CHAPTER VIII.

TRIBES AND CASTES OF TRAVANCORE AND TINNEVELLY.

Section I.—Tribes of Travancore.


Section II.—Tribes of Tinnevelly.

I.—The Reddy Tribe. II.—The Naicker Tribe.

Section III.—Tribes and Castes of Travancore.

The Province of Travancore has an area of six thousand six hundred and fifty-three square miles, a revenue of forty-two lacs and eighty-five thousand rupees, and a population of one million, two hundred and sixty-two thousand six hundred and forty-seven persons (a). These are divided into numerous tribes and clans.

I.—The Brahmanical Tribes.

In the year 1854 there were, according to the census then taken, about thirty-nine thousand Brahmans in Travancore, of whom upwards of ten thousand were Namburi, or professedly indigenous Brahmans, and the rest were immigrants from other States. The Brahmans of this province exert a superior influence over all other castes and tribes of the Province, as they do elsewhere throughout India.

1. The Namburi Tribe.

The recognized head of the Namburi Brahmans is Alwanchairi, who possesses, however, no real authority over them. "Their head-quarters," says the Rev. S. Mateer, "are at Arancheri, in the Cochin State, where the chief Namburi

(a) The Native States of India, by Colonel Malleson, p. 323.
resides. The highest class of Nambūris, with rare exceptions, refuse to reside under the sway of the Sudra Rajah of Travancore; and any of the females going south of Quilon are said to lose caste. Hence the Nambūris, resident within the limits of Travancore, are not recognized as belonging to the purest class" (a). The members of this tribe in Malabar are said to be a 'tall, fair, and handsome race.' They may each marry seven wives. The principal clan is the Adhinmar, which is reputed to be descended from former rulers of Kerala. They lead a quiet, retired, contemplative life, taking little part in public affairs. Some are wealthy, and live in spacious mansions. Their marriages are only between members of their own caste, and not with Pottis, or other Brahmans. They seldom practise polygamy. The eldest son only marries into the tribe, younger sons forming temporary alliances elsewhere. This immoral custom arises from the desire to prevent a rapid increase of the caste. The women live in close seclusion; and if compelled at any time to leave the house, take the utmost care to protect their faces from public gaze. The Nambūris recognize several inferior divisions of their own caste, separated from themselves by reason of some ceremonial offence, and forming distinct sub-castes, with which the purer Nambūris do not intermarry:—

*Inferior Sub-castes of Nambūri Brahmans.*

2. Mūthūda. 5. Illudū.
3. Aghāspād.

2. *Non-indigenous Brahmanical Tribes.*

These are of various nationalities. Some of the most numerous are:—

1. The Patras—from Timevelly, Tanjore, and Coimbatore.
2. The Imbrantris—from Tulasūd, in Canara.

Most of these latter Brahmans are engaged in commerce, and trade in cloth and grain. They differ in character from the Nambūri Brahmans; and while eschewing the luxurious indolence and arrogance for which the latter are distinguished, are far from copying their excellences. Some of the Canara Brahmans remain in Travancore only for a time, keeping up an intercourse with their families in their own country.

Travancore has two thousand, seven hundred and eighty-four pagodas, of which thirteen hundred and eighty-two are under the management or support of the native government, and fourteen hundred and two are the property of

village communities, and are free from official control. Each pagoda has a manager, called Annavaal, Sheeaureyem, or Samudanyem, according to the custom of the district in which the pagoda is situated. A moiety of the expenses of the pagodas is invariably defrayed in money, and the other moiety in rice. These institutions are liberally provided for, and are well looked after; those belonging to villagers being perhaps more carefully directed than those in the hands of the Government. In the southern districts, from Kulcolum southwards, dancing-girls and musicians—Pandy Vathiars—attend the pagodas five times every day. To the north of Velavanecode, no dancing-girls or musicians practise their arts in the pagodas, with the exception of those at Vurkalay, Areepand, Ambalapuley, Vyekam, and Yetmanoor. The offerings made by worshippers at the Government pagodas, consisting of silk, money, gold, and silver images of snakes and jewels, are not appropriated by the priests, but are carried to the credit of the Government, and a correct account of them is furnished to the District Courts of Law monthly. "In some large pagodas there are Vanjis, or treasure coffers, which are not opened, and cannot be opened, until they are filled to the brim. They are placed in front of the pagodas, between it and the mundapom or porch; and the person bringing any offering, should himself put it into the coffer" (a).

