudder Board have great satisfaction in forwarding to the Government, for submission to the Honorable the Court of Directors, the accompanying Supplemental Glossary, prepared in accordance with the expressed wishes of the Honorable Court by Mr. H. M. Elliot, the Secretary to the Sudder Board, N. W. Provinces.

3.—The Board have perused this Supplemental Glossary with feelings of very great interest and satisfaction, and are persuaded it will be found to contain, so far as the limits allow, nearly all, if not all, the terms of known acceptation in the North Western Provinces, relating to the Revenue and Agricultural concerns of the country;—which, together with the very excellent commentary on the various tribes coming within the assigned limits, cannot but be regarded as a highly valuable addition to the original Glossary.

4.—Adverting to the great ability and research which have been displayed in the performance of so considerable a portion of the work, the Board beg to express an earnest request that Mr. Elliot may receive such notice from the Government and the Honorable the Court of Directors as will encourage him to bring the work to an early completion.

We have the honor to be, etc.,

(Signed)

T. J. TURNER,

H. S. BOULDERSON.

SUDDER BOARD OF REVENUE, N.W.P.

Extract G. O., No. 450, dated 11th May, 1844, in reply to a letter from the Sudder Board of Revenue, N.W.P., No. 75A., dated 9th February, 1844.

The Lieut.-Governor [Mr. Thomason] has perused this interesting Volume with much gratification, and is very desirous that the curious matter it contains should not be exposed to the risk of loss from the existence of a single copy, or to perversion from the ignorance of transcribers. His Honor, therefore, requests the Board will take measures for having it printed at once under the immediate eye of their Secretary.

APPENDIX C.

PREVALENT CASTES IN THE NORTH-WESTERN PROVINCES, AS DESCRIBED IN THE CENSUS REPORT (1865), VOL. I.

The subsequent pages (283-92) have been taken from Mr. W. C. Plowden's Digest of the Census, §§ 230-310. For the statements contained in the extracts that follow (marked in the original as Appendix B.) the several District Officers must be held responsible whose names are appended:—

The classification of castes in the general statement is a singular table. There are no less than 560 castes shown among the Hindus, and there are fourteen other columns, raising the total number to 574, embracing Bengalís, Madrasís, Thibetans, Chinese, Parsís, Mahomedans, and Christians.

The four great primary castes of Hindus are thus sub-divided:—Brahmans into 70 sub-divisions, Kshatriyas into 175, Vaisyas into 65, Súdras into 230. Then come five columns—one comprising Sikhs, four comprising different sects of the Jain religion; then fourteen columns relating to religious sects—Gosains, Jogís, Sannyásís, and the like. Finally, three columns relate to travellers, and one to Hindus whose caste is not known.

The Brahmans are 3,451,692 in number; the Kshatriyas amount to 2,827,768; the Vaisyas are much less in number, namely, 1,091,250. The Súdras form the great bulk of the population, counting 18,304,309 individuals. Then come 12,336 persons whose caste was unknown. Only 1,425 Sikhs are shown; but it must be remembered that the Statement of Castes does not embrace military or persons employed on the railway. According to the present composition of the native army, we should expect to find a large number of Sikhs classed among

military; and there is no doubt that Sikhs form a considerable portion of the native troops stationed in these Provinces; but the information received from the several Brigade Majors and Cantonment Magistrates is not complete on this head—the troops merely being shown in several cases according as they are Hindus or Mahomedans, without any reference to the castes of the former.

Going on with the statement, we find 49,983 of the Jain sect, and 195,977 of other religious sects—Gosains, Fakirs, Sannyásis, etc.; 1,348 persons are returned as Bengalís, 26 as Madrassís, 67 as Tibetans, 37 as Chinese (of whom 36 are to be found in the districts where tea-planting is going on, and one is at Allahabad); 76 Parsís are entered as residing at Ajmír, but no specimens of this enterprising race are to be found in any other part of the North-West.

Of the Mahomedans, 2,207,576 have not been classified at all; of the remainder, 1,140,108 are Shaikhs, 515,526 are Patháns, 170,248 are Sayyids, and 41,748 are described as Mughals.

Of the sub-divisions of the four great castes, we find the following prevalent:—

Among the Brahmans, excluding 1,198,216 who have returned themselves merely as Brahmans, without reference to sub-divisions of castes, the sub-divisions mentioned below are most numerous, and prevail most largely in the districts named:—

Names of Sub-divisions.	Total Number.	District where most prevalent.	Number.
1. Kanaujia	506,888	Cawnpore	235,805
2. Tewari	213,565	Gorakhpúr	62,250
3. Gaur	170,182	Saháranpúr	46,948
4. Pandey	167,735		67,513
5. Sanauria	163,993	Muttra	90,287
6. Missir	150,231	Gorakhpúr	41,835
7. Dúbey	132,612	Ditto	34,826
8. Taggah.....	105,035	Mírat.....	46,603
Total.....	1,610,241		626,067

The Kanaujias are not found in any number above Etawah; in fact, in the Mírat Division they are not known, and in Rohilkhand they number little more than 1,000—a small colony of 998 existing in

Moradabad, and 16 persons of the same sub-division being recorded as residents of Bijnore.

Almost half the Gaur Brahmans belong to Muzaffarnagar and Saháranpúr. There are large numbers also of this sub-division in Moradabad and Muttra.

The Tewaris belong almost entirely to the Gorakhpúr and Benares Divisions. Allahabad and Banda, however, contain 68,000.

The Chaubeys are met with in greatest numbers at Mirzapúr, Benares, Gorakhpúr, and are not to be found above Muttra.

The Dúbeys also belong to the south of the Province; and the Pandey (a name not unfamiliar to English ears, for, owing to the first of the Sepoy mutineers belonging to this caste, the name was not uncommonly applied to designate all sepoy mutineers) are likewise found almost exclusively below the Mírat and Rohilkhand Divisions.

Seven-eighths of the Sanauria Brahmans belong to the Muttra and Agra districts; while the Taggahs, on the other hand, are found exclusively in Saháranpúr, Muzaffarnagar, Bijnore, Mírat, and Moradabad—a cluster of adjoining districts forming the extreme north-west of this Province. The smallest class among the Brahmans is the Dhatúrah sub-sect, which consists of nine individuals living in the Allahabad district.

Turning now to the great military family of the Kshatriyas, with their 175 divisions, we find twelve-fourteenths (1,282,454) classified as Chhatrí Thákurs, Kúer or Rajputs. Saháranpúr contains 230,118, and Ghazipur 206,262, of their total number; but they are found in large numbers throughout the Province.

The sub-divisions, comprising the largest numbers, and the districts in which they are prevalent, will be seen in the accompanying abstract:—

Names of Sub-divisions.	Total Number.	District where most prevalent.	Number.
1. Khassia	204,190	Kamson.....	204,190-
2. Bais	146,953	Jaunpúr.....	35,536
3. Chauháa	118,714	Bijnore	71,685
4. Gautam	66,633	Mirzapúr	18,178
5. Bhoimhar.....	55,500	Azimgarh	47,926
6. Gaur.....	53,937	Muttra	22,460
7. Khattrí.....	46,332	{ Widely scattered through- out the Province.	

The Khassias are peculiar to the Kamáon hills. The sequel contains a brief account of them, *vide* the Memorandum of Castes for the district of Kamáon.

With the exception of 5,912 in Farrakhabad, the Bais clan is confined entirely to the Allahabad, Benares, and Gorakhpúr Divisions, that of Allahabad containing the greatest number.

The Chauháns are found in nineteen districts, but in large numbers only in Bijnore and Etawah. Three-fifths almost of the whole are found in the former district, and 15,000 in Etawah.

The Gautams belong to the Allahabad, Gorakhpúr, and Benares Divisions.

The Bhoimhar caste is met with only in Azimgarh, Jaunpúr, and Mirzapúr, the bulk of the tribe belonging to Azimgarh.

The Gaur tribe is found mostly in Muttra and Cawnpore.

Khattrís are to be met with in all but five districts, but are not found in large numbers in any one district. The greatest number, 8,457, is found in Cawnpore.

Of the Mansal and Mallú Kshatriyas severally, only one representative appears, and in both cases in Agra.

Of the Vaisyas, or mercantile class, 383,202 are recorded as Banniahs. 232,862 are classed as Agarwals, of whom the largest number (68,661) are entered in the Mírat return.

Of the remainder, the following classes are most largely represented:—

Names of Sub-divisions.	Total Number.	District where most prevalent.	Number.
1. Kandú	72,149	Ghazipur	38,005
2. Umar	55,827	Mirzapúr	16,693
3. Kasserwaní	49,528	Allahabad	31,763
4. Kassondhan	31,782	Gorakhpúr	21,832
5. Mahajan	31,691	Etawah	13,529
6. Agrehrí	29,874	Jaunpúr.....	6,514
7. Baranwal	20,328	Azimgarh	6,293
8. Dásar	15,429	Cawnpore	15,254

With the exception of 175 in Hamírpúr, the Dúsars are recorded only in Cawnpore; the Kandús in Ghazipur and Gorakhpúr; the Baran-

wals, with the exception of 2,428 in the Moradabad District, are found only in Gorakhpúr, Azimgarh, Jaunpúr, and Ghazipur; the Mahajans principally in Etawah and Etah; the Kassondhans in Gorakhpúr; the Kasserwanís in Allahabad; the Agrehrís in the districts below Cawnpore, and the Umars in Mirzapúr, Cawnpore, Farrakhabad, and Jaunpúr.

The Agarwals and the Banniahs, who have been recorded without subordinate distinctions of tribe, are found in all districts throughout the Province.

Proceeding now to the lowest of the four great castes, we find among the Súdras, exclusive of those whose castes are designated by their profession, that the following sub-divisions are conspicuous by their numbers: the districts in which they are most numerous are also shown:—

Names of Sub-divisions.	Total Number.	District where most prevalent.	Number.
Ahír	2,196,786	Gorakhpúr	483,903
Kayasth.....	351,463	Ditto	39,689
Máti	167,597	Bijnore	42,736
Nái	430,564	Gorakhpúr	55,508
Kumhár.....	453,614	Ditto	61,646
Dhímár or Kahár.....	693,519	Ditto	67,426
Kórmí	971,285	{ Bareilly	163,232
Gadariyá	566,981	{ Gorakhpúr	242,388
Lodhá	585,932	Cawnpore	40,200
Kalál	262,884	Hamírpúr	59,864
Káchhí	1,348,316	Gorakhpúr	46,739
Kolí	444,992	Ditto	163,839
Pasí	272,151	Agra	36,457
Chamár	3,580,385	Allahabad	82,345
Gújar.....	264,496	Gorakhpúr	412,600
Ját	682,712	Mirat.....	54,035
Mallah	388,258	Muttra	120,494
Kisan.....	335,305	Gorakhpúr	134,652
		Bareilly	105,506

Among the remaining Súdras the following are noticeable:—

Mhair	50,570	Khassiah.....	107,648
Kol	62,463	Nat	25,095
Gond.....	48,430	Kanjar	15,236
Thag	2	Sansia	116
Dom	51,199	Bhar	233,373
Chauhán Chaudrí.....	37,313	Bind	63,501

The Kayeths, or Kayaths, are found throughout the Province, with the single exception of the Garhwal District. In Kamáon, however, they are very few in number, only 25 being found there; and these it may be considered are emigrants from the plains who have settled at Nainí Tál, or in some of the Government offices in the hills.

The Ahírs, too, are numerous throughout the plain districts, and Muzaffarnagar is the only one in which they do not appear in force. The Kachhís, who are admirable cultivators, are found throughout all the divisions of the North-West proper, *i.e.*, excluding the mountains and the Ajmír Division. In Mírat, however, they are few, and are found only in one district of that division in anything like numbers. In the Mírat District they amount to 27,418, and in Bulandshahr to 2,421. They do not appear in the other districts of the division. The Kolís and Jaláhas are found in all the plain divisions except Gorakhpúr; but in the Benares Division, where little cotton is produced, they dwindle down to less than 1,200.

The Bhars, supposed by some to be aborigines, are found in the extreme east of the Province. With the exception of 2,377 in the Allahabad District, they are confined to Gorakhpúr and the districts of the Benares Division.

The Pásís, too, belong to the south-east: a few are found in Mírat, and nearly an eighth of their whole number in Shahjehanpúr, Baréilly, and Moradabad.

Chamárs are to be met with in all the districts of the Province, hill or otherwise.

The Gújars belong principally to the north and north-western districts; three-fifths of them reside in the Mírat Division, and 32,270 are entered against Ajmír. Játs are found in all but four districts, but not in large numbers south or east of Agra. More than a quarter of their number are residents of Muttra and Agra, and nearly a half of the whole is found in the Mírat Division, where they amount in round numbers to 330,000.

The wandering tribes, Nats and Kanjars, are, as might be predicted, to be met with in most districts; they appear in thirty out of thirty-five cases.

The Mallahs have evidently been incorrectly distinguished, as none

are found in many districts bordering the Ganges and the Jumna, where they notoriously exist.

The Khassiah Súdras are, like their Rajput brethren, peculiar to the hills. In Garhwál they number 107,627, and 21 are found in the Tarai immediately below the hills.

The greater number of the Doms appear to reside in Garhwál. It is probable they are included in other cases with Methars and Khakrobs.

Bijnore has the distinction of giving a home to the two Thags recorded as residents of the North-West.

The Chauhán Chaudrís, entered as a Súdra caste, belong exclusively to Moradabad.

The four districts of Bareilly, Shahjahanpúr, Farrakhabad, and Mainpúr contain ten-elevenths of the whole Kisan class: 344 of this class are found in Moradabad, 1,693 in the Tarai, and the remaining 11,966 in Etah.

The Gonds, an indigenous tribe, are found almost exclusively in Gorakhpúr, Benares, and Mirzapúr. There are also a few in Allahabad, and a few scattered throughout the Jhansi Division.

The Kols, a somewhat similar race, are found principally in Allahabad and Mirzapúr, which two districts contain 52,275. The remaining 10,188 are residents of Banda.

The Mhairs belong exclusively to Mhairwara, in the Ajmír Division.

Of the Jain religionists, numbering 49,983, by far the larger number belong to Ajmír, where they amount to 23,795; but Muzaffarnagar contains 9,354 Saráogís, and Lallatpúr 11,264 Jains. The remainder are scattered in small bodies, principally in Agra, Farrakhabad, Etawah, Allahabad, and Mirzapúr.

The Gosains muster strongest in Mírat, Muttra, and Bulandshahr; the Jogís in Moradabad, Aligarh, Agra, and Cawnpore. The Sannyásís are peculiar to Garhwál, and the same may be said of the Dúm Jogís. The Jangan and Nanakshahí sects are peculiar to Benares; the Atíth to Azimgarh. Nearly half of the Fakirs enumerated are found in Allahabad and Gorakhpúr, while the Ladhú, Bhartí, and Bankhatta classes are to be met with only in Benares.

The accompanying statement shews the percentage of each of the four great castes on the total Hindu population of each district:—

STATEMENT OF DISTRICTS, SHEWING THE COMPOSITION OF THE HINDU
POPULATION IN REGARD TO THE FOUR GREAT CASTES

Names of Districts.	Percentage of Brahmans on total Hindus.	Percentage of Kshatriyas on total Hindus	Percentage of Vaisyas on total Hindus	Percentage of Sūdras on total Hindus
Dehra Dún	10 05	32 58	2 84	54 53
Sahāranpūr... ..	11 55	41 03	7 19	40 23
Muzaffarnagar	12 88	5 42	8 03	73 67
Mirat	17 47	7 16	7 57	67 80
Bulandshahr	14 30	11 99	4 97	68 74
Algarh	16 44	8 45	6 81	68 30
Kamāon	17·22	76 73	1·12	4 93
Garhwāl	22 67	11 78	0 47	65 08
Bijnore	8 34	15 45	3 74	72 47
Moradabad	8 25	4 60	4 59	82 56
Badāon	8 09	9 29	3 42	79 20
Bareilly	6 79	4 12	2 83	86 26
Shahjahanpūr	7 89	8 01	1 85	82 25
Tarai Parganahs.	7 15	5 81	97	86 07
Muttra.....	20 12	14 60	7·11	58 17
Agra	15 44	10 64	6 96	66 96
Farrakhabad	11 27	8 77	1 63	78 33
Mainpūri.....	10 29	8 45	5 22	76 04
Etawah	16 22	9	5 62	69 16
Etah	10 24	9 66	5 25	74 85
Jhansi	14 78	5 70	4 30	75 22
Jalaun	16 85	12 03	5 46	65 66
Lallatpūr.....	9 59	6 46	5 16	78 79
Cawnpore	22 27	11·45	3 90	62 38
Fathtpūr	13 98	8 99	3 96	73 07
Banda	16·79	9 50	3 99	69 72
Allahabad	15 10	4·71	4 13	76 06
Hamirpūr	13·19	9·06	3 95	73 80
Gorakhpūr	12·79	4 11	4 06	79 04
Azimgarh	8 43	14 27	1 19	76 11
Jaunpūr	19 34	24 60	3 11	53 05
Mirzapūr... ..	13 87	10 10	4·50	71·53
Benares	15·25	8 07	2 67	74 01
Ghazipur... ..	10·13	16·90	3 97	69 0
Ajmīr	6 47	4 90	9 31	79 32

The Statement of Castes may be accepted as correct in so far as it classifies the primary castes; but the details of the sub-castes are only approximately correct, as it is evident from the tables that in some cases no distinction of subordinate caste has been observed.

There is but one other portion of the papers included in the Census Report which still requires remark. I refer to Appendix B., containing the replies of the several District Officers in regard to the castes pre-

vailing in their respective districts, and the mode in which the subsidiary castes have taken their origin. This is a subject on which I am not in a position to add any information. Babú Siva Prasad, Joint Inspector of Schools in the Benares Circle, who is well acquainted with the subject, has, however, been good enough to furnish the following comments on this Appendix :—

“Appendix B. contains much valuable and interesting information, though mixed up with much that is worthless, badly arranged, and sometimes contradictory. The reader will often find the statement that Aheer (Ahír) is derived from *ahi*, a snake, and *heer*, love. He will meet with such glaring errors as the following :—

“‘Doms came from Arabia.’—(Page 4, line last.)

“‘Suraogeas take their names from Jeynee, a woman who married one Rigdeojee, a Chuttree. This man became a hermit. Zeenuth was his first disciple.’—(Page 26, line 29.)

“‘The Cashmeree Pundits, who attempt to pass themselves off as an offshoot of the Brahmin class, are in reality Kaeths.’—(Page 51, line 3.)

“‘Mahajuns.—These are the illegitimate children of a man called Jin, hence called Mahajin, which in course of time became corrupted into Mahajun.’—(Page 52, line 19.)

“‘They are said to have descended from Maicasur, a demon.’—(Page 95, line 28.)

“‘Gharwars.—This race call themselves descendants of Bindar, of the Lunar race. They originated in Rewah. Akbar of Dehli was born at the house of some Rewah Chuttree; he therefore called Rewah his *ghur* (house), and hence the derivation of the name Ghurwar.’—(Page 115, line 5.)

“To anybody with a slight acquaintance with Sanskrit it will be evident that Ahír is a corruption of *abhira* (cow-herd), as mentioned in page 70, line 38.

“It is not probable that Doms, who are generally considered to belong to the aborigines of India, could have come from Arabia,

“‘Suraogee is a corruption of *srāvaka*, meaning the lay votary of a Buddha or Jina.’—(Wilson.)

“‘Jeynee (Jaini) is derived from *Jina*, the generic name of the per-

sonage peculiar to the Jaina sect, who is ranked by them as superior to the gods of the other sects.'—(Wilson.)

“ ‘Rigdeojee (Rishabha Deva) is the first of the twenty-four principal *jinas* or Jaina saints.’—(Wilson.) His first disciple was Pandarik, and not Zeenath. The latter (really Zinat) can only be the name of a Mahomedan, and is commonly met with among the occupants of the Mahomedan *senanas*—*e.g.*, Zinat-ool-Nissa. These few remarks show how absurd is the derivation which has been assigned for the term Suraogee.”

The Babú adds: “There is no reason to suppose the Cashmeree Pundits are in reality Kaeths; that Mahajun (*Maha-jun*) simply means ‘great man,’ and is applied to bankers of all castes, like its synonym, Seth, which is a corruption of *shrishti*, meaning pre-eminent and president. It is a great mistake to connect the word Mahajun with Jina (the god) or Maicasur (*Mayasur*, a demon).

“If by ‘Akbar of Dehli’ is meant Akbar the Great, of Agra, everybody conversant with history knows that he was born in Amarkot (Sindh), and not in Rewah; while Binár (not Bindar) was the famous Rajah of Benares said to be a Goharvor. Whatever may be the origin of the term, it has nothing to do with *ghur*.”

The Babú pronounces the Memorandum by Kaur Lachman Singh, of Bijnore, to be by far the best; and he remarks that the note from Moradabad contains much interesting matter, as also does that for Etawah.

The names “Chamachhe and Ujeg Chand” in the Memorandum from Mírat and Bulandshahr (page 12, line 18; and page 15, line 23) are errors: they should be Rajahs Janmejáy and Jaichand.

DEHRA DUN.

In very early ages Rajputs and Brahmans from the plains settled in Garhwál. The Rajputs intermarried with a race known as Kassies (a hill race of very low caste), and thus themselves lost caste, but continued to call themselves Rajputs. When the Rajah of Garhwál wished to people the Dún, he brought these men down from Garhwál. Though they called themselves Rajputs, they were not acknowledged

by their brethren of the plains, and could not (and cannot now) intermarry with them. The better class of these gradually took the titles of Ráwat, Bisht Negí, and Karaulí, and the inferior classes (the dependants who came with them) were called Rauleor. The families of Rajputs who from time to time have come from the plains and intermarried with the Dún Rajputs have lost caste, and there are only ten or twelve houses of Rajputs who intermarry with families in the plains.*

The Brahmans who settled in Garhwál soon lost sight of the obligations of caste, and intermarried with the Rajputs and with the hill tribes, and they adopted to a great extent the customs of the Rajputs. They separated into smaller castes, such as Notal, Matana, Dabál, Dangwal, Bhangána, Otaí, Kukraití. The two chief sub-divisions of castes were the Seraulí and Gangrárí. The Gangrárí will eat bread from the hand of a Seraulí; but the Seraulís will only eat from the hands of one of their own caste, and not from one of their own caste who has married a Gangrárí. These Brahmans came from Garhwál to the Dún with the Hill Rajputs. The Gaur Brahmans came direct from the plains, and still keep their purity of caste, and marry only with Brahmans from the plains. Of this class is Jowála, Brahman of Raepúr, and his family.

