by the Government
on the Native States and Territories

NOTE TO COLOURING
British India
Territories permanently administered by the Government of India
Native States and Territories

The Edinburgh Geographical Institute
THE TRIBES AND CASTES OF THE CENTRAL PROVINCES OF INDIA

BY

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

ASSISTED BY

RAI BAHADUR HIRA LĀL
EXTRA ASSISTANT COMMISSIONER

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IN FOUR VOLUMES

VOL. I

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PREFACE

This book is the result of the arrangement made by the Government of India, on the suggestion of the late Sir Herbert Risley, for the preparation of an ethnological account dealing with the inhabitants of each of the principal Provinces of India. The work for the Central Provinces was entrusted to the author, and its preparation, undertaken in addition to ordinary official duties, has been spread over a number of years. The prescribed plan was that a separate account should be written of each of the principal tribes and castes, according to the method adopted in Sir Herbert Risley's Tribes and Castes of Bengal. This was considered to be desirable as the book is intended primarily as a work of reference for the officers of Government, who may desire to know something of the customs of the people among whom their work lies. It has the disadvantage of involving a large amount of repetition of the same or very similar statements about different castes, and the result is likely therefore to be somewhat distasteful to the ordinary reader. On the other hand, there is no doubt that this method of treatment, if conscientiously followed out, will produce more exhaustive results than a general account. Similar works for some other Provinces have already appeared, as Mr. W. Crooke's Castes and Tribes of the North-Western Provinces and Oudh, Mr. Edgar Thurston's Castes and Tribes of
Southern India, and Mr. Ananta Krisṇa Iyer’s volumes on Cochin, while a Glossary for the Punjab by Mr. H. A. Rose has been partly published. The articles on Religions and Sects were not in the original scheme of the work, but have been subsequently added as being necessary to render it complete ethnological account of the population. In several instances the adherents of the religion or sect are found in very small numbers in the Province, and the articles have been compiled from standard works.

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

Ethnological works on the people of the Central Provinces are not numerous; among those from which assistance has been obtained are Sir C. Grant's *Central Provinces Gazetteer* of 1871, Rev. Stephen Hislop's *Notes on the Aboriginal Tribes of the Central Provinces*, Colonel Bloomfield's *Notes on the Baigas*, Sir Charles Elliott's *Hoshangābād Settlement Report*, Sir Reginald Craddock's *Nāgpur Settlement Report*, Colonel Ward's *Mandla Settlement Report*, Colonel Lucie Smith's *Chānda Settlement Report*, Mr. G. W. Gayer's *Lectures on Criminal Tribes*, Mr. C. W. Montgomerie's
Chhindwāra Settlement Report, Mr. C. E. Low's Bālāghāt District Gazetteer, Mr. E. J. Kitts' Berār Census Report of 1881, and the Central Provinces Census Reports of Mr. T. Drysdale, Sir Benjamin Robertson and Mr. J. T. Marten.

The author is indebted to Sir J. G. Frazer for his kind permission to make quotations from The Golden Bough and Totemism and Exogamy (Macmillan), in which the best examples of almost all branches of primitive custom are to be found; to Dr. Edward Westermarck for similar permission in respect of The History of Human Marriage, and The Origin and Development of the Moral Ideas (Macmillan); to Messrs. A. & C. Black in respect of the late Professor Robertson Smith's Religion of the Semites; to Messrs. Heinemann for those from M. Salomon Reinach's Orphéus; and to Messrs. Hachette et Cie and Messrs. Parker of Oxford for those from La Cité Antiquē of M. Fustel de Coulanges.

Much assistance has also been obtained from Sir E. B. Tylor's Early History of Mankind and Primitive Culture, Lord Avebury's The Origin of Civilisation, Mr. E. Sidney Hartland's Primitive Paternity, and M. Salomon Reinach's Cultes, Mythes et Religions. The labours of these eminent authors have made it possible for the student to obtain a practical knowledge of the ethnology of the world by the perusal of a small number of books; and if any of the ideas put forward in these volumes should ultimately be so fortunate as to obtain acceptance, it is to the above books that I am principally indebted for having been able to formulate them. Other works from which help has been obtained are M. Emile Senart's Les Castes dans l'Inde, Professor W. E. Hearn's The Aryan Household, and Dr. A. H. Keane's The World's Peoples. Sir George Grierson's great work, The Linguistic Survey of India, has now given
an accurate classification of the non-Aryan tribes according to their languages and has further thrown a considerable degree of light on the vexed question of their origin. I have received from Mr. W. Crooke of the Indian Civil Service (retired) much kind help and advice during the final stages of the preparation of this work. As will be seen from the articles, resort has constantly been made to his *Tribes and Castes* for filling up gaps in the local information.

Rai Bahadur Hira Lal was my assistant for several years in the taking of the census of 1901 and the preparation of the Central Provinces District Gazetteers; he has always given the most loyal and unselfish aid, has personally collected a large part of the original information contained in the book, and spent much time in collating the results. The association of his name in the authorship is no more than his due, though except where this has been specifically mentioned, he is not responsible for the theories and deductions from the facts obtained. Mr. Pyare Lal Misra, barrister, Chhindwara, was my ethnographic clerk for some years, and he and Munshi Kanhya Lal, late of the Educational Department, and Mr. Aduram Chandhri, Tahsildar, gave much assistance in the inquiries on different castes. Among others who have helped in the work, Rai Bahadur Panda Baijnath, Diwan of the Patna and Bastar States, should be mentioned first, and Babu Kali Prasanna Mukerji, pleader, Saugor, Mr. Gopal Datta Joshi, District Judge, Saugor, Mr. Jeorakhan Lal, Deputy-Inspector of Schools, and Mr. Gokul Prasad; Tahsildar, may be selected from the large number whose names are given in the footnotes to the articles. Among European officers whose assistance should be acknowledged are Messrs. C. E. Low, C. W. Montgomerie, A. B. Napier, A. E. Nelson, A. K.
Smith, R. H. Crosthwaite and H. F. Hallifax, of the Civil Service; Lt.-Col. W. D. Sutherland, I.M.S., Surgeon-Major Mitchell of Bastar, and Mr. D. Chisholm.

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

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

September 1915.
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Note.—The Gonds are the most important of the non-Aryan or primitive tribes, and their social customs are described in detail. The Baiga, Bhil, Kawar, Khond, Kol, Korku and Korwa are other important tribes. The two representative cultivating castes are the Kurmis and Kunbis, and the articles on them include detailed descriptions of Hindu social customs, and some information on villages, houses, dress, food and manner of life. Articles in which subjects of general interest are treated are Darzi (clothes), Sunār (ornaments), Kachera and Lakhera (bangles), Nai (hair), Kalār (veneration of alcoholic liquor), Bania (moneylending and interest), Kasai (worship and sacrifice of domestic animals), Joshi (the Hindu calendar and personal names), Bhāt (suicide), Dahait (significance of the umbrella), and Kanjar (connection of Indian and European gipsies). The articles on Badhak, Sānsia and Thug are compiled from Sir William Sleeman's reports on these communities of dacoits and murderers, whose suppression he achieved. For further information the Subject Index may be consulted.
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PRONUNCIATION

a has the sound of u in but or murmur.

ā „ „ a in bath or tar.

e „ „ é in écarté or al in maid.

i „ „ 1 in bit, or (as a final letter) of y in sulky

ī „ „ ee in beet.

o „ „ o in bore or bowl.

u „ „ u in put or bull.

ū „ „ oo in poor or boot.

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

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

Abhimanchkul. — A section of Komti in Chanda. They abstain from using a preparation of lead which is generally ground to powder and applied to wounds.

Abhira. — An immigrant nomad tribe from which the modern Ahir caste is believed to have originated. A division of Maratha and Gujarati Brahmins, so called because they are priests of the Abhiras or the modern Ahirs.

Abdhi. — Name for a religious mendicant. Applied to Gosains, q.v.


Agamudayan. — A large Tamil cultivating caste, of which a few members reside in the Central Provinces in Jubbulpore and Raipur. They are the families of Madras sepoys who have retired from regiments stationed in these places. The Agamudayans sometimes call themselves by the title of Pillai, which means ‘Son of a god’ and was formerly reserved to Brahmins.

Agarwal, Agarwal. — A subcaste of Bania. See Bania-Agarwala.

Agastya. — An eponymous section of Brahmins.

Aghornath. — Synonym for Aghori.

Aguirothri. — A surname of Kanaujia and Jijhotia Brahmins in Saugor. (One who performs the sacrifice to Agni or the god of fire.)

Agnikula. — A name given to four clans of Rajputs said to have been born from the fire-pit on Mount Abu. See article Panwär Rajput.

Agrahari. — A subcaste of Bania found chiefly in Jubbulpore District and Raigarh State. Their name has been connected with the cities of Agra and Agroha.

Agrajanma. — (First-born.) A synonym for Brahmans.

Adhia. — (Half.) A subcaste of Telis considered to be illegitimate in Betul.

Adhaighar, Arhaighar. — (2½ houses.) A subdivision of Saraswat Brahmins.

Adhali. — A name given to Malyars by outsiders.

Adigaur. — A subdivision of Brāhman, probably a branch of the Gaur Brāhmans, though in Saugor they are considered to be Kanaujias.

Adkandh, Adkandh. — (Superior Khonds.) A subcaste of Khonds, being the most Hinduised section of this tribe. A title of Khond.

Adinath, Adinath. — A subdivision of Jogi. Adinath was the father of Matsyendranath and grandfather of Gorakhnath, the first great Jogi.

Agamuchyans. — A large Tamil cultivating caste, of which a few members reside in the Central Provinces in Jubbulpore and Raipur. They are the families of Madras sepoys who have retired from regiments stationed in these places. The Agamuchyans sometimes call themselves by the title of Pillai, which means ‘Son of a god’ and was formerly reserved to Brahmins.


Ahirwar. — A resident of the old town of Ahar in the Bulandshahr district. Subcaste of Kori.

Ahirwasi, Ahirwasi. — (From Ahirwās, ‘The abode of the dragon,’ the hermitage of Sanbhari Rishi in Mathura.) A Brāhmanical or pseudo-Brāhmanical tribe. They are said to be sprung from a Brāhman father and a Kshatriya mother, and were formerly pack-carriers. Found in Jubbulpore and the Nerbudda Valley.

Ahir. — (Seduced.) A sept of the
Uika clan of Gonds in Betul. They are said to be so named because their priests once seduced a Dhurwa girl, and her son was given this name. 

Athana.—A subcaste of Kayasth.
Ajodhia.—Subcaste of Jadam.
Audhaabati.—See Audhia.
Akalt.—Order of Sikh devotees. See article Sikh.

Akhadewa.—A class of Bairags who do not marry. Also known as Nihang.

Akhroti.—A subdivision of Pathans.
(From akhrot, walnut.)

Akre.—A bastard Khatik. Title of a child a Khatik gets by a woman of another caste.

Alia.—A grower of the al plant. A subcaste of Bania and Kachhi, a synonym of Chasa.

Alia, Alkari.—These terms are derived from the al or Indian mulberry (Morinda citrifolia). The Alia are members of the Kachhi caste who formerly grew the al plant in Nimar for sale to the dyers. Its cultivation then yielded a large profit and the Alia devoted themselves solely to it, while they excommunicated any of their members who were guilty of selling or giving away the seed. The imported alizarin has now almost entirely superseded the indigenous dye, and al as a commercial product has been driven from the market. Alkari is a term applied to Bantas and others in the Damoh District who were formerly engaged in the cultivation of the al plant. The members of each caste which took to the cultivation of this plant were somewhat looked down upon by the others and hence became a distinct group. The explanation generally given of the distaste for the crop is that in the process of boiling the roots to extract the dye a number of insects have to be killed. A further reason is that the red dye is considered to resemble or be equivalent to blood, the second idea being a necessary consequence of the first in primitive modes of thought, and hence to cause a certain degree of pollution to those who prepare it. A similar objection is held to the purveying of lacc-dye as shown in the article on Lakhera. Notwithstanding this, clothes dyed red are considered lucky, and the al dye was far more commonly used by Hindus than any other, prior to the introduction of aniline dyes. Tents were also coloured red with this dye. The tents of the Mughal Emperors and royal princes were of red cloth dyed with the roots of the al plant. Similarly Nadir Shah, the victor of Panipat, had his field headquarters and lived in one small red tent. In these cases the original reason for colouring the tents red may probably have been that it was a lucky colour for battles, and the same belief may have led to the adoption of red as a royal and imperial colour.

Alkari.—Synonym for Alia.

Alua.—A subcaste of Ubria Brahmans, so named because their forefathers grew the alu or potato.

Amal.—A section of Komb. The members of this section do not eat the plantain.

Ambadir.—(Mango-branch.) A section of Rawat (Ahir).

Ambashta.—A subcaste of Kayasth.

Amethia.—(From Amethi, a pargana in Lucknow District.) A sept of Rajputs, who are Chauhans according to Sir H. M. Elliott, but others say they are a branch of the Chamur Gaur.

Amiisht.—A subcaste of Kayasth.

Amnait.—Subcaste of Bhatra.

Amrite.—(From Amrit nectar.) A section of Kirm.

Anapa.—(Leather-dealers.) Subcaste of Madgi.

Anavala.—A sub-division of Gujarati or Khedawal Brahmins. They derive their name from the village Anaval in Baroda. They are otherwise known as Bhatela, Desai or Mastan.

Andhra, Tailanga.—One of the five orders of the Panch Dravid Brahmins inhabiting the Telugu country.

Antarvedi.—A resident of Antarved or the Doab, the tract of land between the Ganges and the Jumna rivers. Subcaste of Chamur.

Apastambha.—A Sutra of the Vedas.

1 Irvine, Army of the Mughals, p. 198.
A subdivision of Brāhmans following that Sutra and forming a caste subdivision. But they marry with Rig-Vedis, though the Sutra belongs to the Black Yajur-Vedi.

A/luirvarvedi, Antlziirwarvedi. — A subcaste of Brāhmans who follow the Athārvar- Veda and are very rarely met with.

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

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

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

1 Irvine, Army of the Mughals, p. 232.
2 Summary of the Marātha and Pindāri Campaigns, p. 264.
battle against the infidel are transported straight to a paradise teeming with material and sensual delights. Arab troops are still employed in Hyderabad State. Mr. Stevens notices them as follows in his book In India: "A gang of half-a-dozen, brilliantly dishevelled, a faggot of daggers with an ancient pistol or two in each belt, and a six-foot matchlock on each shoulder. They serve as irregular troops there, and it must be owned that if irregularity is what you want, no man on earth can supply it better. The Arab irregulars are brought over to serve their time and then sent back to Arabia; there is one at this moment, who is a subaltern in Hyderabad, but as soon as he crosses the British border gets a salute of nine guns; he is a Sheikh in his own country near Aden."

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

Arakh.—A caste. A sub-caste of Aranya.—Name of one of the ten Dabâit, Gond and Pâsi. orders of Gosains.

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

Arka.—A sept of Gonds in Chanda. Armachi.—(The dhaura tree.) A totemistic sept of Gonds. 

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

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loins he makes it only two miles from Jhang to Lāhore.' He will turn his hand to any work, he makes a most admirable cultivator; and a large proportion of the Aroras of the lower Chenāb are purely agricultural in their vocations. He is found throughout Afghanistan and even Turkistan and is the Hindu trader of those countries; while in the western Punjab he will sew clothes, weave matting and baskets, make vessels of brass and copper and do goldsmith's work. But he is a terrible coward, and is so branded in the proverbs of the countryside: The thieves were four and we eighty-four; the thieves came on and we ran away; and again: To meet a Rāthi armed with a hoe makes a company of nine Kirārs (Aroras) feel alone. Yet the peasant has a wholesome dread of the Kirār when in his proper place: Ver not the Jāt in his jungle, nor the Kirār at his shop, nor the boatman at his ferry; for if you do they will break your head. Again: Trust not a crow, a dog or a Kirār, even when asleep. So again: You can't make a friend of a Kirār any more than a zāti of a prostitute."

Asāthi. —A subcaste of Bania. They are both Jains and Hindus.

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

Askikina. —A subcaste of Kāyasth.

Atikiradasia. —(A man of eighteen districts.) Subcaste of Banjāra.

Atikibhia. —(Eight brothers.) A subdivision of Sānaswāt Brāhmaṇ in Hosangābād. An Athbhia cannot take a wife from the Chabhibia subdivision, to whom the former give their daughters in marriage.

Atikia. —A subcaste of Chadār, so named because they worship their goddess Devi on the 8th day (Athain) of Kuwār (September), and correspond to the Brāhmanical Sākta sect, as opposed to the other Chadār subcaste Parmasuria, who correspond to the Vaishnavas.

Audhatia. —Synonym for Audhelia.

Audzia, Ajahkibāsī. —A resident of Oudh. Subcaste of Bania and of Kasār and Sumār.

Audhichya. —A subcaste of Brāhmaṇs coming from Oudh.

Aurhad. —A subdivision of Jogi. They resemble the Aghoris with the difference that they may not eat human flesh.

Aurkar. —A subdivision of Jogi.

Aurka. —A subcaste of Koshtis. They are also called Vidurs, being of mixed descent from Koshtas and other castes.

Aunia. —(A favourite of God.) Title of Muhammadan saints.

B.ka. —Synonym of Gosain.

B.ḥan. —Synonym for Bhunihār, being the name of a landholding caste in Bengal. Used as a title by Bhuiyas.

Bhūmān. —Title for the descendants of the former ruling families of the Chero tribe.

Bachhailia, Bachrai, Bachkilia. —(From bashha, a calf.) A section of Bania, Chadār and Khangār. A section of Patha in Raipur. They do not castrate bullocks.

Bad. —(High or great.) Subcaste of Agharia and Sudh.

Bād or Bhānd. —A caste. Title of Khatik.

Bād. —(Banyan tree.) A section of Joshi.

Bādaria. —(From bador, cloud.) A section of Kandera.

Badgānīya. —(From Badgaon (bara gaw), a large village.) A surname of Sarwaria Brāhmaṇs. A section of Baslewa, Gadaria and Kurmi.

Badgūjar. —(From bada, great.) One of the thirty-six royal races of Rājpūta. A subcaste of Gūjar, also of Gaur Brāhmaṇ. A section of Mehtar.


Badhāria. —A resident of Bādhas in Mirzapur. Subcaste of Baha and Dhuṛī.

Bādī. —(A rope-walker.) Synonym of Nat.

Badkur. —Title used in the Dhobi caste.

Bagmāik. —(The great ones.) A subcaste of Māna. A title of Dhobi and Pāin or Gānda.

Bagharia. —(A young buffalo.) A sept of Dhanwār and Sonkār.

Bāgh, Bāgma. —(Tiger.) A totemistic sept of Ahir, Bhatra, Kawar,
Munda, Oraon, Sonkar, Telī and Turi.

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


Bāhria, Bāhriippia.—A clan of Rājpūts. A subcaste of Jāt. One of the 72 sections of Maheshri Bānias. People belonging to the Badhak or Bawaria, and Pārdhi castes are sometimes known by this name.

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

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

Bāhrup.—Subcaste of Banjārā.

Bāhre.—(Outside the walls.) A subdivision of Khedāwāl Brahmans.

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

Bāid.—(Physician.) A surname of Sanadhia and Mārāthā Brahmans in Saugor. A section of Oswāl Bania, and Darī.

Bāistrā-, A caste or religious order. Subcaste of Bāhit.

Bais.—A clan of Rājpūts.

1 Berār Census Report (1881), p. 128.
3 Khān Bahādur Lutfullāh Faridi in Bombay Gazetteer, Muh. Guj.
4 Berār Census Report, ibidem.
BAHRUPIA IMPERSONATING THE GODDESS KĀLI.
- Bajina, Bajigari.—(Musicians at feasts and marriages.) Subcaste of Gánda.
- Bajjai.—(A priest officiating at the horse sacrifice.) A surname of Kanaujia Bráhmans. A section of Bráhmans. Title of some old families whose ancestors were sacrificial priests.
- Bakar Kasari.—(Goat-butcher.) A subcaste of Khatik.
- Bakra.—(Goat.) A totemistic sept of Bhatra and Balha.
- Baksaria.—From Buxar in Bengal. A clan of Rájpúts. A section of Daraiha and Lodhi.
- Balla.—One of the 36 Rájkuls or royal clans of Rájpúts noted in Tod’s Kájasthán.
- Balli — Subcaste of Káyasth.
- Ballusudia.—(Shaven.) Title of Khond.
- Baluladór.—Name for a village menial in Berá. Title of Dholi.
- Bakwanda.—(Quarrelsome.) A section of Telú.
- Bám-Márgi.—Synonym for the Vám-Márgi sect.
- Bámán or Bráhmán. Subcaste of Bishnúi, Darzi and Gondhali.
- Bámánia.—(From Bráhmán.) A section of Ahir. They do not touch the pipal tree. A section of Mahár and of Rájjar in Hoshangábád.
- Bámhan Gour or Bráhmán Gour.—A clan of Rájpúts in Saugar and Narsinghpur.
- Bánká.—A small caste found principally in the Káláhándi State which now forms part of Bengal. The caste was formed from military service like the Khândiaits, Páiks and Maráthás, and some families bear the names of different castes, as Bráhmán Bánká, Kumhár Bánká, and so on. They were formerly notorious freebooters, but have now settled down to cultivation. Each man, however, still carries a sword or knife on his person, and in Káláhándi they are permitted to do this without taking out a licence.
- Banksu.—(One who frequents sequestered parts of forests.) A sept of Korkú.
- Básbheria.—(One who performs acrobatic feats on a stick or bamboo.) Synonym of Kolháti.
- Bansia.—(Angler.) From bánsi, a fishing-hook. Subcaste of Dhimámar.
- Bánspáhor.—(A breaker of bamboos.) Synonym of Basor. Subcaste of Mehtar and Mahli.
- Bámstalai.—(A tank with bamboo trees on its bank.) A section of Téli.
- Bánt.—Subcaste of Dhimar.
- Bámkania.—A subcaste of Kaśar, from Bámhan or Bráhmán. A section of Katia.
- Bámmaitha.—(Belonging to a Bráhmán.) A section of Basor.
- Bámphär, Bámphár.—A clan of Rájpúts. A section of Daharia.
- Bámbhainsa.—(Wild buffalo.) A section of Ráwat (Ahir).
- Bánda.—(Tailless.) A section of Kirá.
- Bánda Bágh.—(Tailless tiger.) A section of Téli.
- Bándar.—(A rocket-thrower.) Synonym of Kádéra.
- Bandarwále.—(One who catches monkeys.)—Subcaste of Párdhi.
- Bandésia.—(A man of 52 districts.) Subcaste of Banjára.
- Bándháiyá.—A subcaste of Núni who confine themselves to the excavation of tanks and wells. Also a subcaste of Dhimar.
- Bándháiyá.—(From Bándhogará.) Subcaste of Nái.
- Bandhía.—(From bándh, an embankment.) A subcaste of Darzi and Dhimámar. A section of Chamár.
- Bandre.—(Monkey.) A section of Basor, and Barai.
- Banghór.—(Wild horses.) A section of Dom (Mehtar).
- Banita.—(From banít, a red woollen blanket.) A section of Oswáil Bania.
- Baone or Baonia.—From the phrase Bónaván Berár, a term applied to the Province by the Mughals, because it paid fifty-two lakhs of revenue, as against only eight lakhs realised from the adjoining Jhádí or hilly country in the Central Provinces. Subcaste of Kunbi, Mahár and Málí.
- Baoria.—Synonym of Badhak.
- Bára-kasár.—(Twelve thousand.) Subcaste of Chéor.
- Barúde, Berúri.—A resident of Berár.
Subcaste of Bahna, Barhai, Chamār, Dhangar, Dhobi, Khatik, Māng and Nai.

Baram or Birm.—Subcaste of Bhāt.

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

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

Bargā, Bargā, Barghāt.—A small caste of cultivators belonging principally to the Bīlāspur District. They appear to be immigrants from Rewah, where the caste is numerically strong, and they are also found in the adjacent Districts of the United Provinces and Bengal. In the United Provinces they are employed as higher domestic servants and make leafplates, while their women act as midwives. Here they claim kinship with the Goāla Ahirs, but in the Central Provinces and Bengal they advance pretensions to be Rājpūts. They have a story, however, which shows their connection with the Ahirs, to the effect that on one occasion Brahma stole Krishna’s cows and cowherds. Krishna created new ones to replace them, exactly similar to those lost, but Brahma subsequently returned the originals, and the Bargāhas are the descendants of the artificial cowherds created by Krishna. In Sargūja, Bargāha is used as a title by Ahirs, while in Rewah the Bargāhs are looked on as the bastard offspring of Rājpūts. They have a story, however, which shows their connection with the Ahirs, to the effect that on one occasion Brahma stole Krishna’s cows and cowherds. Krishna created new ones to replace them, exactly similar to those lost, but Brahma subsequently returned the originals, and the Bargāhas are the descendants of the artificial cowherds created by Krishna. In Sargūja, Bargāha is used as a title by Ahirs, while in Rewah the Bargāhs are looked on as the bastard offspring of Rājpūts. Dr. Buchanan writes of them as follows: “In Gorakhpur the Rājpūt chiefs have certain families of Ahirs, the women of which act as wet nurses to their children, while the men attend to their persons. These families are called Bargāha; they have received, of course, great favours and many of them are very rich, but others look down upon them as having admitted their women to too great familiarity with their chiefs.” In the United Provinces they also claim to be Rājpūts, as they returned themselves as a clan of Rājpūts in 1881. Their position as described by Buchanan is precisely the same as that of the Dauwa Ahirs, who are the household servants of Bundela Rājpūts in Bundelkhand, and the facts set forth above leave little or no doubt that the Bargāhs are a mixed caste, arising from the connection of Rājpūts with the Ahir women who were their personal servants. In the Central Provinces no subdivisions of the caste exist at present, but a separate and inferior subcaste is in process of formation from those who have been turned out of caste. They are divided for the purpose of marriage into exogamous gotras or clans, the names of which correspond to those of Rājpūts, as Kaunsil, Chandel, Rāna, Bundela, Rāthor, Baghel, Chauhān and others. Marriage between members of the same clan and also between first cousins is prohibited. The custom of gurānwat or exchanging girls in marriage between families is very prevalent, and as there is a scarcity of girls in the caste, a man who has not got a daughter must pay Rs. 100 to Rs. 200 to obtain a bride for his son. On the arrival of the marriage procession the bridegroom touches with a dagger a grass mat hung in front of the marriage-shed. During the marriage the bridegroom’s father presents him with a grass ring, which he places on his wrist. The hands of the bridegroom and bride are tied one over the other with a piece of thread, and the bride’s parents catching the hands say to the bridegroom, ‘We have given you our daughter; protect her.’ The couple then walk seven times round a sacrificial fire and a pestle and slab containing seven pieces of turmeric, nuts and heaps of coloured rice, the bride leading and kicking over

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

2 Crooke, vol. i. p. 184.

3 Eastern India, ii. p 467.

a heap of rice from the slab at each turn. The other common ceremonies are also performed. The Bargãhs do not tolerate sexual offences and expel a girl or married woman who goes wrong. The Bargãhs are usually cultivators in the Central Provinces, but they consider it beneath their dignity to touch the plough with their own hands. Many of them are målguzârs or village proprietors. They take food cooked without water from a Brâhman, and water only from a Râjpút. Râjpûts take water from their hands, and their social position is fairly high.

Bargandi.—Synonym for Kaikâri.

Barghât.—Synonym of Bargãh.

Barki.—High. Subcaste of Rautia.

Bãrka.—(A spinner of fine thread.) Subcaste of Mahãr.

Barmayan, Barmian, Malaiya.—Subcaste of Basor, Dhîmar and Gadaria.

Baroni.—Title of a female Dhîmar.