In addition to the support rendered by the Government of Travancore to the pagodas within the limits of that province, it also maintains temples within the territories of the British Government of India, situated at the following places, namely:

Benares. Coodungaloor, or Cranganoor.
Madura. Chathamungalum.
Ramaswarom. Chittore.
Vulloor. Suranilloor.
Thirocanjoodly. Torchekarapooram.
Nanjnarey. Theroponathoor.
Trichendoor. Sothaneckarray.
Tinnevelly. Thiroovenjauculum.
Alvarcoorehy. Ernaculum.
Shenukaranamaircoil. Theroomalayoor.
Thiroolalum. Chethumbrum (b).
Thiroommenaparrah.

(a) Description of the Administrative System of Travancore, pp. 5–7. By V. Kristna Row, late Dewan of Travancore. Edited by Major Drury, at the request of F. N. Maltby, Esq., Resident at the Courts of Travancore and Cochin.

(b) Ibid. p. 18.
There are in Travancore forty-two Uttūperrahs, or houses in which Brahmans are fed at the expense of the Government. Servants are appointed to see that they are well fed; but the same recipients are not allowed to partake of more than three meals in succession, unless prevented from leaving the place by sickness or other unavoidable cause. There is a feeding-house for Brahmans at every stage throughout the province of Travancore.

II. — The Ambalavāsis—of the Māthathū Warrior Caste.

This caste is below the Brahmanical in dignity, and yet ranks much above the Sudras. It is hard to say to which of the four great Hindu castes it belongs. Without knowing more about its history and characteristics, it would be premature to relegate it to the Vaisya, or third great Hindu caste. Many of its members wear the sacred thread, and are either agriculturists or temple servants. The caste has several divisions, as:

4. Varīar. Principal musicians of the pagodas; blowers of the temple shells; astrologers.
5. Nangiār.

The Maurayans are lowest in rank, and perform certain menial services for the dead.

Such of the Ambalavāsis as are sweepers of the interior of pagodas, and are otherwise engaged in temple duties, have an hereditary title to the offices which they hold.

III. — The Kshatri Tribe.

This tribe must not be confounded with the high-born, pure-blooded, royal Rajpoot tribes of Northern India, as, whatever their origin, they are, in many respects, a much inferior race. Some of their social habits would be regarded with detestation by the Kshatris of the North, as for instance, that their women should be appropriated by the Nambūri Brahmans, and that they themselves should be contented with alliances formed with women of Nair families. Like Brahmans they refrain from eating animal food, and imitate them also in their religious observances and in many other things. These are some of their divisions:

1. Tambemar. These are highest in rank, and are termed Rāj Kumār.
2. Tavûmapâd. Second in rank.
3. Saumandar. In rank much below the two preceding.

IV.—The Nair Tribes.

The term Nair is applied to a large number of castes and clans representing a very important and influential portion of the native community. They are all Sudras, and, as such, occupy, in public estimation, a position of honour and respectability which members of the same great Hindu caste in Northern India do not enjoy. They are divided into numerous classes. Some of them are as follows:

1. Valaima. First in rank; inhabit the northern parts of the province.
2. Kirthi. In the northern districts.
3. Ilakara.
4. Shrûbakara. Found throughout the province.
5. Pandamangalam. The two last are under the authority of certain temples.
6. Tamilpaudam.
7. Palicham. Bearers or servants to the Nambûri Brahmans.
8. Shakanlar, or Velakundã. Dealers in oil.
10. Velathadam, or Erinukulai. Washermen for Brahmans and Nairs.
17. Atikurechi, or Siddar. Perform the obsequies for the dead.
18. Silversmiths and goldsmiths.