These latter (the Gaur Brahmans) are recent immigrants. But the Seraulí and Gangrárí Brahmans are old inhabitants.

The Baniahs and Mahájans, who originally came from the plains, have in many cases intermarried with the Hill Rajputs, and have thus lost caste. Their descendants are called Ghatta Baniahs.

The lower castes, such as Carpenters, Chamáras, etc., are supposed to have been imported by the Maharaja of Garhwál from the plains.†

* In the Dún at the present time there are families of Rajputs who have comparatively recently come from the plains, and who still keep up their connection by marriage, etc., with the parent stock. These families will not eat or intermarry with the original Dún and Hill Rajputs.

† The mass of all the lower castes, such as Chamáras, Káháras, etc., have probably come to the Dún as cultivation has been extended, and also in consequence of the great influx of Europeans to the Dún. These have brought in their train domestic servants and farm labourers, who have gradually settled in the Dún. But, besides these, there

Besides the above-mentioned castes, there are a few Udási Fakírs, who came to the Dún from the Panjáb with Guru Rám Ráo.

The origin of the Mehra in the Eastern Dún is not well known. They are supposed to correspond to the Bokhsars of Rohilkhand, and are believed to be the degenerate offspring of Káhárs and Banjáras.

SOBA RAM, *Kánungi*.

SAHÁRANPUR.

The following table gives some information regarding the different castes inhabiting the district:—

“The district seems to have been first generally inhabited about the year 1300 A.D., and, with the exception of this universally acknowledged date amongst the natives, all seems to be enveloped in mist and uncertainty.”

HISTORY OF CASTES IN ZILLAH SAHÁRANPUR.

Numbers	Caste.	Remarks.
1	Brahman	The Gaur Brahmans came from Bengal, the Gujrati Brahmans from Gujrát, and other Brahmans from the vicinity of Kanauj, from 1300 to 1400 A.D.
2	Baniah	The Aggarwal, etc., came from Agroah, beyond Hisár, about 1400 A.D.
3	Dhúsar	The Dhúsar Baniahs came from Rewari, in Gúrgaon, about 1840 A.D.
4	Rajput, Hindú	The Hindú Rajputs came from Oudh about 1400 A.D.
5	Khatrif	This caste came from Peshawar and Máltán, in the Panjáb, about 1500 A.D.
6	Kaith.....	Came from Bhatnair, Zillah Sirsah, and other parts of the North-Western Provinces, from 1300 to 1500 A.D.
7	Sayyid	Came from Arabia originally, and have been in Saháranpúr since it was inhabited, about 1300 A.D.
8	Shaikh	Ditto ditto ditto.
9	Pathán	Ditto ditto ditto.
10	Kamlah.....	Came from Kamudnagar, and have located themselves in Saháranpúr for the past 300 years.
11	Raen, Hindú.....	Came to Saháranpúr from the Gur Gazní and Sirsawal, in Afghanistan, about 1650 A.D.

is a large floating population of the lower classes, who depend for their livelihood on domestic service, or come as Bldárs to the tea plantation, and who, when it suits their purpose, go away and are replaced by others.

Numbers.	Caste.	Remarks.
12	Bilúch	Came from Bilúchisthan about 1400 A.D.
13	Ját.....	Ditto Sirsapathan, in the Dekkan, about 1600 A.D.
14	Ahír	Ditto Muttra and Riwari, and have been in Saháranpúr since first inhabited, about 1300 A.D.
15	Thattra, { Hindú	Ditto Múltán, in the Panjáb, 250 years since.
	Musulman.. }	
16	Kalal, Hindú	Ditto Panjáb, about 1400 A.D.
17	Ditto, Musulman	Ditto Dehli, about 1750 A.D.
18	Khojah	Ditto Hirat, 200 years since.
19	Kamangar.....	Ditto Arabia, 300 ditto.
20	Tirgar	Ditto Persia, 500 ditto.
21	Múchie	Ditto Arabia, 500 ditto.
22	Mihmar.....	Ditto Ditto, 400 ditto.
23	Mamári.....	Ditto Ditto, 550 ditto.
24	Juláha	Ditto Ditto, 550 ditto.
25	Lohar, Musulman.....	Not known where they came from, but have been in Saháranpúr 400 years.
26	Badhie, Musulman ...	Came from Múltán, in the Panjáb, 200 years since.
27	Pherai	Ditto Khelat, 550 ditto.
28	Bissafí	Ditto Kirana, in Zillah Muzaffarnagar, 200 ditto.
29	Banjára	Ditto the Lower Provinces, 400 ditto.
30	Sabúngar	Ditto Dehli, 400 ditto.
31	Kágazí	Ditto Arabia, 500 ditto.
32	Kangígar	Ditto Múltán, in the Panjáb, 550 ditto.
33	Garah	Ditto all parts of the country, ditto.
34	Darzie	Ditto ditto ditto.
35	Kassie	Ditto Arabia, 500 years since.
36	Khúmra	Ditto the Lower Provinces, 100 ditto.
37	Hajjam	Ditto the Panjáb, 550 ditto.
38	Bhisti.....	Ditto the Lower Provinces, ditto.
39	Dhobí	Ditto Jodhpúr, ditto
40	Tehlie	Ditto Múltán, 400 ditto.
41	Khairaddí	Ditto Bengal, 500 ditto.
42	Atasbaz	Ditto Arabia, 550 ditto.
43	Tabbak	Ditto Dehli, ditto.
44	Bhattiara	Ditto Turkey, 500 ditto.
45	Sekalgarh	Not known where they came from.
46	Mallie (Musulman) ...	Came from Dehli, 200 years since.
47	Gagra	Ditto Jindh, etc., 550 ditto.
48	Rangrez.....	Ditto Múltán, in the Panjáb, 550 ditto
49	Ghosi.....	Ditto Khelat, 550 ditto.
50	Bildar	Ditto Panjáb, 80 ditto.
51	Fakír	Ditto all parts of the country.
52	Mirdah	Ditto Oudh, 550 years since.
53	Súnar.....	Ditto Dehli, 500 ditto.
54	Bansphor	Natives of Saháranpúr, etc., took this appellation 150 do.
55	Chauhán	Came from Oudh, 500 ditto.
56	Kúnjra	Ditto the Lower Provinces, 125 ditto.
57	Meu	Ditto Riwari, 550 ditto.
58	Bandákchí.....	Ditto Hira Hiri, Zillah Bijnore, 300 ditto.
59	Dom	Ditto Arabia, 400 years since.
60	Kanchan	Ditto the Panjáb, 550 ditto.
61	Pazzawagar	Ditto ditto, 300 ditto.

Numbers.	Caste.	Remarks.
62	Zahúrí	Came from Arabia, 400 years since.
63	Jhohah	Natives of Saháranpúr, etc., took this appellation 500 years since.
64	Jhoghí	Came from Gujráť, 550 years since.
65	Gújar, Hindú, and Musulmans	Ditto Karnaul, 550 ditto.
66	Bharbúnja	Ditto Bhatnair, in Sirsa, 400 ditto.
67	Barwa	Ditto Srinagar, in Garhwál, 300 ditto.
68	Patwa	Ditto Agra, 300 ditto.
69	Lore	Ditto Dehli, 400 ditto.
70	Chepí	Ditto the Panjáb, 300 ditto.
71	Kapí	Ditto Rohilkhand, 300 ditto.
72	Bewra	Ditto Marwar, 90 ditto.
73	Kuzágár	Ditto Rohilkhand, 400 ditto.
74	Kumbhár.....	Ditto the Lower Provinces, 400 ditto.
75	Sainí	Ditto Dehli and ditto, 200 ditto.
76	Kahar	Ditto Dehli, 550 ditto.
77	Dakauth	Ditto Bengal, 550 ditto.
78	Bairagí	Ditto Ujjain, in Dekkan, 500 ditto.
79	Bhat	Ditto Gujráť, 500 ditto.
80	Kolf	Ditto the Lower Provinces, 500 ditto.
81	Sainsí and Banwaría ..	Ditto all parts of the country, 300 or 400 ditto.
82	Lodah	Ditto Gúrgaon, 550 ditto.
83	Rone	Ditto Hansi, 500 ditto.
84	Bengalí	Ditto Bengal, 100 ditto.
85	Bhíl	Ditto Bundelkhand, 150 ditto.
86	Maírah	Ditto Hills of Central India, 100 ditto.
87	Herí	Ditto the Lower Provinces, 200 ditto.
88	Pasí	Ditto Oudh, 100 ditto.
89	Kúrmí	Ditto ditto, 200 ditto.
90	Gadaria	Ditto the Panjáb, 550 ditto.
91	Khattíks	Ditto Ditto, 550 ditto.
92	Chamář	Ditto Riwarí and Muttra, 550 ditto.
93	Míhtar	Ditto Natives of Saháranpúr, 550 ditto.
94	Gosam	Ditto Ujjain, in Dekkan, 500 ditto.
95	Mughal	Ditto Turkey, 500 ditto.

H. D. ROBERTSON, *Collector.*

MUZAFFARNAGAR.

SAYYIDS.—The Sayyid families, forming what is known as the Bárhá Sádát, may be regarded as the characteristic element in the population of this district. This influential tribe, although shorn of much of the power and splendour it appears to have possessed under the empire of the Mughals, is still in the enjoyment of extensive zamíndarí rights in the east, south-east, and north-western portions of the district.

The Bārḥá Sádát claim to be descended from Fátima, the daughter of Mahomed, and assert that their ancestor, Abu'l Fera, accompanied Mahomed of Ghazní on his first entry into India in the year 1001 A.D. From an early period of the Mahomedan rule they would seem to have obtained grants of land in the Muzaffarnagar District, and finally succeeded in acquiring the zamíndarí possession of a very large share of the finest parganahs.

The Bārḥá Sádát are divided into four branches:—

1. Tainpuri, whose chief town is Jansath.
2. Chatbanúri, whose chief town is Sambalhera.
3. Kandlival, whose chief town is Majhera.
4. Jagveri, whose chief town is Bidoli.

A detailed account of the history of this family, with a narrative of the fortunes of each of the four branches, was submitted in English with the Settlement Report at the close of 1864.

There are, moreover, a few families of Sanyids who are not included in the Bārḥá Sádát, but they are unimportant in either numbers or influence.

SHAIKHS.—This tribe of Musulmans is located in considerable numbers in the towns of Púr, Khandla, and Thanah Bhowan.

They claim to be descended from the four Khalifs, Abu Bekr, Omar, Usman, and Murtazá 'Alí, and are known respectively as the Shaikh Sadíki, Shaikh Farakhí, Shaikh Usmání, and Shaikh Abbasi, or Ulví Shaikhs. They assert themselves to have come into India with Mahomed of Ghazní, and to have been located in this district since that time.

PATHÁNS.—Several influential families of this tribe are to be found in the western portion of the district, and others in a lower condition of life are scattered over the whole of it.

They, too, assert that they have been settled in the Muzaffarnagar District since the time of Mahomed of Ghazní; but Mansúr 'Alí Khan, of Jallalabad, the present head of the family, states that the Patháns of that part to have come into the country in the time of Shahábu'd-dín Ghorí, and that the town of Jallalabad was founded by Jallal Khan in the reign of the Emperor Alamgir. The Patháns appear to have taken a leading part in the contests with the growing Sikh power established by Nanak.

MUGHALS.—This tribe, although not very numerous, is yet sufficiently so to claim a brief notice. They, like the other tribes of Musulmans, claim to have settled in the district on the first conquest of the country. They came originally from Turkistan.

GÁRHÁS are an industrious race, originally Hindu Rajputs it is supposed, though some say they were only slaves of Rajputs, and others say the name is a general one given to Hindus who have been converted to Mahomedanism; but such, at all events, does not appear to be the case in this district, where the classes enumerated above are as distinct to all appearance as so many castes of Hindus. Gárhás are so called from their having adopted with their new faith the Mahomedan practice of burying their dead. Little can be learnt of their history, but they state roughly that they were converted to the Mahomedan faith between 200 or 300 years ago.

JOJHÁS.—This tribe is in all probability composed of converted Rajputs; but why they have taken the distinctive name of Joghás is not clear. They are said by some to have been converted slaves, and the name Joghá, signifying stomach, may have been given to them in derision by the Hindus, as typical of the inferiority of their position.

JÁTS.—These are simply Játs converted to the Mahomedan religion, and are known as Musulman Játs. They are numerous throughout the district.

GÚJARS.—Like the Játs, they are known by their own name with the affix of Musulman.

RAJPUTS.—The Musulman Rajputs are generally, but by no means invariably, distinguished from the Hindu Rajputs by the name of Rangwár. It is uncertain at what period the four last-mentioned classes seceded from their ancient faith. Other converts, following various trades, have retained their old names and many of their caste distinctions.

BRAHMANS.—The chief tribes are the Gaur, the Gujrátí, and the Paliwal Brahmans.

Another tribe of Brahmans are known by the name of Bohrás: they follow the profession of money-lending and banking, and came into this district from Mārwar in the time of Shah Alam.

THAGAS.—A fine race, mostly employed in agriculture, and claiming

to be descended from a Brahman father and a Chatrani. They are said to have come from Bikanér, but the date is uncertain.

KÁYATHS.—The Káyaths in this district are of the Monahar family, and mostly belong to one of its *gots* known by the name of Batnagar. The Káyaths of Kyrana state that they came from Barh in the time of the Rajput sovereigns of Dehli, about 1,000 years ago. There are numerous sub-divisions of each *got*, that of Batnagar alone having, it is stated, no less than eighty-four. The Káyaths in other parts of the district are of more recent date, having settled about 200 years ago, in the reign of the Emperor Shahjahan.

KSHATRIYAS, CHATRÍS, OR RAJPUTS.—This caste is divided into two great families, the Chandarbansí and the Súrjebansí, and sub-divided into innumerable *gots* and *dís*; besides which it has thrown off a large number of what now rank as independent castes. The Súrjebansí Rajputs originally came from Ajúdhia, and the Chandarbansí from Hastinapur and Badrakanshí.

Members of either family are to be found in the district in considerable numbers, and many of them, as before-mentioned, have been converted to Mahomedanism. The castes which have sprung from Rajput fathers by women of other tribes, and which are to be met with in Muzaffarnagar, are as follows:—Khatrís, Játs, Gújars, Rowas, Sanís, Banjaras, Bhats, Mahesrís, Bedhaks, Bewarís, Barhís, Lohars, Zargars, Champís.

Khatrís are descended from a Rajput father by a woman of the Vaishya caste. They are not numerous.

JÁTS.—The origin of this race is obscure, and the accounts given by the members of the caste differ greatly. Many of them had come within the last hundred years from the Panjáb, but others have been settled in the district for a very much longer period. The common story is that they are descended from Rajput fathers by women of the Vaishya or Súdra tribes. They were formerly ranked among the thirty-six royal families of Rajputs. The Játs of Bhainsí, a large and flourishing community, assert that they have been settled in that spot for 1,600 years, and that they are called Jáls or Játs from Játra, the matted hair of Mahadeo, from which they sprang. I have not heard any mention of the story to which Elliot alludes of their having come

originally from Ghazni, but their customs certainly point to an origin different from that of other Hindus. This industrious race of agriculturists is very numerous in this district, and has a great many subdivisions.

R. J. LEEDS, *Assistant Collector.*

MIRAT.

JÁTS.—They are the most numerous of all the land-owning castes in Mirat, and are supposed to have seceded or been excommunicated from the Rajputs on account of some irregular ideas they held on the subject of marriage.

As in the case of Tagas, it is more probable that they are the descendants of a marriage of a Rajput into a lower caste; and one legend distinctly points to Rajah Jaswant Singh as their original ancestor, and he, as the story goes, married beneath his rank.

They all point to Haryana and Rajputana as the country whence they originally came, and it is probable that they emigrated thence in large bodies, occupying and settling down in the country from Dehli westward along the Jumna and lower rivers of the Panjáb—first appearing in the peaceful characters of agriculturists, but afterwards showing the natural instincts of their race by now and again following the pursuit of arms.

They gained their first footing in the Chaprauli, Kútanah, and Barote Parganahs of the Mirat District, pushing out before them the Taga occupants of the soil; and thence they spread themselves, though in less compact colonies, over the whole districts.

The Játs, as a caste, are again sub-divided amongst themselves into distinct families or tribes, which in many respects, particularly as regards marriage, hold aloof from each other.

There are the "Hela" Játs, the "Dehta," the "Salkhan," and the "Des" or "Desi" Játs, all distinct from each other, and recognizing some distinguishing customs.

The latter, or Desi, tribe are found in the greatest numbers.

W. FORBES, C.B., *Collector.*

GARHWÁL.

The manner in which Garhwál became peopled is enveloped in obscurity. The most recent immigration on a great scale is assigned to a period as remote as 745 Samvat, or 688 A.D., when a number of Brahmans and Rajputs from the plains are said to have come in with Kanakpal, a Guzeratí adventurer, who established himself in Chandpúr, and thence extended his conquests until he or his descendants reduced to one sceptre the petty chiefs who had ruled each, from his hill fort, a small portion of the country.

The descendants of these immigrants, whether as a conquering race or because they have better preserved their distinctions of Hinduism, still pride themselves on superiority to the older inhabitants. The Brahmans belonged to the Dravida, Adigarh, and Kanaujia branches of the great Brahman caste. The Rajputs included Chauháns from Dehli and Rantimbor, Powars from Guzerat, Tawars from Dehli, and others. Most of these families now take their names from the villages in which they are first settled, lying for the most part in Parganah Chandpúr; but have since extended themselves over the district, and are often not to be found at all in their original seats.

Next to these in consideration come a mass of Brahmans and Rajputs, who, though undoubted members of these two families, and immigrants from the plains of India, can give no account of themselves. They derive their names from villages in which they reside, or resided, and believe themselves to be indigenous to the hills.

A third class is that of the Khassias, who generally call themselves Rajputs; they are, however, pronounced to be Súdras by discerning Hindus: they do not wear the mystical thread of the two great castes. Another external custom which at once distinguishes them from the true Rajputs is their not disdaining to handle the plough—an act which the poorest Rajput in the hills delegates to a man of lower caste. They are generally believed by the natives to be the oldest inhabitants of Garhwál, and they doubtless are the oldest of the Hindu inhabitants, properly so called. They form nearly one-half of the entire population of Garhwál.

Closely connected with them in social bonds, and probably in history, are a large class of Brahmans sometimes called by their prouder

brethren Khassia Brahmans; who do not disdain to act as *purohīts* to the Khassias, and to officiate at temples of petty local deities; they are probably the old Brahmans of Khasdes, the ancient name of Kamáon and Garhwál.

Lower yet in the social scale we find the remarkable race, the Doms. Their huts may be seen in every village subordinate to, and separate from, the Bithana, or patrician quarter of the Rajputs and Brahmans. Though totally opposed to all Hindu notions and traditions, which would rather represent them as the dregs of Hinduism, the inference is irresistible to a European mind that these are the aborigines of the hills, who have been reduced to their present state, or rather to the state of slavery and degradation in which they were found at the beginning of British rule, by successive waves of Hindu conquerors from the plains. They are distinguished from Hindus by their high cheek-bones, smaller but well-set frames, and greater vivacity of feature and gesture; and high authorities have discovered in them a resemblance to the Gonds, and other undoubted aboriginal tribes of India.

Distinct from all the above-named classes, though they love to confound themselves with Rajputs, are the Bhotias, who inhabit the villages at the entrance of the passes into Thibet, and engage in the Thibetan trade, spending half their time in Thibet and half under British rule, and worshipping alternately at Hindu and Buddhist shrines. The eyes obliquely set to the nose, the high cheek-bones, thin beard, and large projecting ears, proclaim undoubtedly an admixture of Mongolian blood; but there can be as little doubt that they are right in claiming a Hindu origin.

There are besides a few families of genuine Mongolians, some of whom during the last few years have taken up their homes permanently in this district. They are confounded together under the name of Khampas, and occupy one or two villages in the Niti Pass.

A connecting link between the Hindus and Mahomedans is formed by the Bisnoís, an eclectic sect, some of whom have come up from the Bijnore District and settled in Srínagar. They are said to be a turbulent class, and disliked by the rest of the community.

D. M. GARDNER, *Assistant Commissioner.*

BIJNORE.

BRAHMANS, 27,519.—Of the 27,519 Brahmans (exclusive of their degraded branches), the largest number belong to the Gaur class. There seem to be no Maithil, Utkal, Driaur, Tailang, Karnátak, or Mahárasht Brahmans in the district; but there are about fifty families of Gujrátís, the same number of Saraswats, and two or three of Kanaujias. According to their own tradition, the Gaur Brahmans were invited from their native land in Bengal to this part of the country by Rajah Janmejaj, son of Parikshit, to assist him in the great sacrifice performed by him for the destruction of serpents, in retaliation of his father's death by the bite of the celebrated *takshak*. Having received largesses and assignments from the Rajah, they never returned to their homes. The reason why the Gaurs were invited from so long a distance, when other Brahmans of the Saraswat and Kankúbj classes were to be got in the neighbourhood, is said to be this,—that the latter classes were either reluctant to assist at so cruel a sacrifice, or they were not so well acquainted with the requirements of this particular kind of ceremony as the Brahmans of Bengal, who were always ahead of the inhabitants of any other part of India in the art of charming and controlling serpents.

TAGÁS, 10,572.—The Tagás are a class of Upa Brahmans (extra Brahmans), similar to, or perhaps synonymous with, the Bhúinhárs of Benares.

Having been *tyagdiá* (abandoned) by their relations, they were originally styled Tyágá, and that word has been corrupted into Tagá.

The above is their own story, unsupported by written evidence; but by other people generally the Tagás are supposed to be the offspring of a Brahman by some low-caste woman. They are divided into two clans—the Bísá, or uncorrupted; and the Dússa, or corrupted. Widow marriage is allowed among the Dússas, and not among the Bísahs.

OCHARAJ MAHABRAHMAN OR KATTYA BRAHMAN, 179.—These Brahmans receive gifts offered for the benefit of the dead *within* thirteen days from the death, and are for that reason considered the most impure and degraded.

DAKAUT, OR PUDIA, OR JOSHÍ, OR BHARÁRA, 1,234 persons.—They are

a degraded class of Brahmans. Their profession is to interpret the influence of the stars on persons of different names and at different times, and to receive gifts offered for averting the consequences of the influence of evil stars.

BHÁTS, 998.—The Bháts are said to be the progeny of a Brahman by a Súdra mother. One branch are called Brahma Bhát, their profession being the recitation or composition of poetry in praise (and sometimes in disparagement) of individuals. The second branch are called Jágas, and they are the pedigree-keepers of the Rajputs in particular, and other castes in general. Third class, Chárans, are the bards and heralds of the Rajput tribes. They are not to be found in these Provinces, but in Rajputana.