Barora or Barkara.—(Wild cat.) A subcaste of the Uika clan of Gonds in Betül.

Baroaiki.—(Bar, banyan tree.) A sept of the Uika clan of Gonds in Betül, so named because their priest offered food to their gods on the leaves of a banyan tree.

Barua.—Synonym for Gärpagârî. One who wards off hailstones from the standing crops. Subcaste of Jogî.

Bastaria.—See Vasishta. A section of Vidîl.

Bastaria.—A resident of Bastar State. Subcaste of Halba.

Bathri.—(From bathur, a vegetable.) A subcaste of Dhobi and Teli.

Bãthudia.—Subcaste of Bhuiyâ.

Batri.—A grower of batar, a kind of pea. Subcaste of Teli.

Batt.—(A ball.) A sub sept of the Uika clan of Gonds in Betûl, so named because their priest stole balls of cooked mahua. They do not kill or eat goats or sheep, and throw away anything smelt by them.

Bäwan, Bäwanjaye.—(Bäwan-52.) A subcaste of Sàraswat Brâhmans.

Bäwaria.—A dweller of Bânwargarh tract in Betül district. Subcaste of Korku.

Bäwisa.—(Twenty-two.) A subcaste of Gujarâti Brâhmans in Hoshangâbâd and Makrai State.

Bayar, Biyar, Biar.—A small caste of labourers belonging to the eastern Districts of the United Provinces, of whom about 200 persons were returned from Bilãspur in 1891. They are found in the Korba zamindâri, and are professional diggers or navvies, like the Murhas. They are apparently a mixed caste derived from the primitive tribes with some Hindu blood. They eat fowls and pork, but will not take food from any other caste. They work by contract on the dangri system of measurement, a dangri being a piece of bamboo five cubits long. For one rupee they dig a patch 8 dangris long by one broad and a cubit in depth, or 675 cubic feet. But this rate does not allow for lift or load.

Bäzigar.—(An acrobat.) Synonym of Nat.

Behär.—(Cat.) A totemistic sept of Kawar.

Belâr, Bilâr.—A small caste of carriers and cattle-dealers belonging to Oudh, whose members occasionally visit the northern Districts of the Central Provinces. They say that their ancestors were Sanâdhya Brâhmans, who employed bullocks as pack-animals, and hence, being looked down on by the rest of the caste, became a separate body, marrying among themselves.

Benaika, Benaika.—A subcaste of Parwâr Bania, consisting of the offspring of remarried widows or illegitimate unions. Probably also found among other subcastes of Bania.

Benatia.—A subcaste of Sànsia in Sambalpur.

Bendiwâl.—Name of a minor Vîsh-nuîte order. See Bîrâgî.

Benetiya, Benàtia.—Subcaste of Chasa and Sànsia.

Bengali.—Bengali immigrants are usually Brâhmans or Kàyaâths.

Bengali.—(Brinjal.) One of the 1444 sections of Oswald Bania.
Benglah.—An immigrant from Bengal.
Subcaste of Bhabhünja.
Bera Bastia.—(Hawk.) A totemistic seapt of Bhatra.
Bera.—A caste of gipsies and vagrants, whose women are prostitutes. Hence sometimes used generally to signify a prostitute. A subcaste of Nat.
Beraria, Beradia. — (Belonging to Berär.) A subcaste of Bahna, Barai, Barhai, Chamâr, Dhangar, Riwat (Ahir).
Bera.—(Hawk.) A totemistic seapt of Bhatra and Ràwat (Ahir).
Besta.—A Telugu caste of fishermen. They are also called Bhoi and Machchnâik, and correspond to the Dhimars. They are found only in the Chanda District, where they numbered 700 persons in 1911, and their proper home is Mysore. They are a low caste and rear pigs and eat pork, crocodiles, rats and fowls. They are stout and strong and dark in colour. Like the Dhimars they also act as palanquin-bearers, and hence has arisen a saying about them, 'The Besta is a great man when he carries shoes,' because the head of a gang of palanquin-bearers carries the shoes of the person who sits in it. At their marriages the couple place a mixture of cummin and jaggery on each other's heads, and then gently press their feet on those of the other seven times. Drums are beaten, and the bridegroom places rings on the toes of the bride and ties the mangal-sâttram or necklace of black beads round her neck. They are seated side by side on a plough-yoke, and the ends of their cloths are tied together. They are then taken outside and shown the Great Bear, the stars of which are considered to be the spirits of the seven principal Hindu Saints, and the pole-star, Arundhali, who represents the wife of Vasishtha and is the pattern of feminine virtue. On the following two days the couple throw flowers at each other for some time in the morning and evening. Before the marriage the bridegroom's toe-nails are cut by the barber as an act of purification. Thus custom, Mr. Thurston ¹ states, corresponds among the Sudras to the shaving of the head among the Brâhmans. The Bestas usually take as their principal deity the nearest large river and call it by the generic term of Ganga. On the fifth day after a death they offer cooked food, water and sesamum to the cows, in whose bodies the souls of the dead are believed to reside. The food and water are given to satisfy the hunger and thirst of the soul, while the sesamum is supposed to give it coolness and quench its heat. On the tenth day the ashes are thrown into a river. The beard of a boy whose father is alive is shaved for the first time before his marriage. Children are tattooed with a mark on the forehead within three months of birth, and this serves as a sect mark. A child is named on the eleventh day after birth, and if it is subsequently found to be continually ailing and sickly, the name is changed under the belief that it exercises an evil influence on the child.

Batala.—(Goblin.) One of the 1444 sections of Oswâl Bania.
Bhadauria. — (From Bhadàwar in Gwalior State.) A clan of Râjputs. A clan of Dângi in Sangor from whom Râjputs take daughters in marriage, but do not give daughters to them. A surname of Sanâdhia Brâhmans.
Bhadania.—Subcaste of Dângi.
Bhadora.—(A drum-beater.) Subcaste of Chamâr.
Bhadri, Bhaddari.—A synonym for Joshi, having a derogatory sense, as of one who begs with deceit or fraud.
Bhadum.—(From the month Dhâdon.) A section of Kalâr.
Bhaqat.—(Devotee.) A section of Ahir or Gaoli, Barai and Panwar Râjpút.
Bhains-Mârä. — (Killer of the buffalo.) A section of Kanjar.
Bhainsa.—(Buffalo.) A section of Chamâr, Dhanwâr, Gànda, Kawar, Kanjar, Mâli, Panka and Ràwat (Ahir).
Bhairon.—(The god Bhairôn.) A

¹ Ethnographic Notes in Southern India, page 72.
section of Pänwar Räjpüüt.

_Bhaiya._—(Brother.) One of the 72½ sections of Maheshri Bania.

'Bhala._—(Spear.) One of the 72½ sections of Maheshri Bania.

'Bhaddir._—(A spear-man.) A class of Dahiüts, who have commonly been employed as village watchmen.

_Bhänd, Bhänr._—A small caste of story-tellers and buffoons. The name is derived from the Sanskrit Bhända, a jester, and the caste are also known as Naqqāl or actor. Only a trifling number of Bhänds are shown by the census as belonging to the Central Provinces. Mr. Crooke remarks: “The Bhänd is sometimes employed in the courts of Rājas and native gentlemen of rank, where he amuses the company at entertainments with buffoonery and a burlesque of European and native manners, much of which is of a very coarse nature. The Bhänd is quite separate from and of a lower professional rank than the Bahrüpipa. The bulk of the caste are Muhammadans, but they have exogamous sections, some of which, as Kaithela (Kāyasīth), Bamhaniya (Brāhmana), Gujartha (Gujar), Nonela (Lunia), and so on, are derived from those of Hindu castes, and indicate that the caste is a heterogeneous community recruited from different sources. There are two recognised endogamous subcastes—the Chenr, which seems to mean little (Hindi, Chenur), and the Kashmiri. The former trace their origin to the time of Tamarlane, who, on the death of his son, gave himself over to mourning for twelve years. Then one Sayyid Hasan, a courtier of the Emperor, composed a humorous poem in Arabic, which gained him the title of Bhänr. Sayyid Hasan is regarded as the founder of the caste. Though he was a Sayyid the present Bhänrs are either Shaikhs or Mughals; and the difference of faith, Sunni and Shiah, is a bar to intermarriage. The Kashmiri Bhänrs are said to be of quite recent origin, having been invited from Kashmir by Nasir-ud-Din Haidar, king of Oudh.” The Bhänds perform their marriages by the Nikāh form, in which a Kāzi officiates. In virtue of being Muhammadans they abstain from pork and liquor. Dr. Buchanan quaintly described them as “Impudent fellows, who make long faces, squeak like pigs, bark like dogs, and perform many other ludicrous feats. They also dance and sing, mimicking and turning into ridicule the dancing boys and girls, on whom they likewise pass many jokes, and are employed on great occasions.” The Bhänd, in fact, seems to correspond very nearly to the court jester of the Middle Ages.

_Bhandārī._—(A barber, also a cook in the Uriya country.) A synonym for Nai. A subcaste of Gondhali. A section of Oswāl Bania and Halba. Title of the deputies of the chief _guru_ of the Satnāmi sect. 

_Bhangi._—(Hemp-smoker.) Synonym of Mehtar.

_Bhīn._—Synonym of Bhänd, a storyteller.

_Bhāņvar._—(A bee, also honey.) A section of Gadaria and Kawar.

_Bhāsār._—Synonym of Chhipa.

_Bhāṛāduṇi._—(A skylark. Name of a great Brāhman Rishi or saint.) One of the common eponymous sections of Brāhmans. Also a section of Joshi, Lohār, Prabhu, Sunār, and of several clans of Rājpüuts.

_Bharewa._—(From _bharat_, a mixture of copper and lead.) A group of brass or bell-metal workers classed with the Kasār caste, but of lower social standing than the Kasārs. A subcaste of Sunār in Raipur.

_Bhāṛgava._—(Born of Bhrigu Rishi.) A subcaste of Kanaujia Brāhmans. A section of Marāthā Brāhmans. Bhāṛgava Dhusar is a subcaste of Bania. See Bania-Dhusar.

_Bharia._—(From the Bhar tribe.) A tribe. A subcaste of Baiga in the castes: of Joshi, Lohār, Prabhu, Sunār, and of several clans of Rājpüuts.

_Bhāļa Sūłṭān._—(Lords of the spear.) A clan of Rājpüuts.

_Bhāmti, Bhāmtia._—Synonyms of Bhāmta.

_Bhānā._—Named after the town of Bhandāra in the Central Provinces. Subcaste of Dhimar.

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1 This article consists of extracts from Mr. Crooke’s account of the caste, in his _Tribes and Castes_.

2 _Eastern India_, ii. 248.
Mandla, and of Kol.

Bharta-Bhuma.—Synonym of Bharia.

Bharotia or Mudia.—(Shaven.) Sub-

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

Mr. Crooke’s account 2 leaves little doubt that the Bhātias are a branch of the Bhatti or Yāduvansi Rājput of Jaisalmer who have gone into trade; and Colonel Tod expresses the same view: “The Bhattiah is also one of the equestrian order converted into the commercial, and the exchange has been to his advantage. His habits are like those of the Arora, next to whom he ranks as to activity and wealth.” 3 “The chief occupation of the Bhātias,” Mr. Crooke states, “is moneylending, and to this they add trade of all kinds, agriculture, landholding and Government service. Many of them go on expeditions to Arabia, Kābul, Bokhārā and other distant places of business. Many in Bombay carry on trade with Zanzibar, Java and the Malay Peninsula.”

Bhatnagar.—A subcaste of Kāyasth.

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

Bikhshakunti.—(Bhiksha, begging; kunti, lame.) A subcaste of Kāpe-wār who are the Bhāts or bards of the caste.

Būil.—A tribe. A subcaste of Pārdhi.

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

Bhōgta.—Subcaste of Khālīwār.

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

1 Punjab Census Report (1881), para. 542.

2 Tribes and Castes, art. Bhātia.

3 Rājasthān, ii. p. 292.
Bhona.—A small caste of labourers in the Mandla District. They are practically all employed by the local Pansars (Barai) or pān-growers in tending their bārejas or betel-vine gardens. There is some ground for supposing that the Bhonas are an offshoot of the Bharia or Bharia-Bhumia tribe of Jubbulpore, which is itself derived from the Bhars. One of the sections of the Bhonas is named after the vulture, and at their weddings a man of this section catches a young chicken and bites off the head in imitation of a vulture.

Bhonāth.—(From bhōnā, dung-beetle.) A section of Ahir.

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

Bhopal or Bhosill.—Subcaste of Mānbhao.

Bhoriya.—Synonym of Bhulia.

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

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

Bhuinikir.—Name of a landholding caste in Benāres and Bengal who claim to be Brāhmans or Rājpūts. They are also known as Bābhān. A title of the Bhuiya tribe. See article Bhuiya. A title of the Bhainia tribe.

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

Bind.—A large non-Aryan caste of Bihār and the United Provinces, of which 380 persons were returned in 1911. Sir H. Risley says of them: 1 “They are a tribe employed in agriculture, earthwork, fishing, hunting, making saltpetre and collecting indigenous drugs. Traditions current among the caste profess to trace their origin to the Vindhya hills, and one of these legends tells how a traveller, passing by the foot of the hills, heard a strange flute-like sound coming out of a clump of bamboos. He cut a shoot and took from it a fleshy substance which afterwards grew into a man, the supposed ancestor of the Binds. Another story says that the Binds and Nunias were formerly all Binds and that the present Nunias are the descendants of a Bind who consented to dig a grave for a Muhammadan king and was outcasted for doing so.” A third legend tells how in the beginning of all things Mahādeo made a lump of earth and endowed it with life. The creature thus produced asked Mahādeo what he should eat. The god pointed to a tank and told him to eat the fish in it and the wild rice which grew near the banks. Mr. Crooke 2 says that they use fish largely except in the fortnight (Pitripaksh) sacred to the dead in the month of Kunwār, and Sir H. Risley notes that after the rice harvest the Binds wander about the country digging up the stores of rice accumulated by field rats in their burrows. From four to six pounds of grain are usually found, but even this quantity is sometimes exceeded. The Binds also feast on the rats, but they deny this, saying that to do so would be to their own injury, as a reduction of the next year’s find of grain would thus be caused.

Binjhal.—Synonym of Binjhwār.

Birchheya.—(A dweller in the forest.) Subcaste of Ghosi.

Birchhia.—(From birchha, a tree.) A subcaste of Ghosi.

Birhor.—A small Kolarian tribe of whom about 150 persons were returned in 1911 from the Chota Nagpur States. The name means a dweller in the forest. Sir H. Risley states that the Birhors live in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the chob creeper, from which a coarse kind of rope is made. They are great adepts at ensnaring monkeys and other small animals, and sell them alive or eat them. Colonel Dalton described them as, “A small, dirty, miserable-looking race, who have the credit of devouring their parents, and when I taxed them with it they did not deny that such a custom had once obtained among them. But they declared they never shortened lives to provide such feasts and shrank with horror from the idea of any bodies but those of their own blood-relatives being served up to them.” It would appear that this custom may be partly ceremonal, and have some object, such as ensuring that the dead person should be born again in the family or that the survivors should not be haunted by his ghost. It has been recorded of the Bhunjias that they ate a small part of the flesh of their dead parents. Colonel Dalton considered the Birhors to be a branch of the Kharia tribe, and this is borne out by Dr. Grierson’s statement that the specimen of the Birhor dialect returned from the Jashpur State was really Kharia. Elsewhere the Birhor dialect resembles Mundari.

Birjhua, Birjia.—(One who practises bewar or shifting cultivation in a forest.) Subcaste of Bunjwär, Baiga and Korwa.

Birkhanda.—From Birkhand (Sand of heroes), a name for Rājputāna. A section of Telī.

Birtiya.—Title of Nai or barber.

Bisen, Bisān.—A clan of Rājput. A section of Daharia and of Panwār Rājput. A section of Marār.

Babalaya.—(From Bobbili, a town in Madras.) A section of Telī in Bombay.

Bopchi.—A small caste in the Wardha District numbering a few hundred persons. They are in reality Korkus, the name being a corruption of that of the Bondoya subtribe, but they have discarded their proper tribal name and formed a separate caste. They retain some of the Korku sept names, while others are derived from Marāthi words or from the names of other castes, and these facts indicate that the Bopchis are of mixed descent from Korkus and other low Marāthi castes with which unions have taken place. As might be expected, they are very tolerant of sexual and social offences, and do not expel a woman who has a liaison with a man of another caste or takes food from him. She is readmitted to caste intercourse, but has to undergo the penalty of washing her body with cowdung and having a lock of her hair cut off. A man committing a similar offence has his upper lip shaved. They employ Gosains for their gurus and their social position is very low.

Borekar.—(A mat-maker.) Synonym Halba.

Borharia.—(Bor-plum.) A sept of Gopāl.

Chānda.

Bogam.—A name for Madrāsi prostitutes, perhaps a separate caste. Their honorific title is Sānī.

Bohra.—A Muhammadan caste. A section of Oswāl Bāna.

Bombay.—A subdivision of Valmiki Kāyasth.

Bondoya.—A resident of Jūgarh and the Pachmarhi tract of the Central Provinces. Subcaste of Korku.

Bopchi.—A section of Panwar Rājput.

Borekar.—(A mat-maker.) Synonym Halba.

Brahmachare.—(A celibate.) Subcaste of Mānbhao.

1 Bauhinia scandens.
2 Ethnology of Bengal, pp. 158, 221.
3 See art. Bhunjia.

Brāhman Gaur, or Bāmhan Gaur.—A branch of the Gaur clan of Rājpūts. A subcaste of Bāhāt.

Brid-dharī.—Begging Bāhāts. Subcaste of Bāhāt.

Brāhispāti, Brāhispāti.—An eponymous section of Brāhmanas.

Buchār.—A corruption of the English word ‘butcher.’ Subcaste of Khaṭīk in Agra.

Budālgir.— (From, budila, a leather bag made for the transport and storage of oil and ghi (butter).) Subcaste of Chamār.

Bukekari.— (A seller of scented powder (bukka).) Synonym of Atārī.

Bundela.—A clan of Rājpūts of mixed descent. Name probably from the Vindhyā hills. A subcaste of Basor. A sept of Manīhār and Rāwāt.

Bundelkhandi.—A resident of Bundelkhand. Subcaste of Basdewa, Barai, Basor, Chamār, Darzi, Dhobi, Kumhār, Lohār, Nāi and Sunār.

Bundkraia.—Subcaste of Kamār.

Bumkār.— (A weaver.) Title of Bālāhī. Buraḍ.—A synonym for the Basor caste of bamboo-workers. A section of Koshti and Oswāl Bānīa.

Burthia.—Subcaste of Chārān Banjāra.

Burud.— (A bamboo-worker.) Synonym for Basor in the Marātha country.

Butka.— (One who brings leaves.) Subcaste of Chasa.

Byahāt.— (Married.) Subcaste of Kālār.

Chādīr.—A caste. A subcaste of Kori. Chākera.— (One who uses the potter’s wheel in localities where other Kumhārs do not use it.) Subcaste of Kumhār.

Chaklā.— (A professional washerman.) Synonym for Dhobi.

Chaluṣya.—A synonym for Solanki Rājpūts. (Perhaps from challu or challu, hollow of the hand.) A subcaste of Panwār Rājpūts.

Chamār, Chamara.— (From chamra, a &hdc.) The well-known caste of tanners. A subcaste of Banjāra, Barhāi and Darzī.

Chamār Gaur.— (Chamār and Gaur.) A well-known clan of Rājpūts. See Rājpūt-Gaur.

Chambhār.—Name of the Chamār caste in Berār.

Chamra.—A contemptuous diminutive for the Chamār caste in Chhattisgarh.

Chand, Chandamia.— (Sandalwood.) A section of Chamār, Kawar, Khangār and Kurmi.

Chandeli.—A famous clan of Rājpūts. See Rājpūt-Chandeli.

Chāndevār.— (Belonging to Chānda.) Subcaste of Injāwār.

Chandī.— (One who hides behind a fishing-net.) A sept of Korku.

Chandra, Chandrāhā.— (From chanda, the moon.) A section of Gūjar and Teli.

Chandravansi or Somvansi.— (Descended from the moon.) A clan of Rājpūts.

Chandrvedi.—Synonym of Sanaurhia, meaning ‘One who observes the moon.’

Chankhatia.—A subcaste of Bhuiya and Chamār.

Channagri.—A small Jain sect. A subcaste of Banīa.

Chanti.—Name derived from chiti, an ant. Subcaste of Kawar. A section of Kumhār.

Chānwar.— (Whisk.) A totemistic sept of Kawar and Pābīa.

Charak.—A subdivision of Marātha Brāhmans; a section of Brāhmans.

Chārān.—Subcaste of Banjāra and Bāhāt. Title of Bāhāt in Rājputāna.

Chārdeva.—A clan of Gonds worshiping four gods and paying special reverence to the tortoise.

Chārghar.— (Four houses.) A subdivision of Sāraswāt Brāhmans.

Chārnagri.—A Jain sect or subcaste of Banīa.

Chatrapati.— (Lord of the umbrella.) Title of the ancient Indian kungs.

Chātri, Chhatri.—A common synonym for a Rājpūt. A subcaste of Bhamāta.

Chatūrbhuti.— (Four-armed.) An epithet of Vishnu. A title of the Chauhān clan of Rājpūts. A class of Bairāgis or religious mendicants.

Chauhū, Chaturvedi.— (From Chaturvedi, or one learned in the four Vedas.) A surnamē for Kanaujia, Jihotia and other Hindustāni Brāhmans. Subcaste of Banjāra.

Chauhāiya.—(Four brothers.) A subdivision of Sāraswāt Brāhmans. They take wives from the Athbhāhāiya
subdivision, but do not give girls to them in marriage.

Chaudhrī, Chaudhārī, Chaudhri.—(A headman, the first person.) Title of Kalār Panwār, Rājpūt and other castes; title of Dholi, vice-president of the caste committee. A section of Ahir, Maheshri Bania, Gadaria, Gujar, Halba and Marār (Māli). A subdivision of Kāpewār.

Chaukā.—A famous clan of Rājpūts. Name of a low caste of village watchmen in Chhattisgarh, perhaps the illegitimate descendants of Panwār Rājpūts.

Chauka.—Title of the Kabirpanthi religious service. The chauk is a sanctified place on the floor of the house or yard, plastered with cow-dung and marked out with lines of wheat-flour or quartz-dust within which ceremonies are performed.

Chaukẖūṭiā.—A term which signifies a bastard in Chhattīsgarh. Subcaste of Bhunjia.

Chauske.—Subcaste of Kalār. They are so called because they prohibit the marriage of persons having a common ancestor up to four generations.

Chaurāsia.—Resident of a Chaurāsi or estate of eighty-four villages. Subcaste of Barai and Bhoyar. A section of Dhmār and Kumhār. Many estates are called by this name, grants of eighty-four villages having been commonly made under native rule.

Chawara, Chawra.—One of the thirty-six royal races of Rājpūts.

Chenchuvar, Chenchuvar or Chenchu.—A forest tribe of the Telugu country of whom a few persons were returned from the Chānda District in 1911. In Madras the tribe is known as Chenchu, and the suffix وحدة or  ThemeData merely signifies person or man.1 The marriage ceremony of the Chenchus may be mentioned on account of its simplicity. The couple sometimes simply run away together at night and return next day as husband and wife, or, if they perform a rite, walk round and round a bow and arrow stuck into the ground, while their relations bless them and throw rice on their heads. Each party to a marriage can terminate it at will without assigning any reason or observing any formality. The bodies of the dead are washed and then buried with their weapons.

Chenrr.—(Little.) Subcaste of Bhand. or pounded rice.) Subcaste of Cheorākūta.—(One who prepares cheora Dhrūl.

Chero.2—A well-known tribe of the Munda or Kolarian family, found in small numbers in the Chota Nagpur Feudatory States. They are believed to have been at one time the rulers of Bihār, where numerous monuments are attributed, according to the inquiries of Buchanan and Dalton, to the Kols and Cheros. “In Shāhībād 2 also most of the ancient monuments are ascribed to the Cheros, and it is traditionally asserted that the whole country belonged to them in sovereignty. An inscription at Budh Gaya mentions one Phudi Chandra who is traditionally said to have been a Chero. The Cheros were expelled from Shāhībād, some say by the Sawaras (Sāoṃrs), some say by a tribe called Hariha; and the date of their expulsion is conjectured to be between the fifth and sixth centuries of the Christian era. Both Cheros and Sawaras were considered by the Brāhmans of Shāhībād as impure or Mlechchas, but the Harihas are reported good Kṣatriyas.

“The overthrow of the Cheros in Mithila and Magadha seems to have been complete. Once lords of the Gangetic provinces, they are now found in Shāhībād and other Bihār Districts only holding the meanest offices or concealing themselves in the woods skirting the hills occupied by their

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

3 Dalton’s Ethnology of Bengal, pp. 126, 127.
cousins, the Kharwārs; but in Palāmau they retained till a recent period the position they had lost elsewhere. A Chero family maintained almost an independent rule in that pargana till the accession of the British Government; they even attempted to hold their castles and strong places against that power, but were speedily subjugated, forced to pay revenue and submit to the laws. They were, however, allowed to retain their estates; and though the rights of the last Rāja of the race were purchased by Government in 1813, in consequence of his falling into arrears, the collateral branches of the family have extensive estates there still. According to their own traditions (they have no trustworthy annals) they have not been many generations in Palāmau. They invaded that country from Rohtās, and with the aid of Rājpūt chiefs, the ancestors of the Thakuraś of Ranka and Chainpur drove out and supplanted a Rājpūt Rāja of the Raksel family, who retreated into Sargiija and established himself there.

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

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

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

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

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¹ Tribes and Castes of Bengal, art. Chero.
Chhoka or Sororia.—A subcaste of Agharia of mixed descent.
Chholia.—(Rubbish.) A section of Râjjar.
Chhoti. — (Inferior.) Subcaste of Agharia and Teli.
Chhoti Pangat.—A subcaste of Halba. Synonym Surâit. Chhoti Pangat signifies the inferior caste feast, and the implication is that these members cannot join in the proper feast.
Chhoti Bhîr or Gorhi.— (Low.) Subcaste of Rautia.
Chhura.—(Razor.) A section of Panka. It was their business to shave other members of the caste after a death.
Chicham.—(Hawk.)—Asept of Gonds. Chichara.—(From church, forelock, which the children of this sept wear.) A sept of Dhimar.
Chikra.—Subcaste of Majhwar. Chikwa.—Synonym of Khatik. Chukra.—Subcaste of Mehtar. Name Dang’-Rarna.—(A rope-climber.)
Chukra.—Subcaste of Mehtar. Name Dang’-Rarna.—(A rope-climber.)
Churka. — (Thief.) A subcaste of Sunâr. A section of Chhipa.
Chutthwaâhâ.—Clan of Râjpût. Synonym for Kachhwaha.

Daharia.—(From Dâhar, the old name of the Jubbulpore country.) A clan of Râjpûts which has developed into a caste. A subcaste of Bhoyar, Kalâr, Mahar, Maratha and Teli. A section of Chadâr, Chamâr and Katia.
Dahât.—A variant for Dahâît. A subcaste of Khangâr.
Dahia.—One of the thirty-six royal races of Râjpûts.
Daijanya.—Subcaste of Chamâr. They are so called because their women act as dai or midwives.
Dakhne, Dakhshne, Dakshini, Dakshini. —(Belonging to the Deccan.) Subcaste of Bahna, Chamâr, Gondhali, Gurao, Kunbi, Mahar, Mâng and Nai.
Dakochia.—A synonym for Bhadri, an astrologer.
Dal.—(From dal, an army.) Subcaste of Khond.
Dalbha, Dalbha.—(One who carries shoolies or palanquins.) Subcaste of Ghasia and Katia.
Dalâ.—(From dal or the pulse of Burhânpur which had a great reputation). Subcaste of Kunbi.
Dal Khâlisa.—(Army of God.) Title of the Sikh army.
Dandewala.—(One who performs acrobatic feats on a stick or bamboo.) Synonym for Kolhâtî.
Dandi.—(One who carries a stick.) Name of a class of religious mendicants. See article Gosain.
Dandsewa.—(One who carries a stick.) Subcaste of Kalâr.
Dang - charha.— (A rope - climber.) Synonym of Nat.
Dangiwârâ.—Name of part of the Sâugor District, which is called after the Dângi caste. Subcaste of Kadera.
Dângua.—(A hill-dweller.) Subcaste of Taona.