RAJPUTS, 2,319: **THÁKURS**, 87.—Rajput (king's descendant), and Thakur (lord of land) are terms of respect for a Kshatriya. The Rajputs and Thakurs enumerated in this district are mostly of the Bais and Gond tribes.

CHAUHÁNS, 71,685.—These Chauháns do not claim their descent from Prithiráj, the last Hindu King of Dehli, or his ancestors, like the real Chauháns of Mainpúri, Pratápnir, and Nímrána.

KHATTRÍS, 921.—It is a subject of dispute whether the Khattrís are the old Kshatriyas, or a mixed class.

KAMBOH, 433.—According to their own account, the Kambohs are the old inhabitants of the trans-Indus country, and most of them were converted to Islam by Mahmúd of Ghazni. The Sanskrit name of Cabúl is Kamboj, and this is so similar to Kamboh, that, on the authority of the above tradition, these people may be safely conjectured to have been the ancient inhabitants of Cabúl. Their Mahomedan brethren state that they are the descendants of the ancient Kai dynasty of the Kings of Persia. On the last king of the dynasty having been dethroned and expelled from the country, he wandered about for some time with his family and dependants in the neighbouring countries. The company, wherever they went, was termed Kai Amboh (assembly of the Kais), and that appellation is corrupted into Kamboh.

Another tradition is that their ancestors were of the same descent as the Khattrís, and lived in the Panjáb.

The Musulman portion of the Kambohs are held in the same con-

tempt by the other Mahomedans as the Afghans and Kashmiris are. The Persian proverb is:—

Yeké Afghan, doyam Kamboh, Sium badzat Kashmiri.

The Afghan, the Kamboh, and the Kashmiri are rogues.

BANNIAHS, 18,151.—All sorts of traders of the Vaisya class are included in this head. The greater portion of them are of the Agarwala branch, inclusive of the Dassas, Bissas, Jamis, and Vaishnos.

BISHNOFS, 4,303.—They are Banniahs who, without regard to their caste, follow the religion of Jhamáji. This man propagated his precepts in the country of Marwar about the year 1460 A.D. With the exception of Vishnu, they worship no Hindu deity, and are therefore held in contempt by the Hindus.

AHIRS, 4,748.—This caste is usually put down among Súdras, but according to the “Bhágwat Púran”—which distinctly says that Nand Ahir, the adoptive father of Krishna, was a Vaisya,—they claim to be of the Vaisya class. Abhir, of which Ahir seems to be a corruption, is a mixed class according to Manu. A Gopa, which is another name for an Ahir, is a true Súdra according to the “Jatimala;” but tradition makes them the progeny of a Vaisya slave girl and a Rajput slave. They seem to be very old inhabitants of the district, for the “Ayín Akbari” shows that there were many Ahir zamíndárs in Parganah Naggína in Akbar’s time.

According to one tradition, the word Ahir is derived from the word *ahi*, a snake, and *ker*, to love (or lover of snakes), because when the children of the slave and slave girl lived in the jungle they used to feed snakes with milk.

KAISTH, 3,516.—According to the “Jatimala” Kaisths seem to be the true Súdras. They are there mentioned immediately after the Gopas, and before the mixed classes. Their origin is said to be thus:—That a Súdra of the name of Bhútidatta was so clever in household affairs, that the prince, his master, stiled him Kaisth (*kai*, a house, and *stíttoi*, to settle) as his future designation. The following are the twelve branches of the Kaisths:—

- | | | |
|---------------|---------------|-----------------|
| 1.—Mathar. | 5.—Súrajdhaj. | 9.—Balmak. |
| 2.—Bhatnagar. | 6.—Amisht. | 10.—Aithana. |
| 3.—Sribastab. | 7.—Gaur. | 11.—Kalsarisht. |
| 4.—Saksena. | 8.—Karan. | 12.—Nigam. |

JÁT, 54,989.—This caste is nowhere mentioned in the ancient Hindu books. They everywhere call themselves degraded Rajputs, and there is no doubt that this assertion is correct to some extent; but the conjecture that they are emigrants from the trans-Indus regions is also well founded. According to their tradition, the original Ját tribe, called Ponea, sprung from the locks (*juta*) of Mahadeo, or one of his chief attendants at Mount Kylas. It must be observed that Mount Kylas is not very far from the Hindu Kush, which, according to the Greek historians of antiquity, was the abode of the Getes, of whom the Játs are conjectured to be a colony. From Kylas the Játs are said to have descended into the plains of the Panjáb, and thence to have spread themselves in all Upper and Western India, increasing their numbers by admitting degraded and excommunicated Rajputs to the tribe, and marrying women of almost every class. During the decline of the Mughal dynasty, they became independent princes and sovereigns of parts of Western India.

In this district there are three sorts of Játs—Chaudrís, Deswalas, and Pachandas.

GÚJARS, 6,851.—Originally Gochar, or cattle-graziers. They sometimes pretend to be degraded Rajputs, and sometimes Abírs.

SANÍS, 42,736.—This caste is the same as Malís.

ROWAS, 9,093.—Very good cultivators. They call themselves low Rajputs, and are said to have settled in this district in the reign of Shahjahan. The mode in which women of this caste procure their divorce is peculiar in itself—all they have to do is to throw an *upla*, or dried cake of cowdung, from outside into the house; seeing this done, the husband separates himself from his wife without further formalities, and for ever.

SAYYIDS, 10,285.—Descendants of Fatima, the favorite daughter of Mahomed.

MUGHALS, 1,564.—Originally inhabitants of Central Asia. Their tribes are Barlash, Choghatta, Kazalbash, Uzhí, Tark, Kye, Chak, and Tajak.

JOLAHAS, 60,333.—Very few of these are Hindus, called for the sake of distinction Bhainbar.

KAUR LACHMAN SINGH, *Deputy Collector.*

BAREILLY.

Before entering upon the points noticed in the orders of the Board, I think it would not be uninteresting and out of place if I attempt to give a brief and rapid sketch of the antecedents of this district, so far as I have been able to ascertain. I do not and cannot vouch for the accuracy of the narrative, for, as it is well known that there are no authentic works to assist me in the matter, I merely give the facts as I have been able to gather from conversation with the intelligent native gentlemen of this city, and from certain extant manuscripts in possession of some of them.

The country was previously covered with dense jungle, and sparsely inhabited by Ahírs in charge of herds of cattle, sent here to graze by rajahs and other large cattle-owners. A little cultivation was also here and there attempted for providing their own simplest necessaries. The country was then called Tuppa Ahíran. Matters continued in this primitive state till the subjugation of Hindustan by Timúr, and his ascension to the throne of Dehli, when, the Ahírs becoming turbulent, Rajah Kharack Singh and Rao Harri Singh, feudal lords of Tirhut, were deputed by the Emperor to bring them to their senses. They came to the place, easily routed the ill-formed and undisciplined Ahír hordes who opposed their progress, and finally took possession of the country. Timúr's lieutenants being of the Kather caste, the country was named Mulki-Kather.

Some of the relatives, attendants, and retainers of the two brothers went to Powayen, Kharral, and other places in the Shahjahánpúr District, where, forcibly or otherwise taking possession of a large number of villages, they became talúkdars. A second party went to and settled in Chaupalla, now called Moradabad, after the name of Moradbaksh, son of Shahjahan, in whose reign the district was subjugated from the Katherias.

The now ruined feudal family of Shísgarh is descended from Kharack Singh, and the Rajah of Khatar and Talúkdar of Mahal from Rao Harri Singh.

At or about this time one Basdeb and his brother, Barreüeb, of the Katheria caste, built a small town, now called the old town, erected a fort, the ruins of which can still be seen, and called the settlement

after their joint names Bas Barell, which in course of time became corrupted into Bans Bareilly, the present name of this city and the district.

In Akbar's time the management of the country was withdrawn from the Katherias.

I now proceed to the question of sub-divisions of caste. The question, I confess, is a very difficult one, and rendered more intricate in the absence of all authentic and faithful work on the subject. In the books which are available for reference the facts are so commingled with ridiculous traditions and ludicrous stories of mythology, that it is very difficult to separate the one from the other. Almost all the sub-sects claim their descent from one or other of the heavenly bodies, or of the several millions of Hindu mythological deities. However, I have made an attempt to separate the chaff from valuable historical facts, and the result is embodied in the following paragraphs.

Originally there were only four castes amongst the Hindus—1st, Brahman, *i.e.*, priests, lawyers, and professional mendicants; 2nd, Kshatriyas, *i.e.*, the governing class; 3rd, Baishyas, traders and cultivators; and 4th, Súdras, who had menial services assigned to them. From these four primary classes have sprung up the present scores of sub-sects we find in the country.

First, as regards the Brahmans. Originally there was only one class of Brahmans, called Sanadh. Subsequently they emigrated towards the Vindhya chain, and those who settled on the south of it took the name of Panch (*i.e.*, five) Dravir, and those on its north, Panch Gaur—those who did not so emigrate retaining their original name of Sanadh. Under the first there are again five sub-classes, *i.e.* :—

- 1.—Guzeratí, from the men having settled in Guzerat.
- 2.—Drávir, from Dravar, near the River Narbadda.
- 3.—Maharast, from Maharatta.
- 4.—Tilang, from Tilang.
- 5.—Karnatak, from Karnatic.

Under Panch Gaur have sprung up a like number of sub-classes, each being called after the name of the country where they settled, *i.e.* :—

- 1.—Gor, from Gor, in Bengal.
- 2.—Sarsúth, from the name of the stream Sarosottí, on the banks of which they settled,

3.—Kankubj, from Kanauj, in the district of Farrakhabad.

4.—Maithal, from Mithila, near Tirhut, in Bengal.

5.—Utkal, *pandahs* or priests of Jaggarnath, of Kattack.

Besides the above, there are nine additional classes of this sect, but they do not appear to be of pure blood, though they would, if questioned, vehemently assert their claim to it.

1.—Mathúr.—Chaubeys of Muttra. Rumour has it that the men were previously Játs.

2.—Magat.—Priests of Gya, in Behar.

3.—Paukarn.—Priests of Pushkar, in Ajmír.

4.—Gautam.—Alleges to be descended from a saint named Gautam.

5.—Ekbassy.—Priests of Baldeo, near Muttra.

6.—Mohaverry.

7.—Golab Púrab.

8.—Pandey.

9.—Taggah.

There is another sub-sect which I omitted to mention before,—I allude to the Pahári Brahmans. Some eight centuries ago the then Rajah of Nepaul, with the view of inducing the different sects of Brahmans to have intermarriage between them, sent for them. Brahmans of seven out of the ten sects went to Nepaul, acquiesced in the proposal of the Rajah, and settled in the country.

KASHMEREES.—The Kashmere pandits, who attempt to pass themselves off as an offshoot of the Brahman class, are in reality Kaeths, and, like them, are the descendants of the illegitimate children of Chittar Gupta, of the Byás caste. They emigrated to Kashmere, took the name of pandits, and formed themselves into a separate caste. They therefore have no intermarriage between their brother Kaeths of the plains, nor do they mess together.

BÁBÚ RAJKISSEN MÚKERJÍ,

Head Clerk, Collector's Office.

SHAHJAHANPUR.

The tribe of Hindus found in the greatest numbers in this district are as follows:—The Chandela and Kátheya tribes, who in the parganah of Jallalabad hold, the former 197, and the latter 49, villages.

Different families of the Kanaujia stock, such as Sanadh, Misr, Súkal, and others, also hold 23 villages in the same part of the district. The Kayeth tribe, chiefly of the Saksena, Bhatnagar, and Siri Wásthab families, hold 18 villages, and were at one time more opulent than now.

In Khera Bajhera the prevailing clan is the Jangahara, and in Tilhar and Jallalpúr the same tribe in smaller numbers—the Bachhal and Katharya being more numerous. Tomar and Gor are also met with. The Pathak Brahmans also hold some villages. The Bachhal tribe appear to be the earliest recorded occupants of that part of the district lying to the north of Shahjahanpúr, where there are also found Katharyas in considerable numbers. The tract thus occupied includes the parganahs of Negohí, Powayan, and Khotar. In the latter parganah and its immediate neighbourhood the Katharyas hold 147 villages. The Gor Rajputs also have several villages in the same tract. There is also a tribe which is said to have descended from the Nepal Hills, now settled in Pullía, called Parbattí. The Bachhal clan is again found in the Shahjahanpúr Parganah, where there are also Gor and Pomar families. The Bachhal Thakurs hold 71 villages in this parganah; the Gor Thakurs hold some 50 villages near Powayan, Seramau, and Khotar; and the Pomars, 36 in the same parganah, in the same neighbourhood. The limits of this note do not permit me to particularize the sub-divisions of each of these clans which are to be found in the district, or to enter in detail into an account of other inferior or servile castes, which form a large part of its population.

As regards the origin of the tribes inhabiting the district, I gather from local traditions that Gújars, Ahírs, Banjarahs, and Játs are the earliest known inhabitants, and that those tribes which have established themselves here in more recent times drove out or conquered them, to be themselves in turn in a great measure supplanted by Musulmans from beyond the Indus. In the south of the district the Chandela tribe is the most powerful and numerous, and many years ago gave much trouble to Government from their intractable and quarrelsome habits, by whom they were known as the Kanddhar Thakurs, from the chief village in an iláka of that name, held by a numerous family comprising nearly 300 proprietors, of whom Rajah Dalel Sing is the head.

This tribe originally came from the Chandelf Des, in Southern Bundelkhand, where they are found in great numbers, under one Rajah Sirpal. His descendant in the fifth generation, Rajah Pirmal, moved from Shēorajpūr (in Cawnpore) and occupied Mohamdabad (in Farrakhabad), from whence the sons of his relation, Petamber Singh, by name Dhir Sah and Bhir Sah, crossed the Ganges and occupied Chachnapūr, a village belonging to the Chachúa Kúrmís, in Jallalabad, and spread themselves over the neighbouring villages, seizing those they found deserted, and expelling the possessors of others when able to do so.

The Kanaujia Brahmans appear to have followed the Thakúrs both of the Chandela and Bachhal clans, and to have received in gift, as religious offerings for their maintenance, the villages they possess.

The Rathores, who are not numerous in this district, though found very frequently on its southern border, hold one village, which they acquired through one of their tribe, Kasib, marrying the daughter of Sahdal, the Katheya Thakur of Barah Kallan, who bestowed on him Mauzah Kajari, Parganah Jallalabad, which they still possess. This occurred some 400 years ago. The Katheya Thakurs state that they came originally from Jallander,—a tradition similar to that of many tribes, *e.g.*, Banjaras and Játs, etc., who describe their ancestors as being immigrants from the west.

Their settlement in this district is said to have taken place 300 years ago, when Rajah Mokat Sing came from Patialí (in Etah) and occupied Usain (in Badáon), which was then included in the dominions of Rajah Jaychand Rathore, of Kanauj. The name of the hero has been better preserved than the date of his conquest, as we find that the Emperor Humayun bestowed the government of Sambhal on Askarry Mirza in the year 1532 A.D. The incursion of this tribe probably occurred much earlier, at a time when the Musulmans had not established themselves in this part of the country, as the Katheyas speak of their ancestors clearing the jungle and planting villages, and peopling the land with their tribe. The death of Jaychand, the famous Rajah of Kanauj, is, moreover, placed in the era of Kutbu'd-din at the end of the twelfth century A.D.

The Pomar Thakurs, who hold between 70 and 80 villages in the parganahs of Jallalabad and Shahjahanpūr, describe themselves as

coming originally from Ujjain, in Central India, under the leadership of Rawat Singh, who seized on Kúria Bans Kiria, in Parganah Shah-jahanpúr, and, clearing the jungle and expelling the inhabitants of neighbouring villages, established themselves in this part of the country.

The Gotam Thakurs, like all their tribe, describe themselves as coming from Arghal in Parganah Kora (in Fattihpúr) where a family claiming to be the head of the race is still to be met with. They hold 37 villages in the south of the district. The Badúria Thakurs have only three villages, and the Chauhán Thakurs only two, in the south of the district. They are to be found scattered about in other parts. Some of the latter have also a zamíndári acquired by marriage in Pallea, a parganah under the Tarai in the north of the district. These tribes are respectively offshoots of the Badúrias of Bah Pinahat (in Agra), and the Chauháns of Mainpúri and Baugaon (in Mainpúri).

The Gor Thakurs ascribe their possessions in this district to permission having been given them by the Emperor of Dehli to dispossess the Gújars of their lands in this neighbourhood, and that their incursion took place some 900 years ago, under the leadership of Khag Rae and Bagh Rae, who came from Oudh and took possession of 62 villages, of which they still hold 50.

They are allied to the Katharyas, and, as these two tribes are found generally dwelling together, and the Gor Rajputs claim to be Katharyas, their immigration into this part of Rohilkhand may be placed at a very early date, for in ancient times the province was called Kathair, as is said, from its being chiefly occupied by that tribe, whose warlike habits secured them from conquest by the Musulmans until the era of Shahjahan.

Kathair, however, appears to have been often invaded by Musulman armies; and many villages now inhabited by these tribes were included in the Sirkar of Badaon as belonging to the district of Gola; but they claim to have been independent of the Emperor of Dehli for three generations after Akbar's fiscal divisions of sirkars and parganahs were framed.

The Rajah of Powayan is the head of the Gor tribe, and the Rajah of Khotar of the Katharyas. The country inhabited by the Gor and

Katharya Thakurs is nearly coterminous with the parganah of Gola, as described in the zillahbandí of Akbar's reign: but they spread themselves into parts of the modern divisions of Pillibhít and Lackimpúr (in Bareilly and Oudh), which were not altogether included in Gola. Whether the ancient town of Gora in Powayan, or Gola in Lackimpúr, gave its name to this division, I am unable to say.

The same district was to a great extent peopled by the Bachhal clan, and the Katharyas state that their occupation of Eastern Rohilkhand dates from the defeat of the Bachhal Thakurs in one of the incursions of the royal army, when the Emperor gave the Katharyas their villages.

The tribe appears, under all circumstances, to have been established here from very ancient times. They are said to have occupied the chief part of the district of Gola, before mentioned, and are now to be found in parts of the Shahjahanpúr parganah, in Negohí and Tilhar. Their first appearance in this part of the country is said to have been in the year 1000 A.D., under the leadership of Daro Pad, who occupied some territory near the modern Farrakhabad. They spread through the country in a northerly direction, and count among their famous men Raja Ben, who founded Matí, which afterwards gave its name to one of the tappahs of the fiscal division of Gola. Elliot records their occupation in Eastern Rohilkhand as antecedent to that of the Katharyas, and local traditions confirm his view. From this tribe arose the family of Rajah Deo and his twelve sons, whose descendants, or rather those who claim to be so, are to be found scattered throughout the Shahjahanpúr, Tilhar, and Farrádpúr parganahs. The parganah of Negohí was occupied by this man's family. As late as the middle of the sixteenth century, Chabbi Singh, one of the tribe, obtained, partly by a grant of the Emperor and partly by violence, a territory extending over parts of the Kant, Powayan, Tilhar, and Shahjahanpúr parganahs; and at a later date one of his descendants obtained possession of Semaría, which, along with seventy other villages in these parts, is still in the possession of this tribe. One Rajah Tilokchand Bachhal is said to have occupied Tilhar, and to have settled his tribe in Pattah Chirkola, now called Jallalpúr, driving out the Gújars and Banjaras. The Katharyas again appear on the scene, and local tradition survives of their coming from the neighbourhood of Benares, which confirms Elliot's view that they

took their name from Katehar, in the neighbourhood of Benares, and not from their connection with the Katharia Gor Rajputs, who assert their designation to be derived from *kathirt*, a carpenter. Their leader is said to have been one Nagdeo.

There are also found Tomar and Gor families. These are no doubt the descendants of the aboriginal inhabitants, the Banjaras, who number among the numerous *gots* of their claim both Tomars and a family who call themselves Gor, from their descent through a Gor Brahman, with whom one of their tribe intermarried.

The tradition that the Bachhal tribe cleared land and settled themselves in Tilhar and Negohí indicates their origin as being more ancient than the Katharyas, who only ousted the Gújars in Jallalpúr.

The Bachhal tribe brought into the country the Páthak Brahmins, who still hold villages in Tilhar, which they received as a religious offering for their maintenance.

The tribe of Jangahara Rajputs are chiefly found in the Khera Bajhera parganah. This clan has always had a name for fighting, and they state their designation to be derived from the words *jang*, war, and *áhára*, a Baka word for *bhank* (hunger),—the men who hunger for war. It is a common joke against a Jangaharâ to say that their name means beaten in war, *jang hara*, an interpretation which they will not admit to be correct. The tribe are found in other parts of the district, but their chief seat is in the neighbourhood of Khera Bajhera parganah.

The Kayaths own 18 villages in Jallalabad, and have zamíndáris in other parts of the district as well.

There is a tradition that 50 villages in Jallalabad were in very ancient times held by Sayyíds, who maintained themselves on the north bank of the Ganges by the assistance of their brethren in Shamsabad, but that they were driven out by an incursion of Rajputs, and have now only four villages in their possession. The town called Jallalabad is said to have been first known by the name of Karankolapúr Patheyn, in the era of Rajah Prithí Raj, of Hastinapúra (Dehli); and it next was occupied by some Jogís, from whom it derived the name of Jogípúr, and retained it until Jallalu'd-dín Akbar, obtaining possession of it, called it after his own name; that Hafiz Rehmat Khan, the Nawab of Bareilly, built a fort on the khera in the village. The village is partly owned by Kayaths as above-mentioned; and partly by Kanaujia Brah-

mans, who were brought into the country by the Chandela and Bachhal Thakurs.

The Musulman proprietors in the neighbourhood are chiefly Yuzofzaie, Warakzaie, and Mahmand Afghans.

The site of Shahjahanpúr was formerly called Noner Khera, and its neighbourhood was inhabited by Gújars, defended by a fort at the junction of the Garra and Kanhaut rivers, built by Maghi and Bhola, two of their leaders.

C. J. DANIELL, *Officiating Collector.*

TARAI PARGANAHS.

There are only two tribes in the Tarai which call for remark. The others have moved in from neighbouring districts at various periods; and information regarding them will be forwarded in the report of the district in which they preponderate; as, for instance, the Rains in Pilibhít.

The two castes and tribes above referred to—namely, the Bhuksas and Thárús—are unable to afford any information regarding the period or the reason of their settling in the Tarai, beyond that the former state that they came from Dharanagar, and the latter from Chittor.

The Bhuksas still claim to be addressed as Thakur, and a few wear the thread, or *janeo*. Sir H. Elliot, in page 258, under the article "Des," alludes, among others, to a district entered in the ancient registers in Sirkar Kamaon as "Bhuksar, now Kilpúri and Rúderpúr." Bhuksar is the name still used for localities inhabited by Bhuksas, without reference to any particular boundaries, as Thárúat signifies tracts inhabited by Thárús.

The Thárú traditions state that they come from Chittor, and refer to Jaimal and Pattah. They state that they were driven from their home and settled here. The reference would appear to indicate the third sack of Chittore—*i.e.*, that by Akbar, about 1560 A.D. They claim to have been originally Rajputs, and state that their ancestors lost their caste by taking to intoxicating liquors and rearing fowls. I have never heard from them any allusion to a Gúrkha or hill origin, an idea which their type of feature itself suggests. The Thárús, as the Bhuksas, are

sub-divided into *gots*; and interspersed with them are other tribes, who are generally called Thárús, but who are quite distinct, such as Gaharwár, who claim to be Rajputs, and are probably some of the Gaharwárs whom Sir H. Elliot describes as a most interesting race, over whose origin and lineage much obscurity hangs. These never intermarry or eat with the Thárús, abstain from liquor, and never rear fowls; others, again, as Dangras, are looked down on as a lower caste by the Thárús.

Sir H. Elliot says, referring to the Bhuksas, that "those who reside in Kilpúrí and Tabna are said occasionally to intermarry with the Thárús;" and states them to be "a tribe found inhabiting the forest under the hills from Púranpúr Tabna, on the Sardah, to Chandpúr, on the Ganges." At present no village of Bhuksas is situated to the east of the Kitcha or Gola river, which is about thirty miles west of the Sardah river, and which is the existing boundary between the two tribes. The Bhuksas range from its west bank to the Ganges, and the Thárús to the east, as far, I believe, as Gorakhpúr. I have never heard of the two tribes intermarrying; indeed, the Bhuksas marry on attaining puberty, while the Thárús are married as young as their means will permit. Cases occur of men of one tribe eloping with women of the other, and a small village exists chiefly inhabited by the progeny of such left-handed marriages. It is situated exactly between wherè the Bhuksa villages end and the Thárú villages commence.

Either tribe claims superiority in caste, and repudiates any attempt at tracing them to a common origin, or of any connection between them; nor is there, in my opinion, any evidence on which such an attempt could be based. Their claims to respective superiority, however, rest on very small grounds,—the Bhuksas charging the Thárús with rearing fowls, which they do; while the Thárús say Bhuksas sell flesh and fish, which they deny indignantly.

It is a circumstance worth remarking that two tribes, under such similar circumstances, should have kept so distinct while living in such close proximity. They are both superstitious, and, as a rule, truthful, much given to intoxicating drink, and not very chaste; both more or less migratory, only continuing to cultivate the land until it is exhausted, and then moving off to fresh grounds; both utterly reckless with water, with which they inundate their fields, if allowed to, and

utterly careless of the swamps they may be forming : indeed, most of the worst swamps could be easily proved to owe their origin to the rude irrigating means used by these people. Both tribes are supposed to be adepts in magical arts. A few Bhuksas in conversation with me have claimed such powers for persons of their caste; but generally they laugh at the idea, though they attribute their comparative immunity from marauders during the disturbances caused by the Mutiny to the general belief in their superhuman powers, which the Desís, or plains-people, entertained. At the same time they have the greatest confidences in their *bararars*, or medicine-men, who are consulted on every occasion, and who mulct them heavily for their services.

As a general rule the Thárú is more intelligent than the Bhuksa.

It is uncommon to find a Bhuksa village with the same name as a Thárú village. If the Bhuksas had gradually retired before the Thárús from the Sardah to the Golah, names still common among them might be expected in the three parganáhs inhabited by Thárús east of the Golah, *alias* Kitcha, river; but I do not know of any instance, except such common names as Biria or Mahola, which offer no clue; and where Bhuksas are found living in villages called Khanpúr, Hussainpúr, Fattihgang, and Dímarkhera, any attempt at tracing them through their village names is hopeless.

Neither of the tribes have any acknowledged leaders, through whom, or through whose title, a clue might be obtained. The office *barwaick* or *barbaik* of the Thárús, being hereditary, continues in certain families; but they now exercise no function. It appears to have been given to certain Thárú head-men by Kamaon Rajahs for the reasons assigned by Sir H. Elliot in his "Supplementary Glossary." The Bhuksas in the Tarai still recognize the authority of a man who is, I believe, a resident of a village in Kashpúr; but this authority appears also to have been conferred by Kamaon Rajahs, and is chiefly exercised in settling private disputes relating to family matters, and is generally exercised by administering a whipping with a cloth.

Thárús in this district declare themselves distinct from those who live to the east of the Kanaita river, in Oudh, whom they declare to be a very inferior caste,—a compliment invariably returned by the few Thárús I have met from that locality. They do not intermarry.

Neither of these tribes claim for their ancestors the credit of ex-

cavating the tanks, erecting the buildings, or sinking the masonry wells, ruins of which still exist in the Tarai; nor do they connect them in any way with their own history. To this day neither the Thárús or Bhuksas build even earthen walls for their houses, which are made of posts driven into the ground, with beams resting on them. The walls are made of reeds, locally termed *tant*, tied with grass, and generally smeared over with mud and cow-dung, with a thatched roof. The Thárús keep their residences scrupulously clean. For wells, which they only use for drinking purposes, and never for irrigation, a hollowed tree is sunk into the ground. They employ hill or plains men as *lohars*, etc., which all tends to prove that they never possessed knowledge sufficient to admit of their erecting the places and wells above referred to.

Generally, all that can be considered as tolerably certain is that the Bhuksas came about the 11th century from Dharanagar, and the Thárús in the 16th from Chittor, into the Tarai, which they sought as a refuge, and which tract was never practically under Mahomedan rule, and indeed was looked on as wild and dreadful by the troops of that power till the time of the Rohilla Pathans; that these tribes assisted the Kamaon Rajah, by whom they were protected, and from whom they received *sannads*, etc.; that they were ever, as now, distinct; and that they were probably different branches of Rajputs.

E. COLVIN, *Superintendent.*

MUTTRA.

The population of the Muttra District consists almost entirely of Hindus, nearly half of whom are Játs. Next to the Játs, in point of number, are the Brahmans, Chamárs, Rajputs, Kols, and Gaḍariyas.

The history of the Játs is a most curious one. It seems that about fifty years ago they consisted of two distinct and separate tribes, comprising many subordinate *gots* or clans. These tribes were,—the Deswala, that is, the old inhabitants of the country; and the Pacháda, who were, as their name imparts, settlers from the west or north-west. Tradition varies as to the origin of the Deswala, but the commonest story is that they are descended from Rajputs who married slave girls; and it is certain that they have been in the country from time imme-

morial. The Pachada, on the other hand, are, comparatively speaking, a modern race. In all probability they did not appear in Hindustan till the 5th century of our era. Most of them speak of the Panjáb and neighbouring countries, and all agree in pointing to the north-west of India as their original seat. There is historical evidence that they were settled in large numbers on the lower Indus about 200 A.D., and they seem from time to time to have been making their way into these provinces. I am told that not more than 150 years ago, numbers of these Pachada Játs came and settled in and around the Muttra District.

It is not known whence the Játs derive their name; it is, however, supposed that they were once identical with the Gauta of classic history. Be this as it may, we know from the "Zafarnama" of Sharfu'd-dín that Timúr, when he invaded India, believed the Játs of the Panjáb to be of the same race as the Tartars whom he met in Central Asia.

There is little to be said regarding the Brahmans of Muttra. They are principally of the Sanadh tribe. Two classes, however—the Chaubeys and Ahvásis,—are deserving of notice. The Chaubeys are so named from their supposed knowledge of the four Vedas, and are found in many parts of India; but there is a distinct clan peculiar to the city of Muttra. It is said that Muttra is their original seat, though they were compelled by persecution to leave it for a time, and seek the protection of King Sarsein, the grandfather of Krishna, at his capital on the Jamna, near Batesar.

I have not been able to ascertain when and how the Muttra Chaubeys seceded from their brethren. They have probably been separate from time immemorial, yet their separation is marked by no great distinction of manners and customs. There is one strange practice peculiar to the Muttra Chaubeys, due, I believe, to their limited numbers.

C. TWIGG, *Assistant Magistrate and Collector.*

AGRA.

Of the Brahmans there are ten sub-divisions, as given in the margin—sub-divisions purely local. With respect to the five Drávira clans, I may note that, whereas Colebrooke gives "Kashmíri" as the fifth, all accounts in this district give "Karnatik." The latter would seem to be the more

5 Gor.—Gor (proper), Kanakáb, Sarsút, Mithila, Utkal.

5 Drávira.—Tailang, Maháráshtr, Gúzeratt, Drávira, Karnatik.

correct. None of these are found here; and of the five Gor clans, the Gor proper, the Kankúbj, and the Sarsút are the only three with which we have to deal, and of these, the Kankúbj alone hold any prominent place. Gors are found in the parganahs of Pharra, Fírozabad, and Khandaulí, as *purohíts* to Ahír and other zamíndárs, while members of the Sarsút clan are found in these three parganahs, also in that of Fattih-abad; but they are only in small numbers, and possess no landed property. Members of both clans are found in the city of Agra. There are five divisions of the Kankúbj Brahmans, given in the margin. The first two appear in great force in this district, but of the others I have discovered no traces, and their true country lies to the east of the Ganges.

1.—Gors.

2.—Sarsút.

3.—Kankúbj.

1.—Kanaujia
proper.

2. Sanadh.

3. Sarwarra.

4. Jjhoti.

5. Bburhar.

The country of the Sanadhs and Kanaujias proper may be roughly represented as a triangle, having for its western side a line drawn from Pilibhít, in Rohilkhand, to the south-west of Muttra; and for its eastern, a line from Pilibhít to the junction of the Jumna and Ganges at Allahabad; and for its base, the country bordering upon the Jumna and Chambal rivers. Of this triangle the western half forms the country of the Sanadhs, and the eastern of the Kanaujias.

SANADHS.—Tradition assigns the separation of this clan from the parent stock to their founder having condescended to officiate at a *jág* performed by Rám Chander after the defeat and death of Ráwan—an act which alienated them from their stricter brethren, who, from the murdered Ráwan having been himself a Brahman, had refused to take part in it. This district forming part of the original country of the Sanadhs, they prevail in great force, and apparently outnumber the representatives of any of the other clans. In Parganah Pináhat especially, there is scarcely a village in which they are not found as zamíndárs, cultivators, or *purohíts*.

KANAUJIAS PROPER.—Of these there are in all sixteen sub-divisions, but only the following appear to be represented in any force:—

DÍCHHIT.—Why this appellation of “the initiated,” properly common to all Brahmans, should have become applied specially to this clan, is scarcely apparent, nor have I been able to trace the origin of the tribe. They are scantily represented here, and appear chiefly in Parganah Pharra, where they have been residents for some 500 years.

CHAUBES.—So called from their reading the four Veds.

GOHAN.—Of this clan there are very few representatives.

CHAURASÍAS.—These are noticed in the Report from Khandaulf only. They appear to have followed the migration of the Sikarwar Thakurs in the capacity of *purohīts*, and beyond a doubt received their name from the "Chaurasí" of the Thakurs. Most probably they came from Gwalior, as Elliot mentions having discovered traces of a Chaurasí of Sikarwars there at Pahargarh.

RITORIAS.—The countries of Jessalmír, Bikanír, Udeypúr, and Rajputana generally form the head-quarters of this family, members of which have from time to time journeyed eastwards. Within the Agra District they are found mainly in the Parganahs of Fattihabad and Fírozabad, and in one or two villages of Parganah Kheragarh.

LAHARIAS.—Said to be a degenerate branch of the Sanadh tribe.

GOLAPÚRABS.—Said by some also to have originally belonged to the Sanadh family, and to have sprung from Galib Rishi—some say by a low-caste widow, others by Saksení, daughter of the Chanderbans Rajah Chandersen.

BHÁTS AND JOSHÍS.—From their wearing the Brahmanical thread, the classes of Bhát and Joshí, bards and astrologers, may here be noticed. But they are not true Brahmans, and accept as offerings iron vessels, cloths, etc., which none but the most degenerate of the priestly class would take.

CHATRÍS.—These claim next attention, and in historical interest might even claim precedence of the Brahmanical tribes. The following are the prominent clans in this district:—

CHAUHÁNS—Who belong to the Súrjansí branch. A fabulous origin is assigned to them. It is said that they were "created" at a *jág* performed by a great *rishi*, Basisthmuni. They are found in all parts of the district, but their chief residence is in the Khandaulf parganah, where they boast descent from the great but ill-fated Pirthí Raj. Tradition states that Sangat Rai, the grandson of Chahie Deo, Pirthí's brother, had twenty-two sons, of whom seven settled at Balráam, in the Etah District, whence their descendants, the Chauháns, subsequently migrated to parts of Muttra and Agra. The time of this movement it is impossible to ascertain, but they would seem to have occupied their

present positions for upwards of 500 years. Their dispersion in all probability took place very soon after the downfall of the Hindu monarchy.

BHADAURIAS.—These are a branch of the Chauháns, gaining their distinctive name from Bhadáwar, near Atah, south of the Chambal. This place appears to have formed the centre of their territory, which included the parganah of Pinnáhat in this district. Only in Pinnáhat do they appear in any force.

SIKARWÁR.—Also belonging to the Súrjábansí family. They appear to be so styled from their residence about Sikarwári, in the Gwalior territory. Thence they have at times, from 400 to 600 years ago, moved northwards, and sent their representatives into this district.

MORÍS.—Also Súrjábansí. The true origin of this name is unknown. One account derives it from an alleged ancestor, Moraddúj. Their true country is Dholpúr, and the tract round Chitorgarh.

PARIHÁRS.—This term also appears underived, nor have I been able to trace out the original locality of this clan.

POMÁRS.—Originally seated in Oujein. Their appearance in these parts is thus explained:—Raja Bijípál, of Baiana, wished to bring about an alliance between his daughter and the son of Tindpal, of Oujein, and with this view sent an embassy with presents. Tindpal, however, objecting to the proposed marriage, ordered the ambassador to return; but his son Lakansí, meeting them on his own account, accepted the proposal, and, in spite of Tindpal's objections, brought back the party to Baiana, and there the marriage took place.

JADONS.—These are the descendants of the Chanderbansí Raja Yadu, and were first seated in the parts round Keraul, on the Chambal, and Baiana.

BARESRÍS.—These are a branch of the Jadons, and descendants of Raja Tindpal, originally settled round Baiana. Their distinctive appellation is ascribed to Akbar, to whom they afforded great assistance in the capture of Chitorgarh. The term *baresir* appears to be equivalent to Bahadur. They are principally resident in the Fattihabad and Pharrah parganahs, and appear to have come across from Bhartpúr some 200 years ago.

TOMÁRS.—To this family belonged Anangpal and Firthí Raj. Upon the dissolution of the Hindu monarchy, the Tomars migrated southwards and settled in various parts of Gwalior.

KACHHWÁHAS.—These claim descent from Kash, the eldest son of Rám. They are traced back to Jaipúr, which now forms their chief seat, and whence they expelled the Mínas and Bargújars.

TARKANS.—The origin of this clan is Brahmanical. It is said that four brothers, Brahmans, who in the time of Raja Tindpal were notorious dacoits, were offered pardon if they would abandon their evil courses. They did so, and, to show their complete severance from their old caste, threw aside (*tark kiyd*) the Brahmanical thread, and hence their name. They are found chiefly in parganahs Pharra and Pinahat, and appear to have come from Muttra.

BARGÚJARS.—They claim to belong to the thirty-six royal races, descendants of Lava, Ram's younger son. Their true country is Rajore and Jaipúr. Expelled thence by Kachhwáhas, they sought refuge in Anúpshahar, Rohilkhand, Muttra, Etah, and Aligarh.

RAHTORS.—Originally residents of Jaipúr and Jodpúr, and allied to the Rajas of Kanauj. Relationship to the old Pomar and Sikarwar settlers seems to have drawn them here. In Parganah Khandauli they have resided some 100 years, while in Kharegarh they scarcely date back beyond the last decade.

DHAKRAHS.—The illegitimate descendants of Súrajbansí Rajputs, the offspring of slave girls. They are said to have come originally from the banks of the Narbadda river, and to have journeyed northwards in search of a livelihood.

INDOLIAs.—This clan, originally from Indore, is but scantily represented here; they mainly appear as zamíndárs and cultivators in the parganah of Khandauli, but the time of their coming is unknown.

BACHAL.—The original country of this small clan is unknown, but their main residence is in Muttra, Aligarh, Badáon, and Shahjahanpúr.

GEHLOTS.—These are noted as residing chiefly in the parganahs of Fírozabad and Khandauli, and are said to have been settled here for several hundred years. Members of this clan, from which have proceeded the two great families of Sisodya and Aharya, Rajas of Udaipúr, are dispersed as landholders over almost all parts of these provinces.

JASSÁWATS.—A branch of Jadons, originally residents in Jessalmír and Jaipúr. They are noted as settlers in the parganah of Khandauli.

BAIS.—This is one of the twenty-six royal races, and from them Baiswara, in Oudh, takes its name. They are scattered in considerable

numbers over the whole of the North-Western Provinces, and in this district appear chiefly in the parganah of Khandauli; but their residence here scarcely dates back beyond the last 100 years.

CHANDELS.—This clan is also now dispersed over the greater part of the north-west. They were originally seated in the province of Chandeli, by the Narbadda, and held a principality there. They have been for several hundred years residents in a few villages in the Khandauli parganah.

The next three tribes to be noticed are the Khattris, Kachis, and Jats,—all originally connected with the Chattri class.

KHATTRIS are scattered about the district without any special locality, and are said to have immigrated here from Dehli.

KACHIS.—Descended from the Kachwaha Thakurs by slave girls. They abound throughout the district, and are very old residents; but they seem to have settled especially in Parganahs Khandauli, Kheragah, and Pinahat. Those of the latter parganah state that they came from Dholpur,—and this seems to have been their most recent movement.

JATS.—These are said to be the illegitimate descendants of Thakurs and low-caste concubines. Their sub-divisions are numerous, the names of which, equally with those of the Kachi clans, bear testimony to their origin. The fabulous origin assigned to them as sprung from Mahadeo's *jattá* scarcely merits notice. Most of the clans are represented in this district, and appear to be most conspicuous in the parganahs of Pharra, Khandauli, and Firozabad. They date back many centuries, and appear to have settled here from Aligarh, Muttra, and Bhartpur.

BANNIAHS.—Representing the third or Vaisya *baran*. Their sub-divisions are numerous, more or less true in blood. The following are the most prominent here:—

AGARWALS.—Respecting the original seat of this tribe, accounts differ greatly: the most reliable seems to be that which ascribes their name to their residence in Agroha, on the borders of Haryana. In the parganahs of Khandauli, Pharra, Hasur Tehsil, and Kheragah they appear in great force: in Pharra some 300, in Kheragah some 500; in the other parganahs there are not many.

PALLIWALS.—So called from Palle, in Marwar. These are not thorough Vaisyas, having Birbujar blood in them. In the time of

Aláu'd-dín Ghori (1150 A.D.), they migrated eastwards, and settled in the parganahs of Pharrah, Khandaulí, Fattihabad, and Pinnahat. From Pharrah there has recently—some twenty-five years ago—been a movement to Kharegarh.

KANDELWALS.—Mentioned as resident in Parganahs Kharegarh and Pharrah, whither they came several centuries ago from Bhartpúr.

MAHORS.—Muttra is said to have been the original seat of this clan. They are old residents of the district, and are found in large numbers in all parts except the Kharegarh parganah, where they have only one village. Their settlement appears to have extended over several centuries, and various periods are stated—from 100 to 400 years. They are not true Vaisyas, being descended from a Vaisya by a Chaubey woman.

DILWARÍAS.—This clan is mentioned only in the Pharrah parganah, where it has settled some 300 years, having migrated from Dehli.

KÁYATHS.—The Kayath class occupies an intermediate place, and is variously reckoned as the only representative of the true Súdra caste, and as one of the mixed classes: Mathor, Bhatnagar, Saksena, Sirbast, and Súragdúj, Nigam, Gor, Amisht, Karran, Aitana, Kalsirisht, and Bálmisk, severally-giving their names to the twelve Kayath clans. Of these, the Bhatnagar, Saksena, Sirbast, and Kalsirisht clans are represented throughout the district, and in large numbers. A few members of the Aitana clan are found in the Pharrah parganah; as also some Pentálsas, a sub-division of the Mathor Kayaths.

It now remains to notice the most prominent of the mixed classes.

AHÍAS.—Said to have sprung from a Chattrí father and Vaisya mother. Tradition here gives Haryana as their original seat, but this most probably refers to a sub-division only. Their antiquity is great, "Abhíras" finding mention in the "Rámáyan" and "Mahábhárat." They are found in all parts of the district, and seem to have come mainly from Muttra. Their migration dates back from 200 to 500 years.

KÁHÍAS are numerous throughout the district, and have settled at various times.

MALLAHS.—These seem to belong to the old Nishád, or fisker class.

NAHÍAS.—Accounts vary as to the origin of this tribe. They are abundant throughout the district.

BURJÍAS.—Their origin is also variously stated.

KÚRMÍS.—Described as the descendants of a slave girl and the illegitimate son of a Chattrí.

GADARIYÁ.—The descendants of an outcast Kúrmí by a concubine. Alienated from the brotherhood, they lived apart in the jungle, gaining a livelihood by grazing herds. Such is one account. Another makes them to be the offspring of a Karan (Kayath?) mother and a Vaisya father; while a third account asserts them to be Gújars, and a fourth Ahírs. The latter explanations have this plausibility, that amongst Gaderiyás, equally with Gújars and Ahírs (and also Játs), there prevails the custom of the younger brother taking to wife the widow of the elder. The time of their settlement here cannot be definitely ascertained, but they are beyond a doubt old residents. Their sub-divisions are manifold, and keep as aloof from one another as if they were distinct castes.

LOHÁRS.—Explained as the descendants of a Kúrmí by a concubine, caste unknown; and again, as merely a sub-division of the Chattrí caste, probably separated from the original stock by the speciality of trade.

KÚMHÁRS.—The offspring of a Brahman's Kahárí concubine by a Súdra. Another account, however, quoted by Colebrooke, makes them descendants of a Brahman and a Chattrí girl. There are three classes, arranged according to their manner of working,—(1) Mathúriya, working by hand; (2) Gola, working by the wheel; and (3) Parodia, toy-makers.