Dangir.—A small caste of hemp weavers numbering about 100 persons, and residing almost entirely in the village of Mâsod in Betül District. They are of the same standing as the caste of Kumrâwat or Fatbina which pursues this occupation in other Districts, but acknowledge no connection with them and are probably an occupational offshoot of the Kunbi caste, from whose
members they readily accept any kind of cooked food. Like many other small occupational castes with no definite traditions, they profess to have a Kshatriya origin, calling themselves Bhagore Rājpūts, while their families are known by such high-sounding titles as Rāthor, Chauhān, Gaur, Solanki and other well-known Rājpūt names. These pretensions have no foundation in fact, and the Dangūrs formerly did not abjure pork, while they still eat fowls and drink liquor. They neither bathe nor clean their kitchens daily. They may eat food taken from one place to another, but not if they are wearing shoes, this being only permissible in the case when the bridegroom takes his food wearing his marriage shoes.

Dantte.—(With teeth.) A section of Purānia Sunārs in Saugar.

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

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

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

Darshān.—Title of the most holy members of the Kānphata Jogi.

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

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

*Darwesh.*—Persian name for a Muhammadan Fakir or religious mendicant.

*Darzi.*—A caste of tailors. Subcaste of Ghasia.

*Dās.*—(Servant.) Used as the termination of their names by Bārzēgis or religious mendicants. A term applied by Fankas and other Kabirpanthis to themselves.

*Dasa.*—(Ten.) A subdivision of Agarwāla and other subcastes of Bania, meaning those of pure blood.

*Dasgkar.*—(Ten houses.) One of the three subdivisions of Kanaujia Brāhmans. They give their daughters to members of the Chheghar or six houses and receive them from the Pāncghar or five houses.

*Dasnami.*—A member of the ten orders. Synonym for Gosain.

*Datta or Dutt.*—Surname of Bengali Kīyasths.

*Daune.*—A subdivision of Prabhu or Parbhu in Nāgpur, so called on account of their living in the island of Dīu, a Portuguese possession.

*Deccani.*—See Dakhne.

*Dehalwi.*—(From Delhi.) A subdivision of Gaur Kīyasths.

*Dehn.*—(A worshipper.) Subcaste of Sudh.

*Dekkala.*—(A genealogist.) Subcaste of Mādgi.

*Delhi.*—Subcaste of Kharia.


*Deobansi.*—(A descendant of a god.) Subcaste of Patwa.

*Deogarhia or Rājkwunar.*—(From Deogarh.) A subcaste of Pārdhān. A subcaste of Audhelia made up of prostitutes. A sept of Dhimar.

*Deokia.*—Title used in the Bedar caste.

*Deoputra.*—(Son of god.) Synonym of Chāran.

*Desa or Kota.*—Subcaste of Bālijā.

*Desai.*—A variant for Dēshmukh or a Marāṭha revenue officer. Title of the Pārdhān caste.

*Desawal.*—A subdivision of Brāhmaṇ in Jubbulpore. They take their name from Dīsa, a town in Pālanpur State in Bombay Presidency.

*Desha, Desaha.*—(Belonging to the home country.) The name is usually applied to immigrants from Mālwa or Hindustān. A subcaste of Ahrīr, Bārgāh, Bārī, Chāmār, Dhūrī, Gadarīa, Kālār, Kol, Kurnī, Lakhrā, Lohār, Mahār, Sūnār and Teli.

*Deshasha.*—A subcaste of Marāṭha Brāhmans inhabiting the country (Desh) above the Western Ghāts. A subcaste of Gūrao.

*Deshkar.*—(One belonging to the country.) A subcaste of Gondhali, Gūrao, Kinjār, Kūnti, Kūnbi, Mahār, Mālī, Marāṭha, Nāi, Sūnār and Teli.

*Deshmukh.*—Under Marāṭha rule the Deshmukh was a Pargana officer who collected the revenue of the Pargana or small subdivision, and other taxes, receiving a certain share. The office of Deshmukh was generally held by a leading Kunbī of the neighbourhood. He also held revenue-free land in virtue of his position. The Deshmukh families now tend to form a separate subcaste of Kunbīs and marry among themselves.

*Deshpānde.*—The Deshpānde was the Pargana accountant. He was generally a Brāhmaṇ and the right-hand man of the Deshmukh, and having the advantage of education he became powerful like the Deshmukh. Now used as a surname by Marāṭha Brāhmans.

*Deswālī.*—Synonym for Mīna.

*Devadāsī.*—(Handmaidens of the gods.) Synonym for Kāsbī.

*Devarkhā.*—A subdivision of Marāṭha Brāhmans. The word is derived from Devarshi, a Shakha (branch) of the Atharva Veda, or from Devarkh, a town in Ratnagiri District of Bombay Presidency. Among Brāhmans they hold rather a low position.

*Devangan.*—(From the old town of this name on the Wardha river.) Subcaste of Kōshi.

*Dhaigar.*—(2½ houses.) A subcaste of Khatri.

*Dhākan.*—(A witch.) Subcaste of Bhat.

DHALGAR.—A small occupational caste who made leather shields, and are now almost extinct as the use of shields has gone out of fashion. They are Muhammadans, but Mr. Crooke considers them to be allied to the Dabgars, who make leather vessels for holding oil and ghee and are also known as Kuppes. The Dabgars are a Hindu caste whose place in the Central Provinces is taken by the Budagir Chamars. These receive their designation from budla, the name of the leather bag which they make. Budlas were formerly employed for holding ghee or melted butter, oil and the liquid extract of sugarcane, but vegetable oil is now generally carried in earthen vessels slung in baskets, and ghee in empty kerosene tins. Small bottles of very thin leather are still used by scent-sellers for holding their scents, though they also have glass bottles. The song of the Leather Bottle recalls the fact that vessels for holding liquids were made of leather in Europe prior to the introduction of glass. The Dhalgars also made targets for archery practice from the hides of buffaloes; and the similar use of the hides of cattle in Europe survives in our phrase of the bull’s eye for the centre of the target.

DHAMOMIA.—(From Dhoomon, a town in Saugor.) A subcaste of Sonkar. A territorial sept of Darzi and Dhobi.

DHANAK SAMMUNI.—(One who reverences the bow.) A section of Barai.

DHANDER.—(Probably from Dhandhar, an old name of Jaipur or Amber State.) A sept of Rajputs.

DHANGAR.—(A farm servant.) Synonym of Oraon.

DHANKA.—Perhaps a variant for Dhangar. Subcaste of Oraon.

DHANOY, DHAMOJE.—(From dhangar, a shepherd.) Subcaste of Are and Kunbi.

DHAMPUGAR.—(One serving for a pittance of paddy.) A section of Telgi.

DHANUKHAR.—(A corrupt form of Dhanusdhar or a holder of a bow.) Synonym of Dhanwar.

DHANUK.—(A Bowman.) A caste. A subcaste of Mehtar.

DHANUSKOM.—(Bow and arrow.) A sept of Kawar.

DHARAMPURIA.—(Resident of Dharampur.) Subcaste of Dhobi.

DHARE.—Title of Gowari.

DHARI.—A subcaste of Banjara. They are the bards of the caste.

DHARKUR.—Subcaste of Basor.

DHARMIK.—(Religious or virtuous.) A subcaste of Mahar and Maratha.

DHUD.—Synonym for Mahar.

DHENGAR.—A subcaste of Bharewa (Kasar) and Gadaria.

DHERA.—A small Telugu caste of weavers, the bulk of whom reside in the Sonpur State, transferred to Bengal in 1905. The Dheras were brought from Orissa by the Raja of Sonpur to make clothes for the images of the gods, which they also claim to be their privilege in Puri. Their exogamous groups are named after animals, plants or other objects, and they practise totemism. The members of the Surya or sun group will not eat during an eclipse. Those of the Nalla (black) sept will not wear black clothes. Those of the Bansethi and Bhanala septs will not use the bandi, a kind of cart from which they consider their name to be derived. The Otals take their name from setti, a net, from which pots are hung, and they will not use this net. Those of the Gunda sept, who take their name from gundu, a bullet, will not eat any game shot with a gun. Marriage within the sept is prohibited, but the Dheras always, where practicable, arrange the marriage of a boy with his maternal uncle’s daughter. Even in childhood the members of such families address each other as brother-in-law and sister-in-law. When the bridegroom and bride go home after the marriage ceremony, the bridegroom’s sister bars the door of the house and will not let them in until they have severally promised

1 Tribes and Castes, art. Dhalgar.
2 From a paper by Narayan Bohidar, Schoolmaster, Sonpur State.
to give her their daughter for her son. A girl must be married before arriving at adolescence on pain of permanent exclusion from the caste. If a suitable husband has not therefore been found when the period approaches, the parents marry the girl to her elder sister’s husband or any other married man. She is not bound to enter into conjugal relations with the man to whom she is thus united, and with his consent she may be consequently married to any other man in the guise of a widow. If a bachelor takes such a girl to wife, he must first be married to a sahara tree (Streblos asper). When a betrothal is arranged, an elderly member of the bridegroom’s family proceeds to the bride’s house and asks her people three times in succession whether the betrothal is arranged, and at each reply in the affirmative ties a knot in his cloth. He then goes home and in the bridegroom’s house solemnly unties the knots over another cloth which is spread on the ground. This cloth is then considered to contain the promises and it is wrapped up and carefully put away to keep them as if they were material objects.

Dherka.—(Brother-in-law or paternal aunt’s husband.) Title of Kharia.
Dhimar.—A caste. Subcaste of Kori.
Dhimra.—Synonym for Dhimar.
Dhobi.—The caste of washermen. A sept of Bharia and Bhaina.
Dhokade.—One of doubtful parentage.
Dholewär.—(From dhol, a drum.) A subcaste of Bhoyar and Gaoli. A section of Basor.
Dhole.—(A minstrel.) Subcaste of Bhāt.
Dhubela.—Origin perhaps from the Dhobi caste. Subcaste of Basor.
Dhubajia.—(From dhol, a drum.) A subcaste of Chamār, also known as Daijania.
Dhulia, Dholin, Dholi.—(A player on a dhol or drum.) Synonym for the Basor caste. A subcaste of Gond in Chānda and Betul. A subcaste of Mahār.
Dhunak Pathān.—Synonym for Bahna.
Dhunia.—(From dhunna, to card cotton.) Synonym for Bahna.
Dhunka.—(A cotton-cleaner.) Subcaste of Kadera.
Dhur Gond.—(From dhur, dust.) A subcaste of Gonds. They are also known as Rāwanvansi or descendants of Rāwan.
Dhuri.—A caste of grain-parchers. A subcaste of Dhimar.
Dhuria.—Subcaste of Nagasia and Dhimar. They are so called because they mark the forehead of the bride with dust (dhur) taken from the sole of the bridegroom’s foot.
Dhurwa.—The word may be derived from dhur, dust. Dhur is a name given to the body of Gonds as opposed to the Rāj-Gonds. One of the commonest septs of Gonds. A sept of Baiga, Kolta, Kalār and Nat. A title of Purja.
Dhāsar.—Subcaste of Bania.
Dhusia.—Subcaste of Murha.
Digāmbārī.—A sect of Jain Banias who do not clothe their idols and apply saffron to their feet. Also a class of Bairāgis or religious mendicants.
Dikaria or Kistān.—(One who lives in a village or a cultivator.) Subcaste of Korwa.
Dikhīt, Dikshīt, Dixīt.—(The Initiator.) A subcaste of Brāhmaṇ. A clan of Rājpūts of the solar race formerly dominant in the United Provinces.
Dīla.—(A pointed stick tied to a calf’s mouth to prevent him from sucking.) A totemistic sept of Kawar. They do not use a stick in this manner. A section of Ahīr.
Dillawāl.—A subcaste of Kasār. Those belonging to or coming from Delhi.
Dinkuchia.—(One who castrates cattle and ponies.) Subcaste of Ghasia.
Dīpawālī.—(One who supplies oil for the lamps at Dīwālī.) A sept of Teli.
Dīpbans.—(Son of the lamp.) Title of Teli.
Dīwān.—Title of the members of the Dāhāt caste committee.
Dixīt.—See Dikhīt.
Dobaita.—(One who yokes two bullocks to the oil-press) Subcaste of Telis in the Nāgpur country.
Dohors.—(Two score.) Subcaste of Halwai.

Dotra or Dor.—One of the thirty-six royal races of Rājpūts.

Dugla.—Name applied to Kāyasths of illegitimate descent.

Dohor.—A small caste of Berār, who are really Chamārs; in the Central Provinces the Dohors are a well-known subcaste of Chamārs, but in Berār they appear to have obtained a separate name, under which about 6000 persons were returned in 1911. They work in leather like the Chamārs or Mochis. With the ambition of bettering their social status among the Hindus the caste strictly observe the sanctity of animal life. No Dohor may molest an animal or even pelt it with stones. A man who sells a cow or bullock to butchers is put out of caste, but if he repents and gets the animal back before it is slaughtered, a fine of Rs. 5 only is imposed. If, on the other hand, the animal is killed, the culprit must give his daughter in marriage without taking any price from the bridegroom, and must feed the whole caste and pay a fine of Rs. 50, which is expended on liquor. Failing this he is expelled from the community. Similarly the Pardeshi Dohors rigidly enforce infant-marriage. If a girl is not married before she is ten her family are fined and put out of caste until the fine is paid. And if the girl has leprosy or any other disease, which prevents her from getting married, a similar penalty is imposed on the family. Nevertheless the Dohors are considered to be impure and are not allowed to enter Hindu temples; the village barber does not shave them nor the washerman wash their clothes. A bachelor desiring to marry a widow must first perform the ceremony with a rau or cotton-tree. But such a union is considered disgraceful; the man himself must pay a heavy fine to get back into caste, and his children are considered as partly illegitimate and must marry with the progeny of similar unions. Either husband or wife can obtain a divorce by a simple application to the caste panjchāyāt, and a divorced woman can marry again as a widow. The caste offer sheep and goats to their deities, before killing them. At Dasahra they also pay reverence to the skinning-knife, and the needle with which shoes are sewn. The caste burn the bodies of those who die married and bury the unmarried. Before setting out for a funeral they drink liquor and again on their return, and a little liquor is sprinkled over the grave. When a man has been cremated his ashes are taken and thrown into a river on the third day. The chief mourner, after being shaved by his brother-in-law, takes the hair with some copper coins in his hand and, diving into the river, leaves them there as an offering to the dead man’s spirit.

Doliya.—(Palanquin-bearer.) A section of Dhimar.

Dom.—An important caste in Bengal. See article Kanjar. Used as a synonym for Gānda in the Uriya country.

Dommra.—Subcaste of Turi.

Dongaria, Dongarwar.—(From dongar, a hill.) A sept of Bhil, Dhobi, Māli, Māng and Sonkar. A surname of Marāthā Brāhmans.

Dora.—(Sāhib or Lord.) Title of the Mutrāsi caste.

Dosar.—Subcaste of Bania.

Dravida.—(Southern.) See Pānch-Dravida.

Dūbe.—(A teacher and a man learned in two Vedās.) A common surname of Hindustāni Brāhmans. A subcaste of Banjāra.

Dūd.—(Milk.) Dūd-Barai, a subcaste of Barai; Dūd-Gowārī, a subcaste of Ahir or Gowārī; Dūd-Kawar, a subcaste of Kawar.

Dūd Bhai.—(Milk-brothers.) A fraternity of Gonds in Betūl, who are apparently foster-brothers. They do not marry, though they have different septs.

Dukar.—A subcaste of Kolhāti. From dukar, hog, because they are accustomed to hunt the wild pig with

1 This article is based on papers by Mr. D. P. Kshirsāgar, Naib-Tahsildar, Buldāna, and Mr. Khāndekar, Headmaster, Nandura.
dogs and spears when these animals become too numerous and damage the crops of the villagers.

Dukaria.—Title of the officer of the Andh caste who constitutes the caste committee.

Dulha.—(Bridegroom.) A section of Chadar.

Dum or Dom.—A low caste of sweepers in Bengal. See Kanjar. Subcaste of Basor, Ganda, Panka and Turi. Synonym and subcaste of Mehtar. A section of Kawar.

Durybansi.—A clan of Rajputs in Ragnandgaon.

Disre.—(Second.) A subdivision of Shrivastab, Gaur and Saksena Kayaasts, meaning those of inferior or mixed origin as opposed to Khare or those of pure origin.

Dwarka.—One of the most holy places in India, situated on or near the sea in Gujarat. It is supposed to have been founded by Krishna. Site of one of the monasteries (Ashram) of Sankaracharya, the founder of the non-dualistic or Vedanta philosophy.

Dwaja.—(Twice-born.) A title applied to the three higher classical castes, Brahman, Kshatriya and Vaishya, and now especially to Brahmanas.

Ekabhaja.—(One-armed.) Subcaste of Teli, so called because their women wear glass bangles only on one arm.

Ekhaile.—One who yokes one bullock only to the oil-press. Subcaste of Teli.

Elama, Elma.—Synonym for Velama. A subcaste of Kapewär or Kapu.

Erenja.—Subcaste of Kharia in Bengal.

Erua.—(From Eran, in Saugor district.) A section of Teli.

Fakir.—A Muhammadan mendicant. Synonym Sain. See article.

Farid.—Sheikh Farid was a well-known Muhammadan saint. A section of Panwar Rajput.

Farsi.—Persian. From the Province of Fars. The term Farsi is also used by the Hindus to signify foreign or non-Aryan languages like Gondi.

Fidawi.—(A disciple.) An order of devotees of the Khojah sect known to the Crusaders as Assassins. Title of Khojah.

Gadaria.—A caste. Subcaste of Ahir.

Gadha.—(An ass.) A sept of the Utka clan of Gonds in Betül, so named because their priest rode on an ass in crossing a river.

Gadhao.—(From Gadha, an ass.) Subcaste of Kunbi.


Gadhvana.—(From Garha, near Jubbulpore.) Subcaste of Nai.

Gadiwan.—(A cart-driver.) Subcaste of Dangri.

Gadri.—From gadar, a sheep.) Subcaste of Dhangar.

Gaharwar, Gahaxval, Gherwâl.—One of the thirty-six royal races of Rajputs chiefly found in Bilaspur and Khairagarh. A section of Patwas.

Gahbainya or Gahboniya.—(Those who hid in a village when called by a king to his presence.) A subcaste of Kurmi. A section of Kurmi.

Gahlot or Sosdia.—A famous clan of Rajputs. A section of Daraiha and Joshi.

Gaho.—Subcaste of Bania. See article Bania-Gahoi.

Gai-Gowari.—Subcaste of Gowari.

Gaiki.—A cowherd. (A subcaste of Gond in Betül.) A section of Chamár.

Gaiwâr or Gaika.—(A cowherd.) A clan of Maratha. A section of Ahir, Bhil, Kunbi and Mahâr.

Gaita.—Subcaste of Gond.

Gaiwâle.—(Cow-keeper.) A subcaste of Moghia.

Gajarha.—(Gîjar, a carrot.) A section of Teli in Mandla.

Gajjam.—A sept of the Dhurwa clan of Gonds in Betül named after Gajjamî. (Bow and arrows in Gondi.)

Gánda.—(A messenger.) A low caste of village watchmen. In the Uriya country the Gandas are known as Dom. A subcaste of Pardhan. Title of Kharia.
Gandhi.—A scent-seller. (From gandh, a Sanskrit word for scent.) Synonym Bania.

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

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

Gangabálu.—(Sand of the Ganges) A family name of Gánda.

Gangáhasa.—(Living on the banks of the Ganges.) A section of Ahir.

Gangápári.—(One coming from the further side of the Ganges.) Sub-caste of Barai, Barhai, Chamár, Dhobi, Gondhalí, Kumhár and Umre Bania.

Gangagā.—(Sea of the Ganges.) A section of Chitári and Kawar.

Gangavansi.—(Descended from the Ganges.) A clan of Rājpút. The chief of Bámra State is a Gangavansi.

Gangadhá.—Dwellers on the banks of the Godávari and Wainganga. These rivers are sometimes called Ganga

1 Madras Census Report (1901), p. 149.
or Ganges, which is used as a general term for a great river. A subcaste of Maratha.

Gannore.—Name of a minor Rājpūt clan. Subcaste of Balāhī.

Gānth-chor.—(A bundle-thief.) Title of Bhāmta.

Gaolin.—A synonym of Ahīr or Gaoli, applied to an inferior section of the caste.

Gauli, Gaul.—(A milkman.) Synonym for Ahīr. Subcaste of Hāṭkar.

Gaonītta.—(A village headman) Title of the head of the Kol caste committee. Title of Kol.

Garde.—(Dusty.) A surname of Karhāra Brāhmans in Saugar.

Garg or Gargya.—The name of a famous Rishi or saint. An eponymous section of Brāhmans. A section of Agarwāla Banias. Gar-gabansi is a clan of Rājpūts.

Garhawtila, Garhewala, Garhewar.—A resident of Garha, an old town near Jubbulpore which gave its name to the Garha-Mandla dynasty, and is a centre of weaving. A subcaste of Katia, Koshti and Mahar, all weaving castes. A subcaste of Binjāl.

Garkata.—(Cut-throat.) A section of Koshti.

Gārpaṛī.—A body of Jogis or Nāths who avert hailstorms and are considered a separate caste. See article. From gār, hail. A subcaste of Koshṭa and Kumhār. A section of Ghasia.

Gāte.—(A bastard.) Subcaste of Naoda.

Gaur.—The ancient name of part of Bengal and perhaps applied also to the tract in the United Provinces round about the modern Gonda District. A subcaste of Brāhmān and Kāyasth. A clan of Rājpūts. See articles.

Gauria, Gauriya.—A caste. A subcaste of Dhimar, Khond, Kumhār and Uriya Sānsia.

Gauriputra.—A son of Gauri, the wife of Mahādeo. Title of Bahlia.

Gautam.—A name of a famous Rishi or saint. A common eponymous section of Brāhmans. A clan of Rājpūts. A section of Agharia, Ahīr, Marāṭha, Panwār Rājpūt, Rangāī and Jangam.

Gāyakte.—Subcaste of Pardhi, meaning a man who stalks deer behind a bullock.

Gāyavāl.—(From the town of Gaya on the Ganges, a favourite place for performing the obsequies of the dead.) A subcaste of Brāhmans who act as emissaries for the owners of the shrines at Gaya and wander about the country inducing villagers to undertake the pilgrimage and personally conducting their constituents.

Gāzulu.—(A bangle-seller.) Subcaste of Bahlia.

Gedam.—A sept of Gonds. A sept of Baigās.

Ghadyachī Tong.—(The rim of the pitcher.) A section of Kirār.

Ghanta.—(Bell.) A section of Kumhār.

Ghantīra.—Name of a caste of Lohārs or blacksmiths in the Uriya country.

Gharbārī.—One who while leading a mendicant life is permitted to marry with the permission of his guru. A householder, synonym Grihastha. The married groups of the Gosain, Bairāgī and Mānbhao orders as distinguished from the Nihang or celibate section.

Ghāśi Mālí.—Subcaste of Mālí.

Ghātole, Ghātole.—Those who dwell on the ghāś or passes of the Sainhyadri Hills to the south of the Berār plain. Subcaste of Bahna, Gondhali and Kunbi.

Ghātmathē.—(Residents of the Mahādeo plateau in Berār.) Subcaste of Marātha.

Gherwiil.—A clan of Rājpūts. Synonym for Gharwār.

Ghisādī, Ghisāri.—A group of wandering Lobars or blacksmiths. Synonym for Lobhār.

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Ghoderao, Ghoderao.—(Ghoda, a horse.) Subcaste of Chitrakathī. They have the duty of looking after the horses and bullock-carts of the castemen who assemble for marriage or other ceremonies.

Ghodke.—Those who tend horses. Subcaste of Māng.
Ghadmâria.—(Horse-killer.) A sept of Binjhwâr.
Gholey.—(Wild jâmun tree.) A sept of Gonds.
Gâukkhâla.—A subcaste of Pâsi, who have become grooms. (From ghora, a horse.)
Gâughu, Gâughwa.—(Owl.) A section of Gânâda, Kawar, Kewat and Panka. Pankas of the Ghughul sept are said to have eaten the leavings of their caste-fellows.
Ghumnara.—(Worm-eater.) A section of Teli in Betul and Râthor Teli.
Gîra or Gîra.—(Dumghill.) A section of Chadár and Sunâr.
Ghuttin.—A sept of Bîhls. They reverence the gâlur, or fig tree.
Gînra.—A subcaste of TIyâr.
Gîrinâ.—A small caste found in Sonpur State and Sambalpur district. They are fishermen, and also parch rice. They are perhaps an offshoot of the Kewat caste.
Gîri or Gîr.—(Gîr, mountain.) An order of Gosiâns.
Gîmra.—A subcaste of Brâhmans in Jubbulpore. They are said to take their name from Gîrinâ in Kâthiâwâr, where they were settled by Krishna after he rose from the Dâmodar reservoir in the bed of the Sonrekha river at Junâgarh. They have the monopoly of the office of priests to pilgrims visiting Gîrinâ. (Bombay Gazetteer, ix.)
Gôal or Gôwîla, Gôlâ.—(Sanskrit Gopâl, a cowherd.) Synonym of Ahir, also subcaste of Ahir.
Gôli.—(A cowherd.) Synonym for Ahir. Subcaste of Marâtha.
Gôlardhuva.—(From gôlar, cowdung.) Subcaste of Sahâr.
Gôkia, Gôki.—(From gôk or gôki, a large lizard.) A section of Jain Bania or Khâtik. A sept of Bhatra and Parja.
Gôyanda, Goranda.—A name applied to a small class of persons in Jubbulpore, who are descendants of Thug approvers, formerly confined there. The name is said to mean, ‘One who speaks,’ and to have been applied to those Thugs who escaped capital punishment by giving information against their confederates. Goranda is said to be a corruption of Gôyanda. The Gôyandas are both Hindus and Muhammadans. The latter commonly call themselves Deccani Musalmans as a more respectable designation. They are said to be a gipsy
Golil.—A well-known clan of Râjpûts in the United Provinces.
Golia.—(From goli, a mango-stone.) A section of Châdár. They draw a picture of the mango-stone at the Maihar or distribution of sacrificial cakes.
Gola.—Synonym of Golar.
Golak.—Synonym Govardhan or Gaomukh. An illegitimate group of Marâtha Brâhmans.
Golâla.—A subcaste of Bania.
Golanda.—(An artillerist.) Synonym of Kadera.
Golapûrah.—A subcaste of Bania, Darzi and Kalâr.
Golkar.—Synonym of Golar and Ahir.
Golîa.—One who dyes cloth with goti kâ râng, the fugitive aniline dyes. Subcaste of Chhipa.
Golla.—Synonym of Golar.
Gollam.—Synonym of Golar.
Gondiâya.—(Gond.) Subcaste of Otâri.
Gondi.—(From the Gonds.) A subcaste of Ahir, Binjhwâr and Lohâr.
Gondia.—Subcaste of Dhimâr.
Gondi-Lohâr.—A Gond who works as a blacksmith. Subcaste of Lohâr.
Gondoaans.—(Descendants of Gonds.) A section of Ghasia.
Gondwaîna.—Subcaste of Baiga.
Gopâl.—A caste. Synonym of Ahir in Râjpûtâna.
Goranda.—Synonym of Goyanda.
Gorakhnâth.—A sect of Jogis. From Gura Gorakhnâth, a great Jogi.
Gorasia.—(From gorasi, milk.) A section of Lonâre Mâli.
Goperator, Gaigovâl.—(A cowherd.) A section of Otâri and Panka.
Gosain, Goswâmi.—A caste. A surname of Sanâdhyâ Brâhmans in Saugor.
Gottes.—A subcaste of Gond. They are also called Made in Chânda.
Goundia.—A class of Bairâgi. Synonym Mâdâvachârî. A section of Bharia-Blumia.
Gowîlvansi.—Subcaste of Ahir.
class of Muhammadans resembling the Kanjars. The Hindus are of different
castes, but are also believed to include some Beria gipsies. The Goyandas
are employed in making gloves, socks and strings for pyjamas, having
probably taken to this kind of work because the Thug approvers were
employed in the manufacture of tents. Their women are quarrelsome, and
wrangle over payment when selling their wares. This calling resembles that
of the Kanjar women, who also make articles of net and string, and sell them
in villages. Some of the Goyandas are employed in Government and railway
service, and Mr. Gayer notes that the latter are given to opium smuggling,
and carry opium on their railway engines.¹

Grihastha, Gharbāri.—(A house-
holder.) A name given to those
divisions of the religious mendic-
cant orders who marry and have
families.

Guár.—(From guāra or gwāla, a milk-
man.) Subcaste of Banjāra.

Gudakh or Gudar.—(From gudra, a
rag.) A sect of the Bairāgi, Gosain
and Jogi orders of mendicants.

Gudha or Gurha.—(From gudha, a pig-
sty.) Subcaste of Basor.

Gugaria.—One who trades in gujar,
a kind of gum. Subcaste of Ban-
jāra.

Gujar.—A caste. A subcaste of Ahir,
Darzi, Koshī and Pāśi. A clan of
Marāthu. A section of Khatik.

Gujarāti.—(From Gujarāt.) A terri-
torial subcaste of Bahelīa, Bania,
Barhāi, Chhipā, Darzi, Gopāl, Nai,
Sunār and Teli.

Gurasthul.—A synonym for the
Baliya caste.

Gurhēlta.—(A ball of molasses.) A
section of Gohirā Ahirs in Chānda.

Gura.—(A preparer of gu or unrefined
sugar.) Synonym of Halwai in the
Unya country.

Gurujvala.—A class of Fakirs or
Muhammadan beggars.

Guru-Māta.—Title of the great council
of the Sikhs and their religious
meal.

Guru.—(A preacher or teacher or
spiritual guide.) Brāhmans and
members of the religious orders,
Bairāgis and Gosains, are the Gurus
of ordinary Hindus. Most Hindu
men and also women of the higher
and middle castes have a Guru,
whose functions are, however, gener-
ally confined to whispering a sacred
verse into the ear of the disciple on
initiation, and paying him a visit
about once a year; it is not clear
what happens on these occasions, but
the Guru is entertained by this
disciple, and a little moral exhortation
may be given.

Gurusthul.—Synonym of Balija.

Guhau.—Title of Gadba.

Gudábansi, Gokulbansi, Godábansi.—
(Descended from a cowherd.) A
subcaste of Ahir or Gaoli. A sub-
caste of Khairwār.

Gudhahare.—(Cowherd.) A subcaste of
Lodhi.

Habsi.—Synonym of Siddi. An
Abyssinian.

Hadi.—(Sweeper or scavenger.) One
of the 72 precincts of Mebeshri Bania.
A synonym for Mangan.

Hadia.—(From hādi, bone.) A section of
Rāghuvānsi.

Haikay, Hazkawansi.—(Race of the
horse.) A clan of Rājput of the
lunar race.

Hajjām.—Muhammadan name for Nai
or barber.

Hakhyā.—Title of Hatkar.

Halai.—Subcaste of Cutchi.

Halbi.—Synonym of Halba. Subcaste
of Koshī.

Halda, Hardiya, Hardiha, Halde.—
(A grower of hal, or turmeric.)
Subcaste of Kāchhi, Lodhi, Māli,
Rājīhar and Teli. A section of
Rājhar.

Halida.—(Ploughman.) A subcaste of
Teli in Nāndgaon State.

Halwa.—A subcaste of Uriya Bräh-
mans, so called because they use the
plough (hal).

Hāns, Hänsi, Hänsa.—(The swan.)
A section of Agharia, Ahir, Māli
and Savar.

Hansele.—(Hansna, to laugh.) A
section of Ahir.

¹ Criminal Tribes of the C.P., p. 61.
Hanumān, Hanumanta.—(The monkey-god Hanumān.) A section of Bhatta, Mahār and Mowār.

Hāra.—A clan of Rājpūts, a branch of the Chauhāns.

Harbola.—Derived from Hari, a name of Vishnu or Krishna, and bolna to speak. Synonym of Basdewa and also subcaste of Basdewa.

Hārīdis.—A religious mendicant who travels about and tells stories about heroes and gods accompanied with music. Synonym of Chitra-Hārī.

Hārī.—A subcaste of Koshti.

Hatgar.—Subcaste of Koshti.

Hāthgarhia.—Subcaste of Kamhrār, meaning one who moulds vessels with his hands only, without using the wheel as an implement.

Hāthia, Hasti.—(From hāthi, elephant.) A section of Ahir, Chasa, Mehra and Mowār.

Hatkar, Hatgar.—A caste. A subcaste of Koshta and Marātha.

Hatwa.—A small caste of pedlars and hawkers in the Uriya country, who perambulate the village bazars or kāṭis, from which word their name is derived. They sell tobacco, turmeric, salt, and other commodities. The caste are in reality a branch of the Kewats, and are also called Semli Kewat, because their ancestors travelled on the Mahānādi and other rivers in canoes made from the bark of the semal tree (Bombax malabaricum). They were thus Kewats or boatmen who adopted the practice of carrying small articles up and down the river for sale in their canoes, and then beginning to travel on land as well as on water, became regular pedlars, and were differentiated into a separate caste. The caste originated in Orissa where river travelling has until lately been much in vogue, and in Sambalpur they are also known as Uriyas, because of their recent immigration into this part of the country. The Hatwas consider themselves to be descended from the Nāg or cobra, and say that they all belong to the Nāg gotra. They will not kill a cobra, and will save it from death at the hands of others if they have the opportunity, and they sometimes pay the snake-charmers to set free captive snakes. The oath on the snake is their most solemn form of affirmation. For the purposes of marriage they have a number of exogamous sections or vargas, the names of which in some cases indicate a military calling, as Dalai, from Dalpati, commander of an army, and Senāpati, commander-in-chief; while others are occupational, as Mahārana (painter), Dwāri (gatekeeper) and Mangūl (steersman of a boat). The latter names show, as might be expected, that the caste is partly of functional origin, while as regards the military names, the Hatwas say that they formerly fought against the Bhonslas, under one of the Uriya chiefs. They say that they have the perpetual privilege of contributing sixteen poles, called Nalkas, for the char of Jagannāth, and that in lieu of this they hold seven villages in Orissa revenue-free. Those of them who use pack-bullocks for carrying their wares worship Banjārī Devī, a deity who is held to reside in the sacks used for loading the bullocks; to her they offer sweetmeats and grain boiled with sugar.

Havelia.—(Resident of a Haveli or fertile wheat tract.) Subcaste of Ghosi and Kurmi.

Hawsdār.—(A maker of fireworks.) Synonym of Kadera.

Hela.—(From hela, a cry.) Subcaste of Mehtar.

Hichami.—(A comb.) A sept of Māria Gonds.

Hirao.—(A eunuch.) See article. A subcaste of Gondhali.

Hindustāni.—Subcaste of Kunbi.

Hira, Hirāni.—(Diamond.) A section of Bhulīa and of Uriya Sānsāia.

Hirangotri.—(Hiran, deer.) A section of Agarwāl Bania.

Ho.—Synonym of Kol.

Holer.—(A hide-curer.) Subcaste of Māng.

Holua, Holer.—A caste. A subcaste
of Golar. Holer, perhaps from Holia, a subcaste of Māṅg.

Hudla.—(Wolf.) A totemistic sept of Kawar.

Hułhuali Sāhū.—A section of Chasa so named, because as a mark of respect they make the noise ‘Hułhuli,’ when a king passes through the village.

Hūna, Hoom or Hūn.—One of the thirty-six royal races of Rājpūt. Probably descendants of the Hun invaders of the fifth century. See articles Rājpūt and Panvār Rājpūt.

Husami.—Subcaste of Brāhman.

Ikbasnha.—A subcaste of Kurmi, so called because their women put bangles on one arm only.

Iksha Kūl or Ikshawap Kūl.—A section of Komti. They abstain from using the sugarcane and the sendia flower.

Ikṣekanband.—(From ilāqa or alāqa, meaning connection, and bāndha, to bind.) Synonym of Patwa.

Inga.—Subcaste of Gowari.

Irposchi.—(Mahua flowers.) A sept of Dhurwa Gonds in Betūl.

Ivna Inde.—(Inde, chicken.) A sept of Dhurwa Gonds in Betūl. They offer chickens to their gods.

Ivna Jagleya.—(Jagna, to be awake.) A sept of the Dhurwa clan of Gonds in Betūl. They are so named because they kept awake to worship their gods at night.

Jādam, Jaduvansi, Yadava.—An important clan of Rājpūt now become a caste. Name derived from Yādu or Yādava. A subcaste of Gujar. A subcaste and section of Ahir; a section of Rāthor Rājpūts in Betūl.

Jādia, Jaria.—(An enameller.) A subcaste of Sunār. They practise hypergamy by taking wives from the Pitariye and Sudhie subdivisions, and giving daughters to the Śrī Nagariye and Banjar Māhuwe subdivisions. Also an occupational term meaning one who sets precious stones in rings.

Jādubansi, Yadubansi.—See Jadum. A subcaste of Ahir.

Jaga.—(Awakener.) Synonym of Basdewa.

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

Jat.—A caste. One of the thirty-six royal races of Râjpûts. A subcaste of Barhãt, Bishnori and Kumhâr.

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

Jati.—Name of Jain mendicant ascetics.

Jasnupuri.—(From Jannpur.) A subcaste of Hîswai and Lobhâr.

Jemâdâr.—Honourific title of Khangâr and Mehtar.

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

Jerâ.—(A forked stick for collecting thorny wood.) A section of Dângî.

Jhâdi, Jhâde, Jharia, Jharkwa. (Jungly.)—A name often applied to the oldest residents of a caste in any locality of the Central Provinces. In Berar it is used to designate the Wainganga Valley and adjacent hill ranges. A subcaste of Ahîr, Barai, Barhai, Chamâr, Dhangâr, Dhanwâr, Dhibi, Gadarîa, Gurao, Kâpewâr, Kasâr, Katia, Kewat, Khatik, Khond, Kirâr, Kumhâr, Kunbi, Kuri, Mahâr, Mâli, Nai, Sunâr, Teli and Turi.

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

Jhal or Jhala.—One of the thirty-six royal races of Râjpûts. A subcaste of Râj-Gond.

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

Jhara, Jhira, Jhora.—Synonym of Sonjhara.

Jharka.—Subcaste of Lodhi.

Jharia.—(Jungly.) See Jhâdi.

Jharola.—(Perhaps from the town of Jhalor in Mârwâr.) A subcaste of Brâhmans in Jubbulpore.

Jhinga.—(A prawn-catcher.) Subcaste of Dhimâr.

Jijhota or Jujhota.—(From Jajhoti, the old name of the country of Lalitpur and Saugor.) A subcaste of Brâhmans of the Kanauja division. A subcaste of Ahîr; a section of Joshi and Kumhâr.

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

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

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

Jise-Mâli.—Formerly was the only subcaste of Mâli who would grow cumin or jîra.

Jiria.—(From jîra, or cumin.) Subcaste of Kâchhi.


Johara.—(From johar, a form of salutation.) Subcaste of Dahâits in Bilaspur.

Johri.—A subcaste of Râjpût.
Jokhāra.—A small class of Muhammadans who breed leeches and apply them to patients, the name being derived from jonk, a leech. They were not separately classified at the census, but a few families of them are found in Burhānpur, and they marry among themselves, because no other Muhammadans will marry with them. In other parts of India leeches are kept and applied by sweepers and sometimes by their women.1 People suffering from boils, toothache, swellings of the face, piles and other diseases have leeches applied to them. For toothache the leeches are placed inside the mouth on the gum for two days in succession. There are two kinds of leeches known as Bhainsa-jonk, the large or buffalo-leech, and Rai-jonk, the small leech. They are found in the mud of stagnant tanks and in broken-down wells, and are kept in earthen vessels in a mixture of black soil and water; and in this condition they will go without food for months and also breed. Some patients object to having their blood taken out of the house, and in such cases powdered turmeric is given to the leeches to make them disgorge, and the blood of the patient is buried inside the house. The same means is adopted to prevent the leeches from dying of repletion.

Glossary

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

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

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

Jyotshi.—A synonym for Joshi; an astrologer.

Kabirāya.—(Followers of Kabir.) A subcaste of Kori. A section of Koshiti.

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

Kabra.—(Spotted.) One of the 72 sections of Maheshri Bania.

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

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

Kachhara.—Synonym of Kachera.

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

Kachchap.—(Tortoise.) A totemistic sept of Agharia, Sudh, Bhulīa, Chasa, Kamār and Khandait.

Kachhotia.—Subcaste of Jādam.

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

Kachhwhā.—(The tortoise.) One of the thirty-six royal races of Kājpūts, the princes of Jaipur or Amber being of this clan. They derive the name from Cutch, or from Kush, an eponymous ancestor. A section of Nāndbansî Aḥir, Gadaria, Kākhī and Nat. The Kachhwhā section of Gadarias worship the tortoise.

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

Kagar.—Synonym of Dhimar.

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

Kaiharta.—Synonym of Kewat.

Kaikaśi.—Synonym of Kaikāri.

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

Kait.—Synonym for Kāyasth.

1 Buchanan, i. p. 331.

2 B.G. Muh. Guj., p. 84.
**Glossary**

**Kaitlā, Kaitlā.**—Subcaste of Bharbhānja and Darzi.

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

**Kala.**—(Black.) A subcaste of Golkar (Ahir).

**Kilakuri.**—Synonym for the Haihaya clan of Rājpūts.

**Kalanga.**—A caste. A subcaste of Gond.

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

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

**Kalawant.**—Title of Mīrāsī.

**Kalbesia.**—(Catcher of snakes.) A subcaste of Nat.

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

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

**Kalikhor.**—(Castor-oil plant.) A totemistic sept of the Audhali caste.

**Kalitta, Kalota.**—A subtribe of Gonds in Chānḍa and Betūl.

**Kalwar.**—Synonym of Kalār.

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

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

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

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

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

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

2 Art. Dom. in *Tribes and Castes of Bengal*, and of the *North-Western Provinces and Oudh*. 

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

**Kamara.**—(From kambal, blanket.) A subcaste of Ahir. A section of Dhimar and Sonkar.
Kamma.—A large cultivating caste and subcastes, the Illuvellani or those separately on a leaf. And the Tadakchatu practise a other two they will not eat from the plates of their hosts, but take their food or vessels belonging derogatory title of hence called Kamma, while another section, which ran away, received the name. In the Central Provinces the in ornament, and according to tradition a valuable jewel of system of competition with the other cultivating castes, it was proposed that of Madras, and, originally soldiers from the same Dravidian stock as the other great interesting particulars may be recorded. The word Kamma means an ear name. In the Central Provinces the Kamathis are usually masons and house-builders or labourers. They speak Telugu in their houses and Marathi to outsiders. In Sholapur the Kamathis dress like Kunbis. They are bound together by a strong caste feeling, and appear to have become a regular caste. Their priests are Telugu Brāhmans, and their ceremonies resemble those of Kunbis. On the third day after a child is born the midwife lifts it up for the first time, and it is given a few light blows on the back. For three days the child sucks one end of a rag the other end of which rests in a saucer of honey, and the mother is fed on rice and clarified butter. On the fourth day the mother begins to suckle the child. Until the mother is pregnant a second time, no choti or scalp-lock is allowed to grow on the child’s head. When she becomes pregnant, she is taken with the child before the village god, and a tuft of hair is thereafter left to grow on the crown of its head.

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

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1 See article Are.  
2 Thāna Gazetteer, pp. 119, 120.  
3 Sholapur Gazetteer, p. 158.
in the gotra or family group to which he belongs, but a wife from the same gotra as his mother's is considered a most desirable match, and if his maternal uncle has a daughter he should always take her in marriage. A man is even permitted to marry his own sister's daughter, but he may not wed his mother's sister's daughter, who is regarded as his own sister. Among the Kammas of the Tamil country Mr. (Sir H.) Stuart states that a bride is often much older than her husband, and a case is cited in which a wife of twenty-two years of age used to carry her boy-husband on her hip as a mother carries her child. One other curious custom recorded of the caste may be noticed. A woman dying within the lifetime of her husband is worshipped by her daughters, granddaughters or daughters-in-law, and in their absence by her husband's second wife if he has one. The ceremony is performed on some festival such as Dasahra or Til-Sankrānti, when a Brāhman lady, who must not be a widow, is invited and considered to represent the deceased ancestor. She is anointed and washed with turmeric and saffron, and decorated with sandal-paste and flowers; a new cloth and breast-cloth are then presented to her which she puts on; sweets, fruit and betel-leaf are offered to her, and the women of the family bow down before her and receive her benediction, believing that it comes from their dead relative.

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

Kammari.—Telugu Lohārs or blacksmiths.
Kamsala.—(A goldsmith.) Subcaste of Kammala.
Kanalsia.—(Kanelu, a tile.) A section of Abir in Nimār who do not live in tiled huts.
Kānār.—(A resident of Canara.) A subcaste of Dhangar.
Kanaujiya, Kānkujuja.—A very common subcaste name, indicating persons whose ancestors are supposed to have come from the town of Kanauj in northern India, into the Central Provinces. A subcaste of Ahir, Bahna, Bharbhūnjā, Bhāt, Brāhman, Dahāit, Darzi, Dhobi, Halwai, Lohār, Māli, Nai, Patwa, Sunār and Teli.
Kambujia or Ahirwār.—Same as Kanaujia. Subcaste of Chamār.
Kanchara.—(A brassworker.) Subcaste of Kammala.
Kand.—(Roots or tubers of wild

2 Ibidem, p. 280.
plants.) A section of Râghuvânsi Râjpâta in Hoshangâbâd.

**Kanda Pote.**—(One who grows roots.) A section of Mâli.

**Kand.**—Subcaste of Bedar.

**Kandera.**—Synonym for Kadera. Subcaste of Bahna.

**Kandh.**—Synonym of Khond. A subcaste of Taonl in Sambalpur.

**Kandra.**—A small caste of bamboo-workers in the Uriya country, akin to the Basors elsewhere. Members of the caste are found in small numbers in the Raipur and Bâlâghât Districts. The word Kandra may be derived from kând, an arrow, just as DhânuK, often a synonym for Basor, has the meaning of an archer. It is not improbable that among the first articles made of bamboo were the bow and arrow of the forest tribes, and that the bow-maker was the parent of the modern Basor or basket-maker, bows being a requisite of an earlier stage of civilisation than baskets. In Bhandâra the Kandras are an offshoot of Gonds. Their women do not wear their cloths over the head, and knot their hair behind without plaiting it. They talk a Gondi dialect and are considered an impure caste.

**Kandu.**—(A grain-parcher.) A synonym and subcaste of Bharbhûnja. A subcaste of Halwai.

**Kandua.**—(From kând, onion, as they eat onions.) A subcaste of Bharbhûnja.

**Kanera.**—(From the kaner tree.) A totemistic section of Gânda and Khangâr.

**Kangâli.**—(Poor.) A common sept of Gonds.

**Kanhejin.**—Subcaste of Banjâra.

**Kânhpuria.**—(From Cawnpore, which was founded by their eponymous hero Kânb.) A clan of Râjpûta.

**Kanyar.**—A caste of gypsies. A subcaste of Banjâra.

**Kânhubja.**—See Kanaujia.

**Kânnow.**—A sectarian division of Brâhmans.

**Kânphta.**—(One who has his ears bored or pierced.) A class of Jogi mendicants.

**Kansâri.**—Synonym of Kasâr.

**Kanwar.**—Synonym of Kawar.

**Kanwarbansi.**—A subtribe of Khairwâr.

**Kanwra or Kora.**—A caste. A subcaste of Ahîr.

**Kora.**—A sept of Gonds. A surname of Marâtha Brâhmans.

**Kapal.**—(Covered with skulls.) A section of Telis in Betûl.

**Kaparia.**—(From kapra cloth, owing to their wearing several dresses, which they change rapidly like the Bahrûpia.) Synonym of Basdewa.

**Kandhana.**—Subcaste of Khond.

**Kandhia.**—(A big-beaked vulture.) A sept of Dhanwâr.

**Kandia.**—(Kandi, a shell, also a snake.) A section of Teli in Betûl.

**Kandol.**—A subcaste of Brâhmans, who take their name from the village Kandol, in Kâthiâwâr.

**Kapaia.**—(From kapâs, cotton.) A section of Mahâr.

**Kaptopia.**—Synonym of Basdewa.

**Kapur.**—(Camphor.) A section of Khatri.

**Kapuria.**—A sub-division of Arhaighar.

**Karabi.**—A sept of Dhanwar.

**Karâ.**—(Black.) A subcaste of Ahîr.

**Karal.**—Subcaste of Khangâr.

**Karchu.**—A clan of Râjpûta, formerly a ruling race in the Jubbulpore country. See Râjpûta-Hashâya. A section of Joshi and Mochi.

**Kari, Karia.**—(Black.) A subcaste of Marâr. A section of Binjhwâr, Ahîr, Chipa and Lodhî.

**Karéla.**—(Bitter gourd.) A section of Sonkar.

**Karhâda.**—A subcaste of Maharâshtra Brâhmans deriving their name from Karhâda, near the junction of the Krishna and Koyana rivers, about fifteen miles from Satâra.
Karkaiya.—(Frying-pan.) A section of Rāghuvansis.
Karigur.—(A workman.) An honorific title of Barhai and Lobhā. A subcaste and synonym of Beldār.
Karjāt.—Subcaste of Pārdhī. The members of this subcaste only kill birds of a black colour.
Karkarkadā.—(Stone-diggers.) Subcaste of Māng.
Karnam.—Synonym of Karan, a palm-leaf writer.
Karnata, Karnataka,—One of the five orders of Pāṇch Dravida or southern Brāhmanas, inhabiting the Canarese country.
Karnati,—(From the Carnatic.) Synonym for a class of Nats or acrobats.
Karokla.—A religious mendicant who wanders about singing praises of Devi. See Jasondhī.
Karpachor.—(Stealer of straw.) A sept of the Uika clan of Gonds in a section of Barai, Bāri, Beldār, Bhabhuṅja, Bhuṅa, Binjhwār, Chandnāhu Kurmi, Gond, Jangam, Joshi, Kalār, Kasār, Kasarwāni Bania, Khangār, Nai, Rājpūt, Sunār. Some castes say that they are all of the Kasārya golva or section, the tortoise being considered a common ancestor of mankind, because it supports the world.
Kasai.—A caste of butchers. Name applied to Banjārās.
Kasār.—A caste. A subdivision of Kasār.
Kast.—A small caste found in the Marātha Districts and Bombay, who appear to be a separate or inferior group of the Kāyas. In Chānda they work as patwāris and clerks to moneylenders, while some are merchants and landholders. Like the Kāyas, they wash their pens and inkstands on the Dasahra festival and worship them. Their principal deity is the god Venkatēš, a Marītha incarnation of Vīshnu. In Bombay the Kāsts claim to be Vajur-Vedā Brāhmans, dress like them and keep the regular Brāhma ceremonies. But they are considered to be half Marāthas and half Brāhmans, and strict Deshasth and Kokanasth Brāhmans hold their touch unclean.
Kathāre.—(Kathār, dagger.) A surname of Sanadhya Brāhmans in Saugor. A section of Agarwāl and Oswāl Bania, Chhattisgarhi Ahir or Rawat, Chādar and Basor. The Kathāre sept of Basors worship a dagger.
Katharia.—(From Kathibar, the old name of eastern Rohilkhand.) A section of Gadaria and Kasār.
Kathhāina.—Subcaste of Baiga in Bilāspur.
Kāthī.—A Rājpūt clan included in the thirty-six royal races of Rājpūts. Originally an indigenous tribe of the Akti festival. Some castes say that they are all of the Kashyap golver section, the tortoise being considered a common ancestor of mankind, because it supports the world.
Kasera.—Synonym of Kasār.
Kāthi.—(Benares.) A section of Agnaria, Ahir, Dhuri, Kewat, Kurmi and Māli.
Kashyap.—Name of a famous Rishi or saint. The name may perhaps be really derived from kakhāp, a tortoise. One of the common eponymous sections of Brāhmans. Also a section of Barai, Bāri, Beldār, Bhabhuṅja, Bhulā, Binjhwār, Chandnāhu Kurmi, Gond, Jangam, Joshi, Kalār, Kasār, Kasarwāni Bania, Khangār, Nai, Rājpūt, Sunār. Some castes say that they are all of the Kashyap golva or section, the tortoise being considered a common ancestor of mankind, because it supports the world.
Kasia.—(Kinsa, or bell-metal.) A section of Chamār. They draw a picture of a bell-metal dish at their weddings.
Kasondhi.—A subcaste of Bania.
Kassūb, Kassua.—(A butcher.) Synonym of Kasai.
Kara.—Subcaste of Kumī.
Karwar.—(An oar.) A section of Dāngi in Damoh. A section of Kawar.
Karwa.—Subcaste of Kunbi.
Karokla.—A religious mendicant who wanders about singing praises of Devī. See Jasondhī.
Karsol.—(A deer.) A sept of the Kawar tribe. Also a sept of Ahir, Bhaiṇā, Dhobi in Chhattisgarh, Kewat, Lobhār and Turī.
Kārsī.—(From kalas, a pitcher.) A totemistic sept of Kawar. They do not drink water from a red jar on the Akīti festival.
Kawar.—Subcaste of Kunbi.
Kawar.—(An oar.) A section of Dāngī in Damoh. A section of Kawar.
Kāsai.—A caste of butchers. Name applied to Banjāras.
Kāsar.—A caste. A subdivision of Kasār.
Kāst.—A small caste found in the Marātha Districts and Bombay, who appear to be a separate or inferior group of the Kāyas. In Chānda they work as patwāris and clerks to moneylenders, while some are merchants and landholders. Like the Kāyas, they wash their pens and inkstands on the Dasahra festival and worship them. Their principal deity is the god Venkatēś, a Marītha incarnation of Vīshnu. In Bombay the Kāsts claim to be Vajur-Vedā Brāhmans, dress like them and keep the regular Brāhma ceremonies. But they are considered to be half Marāthas and half Brāhmans, and strict Deshasth and Kokanasth Brāhmans hold their touch unclean.
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Gujarat, who gave their name to Kathuwar.

Kathua.—Name of an Akhara or school of Bairagi religious mendicants. See Bairagi.

Kathola.—(Kathola, a wooden bowl.) A section of Darsi.

Kati or Khati.—Subcaste of Dhuiya.

Katra.—A caste of spinners. A subcaste of Halahi and Mahār.

Kattri.—Subcaste of Are.

Katra.—(From katma, to cut.) Synonym of Katia and Chamār.

Kaur.—Synonym of Kawar.

Kausalya.—(From Koshal, the name of a famous Kishli or saint.) A section of Agarwal Bania, Darzi, Lodhi and Khatri Suntri.