LODÁRS.—Of the origin of this tribe also various accounts are given; one making them the descendants of an Ahír by a Chattrí woman, another, of a Chattrí father and low-caste mother. They appear to have come here from Muttra and Bhartpúr some 400 years ago, and are found in the northern parganahs chiefly, being very rare in those of Irádat-nagar and Pináhat.

CHAMÁRS.—The most reliable accounts state this tribe to be descended from a Mallah by a Chandál woman; others from a Súdra father and Nishád mother; while another, stated by Colebrooke, makes them the offspring of a Bhangí woman and a Brahman.

KOLÍS.—Descended from a Bais father and a slave girl.

DHÁNUKS.—Descendants of an outcast Ahír and a Chamáří, or, as given by Sir H. Elliot, of a Chamár and a Chandál woman.

A. SELLS, *Officiating Deputy Collector.*

MAINPURI.

AGARWÁLAS.—Agarwálas are found in the town of Mainpúrf, and also Shekoabad and its immediate neighbourhood. They profess the Jain religion, but are by descent Hindus, and state that they came from Agra or Agroha (supposed to be so called from Agrasen), near Dehli, about 116 years ago.

AHÍRS.—The Ahírs are very numerous throughout the whole district, and are also considerable landholders, more especially in the parganahs of Shekoabad and Mustafabad. Their principal sub-divisions here existing are as follows:—Phatak, Nigana, Jiwariya or Jarwariya, Dhamar, Dunr, Kamariya, Karaiya, Sondale, Rant, Lehngaya, Angere, Bhragade, Badosiya, Malgoraya, Gaindua or Gadua, and Ghosí. All these claim to be Nandbansí except the Phataks, who are really by descent Thakurs, and, like them, have a bad character for female infanticide.

BÁIS.—Some Bais Thakurs settled at Bhewar about 250 years ago, in consequence of an intermarriage between a member of their family and the Raja of Mainpúrf, who gave them sixty villages, which they still hold. They are sub-divided into two *gots*—the Bharadwaja and the Garg, the former being the more numerous.

BHABOÍS.—A Brahman caste, found scattered in small numbers here and there. They accept alms from all classes indiscriminately, and are therefore held in very low esteem.

BHÁTS.—The Bháts are Brahmans by descent, though now scarcely reckoned amongst the Brahmanical families.

BRAHMANS.—The principal sub-divisions of Brahmans found in the district are the Sanadh, Gor, Saraswat, Kanaujia, Mathuríya, and Byohra.

BYOHRAS.—All Brahmans of this class are dealers and money-lenders, and so derive their distinctive name. They profess to have come from Marwar and Charn, in Rajputána, about the middle of the last century, and now hold several zamíndáris here.

CHAUHÁNS.—The Chauhán Thakurs are the most numerous and influential class in the district.

CHIRARS (LOCAL NAME, CHOBDARS).—It is said that the Chirars were in occupation of the country when the Chauháns invaded it and dispossessed them.

KAMARIYAS.—The Kamariya Ahírs hold eleven villages in the Mainpúri, and forty-six in the Mustafabad, parganah.

KACHHWÁHAS.—There is a small settlement of Kachhwáha Thakurs at Devapúra, close to the town of Mainpúri. They say that their original home was beyond the Chambal.

KAYATHS.—There are twelve families of Kayaths, all of whom claim descent from a certain Chitra Gúpt.

KIRÁRS.—The Kirars hold thirty-five villages in the Shekoabad parganah, and claim to be a branch of the Jadava Thákurs. They say their great ancestor, Kanwar Pal, invaded the west country and took a strong city called Kirárwar, from which they derive their distinctive name. They settled in the district which they now occupy about 500 years ago. Sada Sakh, Kirár, Zamíndár of Karera, puts in a pedigree beginning with Varadeva, in which Kanwar Pal, *alias* Karoli Pal, figures as a direct descendant of Krishna; and two of his near descendants, Chattar Pal and Puran Pal, are stated to have settled, the first at Akhrend, the second at Chattarauli, about 1445 Sambat. This is the only date introduced throughout. Wilson, in his Glossary, describes the Kirárs, though with a query at the end of the sentence, as a low tribe, whose occupation is to sell grass and exercise horses, and identifies them with the *kiráts* (barbarians), the *cirrhada* of the ancients. There can be little doubt that Kirár and *kirát* are really the same word, but the description above given is much too unfavorable a one for the people answering to the name in this district; and Wilson appears to have overlooked for the moment a passage in “Manu,” x., 43, 44, where the Kiráts are included in a list of Kshatriya castes (so far confirming the local tradition) which have become degraded in consequence of neglecting their proper religious duties.

शनकैस्तु क्रियालोपादिमाः चत्रियजातयः

वृषलत्वं गता लोके ब्राह्मणादर्शनेन च किराताः

The Kiráts of whom Wilson was thinking are no doubt those mentioned in the “Padma Purana,” with the Nishads, Bhils, Pulindas, etc., as descendants of the dwarf who was supernaturally born of King Vena, and was the embodiment of his sins.

MATHURIYAS.—The Mathuriyas are a class of Chaubey Brahmans who, as their name indicates, have come from Muttra. They say that they

first settled in Mainpurí about 300 years ago, and that Chittor was their original home before they moved to Muttra.

RAGHUBANSIS.—Some Raghubansí Thakurs hold three villages in the neighbourhood of Ghiror. They state that they came from Ajudhia in the time of Raja Jaichand of Kanauj.

RATHORS.—The Rathor Thakurs are Surajbansí, and came from Ajudhia in the time of Raja Jaichand. They have a *chaurasi* in Karraulie which now comprises eighty-eight villages, though some of these have been recently acquired.

PHATAKS.—The Phatak Ahírs hold twenty-one villages in the Shekoabad Tehsil, and give the following account of their origin:—There was a Raja of Chittor of the Sissodhia line of Rajputs, commonly designated the Kateri Rana. His capital was attacked by the King of Dehli, and, of the twelve gates of the city, one only held out. Therefore, when the invading army had retired, the Raja decreed that the guard of the twelfth gate and their descendants should ever thereafter be distinguished by the name of Phatak. They profess to be actually descended from this Rana by a *dola* marriage with the daughter of Diggál, Raja of Mahaban, an Ahír, and they are accordingly reckoned among the Ahírs. From this marriage two sons were born, Bijay Singh and Hansraj: the former abandoned his native district, and, with a disorderly band of followers, roamed the country till he came to Samohar, then in the hands of the Mewatis, whom he dispossessed and there established himself about the year 1106 Sambat. The lands in the occupation of their descendants are still called the Samohar *chaurasi*. The family of Hansraj, the second son, settled at Khat Khera, in the vicinity of Dehli.

SANADHS.—The Sanadhs form one of the largest and most influential Brahman classes in the district, being most numerous in Bhangaon. They are divided into two main lines. The first contains sixteen *gots*, of which the Sandil, the Gautama, the Vasisht, and the Bharadwaja are the principal here found: they say that they came as the *purohits* of the Rathors, first to Rampore, and thence to Bhangaon. The second line comprises three-and-a-half *gots*. They say they came from Sambhal 400 years ago.

SONARS.—The Sonars of Bhangaon claim to be Thakurs from Kanauj, which locality they profess to have left 1500 or 1600 years ago.

SARAUGIES.—The Saraugies (Jains) are numerous in the town of Mainpúrí. There are two divisions, which have no intercourse with each other, the Saraugie proper, and the Lohiya Saraugie. The latter, so called from the trade which they follow, are considered the inferior. The former have a temple of some antiquity by the Ganesh Darwaza, and the Lohiyas have recently erected a new temple for themselves at very considerable expense. The separation between the two classes would appear to be of recent date.

TANKS.—The Tank Thakurs hold eight villages in the Mainpúrí Tehsíl. They claim to be Jadubansi, and say that they came from Karraulie and Tank, and settled in the village of Kosma, dispossessing the former occupants, who were Brahmans.

THÁKURS.—The Thakur classes found in the district are as follows, of which several have already received special mention:—Chauhán, Bargujar, from Gujrát, Kachhwáha, Tank, Raghubansi, Rathor, Jadava, Gor, Bais, Gahlot, Tomar, Dhakara, Bhadauriya, and Baghela.

F. S. GROWSE, *Assistant Collector.*

ETAWAH.

The early history of Etawah, and that tract of country now included in the district of that name, is involved in the same doubt and obscurity which rests upon everything Indian prior to the commencement of the eleventh century.

The pandits produce *shlokes*, said to be derived from the “Mahábhárat,” in which the name of Etawah occurs, but these appear to be forgeries; indeed, though there are reasons to believe that the place is of considerable antiquity, and though the current tradition is that Mahmúd of Ghazni* took Etawah after a three days' fight in 1022–23 A.D., after his unsuccessful attempt to protect his ally, the Raja of Kanauj, no-

* Though it is not, I believe, the commonly received identification, I have no doubt myself that the famous place of Munj, which Mahmúd destroyed in 1017–18, is no other than the Munj situated in the district, fifteen miles north of Etawah, the size and height of whose khera is almost, if not quite, unequalled in the Doáb. The account of Mahmúd's marches is confused to a degree in all the Persian histories; but I think that, taken as a whole, the present situation of Munj will suit their narratives as well, if not better, than any other.

thing authentic is known of its history until towards the close of the twelfth century.

Etawah formed part of the *antarbed* according to later historians, and it seems probable that it was at one time an integral part of the kingdom of Kanauj; but long before our authentic history commences the country (over which the Kings of Dehli then seem to have claimed sovereignty) had ceased, I think, to own even a nominal allegiance to the Rathor Dynasty, and the whole tract seems to have been overrun with Meos, whose turbulent lawlessness had reduced it almost to a wilderness. A time came, however, when two powerful Rajput races—the one from the south and the other from the west—swept over it, and, having exterminated the Meos, founded a number of princely houses, many of which to this day retain the titles, and (notwithstanding our anti-talúkdarí policy, so pertinaciously clung to for more than half a century) something of the possessions, of their great ancestors.

Of these two races, the earliest to appear on the scene were the Senghars.

Claiming, like the Gautam Rajputs (well known in Azimgarh, Jaunpúr, Ghazipur, Fattihpúr, etc.), to be descended from Singhi or Siringhi Rish and a daughter of the then monarch of Kanauj, they pretend that their own immediate ancestor, Púrandeo (or Sorandeo, as some have it), son of Padam Rish and grandson of the horned sage, Singhi Rish, having received the *tilak* from Raja Dulíp of Antar, migrated southwards and established an important kingdom in the Dekkan, or, as most will have it, in Ceylon.

For seventy-two generations the Senghars ruled in the far south, whence, moving to Dhara (Dhar?), for fifty-one more generations their sovereignty remained intact. Thence they appear to have been forced to migrate to Bandhu, whence again, six generations later, they moved to Kanar, a place near Jaggammanpúr. Here it was that, in the 137th generation from Singhi Rish, Raja Bisúkdeo—or Súkdeo, as he is indifferently called,—the founder of the modern fortunes of the Senghar Raj, first saw the light.

I entertain no doubt that he is a real historical personage. His birth in all the *kursi-namehs* is assigned to the year Sambat 1122, or 1065 A.D.; but I am myself inclined to believe that his birth has been

thrown 100 years too far back, and that the correct date would be 1165 A.D.

He married Deokúlah, the daughter of Jay Chand, apparently the Rathor Raja of Kanauj, who in 1194 A.D. was defeated somewhere in the Etawah District by Shahabu'd-dín Ghori, who, it is said, plundered Etawah itself about the same time.

This victory destroyed for ever the great kingdom of Kanauj, and paved the way for the Senghar and Chauhán principalities. Bisúkdeo took possession of the whole of the eastern parts of the present district. His descendants allege that he received it in dower on his marriage with the daughter of the Kanauj Raja, on condition of exterminating the Meos, who were then ravaging the whole country. But this seems scarcely likely, since at the time of his marriage the kings of Dehli claimed sovereignty over this tract, and had made, about the time of the famous battle of Tiraurí, a grant of a portion of it to their own employés.

In 582 H., or 1186 A.D., one Udaikarn, of Ajúdhia (a Sribastam Kayath of the Dúsera division), presented himself at the Court of Pirthí Raj as an aspirant to the royal favor. Proving himself both brave and clever, he was sent with a force to Phapund to reduce the Meos to order; and in A.D. 1191 received a formal *sannad* conferring on him a *jaghir* of Rs. 50,000, with the title of Chaudhrí.

Then came the destruction of the Dehli Raj in 1193 A.D., and of that of Kanauj in 1194 A.D., after which both the Kayath and the Senghar appear to have obtained the favor of the conqueror. Poker Dass, Udaikarn's son, was confirmed in his father's *jaghir* and title, with the addition of being nominated hereditary Kanúngo of the shag of Phapund, with further emoluments; while Bisukdeo and his sons obtained firm hold of the whole of the rest of the eastern half of the district.

Of the Kayaths, Chaudhrí Ganga Pershád, of Búrhedanna and Umrí, Talúkdar and Honorary Magistrate, still (with branches of his family) hold nearly the same villages they obtained in grant some 650 years ago; while the Rajas of Bharrai, Jaggammanpúr, Ruru, Sakkat, and all the multitudinous "Ruá," "Rawat," and "Kún" kinsmen, holding some 300 to 400 villages between them, sufficiently maintain the name and position of their great ancestor.

It was somewhat later than the advent of the Senghars that the

Chauhán Raja, Sumersa (grandson of Hamír Shah, killed at the taking of Rattambúr in 1230 A.D., by Altamsh), with his two brothers, the founders of the Rajore and Mainpúri Dynasties—all being sons of Raja Uram Rao, and great-great-grandsons of Pirthí Raj,—made their way from Nímrana to this part of the country; when Samer Shah with his Chauhán followers and friends took possession of the whole of the western portion, as the Senghars already had of the eastern portion, of the district. This I take to have occurred somewhere about 1266 A.D., and I gather that the Chauháns obtained a certain amount of countenance from Ghyasu'd-dín, in consideration of their having aided to exterminate the Meos, who were then, as ever, the very *bête noirs* of all regular administration.

From this stem the Rajahs of Pertabnúr and Chakkernagar, the Rana of Sikrorí, the Raos of Jassohan and KisnÍ, and other princely houses, sprang, and though they probably no longer hold more than a fifth at most of the 1,122 villages over which Sumersa once exercised regal authority, the Chauháns are still the dominant race of the west, as the Senghars are of the east, of the Etawah District.

But though the Chauháns and Senghars are, and have been for fully 600 years, the ruling races here, it must not be supposed that these are the only castes, or even the only Rajputs, who deserve our notice. Before the Senghars, the Gaur Thakurs in the north-east, and, after the advent of the Chauháns, the Bhadauriás in the west, were in their turns powerful, and have left till this day representatives in many village communities.

The Gaurs belong to those dim middle ages in which nothing can be distinguished with certainty. According to their own traditions, they migrated from Sopar in the west as early as 650 A.D., and took up their head-quarters at Parsú, reclaiming much of the surrounding country from the everlasting Meos, whom everybody was always conquering, without, it must be confessed, their appearing much the worse for it.

In about 1000 A.D. the Gaur Thakurs were, they assert, in great force in that tract of country now known as Phapund, Akbarpúr, Oreyah, Rassúlabad, and Dera Mangalpúr parganahs, having their head-quarters at Malhausie, and founding fifty-two (*bawan*) gharís, amongst which Phapund, Umrí, Búrhedana, and many others later granted to the Kayath Chaudhrís, are enumerated. Who exactly Allah

and Udal (the worthy Rajas of Mahoba whose prowess is sung to this day at the commencement of the rains by all the minstrels and peasants of the Central Doáb) may chance to have been, and whether they were men or myths, the works of reference at my command do not enable me to decide; but it is to those doughty warriors—but specially the matchless archer, Udal—that the Gaur Thakurs ascribe their defeat and ruin at the very commencement of the twelfth* century. Elsewhere they again, on various occasions, rose into importance, but here they never regained their lost supremacy, though their descendants to this day continue to hold Sahail, Karchalla, Jaura, and other villages in this and the Cawnpore Districts.

The Bhadauriás on the west, whose head-quarters are in the Bah Pinahat parganah of the Agra District, claim, as is well known, great antiquity, and are (owing to the favour in which they stood in the later times of the Mahomedan Emperors, which are least forgotten) allowed precedence by the Chauháns of Manchhana (or Mainpúri) and Pertabnúr; but in reality these Bhadauriás were of *no* importance when the great Chauhán houses were founded hereabouts, and only rose into notice when the Chauháns of Etawah had been for nearly 400 years the rulers of the whole country round about. It was during the time of Shahjahan and his successors that the Bhadauriás (always a troublesome and disreputable set) obtained a permanent hold, which they still retain on much of the Chauhán territory.

Mingled with the Bhadauriás are a few communities of Dhakera Rajputs, who appear to have migrated hither from the direction of

* How they reconcile this early date with the alleged fact that Udal married a daughter or sister of Jaichand of Kanauj, I cannot pretend to say. Everyone knows Udal's story,—how as a boy he broke the Kahari's *ghara*; and how, taunted by her, he went and recovered his father's skull; his loves, his conquests, and his sad fate—are they not told in all our chronicles? *One* such contains nearly 1,000 pages of close manuscript, solely devoted to Udal and his family. But for all that, I am by no means convinced that he and his exploits are not pure myths, and that his whole story, as *originally* told, was not a semi-religious fable. If he was a *man*, and not a myth, the story of his marrying Jaichand's daughter need give no trouble. Every family who ever married in old days into any Rathore family of Kanauj *now* give out that their ancestor married Jaichand's daughter. Probably it may have been one of his great-grandfather's *chobdar's* daughters; but this is all the same to them.

Ajmír early in the sixteenth century, and to have early joined themselves with the Bhadauriás. For nearly two centuries they bore a reputation as robbers and cut-throats second only to that of their prototypes, the Meos, and to this day they are, I think, the least respectable of our village communities.

In the east, again, where this district marches with that of Cawnpore, a good many of the Gahlor—or, as it is sometimes written, Gahlot—Thakurs are to be found. The head-quarters of this clan, hereabouts, at least, is Parganahs Rassúlabad and Tirúa Thattia, Zillah Farrakhabad. They profess to have made their way, about 1400 A.D., from Muttra and Dehli, to assist Sultan Mahmúd Taghlak in maintaining order in and about Kanauj, and to have received the 600 villages they still profess to hold in reward for their services. That they obtained their present holdings about the time that that most blood-thirsty ruffian, Tamerlane, had reduced the whole of Upper India to a state of anarchy is, I deem, probable enough; but although Mahmúd Taghlak was residing for a short time at Kanauj, it was as a mere refugee, and I doubt whether he ever *attempted* to keep order *anywhere*, or possessed any power to reward allies. I suspect by “their own good swords they won those lands,” as certainly later “by those same swords they kept them.”

A considerable number of Parihar Thakurs are to be found in that portion of the district south of the rivers Kúarí and Chambal, known as the Talúka Sandús. Inhabiting, as these people have done, that intricate and inaccessible net-work of ravines that abuts on the Panchnaddí (as the confluence of the Jamna, Chambal, Sinde, Koarí, and Pahúj is here termed), they have ever been a peculiarly lawless and desperate community.

The great ancestor of these Parihars was Belan Deo. From him, in the seventh generation, descended Nahir Deo, one of whose fourteen sons, Paup Singh, founded this particular clan, who were then located in Biana, Zillah Amritpúr. Very early in the eleventh century, and consequent on (though why consequent, none can explain) the defeat of Anang Pal by Mahmúd of Ghazní, Samit Rai, the then surviving head of the house, fled to Sandús and colonized the country thereabouts, which his clan still continue to occupy.

The Kachhwáhas are also represented in this district. The Kaurs

of Bailah were once rather important landholders, and, with their numerous kinsmen, still hold Bailah itself and a few other villages.

The Kachhwáhas appear to have emigrated at an early period from Gwalior or its neighbourhood to that tract of country now known as Kachhwáhi Ghar. Thence in 1656 A.D. came one Ajab Singh, who took service with the then Raja of Ruru, and later, through his master's influence, obtained possession of Bailah and other villages. Besides this family, there are a good number of this caste (all emigrants from Kachhwáhi Ghar) sprinkled here and there about the eastern parganahs of this district.

To return, the Rajput races were the pioneers, but with them and after them came tribes of Brahmans, as *pandits*, *purohits*, and *pújaris*, who soon obtained villages or portions of villages as *madfis*, or as subsistence provisions, from their warlike patrons.

Throughout this district, if we except the Oreyah parganah, the Kanaujias are in majority. A very considerable proportion of these belong to the Dúbai division (or *got*); and one celebrated Dúbai, Shivanath, is recorded as having accompanied Raja Summersa when he first established himself in Etawah. Throughout the north-east of the district Kanaujias abound, but all admit that they only came by degrees, finding their way one by one to the courts of the Senghar chieftains, from whom they obtained grants of lands, and whose rights they in many cases usurped in the course of time.

In the centre of the district, for some reason, there always remained a broad belt of debateable land between the Senghars and the Chauháns, and in this neutral ground, about 1500 A.D., appeared two Kanaujia Brahmans, Dhun and Mun (*query*, should these be Dhan and Man?), born, it was said, at Nandhaha, near Bithúr. These soon possessed themselves peacefully of a very considerable tract of country.

In the Oreyah parganah (which is not generally known), the Sanaurias or Sanadhs predominate, and are represented chiefly by Singías and Merhas, two well-known *gots* of that sub-family. There are a considerable number of Singía * Brahmañ zamíndárs, and these

* The Singías are also called Gargia Chaubeys. They say that Garga Cháraj, Sri Krishen's *guru*, belonged to their family. Their name is derived, they allege, from that of their native country—a tract near Dehli, which was once known as Singhi.

all date their origin from one Basdeo. According to them their ancestor first settled at Sabbda under the protection of the Senghars, and then one of his sons went to Dehli, where he obtained service late in Shahabu'd-dín Ghorí's reign.

They are probably in error in dating their advent so far back as 1200 A.D., but they are unquestionably one of the first of the Brahman septs now existing that settled in the district.

The Merhas profess to have been from early times the family priests or the Senghar Raj of Bharrai.

In the Etawah parganah, besides the gradual influx of Kanaujias, two distinct immigrations of other Brahmans are noticeable as having to this day left numerous representatives.

Very early in the fourteenth century, when Alau'd-dín took Rantampúr, Chitorgarh, and other places, one Harrí pant, a famous pandit, made his way to Etawah. With him came Ugarsen, Mathúria, and others of that sub-division of the Sanaurias. Ugarsen's two sons, Radho and Madho, rose to more or less importance, and at this present moment their descendants of the twelfth, thirteenth, and fourteenth generation, as well as the descendants of their father's companions, are to be found almost throughout the Etawah parganah.