Khadal (homonic titles Nayak and Behera).—A small Dравal caste of labourers in the Udrya country. In 1901 they numbered 1200 persons and resided principally in the Patna and Sonpur States now transferred to Bengal. The Khadalos are probably an offshoot of the great Bauri caste of Bengal, with which the members of the caste in Patna admitted their identity, though elsewhere they deny it. Their traditional occupations of palanquin-bearing and field labour are identical with those of the Bauri, as stated by Sir H. Kisley. The name Khadal is a functional one, denoting persons who work with a hoe. The Khadalos have totemistic exogamous groups, the Kilaal sept worshipping a tree, the Julsi and Kandualal sept a snake-hole, the Balandali a stone and others the sun. Each sept salutes the revered object or totem on seeing it, and those who worship trees will not burn them or stand in their shade. When a marriage takes place they worship the totem and offer to it flowers, sandalwood, vermilion, uncooked rice, and the new clothes and ornaments intended for the bride, which she may not wear until this ceremony has been performed. Another curious custom adopted by the Khadalos in imitation of the Hindus is that of marrying adult boys and girls, for whom a partner has not been found, to a tree. But this does not occur when they arrive at puberty as among Hindu castes, but when a boy still unmarried becomes thirty years old and a girl twenty. In such a case he or she is married to a mango, cotton or jīman tree, and after this no second ceremony need be performed on subsequent union with a wife or husband. A widower must pay Rs. 10, or double the usual price, for a second wife, owing to the risk of her death being caused by the machinations of the first wife’s spirit. When a corpse has been buried or burnt the mourners each take a twig of mango and best about in the grass to start a grasshopper. Having captured one they wrap it in a piece of new cloth, and coming home place it beside the family god. This they call bringing back the life of the soul, and consider that the ceremony procures salvation for the dead. The Khadalos are usually considered as impure, but those of Sonpur have attained a somewhat higher status.

Khadra.—(A kind of snake.) A section of Ahir and Raghuvanshi.

Khadra, Khadura or Kharura.—A small Udyā caste whose occupation is

1 This account is taken from inquiries made by Mr. Ilia Lal in Patna.
2 From a paper by Mr. Kripānand Tripāthi, Headmaster, Saria Middle School, Sarangpur State.

Kamālak.—The name of a Kishli or saint. An eponymous section of Brāhmaṇa. A section of Ahir, Dholā, Rājput, Sunār and other castes.

Kamūrij.—Title of a Sibh who has the qualification of literacy, and can therefore read the old Sanskrit medical works. A physician.

Kishdo Patwa.—A subcaste of Patwa in Hoshangālānd Sahora.

Kobra.—Subcaste of Gujar.

Kosaria.—(From kosar, saffron.) A section of Ahir and Gudaria.

Kurant.—A caste. A subcaste of Dhimar and Mallāh.

Khad.—Subcaste of Māna.

Khadal.—A caste of palanquin-carriers.

Kusūh.—A small Dravīdian caste of labourers in the Udyā country. In 1901 they numbered 1200 persons and resided principally in the Patna and Sonpur States now transferred to Bengal. The Khadalos are probably an offshoot of the great Bauri caste of Bengal, with which the members of the caste in Patna admitted their identity, though elsewhere they deny it. Their traditional occupations of palanquin-bearing and field labour are identical with those of the Bauri, as stated by Sir H. Kisley. The name Khadal is a functional one, denoting persons who work with a hoe. The Khadalos have totemistic exogamous groups, the Kilaal sept worshipping a tree, the Julsi and Kandualal sept a snake-hole, the Balandali a stone and others the sun. Each sept salutes the revered object or totem on seeing it, and those who worship trees will not burn them or stand in their shade. When a marriage takes place they worship the totem and offer to it flowers, sandalwood, vermilion, uncooked rice, and the new clothes and ornaments intended for the bride, which she may not wear until this ceremony has been performed. Another curious custom adopted by the Khadalos in imitation of the Hindus is that of marrying adult boys and girls, for whom a partner has not been found, to a tree. But this does not occur when they arrive at puberty as among Hindu castes, but when a boy still unmarried becomes thirty years old and a girl twenty. In such a case he or she is married to a mango, cotton or jīman tree, and after this no second ceremony need be performed on subsequent union with a wife or husband. A widower must pay Rs. 10, or double the usual price, for a second wife, owing to the risk of her death being caused by the machinations of the first wife’s spirit. When a corpse has been buried or burnt the mourners each take a twig of mango and best about in the grass to start a grasshopper. Having captured one they wrap it in a piece of new cloth, and coming home place it beside the family god. This they call bringing back the life of the soul, and consider that the ceremony procures salvation for the dead. The Khadalos are usually considered as impure, but those of Sonpur have attained a somewhat higher status.

Khadra.—(A kind of snake.) A section of Ahir and Raghuvanshi.

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

Khaśtura.—Synonym of Khadra.
Khaśtrā—(A resident of Khair, a town in Central India.) Subcaste of Chamār.
Khair, Khaira.—(From khaś, catechu or the catechu tree. A maker of catechu.) Synonym for Khairwār.
Khairkura.—(Catechu preparer.) A subcaste of Khairwār.
Khair.—A subcaste of Are (Gondhali), Kunhi and Oraon.
Khaiwr.—A catechu-making caste. A section of Chamār.
Khaiyemār.—(Khai, ditch; owing to their houses having been originally built on the ditch of Hatta fort.) A section of Beldār Sonkars in Damoh.
Khik.—(From khik, ashes.) A class of Bairāgi, or religious mendicants.
Khaliṭa.—(Lord.) An honorific title for Darris or tailors, and Muhammadan barbers.
Khaliṭaka.—Subcaste of Ghaisia.
Khaliṭti.—(Illegitimate.) Subcaste of Andh.
Khaliṭia.—Subcaste of Basdeva.
Khamari.—(Farm servant.) A section of Kolta.
Khami.—(One who hides behind the graveyard.) A sept of Korku.
Khandla.—(A sword.) A section of Panka and Mahār.
Khandait.—(A swordsman.) An Uriya caste. A subcaste of Sānsia, Taonla and Chasa. Also a name of Kolta in Cuttack.
Khandapatra.—(One who cleans swords.) A section of Khandwal.
Khandap.—(Khanda, a sword.) A sept of the Dhurwa clan of Sahdev or six-god Gonds in Betul, named after the sword of Raja Durga Shah by which a victory was gained over the Muhammadans.

Khandele.—(From khanda, sword.) A section of Raghuvansi Râjpûts in Hoshangâbâd.

Khandelwâl.—A subcaste of Bania.

Khandeshi.—(A resident of Khândesh.) A territorial subcaste of Darzi, Joshi, Mahâr and Mâng.

Khanne, Kanna.—A subdivision of Chârgarh Sâraswat Brahmans in Hoshangâbâd, probably deriving their name from being priests of the Khanna section of Khâts.

Kkandele.—(From khanda, sword) A sept of Raghuvansi Rajput in Hoshangâbâd.

Khandelwâl.—A subcaste of Bania.

Khandeshi.—(A resident of Khândesh.) A territorial subcaste of Darzi, Joshi, Mahâr and Mâng.

Khanne, Kanna.—A subdivision of Chârgarh Sâraswat Brahmans in Hoshangâbâd, probably deriving their name from being priests of the Khanna section of Khâts. A section of Khatri.

Khanonkha.—(A kind of basket to catch birds with.) A totemistic sept of Rautia Kawars in Bilâspur.

Kharûts.—(A turner, one who turns woodwork on a lathe.) A synonym of Kundera and Barhai.

Kharçi.—Bastard Marâthas forming a separate division as distinguished from the Khâsi or pure Marâthas.

Khare.—A subdivision of Srivâstâb, Gaur and Saksena Kâyas, meaning those of pure descent.

Khari Bind Kewat.—Title of the Murha caste.

Khadora.—(A resident of Kharod in Bilâspur.) A subcaste of Nûnîa.

Kharsiyka.—(Maker of cowdung cakes.) A section of Mâlî.

Khawadi.—(Refuse.) A subcaste of Simpi or Marâtha Darzi (tailor) originally formed of excommunicated members of the caste, but now occupying a position equal to other subcastes in Nâgpûr.

Khawar.—Synonym of the Khairwâr tribe. Subcaste of Chero and Kol.

Khâsi.—A subdivision of Marâthas, meaning those born in wedlock.

Khasua.—(An eunuch.) Synonym of Hijra.

Khâti.—(From the Sanskrit khâtri, one who cuts.) A subcaste of Barhai and Lohâr.

Khatik.—A caste. Synonym of Chikwâ. A subcaste of Pâsi in Saugar, said to have originated in a cross between a Bauri and a Khatik woman.

Khatkuda.—(Illegitimate.) A section of Teli in Betul.

Khatris.—A caste. A subcaste of Chhîlpâ and of Sunâr in Narsinghpur.

Khatwa.—(Having a cot.) A section of the Hatwa caste.

Khatulha or Khatola.—A subtribe of Gond.

Khatulwâr.—A subtribe of Gonds in Chânda, the same as the Khatulha of the northern Districts.

Khavâs.—A title of Nai or barber. A subcaste of Dhuri. A section of Halba.

Khedawâl.—A subcaste of Gujarâti Brâhmans. They take their name from Kheda or Kaira, a town in Gujarât.

Khedule.—From kheda, a village. Subcaste of Kunbi.

Khendro.—Subcaste of Oraon.

Kheralwâl.—An immigrant from Mâlîwa. Subcaste of Rangeez.

Kheráwâl.—See Khedawâl.

Kheti.—(Cultivation.) A section of Dumâl.

Khetawt.—Synonym of Kewat.

Khiĉi.—A clan of Râjpûts, a branch of the Sesodla clan.

Khoâra.—(Sticks for fencing the grain-store.) A sept of Kawar; they abstain from using these sticks.

Koksa.—(A kind of fish.) A totemistic sept of Rautia Kawar in Bilâspur.

Khuâtia.—A subcaste of Agaria. One who uses a khunts or peg to fix the bellows in the ground for smelting iron. A sept of Savars. (Those who bury their dead on a high place.)

Khuśam.—A sept of Pardhân and Dhur Gond.

Khuttha.—(Impure.) A section of Tamera in Manâla.

Khyaurokâr.—(One who shaves, from kshawr, to shave.) A synonym of Nai or Bhandâri.

Kilândiya.—(Kina, a dog-house.) A nickname section of Allîr.

Kilkâla.—(The kingfisher.) A sept of Khairwâr.

Killsusum.—(One who eats dead animals.) A sept of Korku.

Kindra.—(One who hides behind a tree.) A sept of Korku.
Kirachi or Karachi.—A sept of Gonds of Raipur and Betul.  
Kirā.—Synonym of Kirār.  
Kirāhīkhorī.—(A kind of fruit.) A section of Telī in Nāndgaon.  
Kirār.—A caste. Synonym Dhākar.  
A subcaste of Kāchhi. A section of Khatīk.  
Kirnakha.—A sept of Gonds in Chānd.  
Kirakilī or Kilarilī.—A sept of Gonds of Raipur and Bītiil.  
Kīrul.—Synonym of Kīrār.  
Kīrulnilulir.—(A kind of fruit.) A section of Tell in Nandgaon.  
Kīrul.—A caste. Synonym Dhiikar.  
A subcaste of Kachhi. A section of Khatik.  
Kttrakha.—A sept of Gonds in Chanda.  
Kttril—Kttril.—A subdivision of Teli in Betül.  
Kolul.—A caste. A subcaste of Chanda.  
Kol.—A tribe. Subcaste of Dahāi.  
Kolabhūt.—A name for Gonds.  
Kolām.—A tribe. A subtribe of Gonds in Chanda.  
Kolchar.—A clan of Marātha.  
Kolīna.—(From kolu, oil-press.) A section of Telī in Betül.  
Kolīthā.—(Jackal.) A section of Panwar Rājpūt, Chāmār and Kāwar.  
Kolīta, Kūlita.—Synonyms of Kolta.  
Kolta.—A caste. A subcaste of Chasā.  
Kolya.—(One who hides behind a jackal-hole.) A sept of Korku.  
Komalwār.—(Komal, soft.) A section of Kurumwār.  
Komati.—Synonym of Komti.  
Kommu.—(A story-teller.) A subcaste of Mādgi.  
Kondawār.—(Konda, a mountain.) A section of Pālewār Dhimar and Koshti in Chānda.  
Kondwān or KUNDI.—A name of a tract south of the Mahānādi which is called after the Khond tribe, and was formerly owned by them. Subcaste of Baiga.  
KORAI.—A subcaste of Ahir or Rāwatt in Bilāspur.  
Korāku.—(Young men.) A subcaste of Korwa.  
Korakul.—A section of Komti; they do not eat the kumkra or pumpkin.  
Korava.—Synonym of Yerūkala.  
Korchemār.—A descendant of alliances between Chamārs and Koris or weavers. Subcaste of Chamār.  
Kort.—A caste. A subcaste of Balāhi, Jaiswara Chamar and Katia.  
KORKU.—A tribe. A subtribe of Nahal.  
KORRE.—(Residents of the Korai hill-tract in Seoni.) Subcaste of Injhwār.  
Kossiā or KOSHTI.—A subcaste of Rāwatt or Ahir, Barai, Dhibi, Kalār, Mālī, Panka and Telī; a section of Chamār and Gond.  
Koshti, Koshta.—A caste of weavers. See article. A subcaste of Katia and Bhulīa.  
Koskati.—A subcaste of Koshti.  
Kothari.—(A store-keeper, from kotha, a store-room.) A section of Oswāl and Maheshir Banīas.  
Kotharya.—(A store-keeper.) Subcaste of Chittrakathi.  
Kotwāl.—(Keeper of a castle, or a village watchman.) Honorific title of the Khangār caste. A surname of Yajurvedi Brāhmans in Saugor. A section of Halba.
Kotwär.—A person holding the office of village watchman. This post is usually assigned to members of the lowest or impure castes derived from the aboriginal tribes, such as the Mahārs, Rāmosis, Gāndas, Pankas, Minas and Khaṅgārs. Some of these were or still are much addicted to crime. The name kotwär appears to be a corruption of kotval, the keeper or guardian of a kot or castle. Under native rule the kotwāl was the chief of police in important towns, and the central police office in some towns is still called the kotwāl after him. In some villages there are still to be found both a kotwāl and a kotwär; in this case the former performs the duties of watch and ward of the village, and the latter has the menial work of carrying messages, collecting supplies and so on. Both are paid by fixed annual contributions of grain from the cultivators. In Hoshangābād the kotwär is allowed to glean for a day in the fields of each tenant after the crop has been removed. It would appear that the kotwär was chosen from the criminal castes as a method of insurance. The kotwär was held responsible for the good behaviour of his caste-fellows, and was often under the obligation of making good any property stolen by them. And if a theft occurred in another village and the thief was traced into the borders of the kotwär’s village he was bound to take up the pursuit and show that the thief had passed beyond his village, or to pay for the stolen property. Thieves were sometimes tracked by the kotwär, and sometimes in Gujarāt and Central India by a special official called Paggal,1 who measured their footprints with a string, and in this way often followed them successfully from village to village.2 The rule that the kotwär had to make good all thefts occurring in his village or perpetrated by criminals belonging to it, can only have been enforced to a very partial extent, as unless he could trace the property he would be unable to pay any substantial sum out of his own means. Still, it apparently had a considerable effect in the protection of property in the rural area, for which the regular police probably did very little. It was similarly the custom to employ a chaukudār or night-watchman to guard private houses when the owners could afford it, and this man was taken from a criminal caste on the same principle.

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

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

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

Koya.—A subtribe of Gond in Bastar.

Koyudu.—A synonym of Gond in Kshatriya.—Name of the second Hindu

1 From pag, a foot.

2 Malcolm, Memoir of Central India, ii. p. 21.
classical caste or the warrior caste.
Synonym for Rājpūt.

Kṣirāyāgar.—(Ocean of Milk.) A section of Panwār Rājpūt, and a proper name of Marātha Brāhmans.

Kuch.—(A weaver's brush.) A section of Rāghuvansi Rājpūts in Hoshangābād.

Kuchānda, Kunchānda. —(A maker of weavers' brushes.) Synonym and subcaste of Kanjar. Subcaste of Beldār in Chhattisgarh.

Kudaiya.—(Kodon, a small millet.) A section of Ahir.

Kudappa.—A sept of Gonds in Raipur and Khairagarh.

Kudarboha. —A Hindu Bahna.

Kudaria.—(Kudāli, a pickaxe.) A section of the Bharia tribe.

Kūkra.—(A dog.) A totemistic sept of Bhatta Gonds. A section of Kumbār.

Kukula.—(Cock.) A sept of Gonds in Raipur.

Kulatia.—A section of Basor. From kulara, a somersault, because they perform somersaults at the time of the mahir ceremony, or eating the marriage cakes.

Kuldip.—(The lamp of the family.) A section of Panka in Raipur.

Kuldīya.—(Those who stop eating if the lamp goes out at supper.) A section of Ghasia.

Kulin.—(Of high caste.) A well-known class of Bengali Brāhmans.

Kulshrestha.—(Of good family.) A subcaste of Kāyasth.

Kūmān.—Subcaste of Barai.

Kumarra or Kumarra.—(A bird.) A sept of Sahdeve or six-god Gonds. In Betul the members of this sect do not eat or kill a goat or sheep, and throw away any article smelt by one.

Kumarshikta.—A section of Komti. They do not use mehuds or henna leaves.

Kumbhār.—(Potter.) A Marathi synonym for Kumhār. A section of Ganda and Bhulia.

Kumbhoj.—(Born of a pitcher, a Rishi or saint.) An eponymous section of Agharia.

Kumbhira.—(Crocodile.) A totemistic sept of Bhulia.

Kumbkwār.—(Kumb, a pot.) A surname of Gandli in Chānda.

Kumhārban.—(Descended from a potter.) A section of Ghasia.

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

Kumb.—A caste. Subcaste of Dāngri, Gondhalī and Marātha.

Kumrawat.1 Patbina, Dāngur.—A small caste of san-hemp growers and weavers of sacking. They are called Kumrawat in the northern Districts and Patbina (pat patti, sacking, and binna, to weave) in Chhattisgarh. A small colony of hemp-growers in the Betul District are known as Dāngur, probably from the dāng or wooden steelyard which they use for weighing hemp. Both the Kumrawats and Dāngurs claim Rājpūt origin, and may be classed together. The caste of Barais or betel-vine growers have a subcaste called Kumrawat, and the Kumrawats may be an offshoot of the Barais, who split off from the parent body on taking to the cultivation of hemp. As most Hindu castes have until recently refused to grow hemp, the Kumrawats are often found concentrated in single villages. Thus a number of Patbinas reside in Darri, a village in the Khujji zamindari of Raipur, while the Dāngurs are almost all found in the village of Māsod in Betul; in Jubbulpore Khāpa is their principal centre, and in Seoni the village of Deori. The three divisions of the caste known by the names given above marry, as a rule, among themselves. For their exogamous groups the Dāngurs have usually the names of different Rājpūt septs, the Kumrawats have territorial names, and those of the Patbinas are derived from inanimate objects, though they have no totemistic practices.

1 This paper is compiled from notes taken by Mr. Hira Lāl at Rāj-Nandgaon and Betul.
The number of girls in the caste is usually insufficient, and hence they are married at a very early age. The boy's father, accompanied by a few friends, goes to the girl's father and addresses a proposal for marriage to him in the following terms: "You have planted a tamarind tree which has borne fruit. I don't know whether you will catch the fruit before it falls to the ground if I strike it with my stick." The girl's father, if he approves of the match, says in reply, 'Why should I not catch it?' and the proposal for the marriage is then made.

The ceremony follows the customary ritual in the northern districts. When the family gods are worshipped, the women sit round a grinding-stone and invite the ancestors of the family by name to attend the wedding, at the same time placing a little cow dung in one of the interstices of the stone. When they have invited all the names they can remember they plaster up the remaining holes, saying, 'We can't recollect any more names,' This appears to be a precaution intended to imprison any spirits which may have been forgotten, and to prevent them from exercising an evil influence on the marriage in revenge for not having been invited. Among the Dangurs the bride and bridegroom go to worship at Hanumān's shrine after the ceremony, and all along the way the bride beats the bridegroom with a tamarind twig. The dead are both buried and burnt, and mourning is observed during a period of ten days for adults and of three days for children. But if another child has been born to the mother after the one who has died, the full period of mourning must be observed for the latter; because it is said that in this case the mother does not tear off her sāri or body-cloth to make a winding-sheet for the child as she does when her latest baby dies. The Kumrāwats both grow and weave hemp, though they have no longer anything like a monopoly of its cultivation. They make the gons or double bags used for carrying grain on bullocks. In Chhattisgarh the status of the Patbinas is low, and no castes except the most debased will take food or water from them. The Kumrāwats of Jubbulpore occupy a somewhat more respectable position and take rank with Ḫākhis, though below the good cultivating castes. The Dangurs of Betul will take food from the hands of the Kunbis.

Kumrayete.—(Yete, a goat.) A sept of the Ulka clan of Sahdev or six-god Gonds in Betul. They do not eat goats, and are said to have offered human sacrifices in ancient times.

Kunbi.—A caste. Subcaste of Dangri, Gondhali and Maratha.

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

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

They also make chessmen, wooden flutes and other articles.

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

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

Kunnalya.—(Rope-dancer.) A name applied to Nats.

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

Kumwar.—(Prince.) A title of Rājpūt ruling families. A section of Rājpūt and Kawar.

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1 Perhaps Pandanus fascicularis.
GLOSSARY

Kura Sasra.—Husband’s elder brother. Title of Kharia.
Kuratiya, Kuravia.—(From kur, a fowl, which they have given up eating.) A subtribe of Gonds in Khairagarh.
Kurka or Sethia.—Title of the Sonkar caste headman.
Kurkere.—One who moulds his vessels on a stone slab revolving on a stick and not on a wheel. Subcaste of Kumhar.
Kurma.—A sept of Gonds in Chanda.
Kurngutia.—(From kurm, tortoise.) A section of Mahar.
Kurochi.—(Kur, hen.) A sept of the Uika clan of Sahdeva or six-god Gonds in Betul, so named because their priest once stole a hen.
Kusupachi.—(Kur, hen.) A sept of the Uika clan of Gonds in Betul, so named because their priest offered the contents of a hen’s intestines to the gods.
Kurra or Kra.—Title of Yerukala.
Kusangia.—(Of bad company.) A section of Lohar.
Kushbansi.—A subcaste of Ahir. (Descendants of Kush, one of the two sons of Rama.)
Kush Ranjam.—A section of Brähman, Barai, Chamār, Chandnāhu Kurmi, Rāwat (Ahir), Marār and Rājbjār.
Kushia, Koshtha.—Subcaste of Kori.
Kuslia.—(Kusli, boat.) A subcaste of Mālī.
Kusrāma.—(Kusri, pulse.) A sept of the Uika Gonds in Betul and Chanda.

Labhāna.—Synonym and subcaste of Banjāra.
Lād.—The old name for the territory of Gujarāt. A subcaste of Bania, Kalār, Koshti and Sunār.
Ladaismār.—One who hunts, jackals and sells and eats their flesh. Subcaste of Jogī.
Ladele.—(Quarrelsome.) A section of Shribathri Teli.
Lādījīn.—Subcaste of Banjāra.
Lāds or Lādvi.—Subcaste of Chamār and Dhangar.
Ladvan, Lādvan.—A subcaste of Mahār. Perhaps from Lād, the old name of Gujarāt.
Lakeri.—Synonym of Lakhera.
Lakeria.—Subcaste of Brähman.
Lahgera or Lahungera.—(Lahanga, weaver.) A subcaste of Kori.
Lahuri Sen.—A subcaste of Barai in the northern Districts who are formed of excommunicated members of the caste.
Lahuria.—(From Lahore.) A section of Rāthor and Chahān Banjāras.
Lajjar.—Synonym of Rājjhar.
Lahariha.—A subdivision of Pardhān in Kawardha. While begging they play a musical instrument, hence the name lakri, a stick.
Lāla.—(A term of endearment.) Synonym for Kāyasth. A subcaste of Chamar.
Lālbegi.—A follower of Lālbeg, patron saint of the sweepers. Synonym of Mehtar.
Lāl Pādri.—Red priests, because they rub geru or red ochre on their bodies. Title of Jogi.
Lamachu.—A subcaste of Bania.
Langoti.—Subcaste of Pardhān. They wear only a narrow strip of cloth called langoti round the loins.
Lānjia.—A subcaste of Lohār and Nai, from Lānjī in Bālāghāt. A subtribe of Gonds in Khairagarh.
Lānjiwār.—(One living round Lānjī in Bālāghāt.) Subcaste of Injhwār.
Lōhāngria.—(Upstart.) A section of Kolta.
Lasgaria.—A class of Bairāgī mendicants.
Lasukar.—A subcaste of Gondhalis who sell books and calendars.
Lāt.—Subcaste of Chamār.
Lāve.—Subcaste of Kuni.
Laya.—(Brd.) A section of Bīnjhwār, Mahār, and Panka.
Lekha.—Subcaste of Gujarāt.
Lemuan, Limuan.—(Tortoise.) A totemistic sept of Audhelia, Munda and Oraon.
Lidha.—(Excrement of swine.) Subcaste of Khatik in Jubbulpore.

Lilta.—(From ill or nil, the indigo plant.) Subcaste of Kachhi.

Litorhna.—Subcaste of Gujar.

Limba.—(Nim tree.) A totemistic section of Dumals.

Lingayat.—A religious order which has become a caste. See article and subordinate article to Bana. A subcaste of Bania and Kumhār.

Lodha.—Synonym of Lodhi. Subcaste of Lodhi.

Lohār.—A caste of blacksmiths, synonym Luhura. A section of Binjhār and Gānda.

Lohār Barhai.—A subcaste of Barhai in Bundelkhand.

Lohāria.—A subcaste of Ahir.

Lonāria.—A salt-maker. Subcaste of Mahār.

Lonchatia.—(Salt-licker.) A sept of the Uika clan of Gonds. The members of this sept lick salt on the death of their relatives. Another account from Betūl says that they spread salt on a platform raised in honour of the dead and make cattle lick it up.

Londhāri.—A small caste of cultivators found in the Bhandāra District. They appear to be immigrants from northern India, as their women wear the Hindustāni dress and they speak Hindi at home. At their weddings the bridal couple walk round the sacred post according to the northern custom. When a widow marries again the couple worship a sword before the ceremony. If a man is convicted of an intrigue with a low-caste woman, he has to submit to a symbolical purification by fire. A heap of juāri-stalks is piled all round him and set alight, but as soon as the fire begins to burn he is permitted to escape from it. This rite is known as Agnikasht. The Londhāris appear to be distinct from the Lonhāre Kuntis of Betūl, with whom I was formerly inclined to connect them. These latter derive their name from the Lonār Mehkar salt lake in the Buldana District, and are probably so called because they once collected the salt evaporated from the lake. They thus belong to the Marātha country, whereas the Londhāris probably came from northern India. The name Lonhāre is also found as a subdivision of one or two other castes living in the neighbourhood of the Lonār Mehkar lake.

Londhe, Londe.—(One who hides himself behind cloth.) A section of Kohli. A sept of Korku.

Londshaka.—A subcaste of Kasār, including persons of illegitimate descent.

Lonhāre, Lonāre.—(From Lonār-Mehkar, the well-known salt lake of the Buldana District.) A subcaste of Kunbi. A section of Arakh and Ahir.

Ludhela.—A section of Basor who worship the ludhē, a round stone for pounding food, at the Maihār ceremony.

Luhūra.—(One who works in iron.) Synonym of Lohār. Subcaste of Sidhira.

Lunia.—Synonym of Murha, Nunia.

Madgī, Mādgī.—The Telugu caste of workers in leather corresponding to the Chamārs, which numbers nearly 1½ millions in Madras, Mysore and Hyderabad. In 1911 there were nearly 6000 Mādgīs in the Central

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

Madhavachārya.—A Vishnuite sect and order of religious mendicants. See Balrāgi.

Madhyāyana, Madhyandina.—A class of Brāhmans, the same as the Yajurvedis, or a section of them.

Madīa.—A class of Gonds in Bastar.

Madpotua.—(One who distils liquor.) Subcaste of Teli.

Madrāsi.—Subcaste of Dhobi.

Magadha.—A subcaste of Ahir or Rāwat in Chhattisgarh, who ask for food from others and do not cook for themselves.

Magar, Magra.—A sept of Khангār, Ahir or Rāwat, Gond and Chadār.

Magiḍa.—Synonym of Madgi.

Mahābrāhman.—A degraded class of Brāhmans who accept gifts for the dead.

Mahādeva Thākur.—(Lord Mahādeo.) A section of Māli.

Mahajalita.—(Deceitful.) A section of Lodhi.

Mahājana.—A banker. Title of the Bania caste.

Mahākul.—Synonym for Ahir.

Mahālodhi.—(Great Lodhi.) Subcaste of Lodhi.


Mahānāt.—Chief of a math or monastery. A superior class of priest. A section of Ahir, Panka, Chamār and Koshtha.

Mahānti.—A synonym for the Karan or writer caste of Orissa. A section of Chasa.


Mahār.—A caste. A subcaste of Balāhi and Gondhalī. A section of Rawat in Raigarh.

Mahārāj.—(Great king.) A title of Brāhmans.

Mahārīna.—Synonym of Chitāri.

Mahārāṣṭra or Marāṭhe.—One of the five orders of Pāṃch Dravida Brāhmans inhabiting the Marāṭha country. They are also called Dakshini Brāhmans. A subcaste of Kumbhār, Kasār and Lohār.

Mahādīa.—A section of Basors who worship pounding rice mixed with curds.

Mahengā.—(An elephant.) A totemistic sect of Rautia and Kawar in Bilāspur.

Mahāshīr.—Subcaste of Baina.

Mahīt.—Synonym for Māhi.

Mahītpīta.—(A drinker of curds.) A subsection of the Viswāl section of Kolās.

Mahisur.—(Lord of the earth.) A synonym of Brāhmans.

Mahī-Μunda.—Subcaste of Mahī.

Mahobia.—(From the town of Mahoba in Central India.) A subcaste of Barai, Chamār, Dāngi, Ghasia, Khangār and Mahār. A section of Dāngi, Kumbhār and Kori.

Mahoda.—A subdivision of Brāhmans in Jubulpore.

Mahore, Mahure.—A subcaste of Bania, Kori, Kumbhār and Kalīr.

Mahāṭā.—Synonym of Marāṭha.

Mahīt, Mahīton.—A chief or village headman. Subcaste and title of Teli and Khairwār; title of the leader of the Bhuīya caste. A section of Gānda and Rāwat (Ahir).

Mahur.—(Poison.) A subcaste of Sunārs in Chhindwāra.

Mahure, Mahura.—(From Mahur, a town in Ilyderabad.) Subcaste of Barhai and Dhanagar.

Māi.—(Mother.) A division of the Kabirpanthi sect.

Maiḥchor.—A small clan of Rājpūts. Perhaps from Maiḍhuri in Jaipur.

Maiṭīwār.—(Dirty) A group of Sunārs in Raipur.

Maina.—Synonym of Mīna.

Mair.—A subcaste of Sunār named after Mair, their original ancestor, who melted down a golden demon.

Maiṭhil.—One of the five divisions of Pāṃch Gaur Brāhmans inhabiting the province of Maiṭhil or Bihār and Tirhūt.

Maijarewār.—A territorial section of Bijnāwār (from Maijare in Bālāghāt).

Māji.—(A village headman.) Title of Bhatra.

Majhia.—Synonym of Majhūrā.

Majhī.—(Middle.) Subcaste of Rautia.

Makaria.—(From makad, monkey.) A subcaste of Kamār, so called because they eat monkeys.

Makha.—Subcaste of Mehtar.
Glossary


Mâlkar.—Subcaste of Koli. Mâl.—(A caste.) A section of Kalâr.

Mâyâr,1—a small and curious caste of workers in gold and silver in Bastar State. They are known alternatively as Marhâta Sunâr or Panchâl, and outsiders call them Adhâli. The name Mâyâr is said to be derived from mahl, dirt, and jâr or jelma, to burn, the Mâyârs having originally been employed by Sunârs or goldsmiths to clean and polish their ornaments. No doubt can be entertained that the Mâyârs are in reality Gonds, as they have a set of exogamous septs all of which belong to the Gonds, and have Gondi names. So far as possible, however, they try to disguise this fact and perform their marriages by walking round the sacred post like the Hindustâni castes. They will take food cooked without water from Brahmans, Râjpûts and Bânis, but will not eat katcha (or food cooked with water) from anybody, and not even from members of their own caste unless they are relatives. This custom is common to some other castes of mixed descent, and indicates that illicit connections are frequent among the Mâyârs, as indeed would necessarily be the case owing to the paucity of their numbers. But their memories are short, and the offspring of such irregular unions are recognised as belonging to the caste after one or two generations. An outsider belonging to any higher caste may be admitted to the community. The caste worship Mâta Devi or the goddess of smallpox, and revere the spirit of a Mâyâr woman who became a Sati. They have learned as servants of the Sunârs the rudiments of their art, and manufacture rough ornaments for the primitive people of Bastar.

Mâna Ojha.—Subcaste of Ojha. do not eat mangoes.


Mândîwâr.—Name derived from Mandla. Subcaste of Katia. Mângan.—(From Manghumia, beggar.) A caste.

Mândîkul.—A section of Komti who

Mângan,2—a small caste found in Chhattisgarh and Sambalpur who are the musicians and genealogists of the Ghasias. The term is considered approbrious, as it means 'beggar,' and many Mangans probably return themselves as Ghasias. They are despised by the Ghasias, who will not take food or water from them. At the marriages of the former the Mangans play on a drum called ghunguru, which they consider as the badge of the caste, their cattle being branded with a representation of it. The only point worth notice about the caste is that they are admittedly of mixed descent from the unions of members of other castes with Ghasia prostitutes. They have five totemistic exogamous sections, about each of which a song is sung relating its origin. The Sunâni sept, which worships gold as its totem and occupies the highest position, is said to be descended from a Brahmman father and a Ghasia mother; the Sendaria sept, worshipping vermilion, from a Kewat ancestor and a Ghasia woman; the Bhainsa sept, worshipping a buffalo, from a Gaur or Aahir and a Ghasia; the Mahândri sept, having the Mahândri for their totem, from a Gond and a Ghasia woman; while the

1 This article is compiled from a paper by Mr. Ghâsînâm Dâni, Deputy Inspector of Schools, Bastar State.
2 The caste numbered 85 persons in 1911. The above notice is compiled from a paper by Mr. Krishna Sewak, Naib-Tahsildâr, Bargarh.
Bāgh sept, who revere the tiger, say that a cow once gave birth to two young, one in the form of a tiger and the other of a human being; the latter on growing up took a Ghasia woman to himself and became the ancestor of the sept. As might be expected from their ancestry, the Mangan women are generally of loose character. The Mangans sometimes act as sweepers.

Māngta.—(A beggar.) A subcaste of Pāsī in Saugor, who beg from their caste-fellows.

Manāra.—(A pedlar.) Subcaste of Jogi.

Manbār.—A caste. The Manihārs are also known as Bisāti. An occupational name of Jogis.

Māṅkpurā.—(A resident of Māṅkpur.) Subcaste of Panka.


Manjur.—(Peacock.) A totemistic sept of Munda.

Manjwar.—Term for a boatman. Included in Kewat.

Māṅkār.—Name of a superior class of village watchmen in Nimār District. See article Bhil. A subcaste of Joshi. A section of Māna and Halba.

Māṅnepawār.—A subcaste of Mālā. Synonym, Telugu Bhoi.

Māṅwā.—Subcaste of Kunbi.

Mārāb.—A common sept of Gond. A section of Nat.

Māra.—(A name for the goddess of cholera, who is called Marai Mātā.) A common sept of Gond. Also a

Marori.—A small caste of degraded Rājpūts from Mārwār found in the Bhandāra and Chhindwāra Districts and also in Berār. The name is a local corruption of Mārwār, and is applied to them by their neighbours, though many of the caste do not accept it and call themselves Rājpūts. In Chhindwāra they go by the name of Chhatri, and in the Tirora Tahsīl they are known as Alkari, because they formerly grew the al or Indian madder for a dye, though it has now been driven out of the market. They have been in the Central Provinces for some generations, and though retaining certain peculiarities of dress, which show their northern origin, have abandoned in many respects the caste usages of Rājpūts. Their women wear the Hindu-stām angia tied with string behind in place of the Marātha choli or breastcloth, and drape their sāris after the northern fashion. They wear ornaments of the Rājpūtā shape on their arms, and at their weddings they sing Mārwār songs. They have Rājpūt sept names, as Parihār, Rāthor, Solanki, Sesodia and others, which constitute exogamous groups and are called hulis. Some of these have split up into two or three subdivisions, as, for instance, the Pathar (stone) Panwārs, the Pān stre or white Panwārs and the Dhatīra or thorn-apple Panwārs; and members of these different groups may inter-

1 Based on inquiries made by Mr. Hira Lāl, Assistant Gazetteer Superintendent in Bhandāra.
marry. The reason seems to be that it was recognised that people belonged to the same Panwâr sept who were not blood kin to each other, and the prohibition of marriage between them was a serious inconvenience in a small community. They also have eponymous gotras, as Vasishta, Batsa and others of the Brâhmanical type, but these do not influence exogamy. The paucity of their numbers and the influence of local usage have caused them to relax the marriage rules adhered to by Râjputs. Women are very scarce, and a price varying from forty to a hundred rupees is commonly paid for a bride, though they feel keenly the degradation attaching to the acceptance of a bride-price. Widow-marriage is permitted, no doubt for the same reasons, and a girl going wrong with a man of another caste may be readmitted to the community. Divorce is not permitted, and an unfaithful wife may be abandoned; she cannot then marry again in the caste. Formerly, on the arrival of the marriage procession, the bride's and bridegroom's parties let off fireworks, aiming them against each other, but this practice is now discontinued. When the bridegroom approaches the marriage-shed the bride comes out and strikes him on the breast or forehead with a ball of dough, a sheet being held between them; the bridegroom throws a handful of rice over her and strikes the festoons of the shed with a naked sword. A bachelor espousing a widow must first be married to a ring, which he carries in his ear, and if it is lost funeral ceremonies must be performed as for a real wife. Women are tattooed on the arms only. Children have as many as five names, one for ordinary use, and the others for ceremonial purposes and the arrangement of marriages. If a man kills a cow or a cat he must have a miniature figure of the animal made of gold and give it to a Brâhman in expiation of his sin.

Marskola.—(From markos, an axe.) A common sept of Gonds and Pardhâns.

Mârâvi.—Subcaste of Châran Bhâts.

Mârâwîri.—A resident of Mârâwîr or the desert tract of Râjputâna; Mârâwîr is also used as a name for Jodhpur State. See subordinate article Râjput-Râthor. The name Mârâwîri is commonly applied to Banias coming from Mârâwîr. See article Bania. A subcaste of Baha, Gurao, Kumhâr, Nâi, Sunâr and Telî.

Masana.—(From masin, straw or grass mats, or masina, thatched roof.) A section of Lohâr. A synonym for San Bhatras in Bastar.

Maikhi.—(A water-bearer.) Synonym of Bhishis.

Marrâm.—A common sept of Gonds.

Masti.—(Dancer.) Subcaste of Mâdgî.

Mastram.—(Mastra, brass bangles.) A sept of Gonds in Betul. The women of this sept wear brass bangles.

Masûra.—A subcaste of Kurmi. From masûr, lentil. A section of Râjput.

Maldhadhari.—(Living in a monastery.) A celibate clan of Mânbhao mendicants.

Mathpati.—(Lord of the hermitage.) A subcaste of Jangâm.

Mathur, Mathuria.—(From Mathura or Muttra.) A subcaste of Kâyasth. A subdivision of Brâhman. A subcaste of Banjâra, Darzi and Nai.

Matkûda, Matkora.—(Earth-digger.) A subcaste and synonym of Beldâr. A name for Gonds and Pardhâns who take to earthwork.

Mattha.—Corruption of Marâtha. A subcaste of Koshî, Mâhâr and Teli, and a title of Teli.

Mattî.—A subdivision of low-class Brâhmans returned from Khairagarh. Also a class of Kashmiri Brâhmans.

Matwâla.—(A drinker of country liquor.) Subcaste of Kadera.

Mawâsi, Mîrdhân.—Subcaste of Dâhâit. Title of the headman of the Dahâit caste committee.

Mayalwar.—(Chief man of the caste.) A subcaste of Turi.

Mayâr.—(Peacock.) A totemistic section of the Ahir, Hatwa, Gond, Sonjhara and Sundi castes.

Maywarâ.—(Killer of peacock.) A section of Bahelia.

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

Medara.—Synonym of Medara.
Mehar.—Synonym of Bhulia.
Mehir.—A section of Mâlwi Ahîr, a synonym for Bhulia. A title of Chamâr.
Mehla.—A group of Brâhmans. A section of Oswâl Bania.
Mehtar.—(A prince or leader.) Common name for the sweeper caste. Title of the president of the Dhobi caste committee.
Meman.—Synonym of Cutchi.
Mishbahani.—(Descendant of a sheep.) A clan of Râjpûts.
Mewâda, Mewâri.—(From Mewâr.) A division of Gujarâtî or Khedâwâl caste.

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

Mirdhkâr.—Synonym of Pârdhi.
Misra or Misar.—A surname of Kana-ujia, Jijhitia, Sarwaria and Uriya Brâhmans.

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

GLOSSARY

Mithia.—(A preparer of sweets.) Synonym of Halwai.
Mochi.—(A shoemaker.) A caste.
Subcaste of Chamār.
Modh.—A subdivision of Khedāwāl or Gujarāṭ Brāhmans who take their name from Modhera, an ancient place in Gujarāṭ. A subcaste of Gujarāṭ Bania.
Modh-Ghanéi.—Subcaste of Telī in Gujarāṭ.
Mohia.—Synonym of Pardhi.
Mohania.—(Captiveator.) A section of Rajjhar and Kirār.
Mohtarā.—Title of the headman of the Andh caste committee.
Mohdiera.—One who fixes the auspicious moment, hence the headman of the caste. A titular section of Basor.
Monas.—A subdivision of Brāhmans.
Mongre, Mongri, Mongreha.—(A club or mallet.) A section of Ahīr or Rāwat in Chhattisgarh, and of Chamār, Ganda, and Panka.
Mor.—A branch of the Panwār Rājpūts.
Mor Kāchhi.—One who prepares the maun or marriage-crown for weddings. Subcaste of Kāchhi.
Mukeri.—Or Kasai, a small Muhammadan caste of traders in cattle and butchers. In 1891 more than 900 were returned from the Saugor District. Their former occupation was to trade in cattle like the Banjāras, but they have now adopted the more profitable trade of slaughtering them for the export of meat; and as this occupation is not considered very reputable, they have perhaps thought it desirable to abandon their caste name. The derivation of the term Mukeri is uncertain. According to one account they are a class of Banjāras, and derive their name from Mecca, on the ground that one of their Nāiks or headmen was camping in the neighbourhood of this town, at the time when Abraham was building it, and assisted him in the work. When they emigrated from Mecca their illustrious name of Makkā was corrupted into Mukeri.1 A variant of this story is that their ancestor was one Makka Banjāra, who also assisted in the building of Mecca, and that they came to India with the early Muhammadan invaders.2 The Mukeri form a caste and marry among themselves. In their marriage ceremony they have adopted some Hindu observances, such as the anointing of the bride and bridegroom with turmeric and the erection of a marriage-shed. They take food from the higher Hindu castes, but will not eat with a Kāyasth, though there is no objection to this on the score of their religion. They will admit an outsider, if he becomes a Muhammadan, but will not give their daughters to him in marriage, at any rate until he has been for some years a member of the caste. In other matters they follow Muhammadan law.
Mullāji.—Title of the priests of the Bohra caste.

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Mūlānī.—Subcaste and synonym of Banjāra.
Munda.—(A village headman, from munda, the head.) Title and synonym of Kol. A subcaste of Kharia and Oraon.
Mundeli. — (Bald-headed.) A surname of Jhottia Brāhmans in Saugor. Munduli. — (Shaven ones.) Subcaste of Gījāra.
Municul.—A section of Komī. They do not use munga beans.
Munjia.—Name of an Akhāra or school of Bairāgī religious mendicants. See Bairāgī.
Munurwār.—Synonym of Kapēwār.
Mūtrāsī, Mūtrāsā, Mūtrāsī, Mūtrācchā.—(From the Dravidian roots mudi, old, and rācchā, a king, or from Mutu Rāja, a sovereign of some part of the Telugu country). A caste which is numerous in Hyderābād and Madras, and of which a few persons are found in the Chānda District of the Central Provinces. The Mūtrāsīs are the village watchmen proper of Telingānā or the Telugu country. They were employed by the Vījayanagar kings to defend the frontier of their country, and were honoured with the title of Pālgār. Their usual honorific titles at present are Dora (Sahīb or Lord) and Naidu. As servants they are considered very faithful and courageous. Some of them have taken to masonry in Chānda, and are considered good stone-carvers. They are a comparatively low caste, and eat fowls and drink liquor, but they do not eat beef or pork. It is compulsory among them to marry a girl before she arrives at adolescence, and if this is not done her parents are put out of caste, and only readmitted on payment of a penalty.

Nabādīa.—(Boatman or sailor.) A synonym for Kewat.
Naddāf.—A synonym for Bahna or Pinjāra.
Nadha.—(Those who live on the banks of streams.) Subcaste of Bhīmar.
Nadia.—A clan of Dāngī.
Nāg, Nagesh.—(Cobra.) A sept of the Ahīr or Rāwat, Bīnjhāl, Bhātīa, Chasa, Hatwa, Halba, Khadāl, Kawar, Khangaṅā, Kāran, Katia, Kolīa, Lohār, Mahār, Māli, Mowār, Nagārchi.—The Nagārchis appear to be a class of Gonds, whose special business was to beat the nakkāra or kettledrums at the gates of forts and palaces. In some Districts they now form a special community, marrying among themselves, and numbered about 6000 persons in 1911. The nagāra or nakkāra is known in Persia as well as in India. Here the drum is made of earthenware, of a tapering shape covered at both ends with camel-hide for the sīr or treble, and with cowhide for the bām or bass. It is beaten at the broader end. In Persia the drums were played from the Nakārā-khāna or gateway, which still exists as an appanage of royalty in the chief cities of Iran. They were beaten to greet the rising and to usher out the setting sun. During the months of mourning, Safar and Muharram, they were silent. Parja, Redka, Sulia, Sundi and Taonla castes. Most of these castes belong to Chhattisgarh and the Uriya country. Nāga.—A clan of Gosains or mendicants. See Gosain. Nāgar.—A subcaste of Brāhmans belonging to Gujarāt; a subcaste of Banī; a section of Teli. Nagārchi.—(A drum-beater.) A class of Gonds. A subcaste of Gānda and Ghasia.

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

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

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¹ Tone, *Letter on the Marathas* (1798), India Office Tracts, p. 25.  
² Lane, *Modern Egyptians*, p. 373.
Negi.—A vice-president of the caste committee in the Kharia caste.

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

Netam.—(The dog in Gondi.) One of the common septs of Gond. Also a sept of Basor, Bhatra, Bhuinya, Dewar, Kawar and Parja.

Nawar.—(From nawar, thick tape used for webbing of beds.) Subcaste of Bania.

Nirali.—Synonym of Chhipa.

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

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

Nirmohi.—A class of Bairāgis.

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

Nulkāandriah.—Caste priests. Subcaste of Mādghi.

Num.—(Salt.) A sept of Oraon.

Nunia, Noma, Lunia.—A synonym of Beldar.

Nuskumh.—A clan of Rajpiits included in the thirty-six royal races. A section of Joshi.

Nagpur, Od.—A synonym of Beldar.

Nikkhat.—Synonym of Chhipa.

Nihan.—A class of Bairagis or religious mendicants, who remain celibate.

Nikkar.—A subcaste of Ahir, Bharwa (Kasār), Gadaria. A clan of Raēpūt. A section of Koshi.

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

Nīlgar.—Synonym of Chhipa.

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

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

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

Nimāwal.—A class of Bairāgi.

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

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

Paibeka.—Synonym for Dhimar.

Pābudia or Māthai.—A subcaste of Bhuiya.

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

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

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

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

Pāhar.—Subcaste of Mahli.

Pakhīra or Benwaria.—Subcaste of Korwa.

Pāl.—(A foot-soldier.) See Rājpūt-Pāl.

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

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

Pailegari.—(Pailegi or ‘I fall at your feet,’ is a common term of greeting from an inferior to a superior.) Subcaste of Dahāit.

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

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

Padmasāle.—Subcaste of Koshti.

Pudyal.—A subtribe of Gond in Chānda. A section of Marorī.

Paktar.—Subcaste of Mahli.

Pakhāl.—(From pakhalī, a leather water-bag.) Synonym of Bhushti.

Pakhawaj.—(One who plays on the pakhawaj or timbrel.) Title of Mirāsī.

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

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

Pālwār.—A gotra of Binjhwār; a subcaste of Dhimar found in the Telugu country. They are also

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1 Census Report (1891), p. 211.
called Bhoi in Chanda. A name for Telugu Dhimars or watermen. A section of Binjhwâr.

Palgarza.—(Sleeping on a palang or cot.) A sept of Bhunjia.

Palliwal.—A subcaste of Brahmans belonging to the Kanaujia division. They take their name from Pali, a trading town of Marhrâr. A subcaste of Bania, whose name is derived from the same place.

Palsa-gacha.—(Palas tree, Butea frondosa.) A totemistic sept of Pâns.

Panchâl.—An indeterminate group of artisans engaged in any of the following five trades: Workers in iron, known as Manu; workers in copper or brass called Twashtik; workers in stone or Shilpik; workers in wood or Maya; and workers in gold and silver designated as Daivagnya. The caste appear to be of Telugu origin, and in Madras they are also known as Kammala. In the Central Provinces they were amalgamated with the Sunârs in 1891, but in 1891 a total of 7000 were returned, belonging to the southern Districts; while 2700 members of the caste are shown in Berar. The name is variously derived, but the principal root is no doubt pâncch or five. Captain Glasfurd writes it Panchyâun. In the Central Provinces the Panchâls appear generally to work in gold or brass, while in Berar they are blacksmiths. The gold-workers are an intelligent and fairly prosperous class, and devote themselves to engraving, inlaying, and making gold beads. They are usually hired by Sunârs and paid by the piece. They are intent on improving their social position and now claim to be Vishwa Brâhmans, presumably in virtue of their descent from Viswa Karma, the celestial architect. At the census they submitted a petition begging to be classified as Brahmans, and to support their claim they employ members of their own caste to serve them as priests. But the majority of them permit the remarriage of widows, and do not wear the sacred thread. In other respects their customs resemble those of the Sunârs. The Berar Panchâls, on the other hand, appear to be a much lower group. Mr. Kitts describes them as a “wandering caste of smiths living in grass-mat huts and using as fuel the roots of thorn bushes, which they batter out of the ground with the back of a short-handled axe peculiar to themselves: The Berari Panchâls,” he continues, “who differ from the Dakhani division in the custom of shaving their heads and beards on the death of a parent, have been in the Provinces for some generations. They live in small pâls or tents, and move from place to place with buffaloes, donkeys, and occasionally ponies to carry their kit. The women of the Berari division may be distinguished from those of the Dakhani Panchâls by their wearing their lugras or body-cloths tucked in at the back, in the fashion known as kasote.” It is no doubt from the desire to dissociate themselves from the wandering blacksmiths of Berar that the Panchâls of the Central Provinces desire to drop their caste name.

Pancham.—A subcaste of Bania. A subcaste of Bari, the same as Berâria.

Pâncchbhai.—(Five brothers.) A surname of Bhanâra Dhimars, a section of Ghasia.

Pâlske.—A subcaste of Marâtha Brâhmans. They derive their name from Palsaoli village in Kalyân (Bombay Presidency).

Pampatra.—(Those who use their hands as pots.) A section of Khandwâl.

Pân.—(Name of a forest tribe.) Synonym for Gânda.

Panch, Panchyâl.—(A caste committee, so called because it is supposed to consist of five (pâncch) persons.) A section of Marâr.

Panchâ.—(FIVE BROTHERS.) A Surname of Bhanâra Dhimars, a Section of Ghasia.

Industries of the Central Provinces.

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

1 From a paper by Mr. Râjârâm Gan-gâdhar Deshpânde, Tahsildâr, Wardha.

2 Settlement Report of the Upper Godâvari District (1868), quoted in Mr. Nunn’s Monograph on the Gold and Silver Industries of the Central Provinces.
**Glossary**

**Pānch Dṛavīda**.—One of the two primary divisions of Brāhmanas, inhabiting the country south of the Vindhya hills and Nerbudda river, and including the following five orders: viz., Karnata (Cārnatica), Druvīda (Madras), Talianga (Telugu country), Mahārāṣṭra (Bombay) and Gujrātra (Gujārat).

**Pānch Gaur**.—One of the two primary divisions of Brāhmanas inhabiting the country north of the Vindhya hills and Nerbudda river; it includes the following five orders: Saraswāt (Punjab), Kanaujia (Hindustān), Gaur (Bengal), Utkal (Orissa) and Māthila (Bihār or Tīrhiṭ).

**Pānchghār**.—One of the three subdivisions of Kanaujia Brāhmanas in Hoshangābād.

**Pānda**.—(A priest of Devi, a wise man.) A subcaste or title of Maḷi. A subcaste and Sūtra of Uriya Brāhmanas. A subcaste of Tasonḍhi Bhāṭs.

**Pāndarām**.—A class of Brāhman priests.


**Pāndhāre**.—(White.) Subcaste of Sunār.

**Pāndist**.—(A learned man.) A title of Brāhmanas.

**Pāndi**.—(Dove.) A totemistic sept of Bhātra, Kawar and Fārja.

**Pāndra**.—A small caste of cultivators in the Uriya country. It is said that one of the Rājās of Patañ had an illegitimate son to whom he gave the village of Pandrī. His descendants were the Pandras.

**Pāndwar or Pādwar**.—A section of Panka in Raipur. They are said to be so named because they washed the feet of others.

**Pāngal**.—Subcaste of Gopāl. They make mats, but in addition to this they are mendicants begging from trees.

**Pānhrāra**.—An occupational term meaning a seller of pān or betel-leaf.

**Pāniḥāra**.—(A waterman.) Subcaste of Dāngri.

**Pānigraha**.—(Husband.) An honorific title of Uriya Brāhmanas.

**Pānyaka**.—(Faw of an animal.) A sept of Gond.

**Panka**.—A weaver caste derived from the Gāndās, being Gāndās who follow the Kabirpanthi sect. See article. In Chhāttīsgarh Pankas sometimes call themselves Dās, as servants of Kabir. Panka is also a subcaste of Gāndā.

**Pānsāra**.—(A druggist.) Synonym for Barai.

**Pānwar**.—A clan of Rājpūt. See article Panwar Rājpūt. A subcaste of Banjāra and Bhoyar. A section of Ahir, Bhilāla, Koshti, Marāṭha and Marori.