Another and far more important sept of Sanaurias are the "Sabarn" Chaudhrís of Manikpúr. Their ancestors, it is generally allowed, accompanied Raja Sumersa on his first settlement in the district, and from him obtained the title of Chaudhrí and a grant of several villages.

In later times they possessed, it is said, a *chaurasi* of villages.

Of the Kayat or writer class, besides the important Phapund family already noticed, a considerable number are to be found in the Etawah parganah. Of these the most noticeable are the Ayara family (Suksenai Kayats of the Pardhan *áti*), whose ancestor, an inhabitant of Kanauj, migrated to Etawah after Raja Jaichand's death, and when Sumersa took possession of Etawah, entered his service.

Besides these, there are the Chakwa and Parasna Kayats, to whose family belonged the famous Raja Nawal Rai, whom the Nawab Bangash killed. These are Suksenai Kharrai. Again, there are the Ekdill Kayats, Suksenai, Dúsera, and others, whose ancestors were one and all followers or servants of the Chauhán Rajas.

For traders the Etawah District has never been famous. Inaccessible ravines, dense jungles, and the unchecked rule of virtually independent petty Thakur chieftains were not elements conducive to the rapid development of commerce.

About 400 years ago one Mota Mal, a Khatrí of Jalaun, settled in the old city, and there, with a number of relatives and kinsmen, grew to importance. He built a magnificent residence—one might almost call it a palace—which still, though ruined (and all its best marble and stonework long since sold away by his numerous pauper descendants), attest the builder's wealth and taste.

Of the humbler traders or Banniahs scattered everywhere about the district, a large proportion are Aggarwallas. These Aggarwallas are said by Elliot to derive their name from Agroha, on the borders of Hariana; but I believe that this statement is incorrect, as by all tradition, written and oral, they are descended from a person named Augar, or Ugar. According to some accounts he was a Brahman saint, Augar Rikhisúr; while others call him a Kshatriya Raja, Ugar Sen. Be this as it may, he had seventeen sons, whom he married to the seventeen daughters of Basuk Deota, King of the Nagas.

The descendants of these Nág-kannies, or snake-daughters, were called Aggarwallas, and these comprise to this day seventeen *gots*,* named after Augar's seventeen sons. Those snake-ladies brought with them a number of slaves, and the descendants of these were called *Dassa*, to this day a well-known though inferior race of Banniahs. How these Aggarwallas, descendants of saints or monarchs, came to sink into the position they have ever occupied within the historical period, is, I think, easy of explanation. Admitting, as is now unquestionable, that these serpent-kings, of whom we hear so much, were nothing more than the chieftains of tribes of invaders whose birthplace was beyond the Himalayas, Scythians, as Elliot calls them, and concurring with Elphinstone that any considerable admixture of the blood of these barbarians in the pure Rajput stocks is highly improbable,—I believe that many of the inferior castes, and amongst others the Aggar-

* *Viz.*, Garag, Gotal, Basal, Nayal, Tandal, Metal, Sangal, Mangal, Gon, Chaudan, Abarn, Dhabaran, Kusal, Gangal, and three others which I have never been able to find out.

walla Banniahs, the Kayats, the Gújars, and the Játs, originated in marriages between males of the pure Brahman and Rajput stocks and females of the later hordes of invaders. The subject, however, is one which I cannot here discuss further.

Then we have the Jameya Banniahs, of whom there are a good many in Oreyah, and who are remarkable as having until quite recently always buried their dead, whom they now place on a mat and fling into a river. They claim descent from Pahlad, son of Hiranya Kasyap, but they take their name from Jameya, their more immediate progenitor, who, abandoning the "panth" or sect of Hiranya Kasyap, became initiated in the worship of Bishen (or Vishnu), and prescribed the same to his descendants. Like others of the trading and laboring classes, their advent to this part of the country seems to have been subsequent to the comparative restoration of order under the Rajput chieftains. Besides these Jameya Banniahs, there are the Gaharwár, Gahore, Didhomra, and Púrwar, or Ajúdiahasís, and others, whose traditions, though useful in discussing the general question of the origin of the inferior castes, would be too tedious to dwell on here. And lastly, before concluding this passing notice of our traders, we are bound to name the Marwarís—commercial adventurers—of many castes, who, second to none in enterprise and industry, periodically seek in these provinces the fortunes they generally return to spend in their distant homes in Marwar.

Hitherto we have considered only the Hindu races, and the truth is that ours is an essentially Hindu population, amongst which here and there a few Mahomedans only have been permitted to find homes. Not as conquerors or rulers, for the most part came the Mahomedans to Etawah: nature had so fortified the Rajput principalities here that neither Shah nor Nawab ever ventured to interfere much with them, though in course of Akbar's time the whole was duly included in the subah of Agra, under the dastúrs of Etawah, Bhaugáon, and Kalpi.

In early times the whole northern half of the district was traversed from west to east by a portion of that broad ten-kos belt of *dháik* jungle, which—though now in many localities replaced by cultivation, and everywhere greatly diminished in breadth, is still to be traced through the Mirat, Bulandshahr, Aligarh, Etah, Mainpúrf, Etawah, and Cawnpore Districts—was once a dense continuous and jungle forest.

The whole of the south of the district was, and indeed still is, a network of terrible ravines (then everywhere densely wooded), fringing throughout their whole course the Jamna, Chambal, and Kúari rivers. Lastly, right through the centre of the district runs the Senghar, which for the last thirty miles of its course here is bordered on either side by a belt of ravines, in many places several miles in breadth. These latter ravines, even up to a recent date, were so densely clothed with khair,* rewaj,† chenkar,‡ babul,§ and others of this thorny race, that it was difficult in many places for even a single footman to thread his way amongst them; and all tradition leads us to believe that in past times the Jamno-Chambal ravines were no less densely clad.

It is therefore no matter of surprise that, close as Etawah was to the capital of the great Mahomedan Emperors, the Hindus always contrived to hold their own, so that we have but few, and these but little important, Mahomedan families to chronicle here.

Phapund and Etawah alone have any Mahomedans. To Phapund, early in the sixteenth century, from Jaunpúr, came Sayyid Yusuf, a native of Bokhara, known to us now as Shah Jaffer Bokhari. With this good man came his brother, Sayyid Tayab, and his family; and this latter's descendants are now the leading Mahomedans of Phapund. About the same time appeared also at Phapund one Baba Sejhanand, who is said to have been born in Totadari, near Ajmír; and with this Baba the Bokhari contracted the strongest friendship. Both Sejhanand and Shah Jaffer, who died in 956 Hijri,|| left a name for goodness and sanctity, revered alike by Hindu and Musulman,—and flowers are sprinkled, lamps are lit, and snow-white sheets are still spread upon the Mahomedan's tomb at festivals by the pious of *both* creeds; while the great fair of Shah Bokhari, held yearly at it to this day, shows how long and brightly "good deeds shine out upon this naughty world," and how, even in the darkest ages and amongst the most ignorant people, a career of pure unselfish piety and good works will conquer sectarian prejudices, and live to distant generations in the hearts of multitudes, who, though they will not imitate, can at least admire, its virtues.

In Etawah we have two families or clans of Mahomedans. The first

* *Acacia Catechu.* † *Acacia Lencophlæa.* ‡ *Acacia Trispinosa.*
 § *Acacia Arabica.* || The date is on his tomb.

are Shaikhs, who, emigrating from Bagdad, settled in Dehli in Chengiz Khan's time, early in the thirteenth century, and thence in the time of the Emperor Akbar (whose sannads they retain to this day) moved to Etawah, of which they became the hereditary kazís, although they never appear to have become landholders. The other clan are Sayyids, whose progenitor, Sayyid Jabba, of the Barah Sadat, obtained in Faruksír's time a small grant of land in Etawah from the Vizier Abdulla, who, as is well known, belonged to the same famous Sayyid stock.

There still remain the inferior castes, of whom in this district the Ahírs, Chamárs, Kachís, and Lodhís are perhaps the most noticeable and most important. Of the origin* of these, or the times at which they first occupied the district in considerable numbers, nothing can be said with certainty.

Looking back through the dim vista of receding ages, we seem to discern traces of a time when the Etawah District was widely different from anything it has ever been within the historic period: a time when population was very dense, and when arts long since forgotten, and a religion now unknown, grew and flourished everywhere about the district. Even in the midst of barren plains, ancient sites † of considerable magnitude, and in some instances extraordinary height, attest the importance and antiquity of the towns under which they once slowly grew. Fragments of a highly glazed and ornamental pottery, such as in Asia is now scarcely produced anywhere out of China, and portions of sculpture, which even now, weather-beaten by unnumbered seasons, are almost Grecian in the purity of their design, from time to time crop up—mute records of arts and civilization, such as in the last thousand years have found no parallels here. Even the principal mosque in Etawah itself is nothing ‡ but a modified Buddhist temple, to which it is impossible to assign a later date than the fifth century of our era.

* From such scraps of tradition as I have at various times collected from the people and from native books, modern and ancient, I hope some day to be able to show good grounds for believing that most of the more important of the lower castes spring from unions between the *males* of the higher castes and females of the aboriginal inhabitants of the country, or in some cases (and these are the most respected of the lower castes) the females of the so-called Scythian races.

† Known as *Kácras*.

‡ I was the first to point this out, and even now it is not generally known.

Some great calamity then devastated the country. War and pestilence may have contributed; but there are nowhere the faintest traces of irrigating channels—water is very far from the surface, and it is to one of those terrible famines to which this part of the Doáb is peculiarly liable that I myself am inclined to attribute the change.

The next glimpse we catch of the country—it is almost tenantless, a straggling wilderness, overrun with scattered hordes of robber savages; then came that widely-extended *reflex* movement of the southern Rajput tribes towards the north and north-east, which, commencing long before the earliest important Mahomedan invasion, has never, I think, been adequately explained. Other tribes doubtless preceded them, of whom even such faint traces as we have of the Gor occupation no longer remain to us; but the first to obtain a lasting footing here were the Senghars' and Chauháns' bold hearts and strong arms, before whom the plunderers soon melted away. Once more something like protection to life and property is afforded: the Brahmans come with science, such as it is, and all that still remains to them of a declining civilization; agriculture becomes possible; herds multiply in something like security; commerce and banking spring up to aid the distribution of growing wealth, and the Tatars, Mughals, and Mahrattas have successively held nominal sway, and exercised a more or less real authority over them.

BRAHMANS.—I note, though it is probably so perfectly well known as to require no repetition, that Brahmans are divided into two great classes—the Panch Gor, who reside north, and the Panch Dravira, who reside south, of the Vindyachal mountains.

The Gor contains five great families:—1, Sarasút; 2, Kankubj; 3, Gor; 4, Maithal; 5, Utkal.

The Dravira contains five other great families:—1, Tailang; 2, Drawar; 3, Maharasht; 4, Karnatic; 5, Gújar. These do not intermarry, I believe.

The Kankubj, with whom chiefly we are concerned in these provinces, contains five sub-families:—1, Sanauria, or Sanadh; 2, Kanaujia; 3, Jijhotia; 4, Bhúinhár; 5, Sarwaria. These do intermarry.

The Kanaujias, again, comprise sixteen divisions and 104 *gots*; and similarly each of the sub-families include a vast number of divisions and *gots*. No two authorities agree as to these, and some years ago, after recording some hundreds, I came to the conclusion that these dis-

inctions were of no value. Doubtless, however, Brahmans of the same *gots* cannot intermarry. The distinction of *gots* had their origin in the *jágs* and *oms* performed by their ancestors and founders.

KAYATHS.—These, as is well known, claim descent from Chandar, or Chittor Gupt, who had two wives and twelve sons, each of whom was founder of a separate clan. There ought, therefore, now to be only twelve such clans, but a thirteenth has been somehow introduced, and the Kayaths are always said to contain twelve and a half families. These are—1, Mathur; 2, Bhatnagar; 3, Sríbast or Sríbastam; 4, Suksena; 5, Kalserisht; 6, Negam; 7, Gor; 8, Súraj-thúg; 9, Amisht; 10, Aithana; 11, Balmek; 12, Karan; 12½, Unais.

These cannot intermarry, but each of these are divided, first, in great sub-divisions, as the Sríbast into (*a*) Kharai, (*β*) Dúsera; and all these sub-divisions into innumerable *áls*, the members of each *ál* being unable to marry in their own *ál*, or out of their own great family.

O. A. HUME, C.B., *Collector*.

ETAH.

Out of a population of 614,351 souls, there are 71,662 Chamárs and 10,900 Kolís.

It is not known from what part of the country the Chamárs came, but it is possible that they have settled here on account of the leather trade. They are sub-divided into seven classes—viz., Jatúa, Kaien, Kúrah, Jaiswar, Jhosia, Azimgarhía and Kúrís.

AHÍRS AND AHIRS.—Of these there are 63,193.

LODHAS—Of whom there are 58,758 souls in this district. They are chiefly to be found in the parganahs of Etah and Marehra; they hold zamíndárl in this district, and are old inhabitants. There are six sub-divisions of caste amongst them, viz., Pataria, Mathuria, Sankallajaria, Lakhia, Kharia, and Panía. The Pataria caste abounds in Etah, and came from the west—the districts of Aligarh and Dehli. Atranj-kherah is an ancient seat of the Lodhas. Lodhas are said to have come from the hills.

THAKURS.—Of these there are 53,132. The principal tribe of Thakurs, inhabitants of this country, are Chauhan, Rathors, Solankhí,

Tomars, Kattár, Bais, Dhakre, Powar, Jadon, Bhatalai (or Bamtalai), Bargújars, Pondair, Goraher, Jaiswar, Kattia, Gor, Kachhwáha, Raghbansí, and Jais.

CHAUDÁN.—These Rajputs or Thakurs trace their origin from the neighbourhood of Sambhar and Ajmír; they came into this district from that quarter and Dehli.

RATHORS.—This is a very old tribe of the Thakurs.

SOLANKHÍS.—They first came into this district from Gujrát, some say Tonk.

SONKHÍS.—A branch of the Solankhís, and are to be found in Eklehra and Garhía.

TOMARS.—The famous Pandús are said to have been of the Tomar caste. Their original country was Hastnapúr, Indar Prast, or Dehli.

KATTÍARS.—They are only to be found in Parganah Azimnagar, and they came into this part of the country from Jallandhar.

KATTIAS.—They are only to be found in Parganah Azimnagar. They came likewise from Jallandhar.

BAIS.—They are to be found only in Parganah Nidhpúr. They say that they came from Daondía Khera, in Baiswara (Oudh), and belong to the royal race.

DHAKRAIS.—A tribe of Rajputs who are now to be found in Mauzahs Sún drain and Mehólí, Parganah Nidhpúr.

PANARIS.—They are to be found in Parganah Azimnagar.

JADÚNS.—The Raja of Awa and the Zamíndár of Rústamgarh are of this tribe. The Raja of Awa holds zamíndarí in Parganahs Marehra, Etah, Sonhar, Azimnagar, Patialí, and Soron.

BHATAILLAS.—They are to be found in Mauzah Mogarra Tatyí, Parganah Nidhpúr. They came from across the Ganges.

BARGÚJARS.—They are to be found in Ujhaipúr and Nandgáon, in Parganah Sakkít.

PUNDÍRS.—They are said to have come from Hardwar some 1100 years ago, and hold zamíndarí in the Balgram Parganah, Tehsil Kassganj, Ulayí Khass, Indrayí, and Jaitpúra.

GARHAHERS, OR GAURAHERS.—An obscure tribe of the Rajputs found in the Parganahs of Pachlana, Badria, and Bilram. They are said to have come from Ajmír some 225 years ago.

JAIWAR, OR JAIS are to be found only in Parganah Azimnagar, and

they are stated to have come from Jaisalmir or Jagnair, while Sir H. Elliot mentions they came from Kasba Jais, in Oudh.

GAURS.—A royal race of Rajputs—the ancient Kings of Bengal were of the Gaur caste. They came from the east of Kashí (Benares). Barhola and Sanorí are their zamíndarí villages. They are sub-divided into Bhat Gaur, Brahman Gaur, and Chamár Gaur. Barhola zamíndárs are Brahman Gaurs, while the Barona zamíndárs are Chamár Gaurs.

KACHHWÁHAS.—Akbarpúr, Tamraura, and Sikandarpúr are the abode of Kachhwáha Thakurs.

RAJBANSÍS.—To be found in Nidhpúr Parganah.

BRAHMANS.—There are 53,132 souls, principally Sanadhs.

KACHÍS.—They are sub-divided into Kanaujia, Hardía, and Suksena.

GADARÍAS.—Of these there are 21,479.

BANNIAHS.—Of these, 15,412 are in this district.

MAHAJANS.—There are 12,907.

KISAUNS.—There are 11,966.

BARHÍS.—They are probably aborigines.

KAISTHS OR KAITHS.—The Suksenas are original inhabitants of Sanakesah, near Serai Agath, in this district, and this district may be said to be their native country. Other sub-divisions are—

KULSHIRISTS.—From Oudh, thence to Jallaisar and Shekoabad, and in this district.

SRIBASTAMS.—Came from Oudh, Khairabad, and Gonda. Sribastam Suksena, and Kulshirist hold zamíndarí.

C. H. T. CROSTHWAYTE, *Deputy Collector.*

JALAUN.

The principal castes of this district are:—1, Kachhwáha Rajputs; 2, Senghar Rajputs; 3, Gújars; 4, Kúrmís; 5, Brahmans; 6, Maharratta Pandits.

The Kúrmís hold 107 villages.

Next in this district come the Brahmans: they hold 198 villages; the Gújars have 105 villages; the Kachhwáha Thakurs hold 84 villages; and the Senghars 62 villages.

It will be remarked that, though this district is considered in Bundelkhand, yet the Búndelá clan only have three villages.

KACHHWÁHA THAKURS.—The Kachhwáha Thakurs, who inhabit the north-western part of the district, situated on the banks of the Pahuj and Jumna, are represented by the Raja Mansingh, of Rámpúr. A branch of the same clan is the Raja of Gopalpúr, another *jaghir*dar. The Raja of Sikri is also of the same clan.

SENGHAR RAJPUTS.—The Senghar clan holds many villages in the north-eastern part of the district, near the banks of the Jumna. Their representative is the Raja of Jaggamanpúr.

GÚJARS.—The Gújars state they came from the west of India. The principal Gújar families are Dhantolí, Hardoi, and Babye; but none are of any note, or hold large estates.

MAHRATTA PANDITS.—The first appearance in these parts of the Mahratta Pandits was on cession to the Peshwah in A.D. 1726, by Chattersal, of a large tract of land containing 3,481 villages, given in payment of assistance rendered against the Nawab of Farrakhabad, who had invaded this part of the country.

KÚRMÍS.—The Kúrmís, although playing a most important part as agriculturists, hold no influential position. The same remark as to position applies to Ahírs, and all the inferior castes. A native tradition exists that this district, anterior to the conquest by Chattersal Búndelá, was entirely held by the Meo caste, an inferior clan of Rajputs.

A. H. TERNAN, LT.-COL., *Deputy Commissioner.*

JHANSI.

Very little can be said in this district on the subject regarding which the Board have called for information. There are no records or *sannads* extant, and, as a rule, the people have no traditions of their own histories. There are no large colonies of Rajputs or other well-known castes, and no tract or portion of the district is occupied by any one particular tribe. Here and there may be found the scattered members of the same family, but with very few exceptions there is no one family holding more than two or three villages.

There have never been any inducements to settle in this part of the country. There are, indeed, signs of its having been a prosperous and well-populated country in the time of the Chandels; but since their expulsion (probably about 850 years ago) the country has been overrun

and held by different conquerors, and the people have been badly governed, and were, when the English took possession of the district, very much reduced in numbers, and generally wretchedly poor.

The castes which exist in the greatest numbers in this district stand, as regards numbers, in the following order:—

1. Brahmans	46,818
2. Chamárs	36,566
3. Kachhís	31,772
4. Koerís and Khushtahs	24,202
5. Ahírs	23,274
6. Rajputs	15,847
7. Garereahs	15,232
8. Kúrmís	13,150
9. Búndelás	10,507
10. Lodhís	10,420
11. Kangars	8,592
12. Káyaths	7,889

SAHERRAHS.—These people are said to be Gonds; they live in the jungles in the southern part of the district: they are no doubt the aborigines of this part of the country. They are very wild in their habits, and look more like monkeys than men. They have no traditions, and can give no information about themselves.

CHANDELS (Rajputs).—These number only ninety-four in this district.

KANGARS.—These people are said to be one of the many castes who owe their origin to Bishwa Karma, a Brahman, and Ganashí, a woman of low caste. They say that they settled here about 650 years ago, but this is not at all certain. It is most probable that, taking advantage of the misrule and disorder which prevailed after the great victory gained by Pirthí Ráj over the Chandels, they invaded and took possession of a large portion of this district; for when the Búndelás came they found the Kangars rulers of nearly all the tract of country which lies between the Dassan Naddí and the River Pahuj. They had in those days their capital at a place called Kúrar, about seventeen miles from Jhansi. They are like the Bhars in the Jaunpúr, Benares, and Mirzapúr Districts, who also were rulers once of that part of the country—the thieves and chaukidars of the district.

BÚNDELÁS.—These men, as well as those of the Dhandelás and Ponwar

castes, are spurious Rajputs. They are sprung from the Gaharwárs, one of the thirty-six Rajput tribes. They came from Kantit and Khairaghar in the Mirzapúr District. They were probably forced to emigrate and come westwards by the pressure caused by the Mahomedan invasion of the Doáb and Oudh, and the colonization of Oudh and the Jaunpúr, Azimgarh, and Benares Districts by the Rajputs, who were driven eastwards by the Mahomedans. They conquered Bundelkhand at the commencement, I believe, of the thirteenth century, but it is impossible to fix the exact date.

DHANDELÁS (spurious Rajputs).—I have not been able to find out how or when they lost caste. They intermarry with the Búndelás and Ponwars. They say that they settled here 700 years ago, and that they are descended from Dhandhú, one of the officers in the army of Pirthí Raj. There are only 353 of them in this district.

PONWARS (spurious Rajputs: see above).—They settled here after the conquest of the country by the Búndelás, about 400 years ago.

PARIHÁRS (Rajputs).—The head of this family lives at Jigní—an independent State on the right bank of the Dassan river—and the clan hold twenty-seven villages in this and the Hamírpúr District, and in adjoining Native States. Those in this district are descended from Gobindeo and Sarangdeo, the grandsons of the head of the family, Raja Jújhar Singh. They were here long before the Búndelá conquest, probably in the time of the Chandels. They came no doubt from Marwar, of which country the Parihárs were in possession up to the commencement of the twelfth century.