**Pārasār, Pārashār**.—(Name of a Brāhmanical saint.) An eponymous section of Brāhmanas. A surname of Sanāḍhya and Gaur Brāhmanas. A section of Basdeva, Rangārī, Sunār and Vīdur.

**Parauha**.—(From para, a male buffalo calf.) A subcaste of Basdeva who deal in buffaloes.

**Parbat**.—Name of one of the ten orders of Gōsain.

**Pārbhu**.—Synonym of Prabhu.

**Pārāshī**.—(A foreigner.) The name is sometimes applied to immigrants from Mālwa, and also to those coming from northern India.) A subcaste of the Bāhna, Barai, Barhai, Chamār, Dhiṃar, Dhoī, Garppārī, Kīmbi, Kasār, Kumbhār, Lohār, Nāi, Rangārī, Sunār and Teli castes.

**Pārdhān**.—(A chief.) A caste who are priests of the Gonds. See article. A section of Chhāttīsgarhi Ahir or Rāwat, Halba and Pābīa. Title of caste headman of the Kharia tribe.

**Pārdhi**.—(A hunter.) A caste. See article. A subcaste of Khatīk. A section of Kunbi and Panwar Rājpūt.

**Pārwa**.—(A pigeon.) A section of Chhāttīsgarhi Ahir or Rāwat; and Panka.

**Pārganītha**.—A synonym of Pārdhān (Gond priests) in Kawardha.

**Pārīthār**.—An important clan of Rājpūts. See Rājpūt Pārīthār. A section of Dāharia and Dārāhia, of Panwar Rājpūt and Pārdhi.

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

Parnaṃī.—(A follower of Prānnāth of Panna.) Subcaste of Dāngī.

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

Parsoi.—(Parsa, an axe.) A section of Ahīr or Rāwāt in Chhattīsgarh.

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

Pāsqu.—Synonym of Pāšī.

Pātākhāra.—(One occupying the seat of instruction.) A section of celle-

1 Based on a paper by Mr. Ali Mustafa, Nilbh-Tahsīlīdar, Hatta.

A title of the Ahir and Bhojar castes.

Pāthak.—(Teacher.) A surname of Kanaujia and other classes of Brāhmans.

Pathin.—One of the four tribes of Muhammadans. See article Muhammadan Religion.


Patharia.—A subcaste of Katia, Kurmi and Mahār. A section of Halba. A subcaste of Agaria, who place a stone on the mouth of the bellows to fix them in the ground for smelting iron.

Pathnik.—A subcaste of the Dhuwra Gonds in Betūl. They offer a young goat to their gods and do not kill bears.

Pathrot, Pathramat.—(One who makes and sharpens millstones and grind-stones.) Synonym of Beldar. Patwa.

Pathria.—(From patel.) Title of Panwar Rajput.

Periki, Perki, Perka.—The Perikis are really a subcaste of the great Balija or Balji caste, but they have a lower position and are considered as a distinct group. About 4000 Perikis were returned in the Central Provinces in 1911 from the Nagpur, Wardha and Chanda Districts. They derive their names from the periku or panniers in which they carried salt and grain on bullocks and donkeys. They were thus formerly a nomadic group, and like the Banjāras and Bhāmtas they also made gunny-bags and sacking. Most of them have now taken to cultivation, and in Madras some Perikis have become large landholders and claim Rajput rank. In the Central Provinces the Balijas and Naidus deny that the Perikis have any connection with the Balija caste.

Peta.—(A trading Balija.) Subcaste of Balija.

Phal Barhai.—(A carpenter who only works on one side of the wood.) Synonym for Chitāri in the Uriya country.

Phānsē.—(A Pārdhi who hunts with traps and snares.) Subcaste of Pārdhi.

Phānīgār.—(A strangler.) Synonym of Thug.

Pharsī.—(Axe.) A section of Uriya, Ahir or Gahara.

Phēpatīa.—Title of the officer of the Andh caste who summons the caste committee.

Phula, Phūlmālī.—(A flower-gardener.) Subcaste of Kachhi and Mālī.

Phulbarha.—(From Phuljhar zamin-dāri in Raipur.) A territorial subcaste of Ahir or Rāwat, Ghasia and Panka.

Phul Kunwar.—A section of Kawar. They use the akre or swallow-wort flower for their marriage-crown.

Phulsunga.—A totemistic section of Gadaria. They abstain from smelling or touching a flower called gadha.

Phurastī.—(A wanderer.) Subcaste of Kaikāri.
Pindâra.—Synonym of Pindârî.
Pindârî.—A caste. Subcaste of Mâng.
Pinjâra.—(One who cards cotton.) Synonym of Bahna.
 Pipar.—(A tree.) A section of Khatik and Kalâr.
 Piparya.—(From the pipal tree, or from Piparia, a common place-name derived from the tree.) A clan of Râjpûts in Sauger. A section of Sunârs in Sauger.
 Pinjara.—(One who cards cotton.) Synonym of Bahna.
P:par.—(A tree.) A section of Khatik and Kalâr.
Pipartya.—(From the pipal tree, or from Piparia, a common place-name derived from the tree.) A clan of Râjpûts in Sauger. A section of Sunârs in Sauger.
Pma.—Subcaste of Kiichhi. From Piria, the basket in which they carry earth.
Pft.—Subcaste of Bhatra.
Pftariya.—(From pftal, brass.) A subdivision of Pardeshi Sunârs in Nagpur. They practise hypergamy, taking wives from the Sadlhe sub­ caste, and giving daughters to the Sunagariye, Bangar, Mahuwe and Jadiye subcastes.
Pohm.—Subcaste of Jhiidi Telenga.
Pordro.—(A tree.) One of the six subsepts of the Marai clan of Pathâri Gonds in Khairagarh.
Pondro.—(A tree.) One of the six subsepts of the Marai clan of Pathâri Gonds in Khairagarh.
Ponwar.—Synonym of Panwar Rajpût.
Pota.—(Basket.) A subsept of the Uika clan of Gonds in Betti!. They do not kill the tiger or crocodile. A sept of Dhur Gonds.
Potdukk.—(Stomach-ache.) A section of Teli in Chanda.
Potkaria.—(One to whom a certain dirty habit is imputed.) Subcaste of Korku.
Potwa.—(A worker in tasar, silk.) Synonym for Darzi; a subcaste of Darzi.
Poyâm.—(Worshipper of eight gods.) A sept of Pardhân and of Mâria Gonds.
Prajapati.—Title of Kumhâr.
Prâmar.—Synonym for Panwâr Râjpût.
Prâmnâth.—A follower of Prûnnâth of Panna. Synonym for Dhâmi.
Pravar.—A term for the ancestors sharing in a sacrificial invocation, particularly that of the Hom or fire-sacrifice.
Prayâgwâl.—(From Prayâg - Allahâbâd.) A subcaste of Brâhmans who preside at the ceremorial bathing in the Ganges at Allahâbâd.
Puâr.—Synonym of Panwâr Râjpût.
Pujiâr.—(A worshipper.) Name for the priest in charge of a temple. A title of Bhatra.
 Purâd.—A small mixed caste in Nagpur. They say that their ancestor was a Brâhman, who was crossing a river and lost his sacred thread, on being carried down in a flood (pûr). Therefore he was put out of caste because the sacred thread must be changed before swallowing the spittle, and he had no other thread ready. At the census the Purâds were amalgamated with Vîdûrs. They are shopkeepers by profession.
 Purâst.—(One who is of pure blood.) A subdivision of Jharia Rawat (Ahir) in Chhattisgarh. A subcaste of Dhâkar, Halla and Marâr.
Purâni.—(Old.) A subcaste of Kachera or Sisgar in Sauger. The Purânias are the Muhammadan bangle-makers who originally practised this calling. A subcaste of Barai, Basor, Nai and Sunâr. A section of Chamâr and Dari.
Purâsia.—This term, which means eastern or coming from the east, is used in Hosbangâbâd and other Districts to designate Râjpûts from Oudh and the adjoining tracts, especially retired sepoys from the Bengal army. They appear to belong to different clans, but many of them are Bais Râjpûts. Some of the Purâsias say that their king, somewhere in northern India, heard that cows were being killed in the Central Provinces, so he sent them to stop the practice and they came and stopped it and settled there. In Gujarât this name appears to be applied to Brâhmans. A subcaste of Barhai and Gadaria. A section of Nat and Sunâr.
Purâb.—(Purka—pumpkin.) A sept of the Uika clan of Gonds in Betût.
Purohit.—(Family priest.) A common title of Brâhmans.
**Glossary**

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
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<tbody>
<tr>
<td>Rai-Gond</td>
<td>The landholding subdivision of the Gond tribe; a section of Chamār and Kāčhī.</td>
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<tr>
<td>Raj-Khond</td>
<td>Subcaste of Khond.</td>
</tr>
<tr>
<td>Raj-Kumwar, Raj-Pardhān</td>
<td>A subcaste of Pardhān in Bālāghāt.</td>
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<tr>
<td>Rajoria</td>
<td>A section of Barhai, Dāngi, Khatik and Sanādhya Brāhmaṇa.</td>
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<tr>
<td>Raj-Pardhān</td>
<td>A subcaste of Pardhān. They are said to be also known as Kunwar Pardhān or Gond Bhāt and to be beggars and bards of the Gonds.</td>
</tr>
<tr>
<td>Raj-Pāski</td>
<td>Subcaste of Pāski.</td>
</tr>
<tr>
<td>Raj-Pūt</td>
<td>(Son of a king.) A caste, representing the ancient Khatriya caste. See article. A subcaste of Banjāra, Kadera, Kumhār and Pātwa.</td>
</tr>
<tr>
<td>Rajvaria</td>
<td>From the Rajwār caste. Subcaste of Dahnī. Subdivision of Kol in Mīrzāpur.</td>
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<tr>
<td>Rakṣeta</td>
<td>(From Rakas, a devil.) A section of Katia.</td>
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<tr>
<td>Rakhotia</td>
<td>An illegitimate section of Kumhār.</td>
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<tr>
<td>Rakhwādār</td>
<td>(Village watchman.) Title of Rāmōsi.</td>
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<tr>
<td>Raksā</td>
<td>(Demonic.) A section of Kumhār and Kawar.</td>
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<tr>
<td>Rāmānsadī</td>
<td>A class of Bārāgīs or religious mendicants. See article Bārāgī.</td>
</tr>
<tr>
<td>Rāmānshya</td>
<td>A class of Bārāgīs or religious mendicants. See article Bārāgī.</td>
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<tr>
<td>Ramgarhia</td>
<td>(A resident of Rāmgarh in Manḍāl.) Subcaste of Ghasia.</td>
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<tr>
<td>Rāmoshi</td>
<td>Synonym of Rāmōsi.</td>
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<tr>
<td>Rāna</td>
<td>A title of Sesodīnī Rājpūt. A section of Malā and Panwār.</td>
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<tr>
<td>Randgolak</td>
<td>A subcaste of Ghasia.</td>
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<tr>
<td>Rangari</td>
<td>(One who works in indigo ) Synonym for Chhipa.</td>
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<tr>
<td>Rājā</td>
<td>(A king.) Title of a ruling chief; and occasionally conferred on prominent Indian gentlemen.</td>
</tr>
<tr>
<td>Rājak</td>
<td>(An washerman.) Synonym for Dhibī.</td>
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<tr>
<td>Rājākhar</td>
<td>(A landowning Bhār.) Synonym for Rājākhar.</td>
</tr>
<tr>
<td>Rāj-Bhāt</td>
<td>Subcaste of Bhāt.</td>
</tr>
<tr>
<td>Rāj-Dhuri</td>
<td>A subcaste of Dhuri, said to be descendants of personal servants in Rājpūt families.</td>
</tr>
<tr>
<td>Rajpiṭ</td>
<td>Subcaste of Kawar.</td>
</tr>
<tr>
<td>Rāthīra</td>
<td>A famous Rājpūt.</td>
</tr>
</tbody>
</table>

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*Rai-okaUea.* A sept of Gonds in Khairagarh.
*Raij-DIwri.* A sept of Rāj-Gond and Dhum Gond, and of Baiga and Pardhān.
*Pukta.* A subcaste of Sudh, being the illegitimate issue of the Dehri Sudhs.

Qawwāl. (One who speaks fluently.) Title of Mirāsī.

*Rākhbandia.* (Comb-makers.) A subcaste of Kuchhbandia (Kanjār).
*Rāghunāthia.* A small group of Bhrāhmans, so called because their ancestors are said to have received a grant of five villages from Rāghunāth Deo of Hindoli.
*Rāghuvansī.* A caste formed from a Rājpūt clan. See article. A subcaste of Ahīr; a section of Māli and Gond.
*Rāghvī.* Synonym of Rāghuvansi.
*Rahmat.* (Compassion.) A section of Panwār Rājpūt. A Muhammadan proper name.
*Rai or Rāj.* Subcaste of Darzi, Kalār, Khangār.
*Rai-bhāina.* Subcaste of Baiga in Bālāghāt.
*Raj or Rai.* From Rāja, a king. This term designates the landholding division of certain tribes, as the Rāj-Gonds, the Rāj-Korkus, the Rāj-Khonds and the Rājbhars. The Rāj-Bhāt, Rāj-Dhuris and Rai-Darzis are similarly subcastes of good position in their respective castes. Rāj is also used as a synonym for Beldār, meaning a mason.
*Rāja.* (A king.) Title of a ruling chief; and occasionally conferred on prominent Indian gentlemen.
*Rajāk.* (A washerman.) Synonym for Dhibī.
*Rajākhar.* (A landowning Bhar.) Synonym for Rājākhar.
*Rāj-Bhāt.* Subcaste of Bhāt.
*Rāj-Dhuri.* A subcaste of Dhuri, said to be descendants of personal servants in Rājpūt families.

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2 D
clan. See article Rājpūt-Rāthor.
A subcaste of Banjāra, Bāri and of Teli in Mandla, Betūl, Nimār and other Districts. A section of Ahīr, Bhilāla, Mochi, Nāhāl and Pārdhi.
Ratna Bānik.—(Dīkler in jewels.) A synonym of Sunār in Sambalpur.
Rautad.—Subcaste of Bhuinya.
Rautel.—A subcaste of Kol. A section of Barai, Bhāt, Gadarīa and of Sunār in Saugor.
Rawal.—Title born by some Rājpūt chieftains in Western India. Probably a diminutive of Rājpūtra, the original form of the term Rājpūt. An honorific title of Gonds and Savars in Saugor and Damoh. The name by which the Ahīr caste is generally known in Chhattisgarh. A subcaste and title of Khairwār. A title sometimes used by Sunārs and Brāhmans in Bundelkhand and by Lodhis. A subcaste of Mehtar and Mālī. A section of Arakh, Banjāra, Binjhwār, Dhanwār, Kawar, Khairwār, Kunbī, Naṭ, Patwa, Panwār Rājpūt, and Sudh.
Reddi.—A synonym for the Kāpewār or Kāpu caste; a subcaste of Kāpewār and Gandī.
Redka.—A small labouring caste of Sambalpur. They are apparently the result of intermarriages between some members of the Reddi or Kāpu cultivating caste of Telengāna, who came to Sambalpur during the Orissa famine of 1866, with low-class Uriya women. They still speak Telugu among themselves, using Uriya to outsiders. Only one curious feature of the marriage ceremony of the Redkas need be noticed here. This is that the officiating Brāhman actually places a red-hot copper seal on the arms of the bride and bridegroom as a symbol of sealing the marriage bond. In other respects their customs resemble those of low-caste Uriyas.
Reka.—Subcaste of Dhimār.
Rig-Vedi.—Sectarian division of Brāhmans.
Rikkhāsan Mahatwār.—Subcaste of Bhuinya.
Rītha Biknath.—One who prepares and sells soap-nuts for washing clothes. Subcaste of Jogī.
Rohidāri.—Hononific term for Charīmār. It signifies a follower of the sect of Rohidas in Northern India. The Chamārs often describe themselves by this name, instead of their caste name.
Rohilla.—A Pathān tribe who have settled in Rohilkhand or the Bareilly tract of the United Provinces. They derive their name from Roh, the designation given to the country where the Pushto language is spoken by residents of Hindustān. The word Roh, like Koh, means a mountain, and Rohilla therefore signifies a hIGHLander.1 The Rohilla Pathāns occupied Rohilkhand in the eighteenth century. Their name first attracted attention when Warren Hastings was charged with hiring out British troops for their suppression. The Rohillas say that they are of Coptic origin, and that driven out of Egypt by one of the Pharaohs they wandered westward till they arrived under that part of the mountains of Afghanistan known as Sulaimani Koh.8 Parties of Rohillas visit the Central Provinces bringing

1 In the introduction to Firshta's History (Elliot, vi. p. 568), it is stated that Roh is the name of a particular mountain (country) which extends in length from Swāt and Bajaur to the town of Siwi belonging to Bhākar. In breadth it stretches from Hasan Abdul to Kābul. Kandahār is situated in this country. (Crooke's Hobson-Jobson, p. 766.)

8 Mr. Crooke's Tribes and Castes, vol. iv. pp. 165, 166.
woollen cloths and dried fruits for sale. Here they formerly bore a bad
character, being accustomed to press the sale of their merchandise on the
villagers on credit at exorbitant interest; and when the time for realisation
came, to extort their money by threats of violence, or actual assault, or, if
this was not practicable, by defiling the graves of their debtors' ancestors.
These practices have now, however, been largely suppressed.

Ronya or Haralya.—Subcaste of Chamār.

Ror.—Subcaste of Khatri,

Korra.—Synonym of Arora.

Rūma.—A resident of Bāsim and Gāngra in Amraoti District.

Ruthia.—A name formed from the noise rut, rut made by the oil-mill in
turning. Subcaste of Teli.

Sabara.—Synonym for the Savar tribe. A section of Kawar and Teli.

Sabat.—(From saot, co-wife.) An honorific title of Uriya Brāhmans.

Sadāphal.—(A fruit.) A section of Chandnāhu Kurmi and Sonkar.

Sada-Sohāgal.—A class of Fakirs or Muhammadan beggars.

Sādhu.—(A religious mendicant.) Synonym for Bārigis or Gosains.

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

Sāgnasāle.—A group of illegitimate descent. Subcaste of Koshti.

Sāis.—The title by which grooms or horse-keepers are usually known. The
word Sāis, Colonel Temple states, is Arabic and signifies a nobleman; it is
applied to grooms as an honorific title, in accordance with the common
method of address among the lower castes. Other honorific designations for
grooms, as given by Colonel Temple, are Bhagat or 'Saint,' and Panch,
'Arbitrator,' but neither of these is generally used in the Central Provinces.
Another name for Sāises is Thanwār, which means a person in charge of a
stable or place where a horse is kept. Grooms from Northern India are
usually of the Jaiswāra division of Chāmar, who take their name from the
old town of Jais in Oudh; but they drop the Chamar and give Jaiswāra as
their caste. These men are thin and wiry and can run behind their horses
for long distances. The grooms indigenous to the Central Provinces are as
a rule promoted grass-cutters and are either of the Ghasia (grass-cutter) or
the Kori and Mahār (weaver) castes. They cannot usually run at all well.
It is believed that both the Jaiswāras and Mahārs who work as grooms have
taken to marrying among themselves and tend to form separate endogamous
groups, because they consider themselves superior to the remainder of the
caste. A Sāis will frequently refuse to tie up a dog with a rope or lead him
with one because he uses a rope for leading his horses. This taboo is
noticed by Sir B. Fuller as follows: “Horses in India are led not by the
bridle but by a thick cotton leading-rope which is passed over the headstall,
and such a rope is carried by every Indian groom. I asked my groom
every day to tie up a dog that would not follow. He

1 Proper Names of the Punjabs, p. 74.
absolutely refused, and I discovered that the rope was the fetish of his caste and was formerly adored and propitiated in the course of an annual caste festival. To touch a dog with it would have been sacrilege."

Saltwul — A subcaste of Jain Banias.
Sayad.—One of the four Muhamma-dan tribes, which is supposed to comprise the descendants of the Prophet.
Sakadwipa.—A tribe of Brâhmans taking their name from Sakadwipa, the country of the Sakas. The Sakas were a Central Asian tribe who invaded India before the commencement of the Christian era, and Sakadwipa is said to be the valley of the Kâbul river.
Sakarwul, Sakarwâr.—A clan of Râj-pûts whose name is said to be derived from Fatehpur Sikri.
Sakseaana. — A 'subcaste of Kâyaasth, also called Sukhsena. A subcaste of Bharbhûnja and Kâchhi.
Saktâha.—A synonym for Shâkta, a worshipper of Devi in Chhattisgarh. Saktâha practically means a person who eats flesh, as opposed to a Kabirpanthi who abstains from it. A subcaste of Panka, who are, not Kabirpanthis.
Sakum.—A sept of Korku. (One who hides behind a teak tree.)
Salam.—(Worshipper of six gods.) A clan of Gond. A section of Dewâr.
Sâlewâr.—A name for Telugu Koshtis.
Santal, Saonta, Sonthal.—An important tribe of Bengal, belonging to the Munda family. The transfer of five of the Chota Nagpur States has brought more than 10,000 Santâls into the Central Provinces. They belong principally to the Sargûja State and a few are returned from Udaipur State and from the Bilâspur District, but in all those tracts they are known as Saonta and appear to have been cut off from the main tribe for a considerable period. According to Mr. Skrefsrud the name Santäl is a corruption of Saontâr and was given to the tribe by the Bengalis because they lived in the country about Saont in Midnapur. Sir H. Risley held that the tribe might equally well have given its name to the locality, and there was no means of ascertaining which theory was correct. The forms Santäl and Sonthal are only used by natives who have come into contact with Europeans. Santâls call themselves 'härko,' men, or 'härhipân,' man-child. At the present day when a Santäl is asked to what caste he belongs he will almost invariably reply Mânjhî, which means a village headman, and is the common title of the tribe; if further explanation is demanded, he will add Santäl Mânjhî. Whether the term Santäl was derived from the Saontâr or not, it is therefore at any rate a name conferred by the Hindus and affords no evidence in favour of a separate origin of the tribe.

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

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1 Indian Life and Sentiment, p. 99.
either by long separation from the Mundas of Chota Nâgpur or by contact
with Hindu influences. Sir G. Grierson’s account of the two dialects Santâlí
and Mundâri shows that they closely resemble each other and differ only in
minor particulars. The difference is mainly to be found in the vocabulary
borrowed from Aryan neighbours, and in the grammatical modifications
occasioned by the neighbouring Aryan forms of speech.1 Of Mundâri he
says: “Aspirated letters are used as in Santâlí, the semi-consonants are
apparently pronounced in the same way as in Santâlí; genders and numbers
are the same, the personal pronouns are the same, the inflexion of verbs is
mainly the same.” 2 Some points of difference are mentioned by Sir G. Grierson,
but they appear to be of minor importance. The Mundas, like the Santâls,
call themselves kârô-ko or men. In the vocabulary of common words of
Mundâri and Santâlí given by Colonel Dalton 3 a large proportion of the words
are the same. Similarly in the list of sept-names of the tribes given by Sir H.
Risley 4 several coincide. Among the 15 names of main septs of the
Santâls, Besra, a hawk, Murmu nilgai, or stag, and Aind, eel, are also the
names of Munda septs. The Santâl sept Hansa, a wild goose, is nearly
identical with the Munda sept Hansa, a swan; the Santâl septs Kisku and
Tudu are sept-names of the Hos, a branch of the Mundas; and in one or
two other names there is a great resemblance. The principal deity of the
Santâls, Mârang Burû, is a Munda god. In the inheritance of property
both tribes have the same rule of the exclusion of daughters. In his article
on Ho, Sir H. Risley indeed states that the Santâls, Hos and Mundas are
local branches of the same tribe.

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

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

1 Linguistic Survey, vol. iv., Munda
and Dravidian Languages, p. 79.
2 ibidem, p. 84, 85.
3 Ethnology of Bengal, p. 235 et seq.
4 Tribes and Castes of Bengal, App. I.
5 ibidem, pp. 222, 223.
to that luminary in an open place with an ant-hill for an altar. The Mainpât is their Mârang Buru, and as it is 16 miles long, 12 miles broad, and rises 3850 feet above the sea-level, it is not unworthy of the name, but they do, not use that or any other Kol term. The great Mainpât is their fatherland and their god. They have it all to themselves except during the summer months, when it becomes a vast grazing field for the cattle of Mîrzâpur and Bhîrâ.

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

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

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

Sao.—(For sâhû, a banker, a rich man.) A subcaste of Kalâr and Teli. An honorific title of Chhipa or Rangâri. A sept of Gond.

Sagîn.—(From sao, a banker.) Subcaste of Banjâra.

Saôn.—Synonym of Savar.

Sâonita.—Name by which the Santal tribe is known in Bilâspur. A subcaste of Dhanwâr.

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

Sârif.—(A money-changer and tester.) A synonym of Sunâr.

Sâraîa.—(Angler.) From sarai, a bamboo fishing-rod. Subcaste of Dhimâr.


Sâtâni.—A Telugu caste of priests and mendicants of which 900 persons were returned, principally from the Chândâ District, in 1911. In the Central Provinces, Ayâwâr, Sâtâni and Dâsâri have been taken as one caste, but elsewhere they are considered as distinct. Ayâwâr is a term of respect analogous to the Hindustâni Mahârâj, and is applied to the Sâtânis and other religious orders. The Sâtânis and Dâsâris are distinguished in Madras; Sâtâni is stated to be a corruption of Sâtâdavam, which means 'One who does not
Dāsari religious mendicant with discus and conch-shell of Vishnu.
wears' (e.g. the sacred thread and scalp-lock). It is a mixed religious order recruited from any caste except the Pariahs, leather-workers and Muhammadans. The Dāsarīs are said to be the reputed descendants of a wealthy Śūdra of one of the northern Districts, who, being childless, vowed that if offspring should be granted to him he would devote a son to the service of the god. After this he had several children, one of whom he consecrated to the deity, calling him Dāsan (the obedient servant). Dāsan and his offspring made their livelihood by begging. This order, like that of the Sātanis, is reinforced by idle members of the lower Śūdra castes, who become Dāsarīs by being branded by the Guru of Tirupatti and other shrines. In the Central Provinces the Dāsarīs are stated to be recruited from the impure Māla caste of the Telugu country, and hence to rank below the Sātanis. Many of the Madrasī servants in European households call themselves Dāsarīs. Members of the agricultural castes are usually admitted into the Śātani order and its status is almost equal to theirs. The caste, in spite of its small numbers, has several subdivisions, as the Sāle Sātanis, who are weavers, the Bukkas, who are sellers of kunkku or red powder, and five other subdivisions who are all beggars. Some of these eat together but do not intermarry. They have exogamous family groups, usually named after sacred places in Madras or celebrated Gurus (spiritual preceptors) or deities, as Tirupatti, Rāmanujamwār, Śāligramwār and so on. The caste marry in the ordinary way and do not observe celibacy. Widow-marriage is allowed, but a widow must marry a widower, and the officiating priest at the ceremony must also be a widower. The Sātanis principally revere Vishnu, whom they worship on Fridays. Their priests are taken from their own order and form a separate subcaste under the name of Parmastwār. A novice, on being initiated to the order, is branded with the figures of a Sankha (conch-shell) and Chakra (discus). They both burn and bury the dead, and the spirits of female as well as of male ancestors are propitiated. This is done by calling a married woman by the name of the dead female, putting red powder on her forehead and worshipping her. Among the Sātanis a widow accompanies the corpse of her husband to the grave. They officiate at funerals, and a Śātani priest applies the caste-mark to the body of the corpse and also to that of the four persons who are to carry it. He receives presents in the name of the dead man, and takes the red cloth with which the corpse is covered. At the funeral feast the Sātani offers cooked food, including flesh and also liquor, to the god, and the assembled guests then partake of them. The Sātani drinks liquor only and does not eat the food, and since he must stay to the end of the feast he sometimes becomes intoxicated. The Sātanis are priests and mendicants. Though they do not wear the sacred thread themselves, the manufacture of it is one of their hereditary occupations. They collect alms in a lotta or brass vessel, on which representations of the conch and discus are drawn. The Dāsarīs wander about, singing hymns to a monotonous accompaniment upon a leather instrument called tappai (perhaps a tabor). They are engaged by some Śūdra castes to sing their chants in front of the corpse at funerals. Others exhibit what is called the Panda servai, that is, they become possessed by the deity and beat themselves over the body with a flaming torch. A few train young bulls to perform tricks and travel about exhibiting them. Some have become masons and goldsmiths. Men have the mark of the trident on the forehead, the two outer lines being white and the middle one red or yellow. They shave the head and faces clean, not retaining the scalp-lock. Women have a vertical streak on the forehead and do not wear glass bangles nor the necklace of black beads. Neither men nor women are tattooed. The Sātanis have a fairly good social position and the lower castes will take food from them.

1 North Arcot Manual, i. p. 242:
Sathkuztln or Utár.—Subcaste of Khond.

Satdeve.—A clan of Gonds worshipping seven gods and paying special reverence to the porcupine.

Satgare.—(Seven houses.) A division of the Marātha caste, consisting of seven of the highest clans who marry among themselves and sometimes take daughters from the other ninety-six clans.

Satnāmi.—A religious sect, which now practically forms a subcaste of Chamār.

Satputia.—(Having seven sons.) A section of Lonare Māli.

Satyanāth.—A subcaste of Jogi or Nath.

Savar, Savara.—A tribe.

Savvalākhh.—(1½ lakhs.) A section of Dhobi.

Sawara.—Synonym for Savar. Subcaste of Kol.

Segidi,1 Shegadi.—The Telugu caste of toddy-drawers and distillers, of which a few representatives were returned from the Nagpur District in 1901. They will draw tāri or palm-juice only from the sindi palm (Phoenix sylvestris) and not from the palmyra palm (Borassus flabelliformis). This is the occupation of a separate caste, the Yātās, from whom the Segidis will not even take water. At a Segidi marriage the bride is shown the polar star, which is believed to be the wife of Rishi Vasishtha, the model of conjugal excellence. She is then made to step on to a stone slab to remind her how Ahalya, the beautiful wife of Rishi Gautama, was turned to a stone for committing adultery. Widow-marriage is permitted, and, by a very curious exception to the ordinary rule, a widow may marry her deceased husband’s elder brother but not his younger one. The usual prohibition on a widow marrying her husband’s elder brother is based on the ground that he is looked on as her father; the Segidis say, on the other hand, that his younger brother is as her son. If an unmarried adult male dies, the ceremony of marriage is performed between the corpse and a plantain tree; and if an unmarried woman dies she is married to a sword. A corpse is always buried with the head to the east and the feet to the west. This peculiar practice may be a reminiscence of Vedic times, when the west was considered to be the abode of the departed, the sun being the first mortal who died and went to the west as recorded in the Rig-Veda. The Segidis are also cultivators, traders or soldiers. They have a method of divining a boy’s proper calling in his infancy. When his mouth is touched with grain as food for the first time, they put a sword, a pen, a book, food and other articles, being the symbols of different professions, on the ground and place the child in front of them. And his vocation in life is held to be determined by the article which he touches first.

Senapati.—(General.) Honorific title of Sundi.

Sendia.—Title of caste headman of Panwār Rājpūt.

Sendur.—A section of Ahir or Rāwat.

Senduria.—Subcaste of Nagasia. They mark the forehead of the bride with vermilion (sendur).

Sengar.—A clan of Rājpūts belonging to Saugar and Jubbulpore.

Sesodia.—A famous clan of Rājpūts.

Seth.—(Banker or moneylender.) A title of Bania.

Setti.—A corruption of the Sanskrit Shreshta, good. Title of Komti caste.

Sewak.—(Servant.) The name given to an inferior class of Brāhmans who serve in Vaishnava temples.

Shaikh, Sheikh.—One of the four tribes of Muhammadans. A subcaste of Mehtar.

Shaiva, Saiva.—(A worshipper of Siva.) The term Shaiva Brāhman is applied to Guraos.

Shandilya, Sandilya.—An eponymous gotra or section of Brāhmans. A section of Darzi, Rāj-Cond, Rāwat (Ahır) and Sunār.

Shegudi.—See Segidi.

Shendia.—A section of Teli and Otār (Kasār).

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

Slumri.—A subcaste of Marātha Brāhmans in Hoshangiibad.

Shekhār or Sivāhare.—Subcaste of Kalār.

Shia.—One of the two great sects of Muhammadians.

Shikārī.—(A hunter.) A synonym for Sthakari.—(A hunter.

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

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

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

1 Vol. xi. p. 433. 2 Mr. Edwardes, Byways of Bombay, 3 Bombay Gazetteer, ibidem. 4 J.A.S.B., No. 3 of 1903, p. 103. P. 79.
Sidhira, Sithira.—A small occupational caste of Sambalpur and the Uriya States. The caste is not found elsewhere in India. They are braziers by trade, and in spite of their small numbers say they have three subcastes, one of which, the Luhura, works in iron. They are an impure caste, whose touch conveys pollution in Sambalpur. They accept alms from a Munda or Oraon on the occasion of a death in the latter’s family, and have totemic septs. They eat fowls and rats and consume much liquor. They also admit outsiders into the caste. It may be concluded, therefore, that they are an occupational caste formed from the tribes above mentioned or others, through adopting the calling of brass-workers. The adultery of a Sidhira woman with a man of any higher caste is looked upon as an absolutely trifling offence, and this is a common feature of low castes of mixed origin. As among many primitive tribes, one particular sept performs the ceremony of readmitting offenders to caste intercourse by sprinkling a little Ganges water over them. The man fulfilling this office is known as the Baikar, and after a wedding the bridal pair go to the Baikar’s house and he pours two jars full of water over their heads and bodies. They go inside the house, and the bridegroom then comes out and gives the wet clothes to the Baikar with a small present. This appears to be a sort of purificatory ceremony at marriage.

Sidi.—Synonym of Siddi.

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

Sindh.—(Performers of dramas.) Subcaste of Mądgi.

Sindhupushkar.—A subcaste of Brähmans in Khairagarh State, perhaps the same as the Märväri Pushkama Brähmans. It is said that Sindhu has the meaning of a lake.

Singāda.—(From singh, horn, and gàdna, to bury.) Subcaste of Kol. The members of this group, when their buffaloes die, bury the horns in their compound.

Singar.—(A fish.) A totemistic sept of Kawar. A section of Agharia.

Singārāna.—Those who cultivate the Singāra nut. Subcaste of Dhimar.

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


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

Singore.—Subcaste of Kunbi and Lodhi.

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

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1 Partly based on a note by Mr. C. J. Irwin, Assistant Commissioner, Jubbulpore.
3 Bombay Gazetteer, Belgaum, p. 250.
4 Tribes and Castes, art. Sikligar.
him as "A trader of no worth. His whole stock-in-trade is a circular whetstone worked by a strap between two posts fixed in the ground. He sharpens knives, razors, scissors and sometimes swords."

Sirdär.—Title of the Kawar caste.
Siriswär.—(From sris, a tree.) A section of Gadaria.
Sirnet.—A clan of Râjpûts.
Sirwâ.—(A resident of the ancient city Stûhana.—Synonym of Siddhâra.
Solaha.—A very small caste numbering less than a hundred persons in the Raipur District. The caste only deserves mention as affording an instance of an attempt to rise in the social scale. The Solahas are certainly of Gond origin. Their name appears to be a corruption of Tolaha, from tol, which means leather in Gondi or Telugu. Their exogamous sections, as Markâm, Warai, Wilka, Sori, Kunjâm, are also Gond names, and like the Agarias they are an occupational offshoot of that great tribe, who have taken to the special profession of leather-curing and primitive carpentry. But they claim to belong to the Barhâi caste and say that their ancestors immigrated from Benâres at the time of a great famine there. In pursuance of the claim some of them employ inferior Brâhmans as their priests. They also say that they accept food only from Brâhmans and Râjpûts, though they eat fowls, pork and even rats. Women of any other caste can be admitted into the community, but not men. The fact that they are not Barhais is sufficiently shown by their ignorance of carpentering tools. They do not even know the use of a rope for turning the drill and do it by hand with a pointed nail. They have no planes, and smooth wood with a chisel. Their business is to make musical instruments for the Gonds, which consist of hollow pieces of wood covered with skin to act as single or double drums. They use sheep and goat-skins, and after letting them dry scrape off the hair and rub them with a paste of boiled rice and powdered iron filings and glass.

Solankî, Solankî.—A well-known clan of Râjpûts, also called Chaluksa. The name is perhaps derived from Sulakshana, one bearing an auspicious mark. A section of Pîrdhi and Gujar.
Somipura.—A subdivision of Gujarâti Brâhmans in Jubulpore. They take their name from Somnâth in Kathiawâr.
Somvansî.—(Children of the Moon.) Subcaste of Mahâr. A clan of Râjpûts.
Sonâr.—Synonym for Sunâr in the Marâtha country.
Sonbarha.—(Gold pig.) A section of Teli in Khairagarh, so named as they presented a golden pig to their king Bharam Deo.
Sonbôyâ.—(Gold plum.) A section of Teli in Nândgaon, so called because their ancestor presented a gold plum to their Râja.
Sonbûkra.—(Yellow goat.) A totemistic sept of Kawar.
Sons.—(Sondî, tiger.) A sept of Gonds in Raipur. It is said to be of mixed descent from all the septs, and can intermarry with any other.
Sonhî.—Synonym for Sundi.
Songainda.—(Gold unicorn.) A section of Teli in Khairagarh, so named because they presented a golden unicorn to their king Bharam Deo.
Sonha, Sonkutta.—(Wild dog.) A sept of Dhanwâr, Kawar, Saonta or Santâl, and Chero.
Sonî.—Synonym for Sunâr.
Sonjhara, Sonjharia.—(One who washes for gold in the beds of streams.) A caste. Subcaste of Binjhwâr, Injhwâr and Dhimar.

1 Based on a paper by Mr. Gokul Prasad, Nâib-Tahsildâr, Dhamtari.
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despised position. Possibly on this account a few of them in the northern Districts and the whole community in Chhattisgarh have abandoned their traditional calling, and have taken to growing vegetables like the Mālis and Marārs. Here their status is better, and they rank as a gardening caste. Their customs resemble those of the lower castes of Chhattisgarh. They obtain auspicious dates for their marriages and different ceremonies from Brāhmans, but otherwise these are not employed, and the caste headman, known as Kurha or Sethia, officiates as priest. At their weddings the sacred post round which the couple walk must consist of a forked bough of the mahua tree divided in a V shape, and they take much trouble to find and cut a suitable bough. They will not take cooked food from the hands of any other caste, even from Brāhmans.

Sonkarasalia.—(Impure gold.) A section of Bhona or Bhulia.

Sonkutri.—(Bitch of the wild dog.) A totemistic sept of Kawar.

Sonpākar.—(A tree.) A totemistic sept of Kawar and Chero.

Sonratan.—(Gold jewel.) A section of Chandnāhu Kurmi.

Sonthaga.—(Gold-cheat.) A subdivision of Pardhāns in Kawardha. They cheated people by passing false gold, and hence were so named.

Sonthāl.—Synonym for Santāl.

Sonwāni.—(Sona. pan; water.) This is a common sept among the primitive tribes and castes derived from them. The members of this sept occupy a quasi-priestly position, and readmit offenders into caste by giving them water to drink in which gold has been dipped. They also purify those who have got vermin in a wound by sprinkling this water over them. A section of Ahir and of Rāwat or Chhattisgarhi Ahir; a sept of Dhoba, Dhanwār, Gond and Kawar; a section of Kalanga, Kumhār, Panka and Teli.

Sori.—A sept of Gond and Pardhān. Sori and Khusro are the two sub-septs of the Markām sept.

Soyān.—(Worshipper of seven gods.) A division of Gond in Chānda.

Srāvaka.—A Jain layman.

Sri Gaur Māla.—(A resident of Mālwa.) Subcaste of Barhai.

Srimālī.—(From the old city of Srimāl in Rajputāna.) A subcaste of Gujrāti Brāhmān and Banji.

Srsvātī, Srsvātī.—(From the old city of Srivasti in the north of Oudh.) A well-known subcaste of Kāyasth. A subcaste of Bharbhūnja, Darzi and Teli.

Sua.—(Parrot.) A section of Chadār, Khangār and Kasār. A sept of Bhatra and Kawar.

Suda.—Synonym of Sudh.

Sudh.—A caste. A subcaste of Kolta and Lohār.

Sudha.—Synonym of Sundh.

Suddha.—Synonym of Sudh.

Sūdra.—The lowest of the four traditional castes. See Introduction. There is no Sūdra caste at present in the Central Provinces. A subcaste of Barai.

Sūbadiva.—(Sui, porcupine.) A totemistic sept of the Dhuāra Gonds in Betūl.

Sūji.—(From sui, a needle.) Synonym for Darzi.

Sukul, Shukul.—(White.) A surname of Kanaujia Brāhmāns.

Sulanki.—Subcaste of Mahli.

Sunār.—A caste of goldsmiths. Subcaste of Bishnoi.

Sundhi.—Synonym of Sundi.

Sungaria.—(One who keeps pigs.) Subcaste of Kumhār.

Sunni.—One of the two principal sects of Muhammadans who follow the orthodox traditions, Sunni meaning traditionist.

Sunt.—Synonym of Sundi.

Surāt.—A name signifying persons of impure or mixed descent. A subcaste of Dhākar and Halba. A subcaste of Jharia Rāwat (Ahir) in Bastar, being the offspring of Jharia Rāwat fathers by women of other Rāwat subcastes. A subcaste of Sonkar in Kanher, consisting of the offspring of illegitimate unions. A subcaste of Jhādi Telenga, Kumhār and Marār (Māli).

Sūrāj, Sūrya.—(The sun.) A section of Binjhwār, Gond, Khangār, Marār, Mowār, Rāwat (Ahir) and Sānsia (in Sambalpur).
Sūrajdhawajā.—A subcaste of Kāyasth.  
Sūrajvansi._—(Descendants of the Sun.) Name of one of the two great divisions of Rājpūts. A clan of Rājpūts. A subcaste of Barai, Khairwar and Kalār. A section of Chamār, Dhanwar, Gond and Koli.  
Suratha.—A subdivision of Valmiki Kāyasth.  
Sureyim.—A Gond sept named after the sui or porcupine, because, it is said, a porcupine passed by when they were worshipping their god.  
Sūrkhi.—(Red.) A clan of Sūrajvansi Rājpūts.  
Sutār.—The name of a carpenter in the Marātha Districts. Synonym of Barhai.  
Sutkra Skāhi.—Synonym for Nānakpanthi.  
Sutasā.—(A thread-weaver.) Subcaste of Koshti.  
Suvarka.—Named after the suar or pig. Subcaste of Dhimar.  
Swāmi or Asya (Iyer).—(Master.) A title given to leaders of the religious orders. Attīle of Sanādhyas Brāhmans in Saugor. A subcaste of Jangam.  
Swetāmbari.—A sect of Jains who put clothes on their images.  
Tanti, Tätwa.—(from Sanskrit tante, a fibre).—The great weaver caste of Bengal and Bihār. A few Tantis were enumerated in Raipur District in 1911. Sir H. Risley is of opinion that the Tantis are probably a functional group developed under the pressure of the natural demand for fine-woven cloth. One tradition of their origin is that the first ancestor of the caste was begotten by the celestial architect Viswakarma on a low Sūdra woman. Viswakarma is regarded as the tutelary deity of the caste, and is worshipped twice a year with offerings of flowers, rice and sugar. Images are sometimes made of him, but more commonly the weaver's loom or some of the tools of the craft are regarded as the dwelling-place or symbol of the god. In past times the Tantis made the famous fine cotton cloth, known as abrāwān or 'running water,' which was supplied only to the imperial zenāna at Delhi. Sir H. Risley relates the following stories illustrating its gossamer texture. On one occasion a daughter of Aurāngzeb was reproached on entering the room for her immodest attire, through which her limbs could be seen, and excused herself by the plea that she bad on seven folds of cloth over her body. Again in the reign of Alivardī Khān (1742–56), a Dacca Tānti was flogged and banished from the city for not preventing his cow from eating up a piece of abrāwān cloth which had been laid out to bleach on the grass. The famous female spinners who used to wind the fine native thread were still to be found in 1873, but their art has now died out. In illustration of their delicate touch it is told that one of them wound 88 yards of thread on a reel, and the whole weight of the thread was only one rati or two grains. Nowadays the finest thread spun weighs 70 yards to the rati. The best cloths were woven by the Dacca Tantis, to whom the Koshtis of Bhabanpur
in the Central Provinces stood second. The Bamanmāra tank in the old village of Dhanpur in Pendra zamindāri of Bīlāspur is so named from the fact that about a century ago some Brāhmans were murdered on its bank for the sake of the fine cloths they were carrying rolled up in hollow bamboo sticks. In Bengal the Tāntis are included among the castes from whom a Brāhman can take water. Sir H. Risley is of opinion that they have to some extent raised themselves to this position by their own influence, their trade being prosperous and lucrative, and having long ago attained to the development of an urban industry. The ordinary status of the weaving castes being at the bottom of the social scale, the superior position of the Bengal Tāntis is an interesting exception. It is analogous to that of the Koehus in the Central Provinces, also a class of urban weavers, who rank above the impure castes, though they have not attained to the position of the Tāntis, as Brāhmans will not take water from them.

Tanwar.—A subcaste of Kawar, to which zamindārs belong.

Tanwar, Tanaoutkari.—A synonym for Panchāl Sunār.

Tarane.—Synonym of Dobale Teli.

Tasa.—Synonym of Chasa.

Tātwa.—Synonym for Tanti. (From Sanskrit tanta, a fibre.)

Tawāilk.—(A prostitute.) Synonym for Kashi.

Tēkām.—(The teak tree.) One of the commonest clāns of Gonds. A sept of Baiga, Bharewa, Binjhwār and Pardhān. A subdivision of Majh-wār.

Tēlēngā Dora.—(Telugu Lord.) A designation used by the Velama caste.

Tēlēngē.—A Telugu name used by Baljās and other Telugu castes. Subcaste of Nai.

Telha.—Subcaste of Nagasia. The members of this subcaste mark the forehead of the bride with tel or oil at the marriage ceremony.

Teli.—A caste of oil-pressers. Subcaste of Barhai, Dāngri and Gondhalī.

Teli-Banja.—A group of the Teli caste who have taken to shopkeeping. Subcaste of Teli.

Teli-Kalir.—A mixed group of the Kalir and Teli castes. Subcaste of Teli.

Teli-Marār.—A subcaste of Marār.

Telkala.—Subcaste of Gandī.

Terah~haatr ox Burbandh.—(Thirteen thousand.) Subcaste of Chero.

Thākur.—(Lord.) The common title of Rājpūts. This title is also used by Lodhis, Rāj-Gonds and other landowning castes. A surname of Karhāra Brāhmans in Saugor. A section of Ahir, Marār (Mali), Panwar Rājpūt and Sudh.


Thānāpati.—(Master of the sacred place.) Synonym for Gandhmāli.

Thāpak.—A surname of Sanādhia Brāhmans in Saugor. (From Sthāpak, the consecrator of idols.)

Thapathkari.—Synonym of Beldīr.

Thathārī.—A caste of coppersmiths in Sambalpur.

Thatra.—A subtribe of Gonds, also called Gaiki or Mahato in Betūl.

Tēthwār.—(One who follows the straight path.) A subcaste of Rāwat (Ahir) in Chhattisgarh.

Thotia, Thotkia.—(Maimed.) A subdivision of Gonds and Pardhāns, who live by begging from the Gonds.

Thuria.—Subcaste of Banjāra in Sambalpur.

Telokhandi.—(Bais.) A subdivision of the Bais clan of Rājpūts.

Tirelle.—(Tirole.) Subcaste of Are.

Tirgam.—A subsept of the Ulka clan of Gonds in Betūl. A sept of Pardhān.
The caste do this in the mornings, but in the afternoon they appear as Bairagis or ordinary beggars, and in the evening as sellers of various sacred articles, such as sandalwood, Ganges water and rudraksha beads. They take water from the Ganges in small phials and go down to the south of India selling it. On this account they are known in Poona as Kāshi Kāwadi or those who carry banghys from Kāshi (Benares). In Telugu they are called Gangeddulu and in Tamil Endandi, both words meaning people who beg with bulls. They may properly be considered as a subcaste of Dāsaris.1

The Tirmales travel with their families like the Banjiras, and live in tents or sheds outside the village. Their marriages are generally celebrated in the month of Shrāwan in the rains, when they return from their wanderings. They speak a corrupt Telugu among themselves, but Marāthi to outsiders. They eat flesh and drink liquor. The dead are buried.

Tirmale.—Synonym of Tirmale. A section of Basor.

Tirtha.—Name of one of the ten Tīrtha.—(Learned in three Vedas.)

Tīka.—(From tīkā, a sandpiper.) Gaur Brāhmans.

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

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

Tomara, Tuar, Tiwār.—(Tomar, a club.) A well-known clan of Rājpūts. A sept of Gond.

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

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

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

Türk.—(Muhammadan.) A section

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2 Tribes and Castes of Bengal, s.v.
of Panwār Rājpūt in Bāḷāghāt.

Turkān.—A subcaste of Bāhna, so called because their forefathers are said to have been soldiers in the army of the king of Delhi.

Turkā, Kurkanya.—A Muslim man group. Subcaste of Banjāra, Chamār.

Ukhla.—(A lifter.) Title for Bhāmta.

Uchle.—(Pickpocket.) Subcaste of Māng.

Uchhodā.—A subcaste of Bāhnd. 

Ud.—Subcaste of Chasa. See Odde. 

Udāināth.—A half subcaste of Jogi.

Udaipurā.—(One belonging to Udaipur.) Subcaste of Dhoñi.

Udāi.—A class of religious mendicants. See Nānakpanthi.

Uka, Oika.—A very common clan of Gonds, who are said to be worshippers of six gods.

Ukās.—A subcaste of Barhāl.

Ullīka.—(An owl.) A totemistic sept of Sudh and Dumāl.

Umpre.—A subcaste of Bania. See subordinate article to Bania. A subcaste of Kalār, Nai and Teli.

Umao, Unnaya.—(From Una in Oudh.) A subdivision of Nigam Kāyasth. It is also sometimes considered as a half subcaste, in addition to the twelve proper subcastes.

Unewāl.—A subdivision of Khedāwāl Brāhmans found in Jubbulpore. They take their name from Una, a village in Kāthiāwār.

Upādhya.—(A teacher.) A surname of Kanaujia and Sanādhya Brāhmans. A title of Manbhaio.

Umpmanyu.—An eponymous section of Brāhmans.

Uraon.—Synonym of Oraon.


Urkara, Urkare.—(From Warkora, a wild cat in Gondī.) A section of Sunār and Gond.

Urrese.—A subcaste of Kurmi and Nai.

Uthagira.—(A picker-up of that which has fallen.) Synonym of Sanaurthia.

Utkala.—(A resident of Orissa.) One of the five orders of Pānch Gaur Brāhmans inhabiting Orissa.

Vadar or Wadewār.—(A stone-cutter.) Synonym of Beldār.

Vade, Wade.—(A carpenter.) A sept of Mārīa Gonds.

Vadra.—(A carpenter.) Subcaste of Kammala.

Vāgha.—(From vāgh, a tiger.) See Wāghya.

Vaidika.—(Reciter of the Vedas.) A title of Brāhmans.

Vaishnavā.—(A worshipper of Vishnu.) A name for the mendicant orders of Vishnuite devotees and Bairāgīs.

Vaishnavā Sunār.—A group of Sunārs who claim to be Brāhmans. See Panchāl.

Vaiṣyā.—Name of the third of the four classical castes. See Introduction. There is no Vaiṣyā caste at present, but the Bania caste are considered, perhaps incorrectly, to be descended from the Vaiṣyas.

Vaijantri, Vayjantri.—(Musician.) A subcaste of Gaura. A synonym and section of Māng.

Vaiśabhachārya.—A Vishnuite sect and order of religious mendicants. See article Bairāgī.

Valmika, Valmiki.—A subdivision of Khedāwāl Brāhmans who take their name from the sage Valmika. A subcaste of Kāyasths.

Vāmachāri Sect.—Synonym for Vām-Mārgi.

Vāni.—Synonym for Bania.

Varāde, Varāde.—(A resident of Berār, a variant of Berār, q.v.) A subcaste of Simpi or Marātha Darzi. A subcaste of Dhangar and Nai.

Varendra or Barendra.—A subcaste of Bengali Brāhmans.

Varātī.—(Pure.) Subcaste of Andh.

Vasiṣṭha or Vasiṣṭha.—Name of a famous saint in classical literature. An eponymous section of Brāhmans.

Vellāla.—The great cultivating caste of the Tamil country, to whom by general consent the first place in social esteem among the Tamil Sudra castes is awarded. They have a strength of more than 2½ millions in India; in
the Central Provinces there were in 1911 about 700 in Chānda, Nāgpur and other Districts. In the Madras Census Report of 1901, Mr. Francis gives an interesting description of the structure of the caste and its numerous territorial, occupational and other subdivisions. He shows also how groups from lower castes continually succeed in obtaining admission into the Vellālas community in the following passage: “Instances of members of other castes who have assumed the name and position of Vellālas are the Vettuva Vellālas, who are really Vettuvāns; the Puluva Vellālas, who are only Puluvāns; the Illam Vellālas, who are Panikāns; the Karaiturai (lord of the shore) Vellālas, who are Karaiyāns; the Karukamattai (palm leaf stem) Vellālas, who are Balijas; the Guha (Kāma’s boatman) Vellālas, who are Sembadavāns; and the Irkuli Vellālas, who are Vannāns. The children of dancing girls also often call themselves Mudali, and claim in time to be Vellālas, and even Paraiyāns assume the title of Pillai, and trust to its eventually enabling them to pass themselves off as members of the caste.”

The Vellālas will not touch the plough with their own hands. Some of them abstain from flesh and liquor, and prohibit the remarriage of Widows with a view to raising their social status.

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

Vir.—Subcaste of Gopāl.

Vīrmūyti.—A class of Barāglī or religious mendicants.

Vīshnu Swāmī.—A class of Barāglī or religious mendicants.

Vīshvāmīttra.—Name of a famous saint in classical literature. An eponymous section of Brāhmans.

Wakkalīga, Okkliyān.—A Canarese caste of cultivators, of which a few representatives were returned from Madura and Coimbatore Districts. The name is derived from the Canarese okkālu, which means cultivation or agriculture.

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

Wāmāhekār.—Subcaste of Kunbi.

Wanjārī.—Synonym for Banjārā. Subcaste of Kunbi.

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

Wārthī.—(A washerman.) Synonym for Dhoti in the Marāthi country.

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

Watkari. See Otāri.

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

Vyas.—A section of Brāhmans and of Agharia.

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

Wadewār.—Synonym of Odda or Beldār in Chānda.

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

Wāghāmār.—(Tiger-killer.) A clan of Arākh, Gopāl and Mahār.

Wādu, Vādana.—A well-known clan of Rājpūts.

Wādubansī.—(Of the Wādū race.) A subcaste of Ahir.

Wādu-Bhatt.—Clan of Rājpūts. Synonym for Wādū.

Yajur-Veda.—A subcaste of Brāhmans who follow the Yajur-Veda. They are also known as Madhyandāna and Apastambha.

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

Yati.—(For Jati). A Jain ascetic.

Yelama.—Synonym of Velama.

Yogi.—Synonym of Jogī.

Yogna.—Subcaste of Komti.

SUBJECT INDEX

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

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