KHATTÍS (Rajputs).—There are now only sixty-five of this tribe in this district.

SAINGAR (Rajput).—These number 409. They came from Jagmohanpúr, on the Jumna, about 300 years ago.

BÁIS (Rajputs).—These number 710. They came from Dúndea Khera in Oudh. Like all other Bais, they state they are true Tilok Chandí Bais, and are descended from the great Raja Salbahan, the conqueror of Raja Bikramajít, of Ujjain. They settled here probably at the close of the fifteenth, or at the commencement of the sixteenth, century.

GAUR (Rajputs).—Say they came from Indurkhí, Scindiah's territory (formerly in the Jalaun District), 300 years ago.

DHANGÍS.—These men assert they are descended from Lav, one of

the sons of Raja Ramchand, and that they came here from Narwar, in Scindiah's territory, 900 years ago.

MARWARÍS.—These are the money-lenders in this district.

GÚJARS.—This tribe numbers in this district 3,860.

KOERÍS AND KHUSHTAHS.—These are the weavers in this part of the country. They are in great numbers in the towns of Mau, Erick, Gúrserai, and Bhandere. They number 24,202. The Koerís came, so they say, from Benares some 700 years ago, and the Khushtahs from Chandairí (a place renowned for its silk manufactures) 600 years ago; but I do not think it likely that they have been here so long. The Koerís make *Kharís* and other cotton goods, while the Khushtahs make silk articles only. The Koerís assert that they are descended from Bishwa Karma, a Brahman, and Ganashí, a woman of inferior caste.

JÁRS.—The number of this tribe in this district is 350. They say that their ancestor was born from the matted hair (*jaṭá*) of Mahadeo—hence their name. They settled in this district about 700 years ago, and came from Gohad, a place in Scindiah's territory, about twenty-five miles north-east of Gwalior.

KÍRMÍS.—These people state that they emigrated from the south 1200 years ago.

LODRÍS say they came from Narwar, in Scindiah's territory, 1000 years ago. They have a tradition that they originally came from Lúdíaná, in the Panjáb.

KACHHÍS.—These people also assert that they came from Narwar 1000 years ago. They claim descent from the Kachhwáha Rajputs.

It is a matter of great difficulty—indeed, it is next to impossible—to trace out the origin of the numerous castes and sub-divisions of castes; but it will be found that there were two great causes which led to these sub-divisions,—the one, the marriages of men of higher with women of inferior caste; and the second, the adoption by some member of the family of a particular profession. Originally there were very few castes; but caste in India became a social usage, and anyone becoming an outcast, or withdrawing himself from his own caste, found himself compelled to institute a new caste or sub-division of caste. Thus the Kachhís ascribe their origin to the union of a Rajput and a woman of a lower caste. The Koerís and the Khangars claim descent from Bishwa Karma, a Brahman, and Ganashí, a woman of low caste.

The Garereahs take their name from their occupation—*gádar* (गडार) being the Hindí for sheep. So also do the Lohars, Sonars, Chípás, Mochís, Baraies, Chamárs, and Rangrez. The Ahírs are divided into two castes (there are, I believe, no Yadbansís here)—the Nand Bans and the Guálá. The Nand Bans, again, have several sub-divisions. The Guálás are named after their ancestor, Guál, who some say was a Bakal; at any rate the Nand Bans Ahírs look down upon the Guálás. The Ahírs came from Muthra, and derive their names from *ahi* (अहि), the Sanskrit for serpent. They say they had an ancestor called Hír, who used to be on good terms with serpents and snakes, and used to give them milk to drink. The origin of this tribe is not, I believe, known.

E. G. JENKINSON, *Deputy Commissioner.*

LALLATPUR.

BRAHMANS.—It is not known when the Brahmans first settled in this district, but it is supposed that a sect called Jagjotia came from the eastern regions of Kanauj; they are said to have been descended from the family of Kanauj Brahmans. Raja Jújanat, of Bundelkhand, sent for thirteen Brahmans from Kanauj and settled them in his country, whence this sect had its origin, and took the appellation Jagjotia. These Jagjotias are also known under several names, such as Panday, Dúbai, Súkal, Tewary, Pathak, Chaube, Díabat, Misser, etc. When Rama (the god incarnate among the Hindus) returned to Oudh (Ajodhia), his country, having killed his inveterate foe, Rávana, King of Ceylon (Lanká), his countrymen refused to take gifts from his hands on account of his having slain the said Rávana, a Brahman. Rama in consequence brought some boys from the Muthra School and gave them gifts of lands, and from their descendants the Sonadh sect took its origin. The tribe Bhagaur is descended from the family of Bhirgu Muni (monk) and Gaur. They are scarce in this part of the country. Came from a place of the same name, formerly the capital of Bengal.

BÚNDELÁ.—This tribe has its origin from the Chattrí family, commonly known as Kashesar Gairwara Rajputs. As an endowment from Daibí they, under the name of Búndelá, took possession of this country, and hence from their time this province is termed “Bundelkhand.”

Their customs differing from others, they messed apart and formed a separate sect. They first emigrated from Benares and came and settled at Urcha, and thence their head subdued Barr (a village in Lallatpúr District), and resided there.

AHÍRS.—The exact time of the Ahírs settling in this country is uncertain: it was about 400 or 500 years ago. They are known under several names at different places, such as Kamaria, Nagal, Bhalia, Boyla, Pachlara, Bangnah, Tar, Thanga, Salkhya, Gairwa, Rewrah, Thanik, Khaisar, Nata, Tilwar, Khandelah, Gotaylah, Pattaylah, and others; and all these different sects take their food together.

LODRÍ.—About 300 or 400 years ago this tribe came from the northern climes and settled themselves in these parts. They are said to be the original race.

KACHHÍS.—The original advent of this tribe cannot be traced. This caste consists of four principal sects—viz., Kachhwáha, Salloria, Hardia, and Amwar,—named from the places whence they came.

BANNIAH.—This tribe came to this district from Marwar about 400 or 500 years ago. They are of two sects, viz., Parwar and Banikawal. The former is the more numerous. The Banikawal sect sprung from the Parwars, from whom they separated themselves. The Banikawal race seem to be the illegitimate descendants of the Parwars.

BANDA.

As far as I have been able to discover, it appears tolerably certain that the original inhabitants of the district were the tribes now generally known as Kols, Bhíls, Khonda, and Gonds. By the incursions of other tribes these have been by degrees relegated to the hilly parts of the country, and now are to be found, in this district at least, only in the hills of Parganahs Tirohan, Chibú, and Badausa.

They differ, of course, in almost every respect from the inhabitants of the plains, but are somewhat civilized and engaged in agricultural pursuits. Their way of living is of necessity in general wild in the extreme: from poverty, they go about almost naked, and, though nominally Hindus, yet have not the smallest hesitation in eating any animal or bird they may catch. They very little differ from the other wild tribes of India.

They would seem to have been driven from their homes many centuries ago by the incursions of the warrior tribes of Rujputs, who eventually took full possession of the country, and who now, under various names, form the majority of the proprietors of the soil of this district. Here they are known by the generic name of Rajput Búndelás, or, in common parlance, as simply Thakurs.

Their principal tribes here are the Súrki, Rathor, Tekan, Bilkait, Kachhwáha, Dikhit, with a few Bais Thakurs, etc.

The Rajput Búndelás differ in many important respects from their fellow tribes—men of the Doáb and other parts of northern India. They do not intermarry with them, dress differently, have a different way of shaving their heads, and also do not disdain personally to engage in agricultural pursuits.

In the train of the Rajputs, the tribes now known as Bundelkhandí Brahmans entered and settled in the district.

Like the Rajputs, the Búndelá Brahmans differ considerably from the Brahmans of the Doáb in habits and costumes, as well as in language.

In the parganah of Tirohan there is a considerable number of Mah-rattas, settled there by Omrit Rao, of Púna. They form a community by themselves.

W. R. BURKITT, *Officiating Collector.*

MIRZAPUR.

TEHSÍLDAR OF HAZÚR TEHSÍL.

Brahmans, Chattrís, Gautams, and Kaseras are the prevalent castes who have settled in this district. Mirzapúr is in the midst of Benares and Allahabad, and is close to Bindachal. As these are places for Hindu worship, the Brahmans, Chattrís, and Gautams have settled in great numbers. The reason of the Kaseras settling in great numbers is that the trade of brass and copper pots, etc., is actively carried on in this district. All the Kaseras here manufacture brass pots, etc., and despatch their articles of commodity to distant stations for sale.

Gautams have sprung up from Misr Brahmans, and Bhurtias from Gújars.

In this tehsildarí there are no other castes except Gautams residing in Talúka Majhwa, and Bhurtias in Tappeh Opraudh, who took their origin from the chief castes. The Gautams were originally Sarwaria Misrs, the most of whom, with a view to show their pomp and splendor on being *ilákadars*, commenced smoking *híkah*, and consequently the rest of their brethren discontinued eating and drinking with them. These Gautams being thus excommunicated, commenced intermarriages with Bhúinhárs, who settled in the eastern districts, and since then this tribe is increasing.

As these Gautams sprung up from Misrs, who had their *gotra*, or family title, Gautam, they became known by that appellation.

The Bhurtias who inhabited Tappeh Opraudh originally sprung up from Gújars, who were residents of Guzerat. Owing to Guzerat being thickly populated, they abandoned their native place and emigrated to Tappeh Opraudh, of this district, and here they assumed the title of Bhurtias, by which name they are now known, and forsook their primary title, Gújars.

TEHSÍLDAR OF CHUNAR.

Kúnbís have settled within the jurisdiction of this tehsíl in great numbers. It appears they first came from Jainagar and other places in the east, and entered in the service of the Bijaipúr Raja; but when their numbers increased, most of them emigrated here, and became zamíndárs. Among them one Ujaib Singh was a man of great influence, who invited others of his tribe from his native land to settle with him. The Kúnbís are more numerous here; most of them are kashtkars and few as zamíndárs.

Most of the Brahmans who are residing here emigrated from Sarwar; the rest from other localities. Some settled here to earn their livelihood by their own profession, *pandítah* (priesthood), and others to obtain *Krishnárapan*, and a few others came along with their relations and settled here. Now Brahmans have become very numerous here: most of them hold zamíndarí and kashtkarí tenures.

Of the Bhúinhárs, Gautams, etc., who reside here, some came in search of employment, others settled as zamíndárs and kashtkars, and some came along with their relations from the Benares and Azimgarh Districts.

Chattris are said to have emigrated from the various localities of the east—some from Garh Chittor, and some from Sausopur, close to Naddí Poshkar, and other places. They came in search of employment, and settled here. Now most of them are kashtkars and zamíndárs.

There are no tribes within the jurisdiction of this tehsíldar who have in course of time formed themselves into various sub-divisions, and eventually lost their primary castes. Among the Kúnbís there are ramifications, but they are not very numerous. These sub-divisions are quite distinct from the beginning, and have undergone no change except this,—that those who came from Jainagar have commenced ploughing the land with their own hands, and making re-marriages (*sagai*), which they never did before. The Kúnbís who reside in Jainagar do not eat and drink with those that have settled here. Nothing can be known regarding the origin and position of this tribe; hence it has been concluded that they belong to very low caste. They received promotion in the service of the Setara Rajah, where, having accumulated wealth and possessed *idákas*, they reckoned themselves among the high castes.

There are various classes among the Brahmans from the beginning. The real fact regarding them is this,—that the Brahmans are the earliest inhabitants of Kanauj, three of whom at first emigrated into Sarwar; since that time the Sarwars became famous and highly esteemed. From these three sprung up thirteen, which made the total sixteen; and from the latter started up three and a half more, making the aggregate number nineteen and a half, which, by gradually increasing, reached to 125,000 in number—each of which was reckoned a separate clan. The reason of their being divided into numerous seets is this, that each of them assumed his family title from the name of the village he at first settled in, and is consequently known by that name. Most of the Brahmans who emigrated from Sarwar having commenced taking *dan* (charity), and acting as priests, are permitted to eat and drink and to have inter-marriages with those Brahmans only who follow the same profession here. The Brahmans who are residing in Sarwar abstain from eating and drinking with those settled here.

There are several sub-divisions among the Bhúinhárs. They are the descendants of Ujach Brahmans. In this country the Ujach Brahmans are called Chitpawon. In other countries the Ujach Brahmans are

known by different denominations. The Brahmans have *gotras*, which they have assumed from the Rishis from whom they have sprung up; for instance, Gautambans, who are said to be offsprings of Kithú Misr, who descended from Gautam Ujach Brahman, Kripa Charje family. There is no distinction between them and the other Brahmans besides this,—that the former carry arms and lead a military life, and consequently they have assumed the title of “Singh,” and have forsaken eating with other Brahmans. Owing to their title of “Singh” being celebrated, their original titles of Misr, Gond, Opadhia, etc., have fallen into disuetude. Still up to this day in some places they are known by their old titles.

Chattrís also from the beginning have various sub-divisions. Like the Brahmans, they were enumerated into 125,000 sects, which still exist, only their original titles are now changed in some respects.

In Parganah Karfat Sikhar there are numerous Chattrís whose ancestors are said to have emigrated from Sausonpur, close to Naddí Poshkar, in the east, in search of employment. They were originally known in their native country by the appellation of Chamargaur. Since they arrived here, owing to their being the former inhabitants of Sausonpur, they are known as Sonepurwar, which has now been abbreviated into Sarwar.

Within the jurisdiction of this tehsíldarí, Brahmans, Chattrís, Bhúfnhárs, and Kúnbís are more renowned.

TEHSÍLDAR OF ROBERTSGANGE.

In times of yore, when Balind was reigning over these parts, Kols, Kharwars, Majhwars, and Chamars were the prevalent tribes who settled there, and Brahmans and Kúnbís were very few. Since the Chandels obtained possession of the kingdom, the Sarwaria Brahmans came from Gorakhpúr and Hussainpúr, in the district of Shahabad; and Kúnbís from the latter place and Parganah Bhoelí, of this district, and, being well received by the Chandels, settled here. These classes of men are still found here in great numbers.

In Parganah Singraulí, the Rajas of Singrankí, including their relations, were known as “Kharwars” formerly; but since they ruled over that part of the country they assumed the title of Benbans Chattrí. Those Chandels, Baghails, and Kharwars who emigrated there from

other places, owing to their having intermarriages with the Raja of Singraul, were excommunicated from the castes they originally belonged to, and consequently they have now no connection with them.

TEHSÍLDAR OF KERA MANGRORE.

Ahírs are reckoned among Sudras. They subsist upon milk and curds; they prefer settling close to mountains and valleys, on account of their having ample pasturage there for their large herds of cattle. There are various ramifications in this caste, but here we have only Dhandúr and Gowals.

Kharwars appear to have settled in these mountain tracts from a considerable time. There are various sub-divisions among this caste, which are known as Bajwars, Kharwars, Chero, Manjhís, etc. Some of these sub-divisions think themselves equal, some superior, and some inferior, to the others. Almost all these tribes are found to be upright and honest men. They seem to have sprung up from Níkhad, a primitive race. They are generally of dark complexion; their voice and features are unlike those of other tribes who inhabit these parts.

Chamárs include themselves among the Hindus. There was once among them a man known by the appellation of Raidoss Bhagat, a pious devotee and well-behaved man, and, as he was remarkable for his principles, all the Chamárs take a pride in calling themselves Raidoss, and pretend to be the descendants of that personage, in order to share in the celebrity he had attained. They generally live upon carcasses of animals, and as they deal in leather and skins, which in Hindí are called *chamra*, they have derived their title of Chamár from their profession.

The Brahmans are said to be the aborigines of Kanauj, from whence a portion of them emigrated to Sirwar and several other places. Among them there are two sects, Ghatkarma and Paikarma, who inhabit the southern districts of India. They procure their livelihood by priesthood, agriculture, and other occupations in this parganah.

Almost all the villages in this parganah are populated by Rajputs. Kúnbís are comparatively fewer here than elsewhere. Most of them have the honorary distinction of Singh affixed to their names, like the Chattrís. Somewhere they are reckoned among Sudras, *i.e.*, lower caste.

Koerís cultivate the land and deal in vegetables. Koerís and Kúnbís are acquainted with the principles of agriculture.

This parganah is very thinly peopled with Kahars and Hajjám (barbers).

In certain villages and markets Lohars, Barahís, Mochís, Banneahs, etc., are inhabited.

There are two tribes of Gaharwárs here, viz., Hindu and Musulman.

TEHSÍLDAR OF KONRH.

From enquiry it appears that among the high castes Brahmans have settled here in great numbers. It seems that they came and settled here before the reign of Shahábu'd-dín Gorí. As this parganah is in the centre of Benares and Allahabad, and close to Bindachal, which are all notable places for Hindu worship, the Brahmans leaving their native countries—viz., Sarwar, Kanauj, etc.—came and settled here. When the Bhars ruled over this country, they began to treat their subjects with tyranny and oppression, so much so that they forcibly abducted Brahmaní women. One of the oppressed Brahmans went to complain to Raja Ram, a Maunas, who then came from Umargarh, taking his family along with him on a pilgrimage to Allahabad. This said Maunas, on hearing the grievances of the injured Brahman, took his retinue, and, marching *ri'd* Sarai Jangau road, came up to Rajpúra, where the Bhars were then residing, and fought a battle with them. After a serious conflict the Maunas' party was victorious, and the Bhars were totally routed. No trace is now found of them in this parganah. The few that still exist are quite unknown; they earn their livelihood by labor, and have now mixed themselves with the Passís.

The Maunases then became owners of the country for a period of 250 years. Subsequently, when Mahárája Balwant Singh obtained possession and governed the country, Chattrís of various sects, such as Baghails, Rajkúmars, Bais, Gaharwárs, Bísains, Nanwogs, etc., in order to have an interview with the Mahárája, and in consideration of the relationships which existed between them and the Maunases, came and settled here. In the Census taken in 1865, Brahmans of all kinds in Parganah Bhadohí were counted 64,469; Chattrís of various sects, 17,119. Among the lower castes, Ahírs were reckoned 34,539; Chamárs, 29,117; Kewots, 14,897. Mahomedans and other castes are very few

in the parganah. This parganah is more thickly populated since 150 years, owing to the Mahárája Balwant Singh granting lands to new settlers, for cultivation and for planting gardens.

The above castes still retain their primary character, and have undergone no change.

There is a sect of Chattrís Maunas styled Bahádurs, who reside in Mauzah Túlapúr, and another sect, said to be the offspring of Hardas, who live in Mauzah Múr and other villages. These differ somewhat in their origin. The tradition extant regarding them is that there was a king known by the name of Jodh Rai among the Maunas, who brought a handsome young Ahírin from Kantit and made her over to one of his dependants, a Bais Chattrí, by whom she had two children, Lalla and Bahadúr, who became very strong and able-bodied men. As they set up a pole in Jodh Rai's tank, which others failed to do, they were rewarded with the honorary distinction of Bahádur for their meritorious achievement.

Now their descendants are allowed to have intermarriages, and to eat and drink with other classes of Chattrís.

This is the story current regarding Hardas, that there was a man known by the name of Pargasroy among the Maunas tribe, who found a newly-born male child in a pond, and brought him home and supported him, and named him Hardas. When he arrived at maturity, he was married by Pargasroy, and joined in his own clan. Now their descendants are celebrated as Maunas, and they have free intercourse and relationship with other sects of Chattrís.

There is a sect of Ditchit Bhúfnhárs inhabiting Mauzahs Sudhway, etc. Most of them among this class still retain their primary character, and make intermarriages among their own clan: and some of them following the manners and customs of the Sarwaria Brahmans, have mixed with them.

AJMIR.

Of the Mhairs and Mhairats, the original settlers in the whole of the Mhairwárah tract, and of whom, as being our peculiar and prevalent class, I will give as full an account as possible, we have only the tradition of their Bháts to depend upon. Colonel Hall, who was the

first British officer who had any direct dealing with these tribes, took great pains to ascertain the origin of their race from narratives furnished by themselves. All circumstances so elicited have been recorded by the late Commissioner, Colonel Dixon, in his sketch of Mhairwárah, and I cannot do better than give in a condensed form the tradition of these peoples' origin as recorded by that officer in his sketch. He says, "Of the inhabitants of the Magrá or hilly tracts previous to the time from which the present Mhairs date their origin, little seems to be known. It must have been a vast, impenetrable jungle, a refuge for all who had fled from the laws of their country, or had been ejected from castes by their brethren: all these, on seeking the protection of the banditti of the hills were received as brethren. Hence arose the extraordinary melange, dignified by the name of religion, at present professed by the Mhairs and Mhairats. The Chandela Gújars were said to have inhabited the hills in the neighbourhood of the ancient village of Chang, while the caste of Bhátí Rajputs were located in Búrwah, and the hills near Kallinjar, Saroth, and Bhairlan were inhabited by Brahmans. Further to the south-west, Barár and Chetanin, the Todgarh Parganah, were peopled by Daimahs and Dakal Mínahs.

"The Mhairs claim descent from Pirthíráj Chauhán, who reigned in Ajmír early in the twelfth century; he was brother to Khandai Rao, King of Dehli. These two brothers, with other Indian princes, defeated the Afghan invader, Mahomed Ghorí, at the village of Siraurí, on the banks of the Saraswatí, about eighty miles from Dehli. The Afghan army was completely routed, and he marched out of Hindustan. In two years, however, he returned with a large army, and in a contest the Hindus were defeated. Khandai Rao, King of Dehli, was killed, and Pirthí Ráj taken prisoner and put to death. Mahomed Ghorí, however, placed Pirthí Ráj's son, by name Gola, upon the throne of Ajmír. Pirthí Ráj, while reigning at Ajmír, attacked the city of Bundí, then inhabited by the caste of Harra Rajputs, and carried off a girl of the caste of Asawári Mínehs, by name Sehdeo, and gave her to his son, Jodh-lakhan, by whom she had two sons, named Anhal and Anup. Jodh-lakhan supposed his partner to have been of pure caste until his two sons were reaching manhood. He one night questioned Sehdeo as to her caste, and, when told she was a Míní, his indignation was great, and he turned Sehdeo with her two sons out of

his house. The mother and sons went to Chang, in Mhairwárah, and were received kindly by the Chandela Gújars. For five generations the descendants of Anhal and Anup resided at Chang, and are reported to have eventually exterminated the Gújars.

“In the fifth generation, two brothers were born in the family of Anhal, called Kanha and Kála, and from them arose two great castes of Bar and Chítah. Kanha and Kála, though sole masters of Chang, could find no one willing to marry with their children: their progeny were therefore obliged to intermarry amongst themselves, and soon became numerous and powerful. Kála went to Kalwára, in Mewar, and Kanha remained at Chang, and his male descendants began to marry indiscriminately with any woman opportunity threw in their way. Thus Míni, Bhlíní, Dakal Míni, and others became Mhair matrons. The clan of Chítahs flourished, and from the descendants of Kanha sprung the twenty-four clans of Mhairs, comprehended under the general distinguishing title of Chítah; while the progeny of Kála also formed twenty-four septs, under the common denomination of Bar.

“These forty-eight clans of Mhairs originally professed the Hindu religion. A large family of Mhairats profess the Mahomedan religion.

“We have also castes of Motís and Dakal Mhairs. Of their origin, the following tradition is related:—Bhairlan is shown to have originally been inhabited by Brahmans, and this district had been a thoroughfare for Banjars. It is affirmed that a Banjara woman went to the cell of a certain Bairáí, who lived in a cave in a mountain, since called Mokát, where she was delivered of twin boys. She declared Rughdass, the Bairáí, to be their father. He was very indignant, and turned her and her children adrift. She was received and sheltered by a Brahman, where she remained a considerable time. The twin brothers, when old enough, were employed by the Brahman to tend his cows at graze. It is related that these boys killed one or more of the sacred cows. The old Brahman was so enraged that he drove the mother and sons out of the place. In the fifth generation of the progeny of these boys, one Mokát was born, who, having conceived a hatred of the Brahmans of Bhairlan for their treatment of his progenitors, waged war against them, massacred nearly all of them, and himself took the district of Bhairlan. This individual is still much venerated by the Mhairs, and the mountain where the Banjaran brought forth the twin

founders of his race was named Mokat, after him. He is worshipped especially by the Motís who still inhabit the Bhairlan district. A Brahman who escaped the above slaughter in Bhairlan fled to the village of Barár, then inhabited by Dakal Mínas. He threw aside his caste, and took a girl of the Míni caste as a wife, from whom have sprung eventually the several clans of Dakal Mhair now extant.”

I think there can be little doubt that our Mhairs and Mhairats all originally sprung from Rajputs, who from various causes had to seek shelter in the hills. Even to this day the physique of these men closely resembles that of the Rajputs: they are a tall, stout, handsome, and well-made race of men, quite different to the general race of small hill men, such as the Bhíls, etc.

MAJOR A. G. DAVIDSON, *Deputy Commissioner.*

ALLAHABAD.

All enquiry shows that the civilization of this district, and its reclamation from the primitive jungle, was of comparatively recent date—that is, within 450 years. Very few of the Mahomedans claim descent from the followers of Shahábu'd-dín; but few Hindus trace back beyond the reign of Jaichand of Kanauj, whose followers, when defeated by Shahábu'd-dín, populated a portion of this district; but almost all state that their ancestors took possession of those jungly tracts which form their present estates within the period I have mentioned.

East of the Ganges and south of the Jumna the aboriginal ruling race were the Bhars. East of the Ganges no trace of them remains: they were swept away by Hindus from Oudh, by Mahomedan hordes from the north-west, and were finally extirpated in an invasion by the King of Jaunpúr. The invaders seized the Bhar forts, and appropriated the adjoining jungle country, which they speedily partially cleared and populated. The limits of these several conquests can be clearly traced in the talúkas existing to this day, and each is mainly inhabited by the direct descendants of the successful invaders.

These have no traditions of further invasion or conquest: they appear to have settled down, and to have remained undisturbed until our times. Perhaps this fact may make their accounts of their remote origin more

reliable than they would otherwise appear to be. They escaped those vicissitudes of existence which weaken all family traditions.

North of the Ganges, but little more is heard of the Bhars. There are two reports of the fate of this race—one, that they were almost all cut off by the Jaunpúr invaders; the other, that they fled to the east, and received some territory from the neighbouring chiefs (whoever they were) in the Badhoe parganahs. Several bazaars and villages bear the name of the last and greatest Bhar king, the Raja Lálí.

Remains of old Bhar forts and towns are not uncommon in the parganah of Kairagarh, south of the Tonse river. This is a wild jungly country, where the Bhars probably remained undisturbed long after they were expelled from the more civilized tracts. They were finally extirpated or driven from these tracts by the ancestors of the present Manda Rajah. There were Bhars also in the Arial and Barah parganahs, but they were dispossessed by Chattrí Hindus from the northern districts of Hindustan, followers and soldiers of the Mahomedan invaders.

Three influential local castes or clans claim an admixture of Bhar blood. These are the Bharors, Garhors, and Tikaits. The two former are not numerous or influential; they are landed proprietors in the southern portions of this district, and appear to be a connecting link between the higher castes, who are generally landed proprietors, and those inferior castes whose lot is servitude.

The Tikaits are numerous, and possess much influence; they are descended from one of the three Chauhán leaders under a Bhar chieftain.

One of these Chauháns carried off his chief's daughter. The descendants from this mixed alliance are Tikaits, and are still proprietors of a portion of that Bhar chief's possessions.

Their relatives, descended from the other two Chauhán chiefs, without the Bhar cross, are Karaits and Pataits. These are simply Chauháns; the origin of their surname is untraceable.

Of Hindu tribes the higher classes all, without exception, claim their descent from Oudh or the northern provinces of Hindustan. Their emigration to this district was in most instances of comparatively recent date; and the cause of their coming was almost always the same,—they were soldiers or adventurers.

Thákurs, Chauháns, and Chattrís are the generic names which include all the various sub-divisions of these Hindu colonists. These are the

warrior castes which in former days composed all native armies. The heads of all these clans commanded their own men in the armies of Hindu invaders, or were refugees from the early Mahomedan conquerors, or, in later days, followers of their fortunes. Each clan seems to have settled in its allotted portion of the conquered country, and the ancient limits of each portion are still pretty accurately defined.

Those who claim consanguinity with the Oudh tribes are naturally to be found in the trans-Ganges parganahs, which formed a portion of the Nawábi territory; those who claim a common ancestry with the Rajputs of Mainpúrí and other tribes in the Upper Doáb districts are to be found in the Doáb parganahs.

The southern parganahs are more sparsely peopled than any other portions of this district; but almost every landed proprietor is of one of the foreign clans or castes, aliens from far-off countries.

The most notable Hindu in the district is the Raja of Manda—a direct descendant of Raja Jaichand, of Kanauj. He is a Chattrí. Raja Jaichand was defeated and killed by Súltan Shahábu'd-dín Ghorí in 1193 A.D. Some of his family and followers fled to these southern districts, and settled in portions of what are now Jaunpúr, Benares, Mirzapúr, and Allahabad. These large possessions have dwindled down to the estates now held in this district alone.

Akin to the Manda Raja is the Raja of Dyah: he is of the Garwar clan, an influential sub-division of the Chattrí caste. I believe this is purely a local clan. These are Chandarbansí Chattrís, or descendants from the moon, in contradistinction from the Súrajbansís, or descendants from the sun. There is rivalry between these two castes, and I believe they have nothing in common. The Súrajbansís and Chandarbansís are as widely known as Hinduism itself.

South of the Jumna is to be found the only colony of Parehar Rajputs. They came from Mainpúrí. They are of that caste who murder their female children; and it is certain they must have adhered to this custom of their clan until a quite recent date. It may be as well to notice here that they have been under constant but unobtrusive supervision for the last twenty-five years; and though they may still at heart cherish their old custom, it is certain they have ceased to practice it, for the recent Census shows that their female children bear a just proportion to their sons.

In their neighbourhood, in the-Barah parganah, are some Ban Beis families. The "Beis" proper are Oudh Chattris. These are of that clan also, and the affix "Ban" is to commemorate the fame of their leader in former days, under whom they exterminated the Bhar and Kol residents of the jungle (*ban*), and took possession of their villages.

The Baghel clan are represented by the Rajah of Barah. He claims a common descent with the Maharajah of Rewah and the Chief of Kotah, from a Gujrát chief, by name Baghardeo, who, in Sambat 606 or 1,300 years ago, was a pilgrim from Gujerát to the Hindu shrines in Northern India. The pilgrimage, according to tradition, was abandoned by this famous chief, who seized on Kirwí, Banda, and the southern portions of this district, which formed the original possessions of one of his sons, from whom the Barah Raja claims his descent. The name of Baghardeo, and the name of the clan "Baghel," have a common derivation in the legend—that this famous warrior chief was fed when a child on a tigress' milk. It is the notion of a savage to prefer this to the more natural food of an infant; but the whole clan take great pride in this quaint tradition. A Baghel may not marry but with a Baghel, under penalty of excommunication. The most notorious gang of dacoits who for three generations has infested the south of this district are of this clan, and this claim of consanguinity with the Rewah Maharajah has ensured their constant protection in his territories: and certainly the savage nature of the prototype of their race has pervaded the acts of these noted robbers. Each of their feats has shown the extremes of craft, treachery, and the meanest cowardice. When armed and in numbers they have murdered the single and unarmed; they have beaten women and killed children.

In Parganah Meh there is a caste called "Tassaiyah," whose cognomen is susceptible of explanation. They were Chattris of Etawah; and tradition has it that the founder of this clan was sent by Timúr Shah to take possession of a tract of country from the Bhars: this was done, and the name Tassaiyah is a corruption of "*Teg Shahigah*," the sword of the King, explanatory alike of the nature of the mission and its originator.

The Chandel is an out-caste Baghel, excommunicated for having intermarried with a Rajput, and having thus disgraced his tribe.

The Brahman caste are few—Misser, Tawari, Dúbe, Chaube, Sukul,

Pande, and so forth. These came from Kanauj and other noted Hindu cities, either as followers of the fighting castes or by invitation from Hindu chiefs. There is but one family whose prenomen requires notice and explanation. The Chappan Pande are merely the fifty-six (*chappan*) grandsons of one prolific Brahman in the Karrah parganah.

One numerous and influential clan of Brahman landed proprietors are called Chaudrís. This is generally a title, more than a caste name. They have large possessions on the bank of the Ganges. Their story is that their founder was a saint from Gorakhpúr. In a great strait, a Mahomedan king at Jhúsí required the prayers of all pious men. This Brahman's prayers were considered of such efficacy that he received in reward eighty-four villages, still peopled by his descendants; but their loyalty has departed from them, for they are a generation of rebels.

The Káyaths are numerous in Parganah Karrah. They seem to have been the marked recipients of favor from the Mahomedan emperors. The Kánúngoships of several parganahs, and other possessions, were given to several families of Dehli Káyaths.

There is one family of Káyaths in Karrah who are apostates to Mahomedanism. This was either to obtain or retain a Kánúngoship. The Kanungoship is gone, but they are still Mahomedans, though they retain the Káyath customs as far as is compatible with their new religion.

There are a few instances of a compulsory conversion from Hinduism to Mahomedanism. In one family the Mahomedan title of *Mallik* was given to an apostate Tassaiya (Teg Shahigah); the others are called Baghel Mahomedans. The cause of Mallik's conversion was simply imprisonment for non-payment of revenue to Dehli. He never paid, but obtained his freedom by apostacy.

The Baghel Mahomedans are descendants of a Rewah chief, a staunch adherent of Akbar Shah. Akbar Shah, in return for his service, gave the Baghel chief whatever country he could obtain from the Bhars across the Ganges; and the Baghel chief, out of gratitude, apostacised.

G. RICKETTS, *Collector*.

APPENDIX D.

INTRODUCTORY NOTE.

As the six districts of Dehli, Gurgáon, Karnál, Hissar, Rohtak and Sirsa, which were included in the N. Western Provinces at the period of the publication of the first edition of Elliot's Glossary, have since been transferred to the Panjáb Government, it has been deemed advisable to append to the present work an outline of the later statistics of these divisions, and at the same time to incorporate a summary of the Panjáb returns, many of which have an important bearing upon the questions discussed in these volumes.

I.—TABLE OF POPULATION.

DISTRICT.	1. Square Miles.	2. No. of Masonry Dwell- ings.	3. No. of all other kinds.	4. Sikhs.*	5. Hindus.	6. Mahom- medans.	7. Others.	8. Total.†
Dehli	1,227	59,514	108,876	580	438,886	130,645	36,496	608,850
Gurgáon.....	2,016	35,664	121,111	130	480,307	216,147	20	696,646
Karnál	2,352	39,701	93,897	9,295	356,305	151,723	93,349	610,927
Hissar	3,540	16,928	93,117	1,812	373,937	102,928	6,882	484,681
Rohtak	1,823	22,736	114,812	257	465,536	71,118	.....	536,959
Sirsa	3,116	1,362	41,769	21,525	77,980	82,120	29,125	210,795
Ambala	2,628	29,830	214,172	56,440	689,333	286,874	1,455	1,035,188
Ludnanah ...	1,359	13,744	138,190	95,413	219,371	206,603	61,619	583,245
Simla	18	7,830	50	410	24,794	5,175	934	33,995
Jallandhar ...	1,333	25,629	216,948	117,167	318,401	358,427	23	794,764
Hoshnarpur ..	2,086	16,615	191,435	79,413	415,471	317,967	125,917	938,890
Kangra	2,826	442	146,992	1,308	676,893	48,662	35	727,148
Amritsar.....	2,036	49,518	204,018	262,639	191,321	502,348	126,672	1,083,514
Sylkote	1,960	11,240	186,245	50,289	218,771	601,959	132,185	1,005,004
Gúrdaspur ...	1,341	9,391	143,375	39,967	249,813	297,083	68,390	655,362
Lahore	3,624	56,797	144,739	118,360	117,301	468,387	82,054	788,902
Ferozpur	2,692	7,315	112,175	160,487	68,406	245,659	73,767	549,253

* Number of Christians in the six districts : Europeans, 1,023 ; East Indians and other mixed classes, 128 ; Natives, 1,604 ; Total, 2,755. The number of Christians in the whole of the Panjáb is : Europeans, 17,938 ; East Indians, etc., 1,032 ; Natives, 2,940 ; Total, 20,919.

† Average inhabitants per square mile 224, over a total of 14,074 square miles, of which 8,216 are cultivated, 4,238 culturable, 1,620 unculturable. For the whole of the Panjáb the average

District.	1. Square Miles.	2. No. of Masonry Dwell- ings.	3. No. of all other kinds.	4. Sikhs.	5. Hindus.	6. Mahom- medans.	7. Officers.	8. Total.
Gujeranwala .	2,657	26,714	131,209	33,911	104,156	357,550	49,858	550,576
Rawal Pindi .	6,216	4,000	71,579	24,355	60,720	621,169	2,815	711,256
Jhilmam	3,910	2,647	110,363	.....	62,976	434,157	3,794	500,988
Gujrât	1,785	14,588	141,607	20,653	53,174	537,696	4,775	616,347
Shahpur	4,698	12,783	73,766	3,122	53,590	305,507	6,561	368,796
Multan	5,882	18,255	93,539	907	86,989	360,165	22,218	471,509
Jhang	5,712	2,828	72,158	2,994	57,299	270,819	16,899	348,027
Montgomery .	5,577	7,255	65,021	12,216	69,805	277,291	.....	359,437
Mozaffargarh	3,022	5,578	59,557	2,571	36,748	249,865	6,333	295,547
Dera Ismail Khan ... }	7,096	2,141	82,959	1,587	48,756	338,387	5,901	394,864
Dera Ghâzi Khan ... }	2,319	4,255	57,884	1,124	38,467	264,527	4,656	308,840
Bannû	3,150	10	60,627	493	26,222	260,550	240	287,547
Peshawar ...	1,929	4,848	116,608	2,014	27,408	481,447	8,871	523,152
Kohat	2,838	96	28,543	1,837	6,544	136,565	413	145,419
Hazara	3,000	57	74,117	973	18,563	346,112	1,516	367,218

inhabitants per square mile are 184, over a total of 95,768 square miles, of which 32,433 are cultivated, 23,780 culturable, 39,556 unculturable.

District.	Agricul- turists.	Non- Agricul- turists.	Prevailing Languages.*
Dehli ..	270,338	338,512	Urdu.
Gurgâon ..	589,332	297,314	Urdu and Hindi.
Karnâl ..	305,974	304,953	Urdu, corrupted Hindi, Panjabi.
Hissar ..	351,395	133,286	Urdu, Jalu, Panjabi, Bagari.
Rohtak ..	315,904	221,055	Urdu.
Sirsa ..	149,469	61,326	Urdu, Panjabi, Bagari, Bhatti.
Ambaia ..	501,056	534,432	Urdu, Panjabi.
Ludianah ..	320,633	262,612	Ditto.
Simla ..	13,466	20,529	Urdu, Pahari.
Jalandhar ..	407,970	386,794	Urdu, Panjabi.
Hoshaurpur ..	565,983	372,907	Panjabi.
Kangra ..	521,303	205,845	Urdu, Panjabi, and Lahaoli.
Amritsar ..	417,747	665,767	Panjabi, Urdu, Persian, and Kashmiri.
Sytkot ..	433,617	571,387	Panjabi and Hindi.
Gurdaspur ..	371,581	283,781	Panjabi.
Lahore ..	279,363	509,540	Urdu, Panjabi, English, Kashmiri, Persian.
Ferozpur ..	340,842	208,411	Panjabi.
Gujeranwala ..	213,153	337,423	Urdu, Panjabi.
Rawal Pindi ..	475,976	235,280	{ Urdu, Panjabi, Pushtu, Persian, Kashmiri, English, Gujerati.
Jhilmam ..	302,874	198,114	Panjabi dialect of Urdu.
Gujrât ..	363,664	252,683	Panjabi.
Shahpur ..	177,781	191,015	English, Urdu, Panjabi.
Multan ..	196,381	275,120	Urdu, Multani, Panjabi.
Jhang ..	119,619	228,408	Panjabi.
Montgomery ..	153,401	206,036	English, Urdu, Panjabi.
Mozaffargarh ..	205,799	89,748	Panjabi.
Dera Ismail Khân ..	215,933	178,931	Pushtu, Panjabi.
Dera Ghâzi Khân ..	173,420	135,420	Hindustani, Panjabi, Belochi.
Bannû ..	204,410	83,136	Pushtu, Hindi.
Peshawar ..	267,736	255,416	Pushtu, Urdu.
Kohat ..	100,257	45,162	Pushtu, Urdu, Hindi, Persian.
Hazara ..	267,434	99,784	Panjabi, Hindi, Pushtu.

* From Hazara to Dera Ismail Khân the hill tribes are the Pattian or Pushtu-speaking race; southwards of Dera Ismail Khân they are Beloch.

II.—STATEMENT OF NATIVE STATES IN FEUDAL SUBORDINATION TO THE
PANJÁB GOVERNMENT FOR 1867.

Name of State.	Area in Square Miles.	Estimated Population.	Caste of Ruler.
<i>I.—States under the management of British Officers.</i>			
1 Bháwalpúr.....	2,483	364,582	Daudputra.
2 Chamba	3,216	120,000	Rajput.
3 Pataoda		6,600	Afghan.
<i>II — States not under the management of British Officers.</i>			
4 Jammu and Kashmir		1,500,000	Rajput.
5 Patáála		1,586,000	Siddhu Jatt.
6 Jind		311,000	Ditto.
7 Nábha		276,000	Ditto.
8 Kalsia		62,000	Jatt.
9 Maler Kotla		46,200	Shekh.
10 Farid Kot		51,000	Siddhu Jatt.
11 Dojána		6,300	Afghan.
12 Loháru		18,000	Ditto.
13 Kapurthála		212,721	Ahlwalia.
14 Mandi.....		139,259	Rajput.
15 Sukit		44,552	Ditto.
16 Sarmúr (Náhan)		75,595	Ditto.
17 Kahlúr (Biláspúr).....	47,000	66,848	Chandeli Rajput.
18 Hindúr (Nálagurh)		49,678	Rajput.
19 Bussábir		45,025	Ditto.
20 Keonthal		18,083	Ditto.
21 Bághal		22,305	Ditto.
22 Jubbal		17,262	Ditto.
23 Bhajji.....		9,001	Ditto.
24 Kumharsain		7,829	Ditto.
25 Kuthár		3,990	Ditto.
26 Dhámi		2,853	Ditto.
27 Baghát .....		.....	Ditto.
28 Balsau		4,892	Ditto.
29 Malog		7,358	Ditto.
30 Bija		981	Ditto.
31 Taroch		3,082	Ditto.
32 Kunhar		1,906	Ditto.
33 Mangal		917	Ditto.
34 Darkutí		612	Ditto.

The area of the Native States in political relation with the Panjáb Government is given approximately at 107,340 square miles, but there are no reliable statistics showing the proportion of this area brought under cultivation or otherwise.

LATEST COMPARATIVE CENSUS OF ALL INDIA.

Analysis of the names, races, and creeds of which our subjects are composed. To these should be added the Parsis, 180,000, East Indians or Eurasians, 91,000, and Europeans 156,000, including the army.

There are some 10,000 Jews and 5,000 Armenians in India. The number of Musulmans, 25 millions, is not so large as is popularly supposed :—

	Census.	Number.
SIKHS	1868	1,129,319
MAHOMEDANS :—		
Panjáb	1868	9,335,652
North-West Provinces	1865	4,105,206
Central Provinces	1866	237,962
Berar	1867	154,951
Madras	1867	1,502,134
British Burmah	1867	38,601
Mysore (Estimate) .....	.....	172,255
Kürg (Estimate) .....	.....	3,318
Sindh (Old Enumeration) .....	.....	1,354,781
Bombay, in twelve out of twenty-one districts ...	.....	779,264
Bombay Island	1864	145,880
Calcutta	1866	113,059
Dakka Division .....	.....	2,493,174
The rest of Bengal and Bombay, and Oudh (Estimate) .....	.....	5,400,000
Total .....	.....	24,936,237
NON-ARYANS :—		
Madras (not speaking Tamil, Telugu, Kanarese, nor Malayalam —Dr. Caldwell) .....	.....	650,000
Central Provinces .....	.....	1,995,663
South Bengal .....	.....	4,000,000
North-East Bengal (say) .....	.....	1,000,000
Karens .....	.....	402,117
Khyens and Yabangs .....	.....	61,562
Rest of India (say) .....	.....	4,000,000
Total .....	.....	12,099,342

Excluding the feudatory States, the following may be roughly accepted as the relative proportions of creeds and races in India :—

Asiatic Christians	1,100,000
Buddhists	3,000,000
Aborigines or Non-Aryans.....	12,000,000
Musulmans	25,000,000
Hindus.....	110,000,000

—*Friend of India*, March 2nd, 1869, p. 194.

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THE MUHAMMADAN PERIOD.

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OPINIONS OF THE PRESS.

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