Each of these classes boasts of several subdivisions. Besides those classes given above there are many others. These sub-castes hold themselves distinct from one another, and some of them refuse to eat with others, or to intermarry with them. The Nairs are in character much like the Sudras in Northern India, intelligent and energetic; they are also cunning and deceitful. The Government offices are filled with them; yet, in point of ability, they can hardly be com-
pared with the Kaisths of Bengal and the North-Western Provinces, who throng the courts of law. The Nairs generally burn their dead; but in cases of poverty they bury the bodies in the gardens attached to their houses in a southern position.

The features of the Nair are said to be very regular, and of the Grecian type, with an oval head; but they are deficient in muscular power. The women are of small stature; “and their features are more to be praised than their figures, which are generally wanting in grace from the squareness of their shoulders.” Their hair is drawn up in a knot on the top or one side of the head. Both men and women are of cleanly habits, and bathe and change their dress frequently (a).

The Nairs are a very powerful community. This arises not merely from the circumstance that the ruling family belongs to the tribe, but also from their members and the wealth they possess. About half a million of persons, or a full third of the population, are Nairs, the larger portion being Malayalin Sudras. “The greater portion of the land is in their hands, and until recently they were also the principal owners of slaves. They are the dominant and ruling class. They form the magistracy and holders of the Government offices, the military and police, the wealthy farmers, the merchants and skilled artizans of the country” (b).

The marriage tie is very loose among the Nairs, and is easily broken at the pleasure of either party. The children of a Nair woman inherit the property not of their father, but of their maternal uncle. This rule is observed also in the succession to the throne. “The sister of the late Rajah,” says Mr. Mateer, “left two sons, the elder of whom is now reigning. He will be succeeded by his younger brother, the heir apparent. Next in succession come the two sons of their late sister, who are entitled respectively to be the second and third princes of Travancore. Their mother had no daughters, so that it became necessary, for the continuation of the succession by the female line, to adopt some one into the family. Two daughters of the petty Rajah of Mavelikkara were accordingly adopted, who, by Hindoo law and custom, are regarded as the sisters of the second and third princes, and are called respectively the senior and junior Ranees of Travancore. The senior Ranee is without issue; but the junior Ranee has three sons, the fourth, fifth, and sixth princes, who follow next in the succession” (c). Polyandry is practised by several of the lower Nair tribes.

(a) Pharaoh’s Gazetteer of Southern India, p. 511.
(b) The Land of Charity, by the Rev. S. Mateer, p. 35.
(c) Ibid, p. 37.
Some of the Nairs of Malabar occupy a high social position, and were formerly more or less independent. Among them may be reckoned the Colongode Nambiddy, the Kudravattatha Nair, the Kangad Nair, the Mangara Nair, and the Kanampra Nair.

V.—The Shânâr and Tlavar Tribes.

These tribes bear two appellations. In the north they are known by the term Tian and Ilavar, and in the south by that of Shânâr; but there is so little distinction in the habits and characteristics of the two classes, that they are evidently one and the same race. They are below the Sudras; and yet far above the menial tribes. Their occupation is almost exclusively agricultural. They are, for the most part, poor; and very few rise to affluence. Many largely subsist on the products of the palmyra tree. Those who live on the coast employ themselves in fishing. By the last census there were three hundred and twenty-one thousand persons belonging to the two tribes. The Shânârs are much more intelligent than the downtrodden menial tribes of Travancore. A considerable number have embraced the Christian religion. Some, perhaps many, of these rise to a far higher civilization than that of other members of the tribe. Their morality and social habits, likewise, are of a nobler type. When properly educated, the Shânârs as a race are destined to make a much more important and conspicuous figure in Travancore than they have ever yet done. Each of the Tlavar villages has a kind of hereditary chief or headman, called Tanolan, who exercises considerable authority, especially over the lower castes. He is the arbiter of the caste difficulties, and presides at village gatherings. The Panikan, or village priest, takes spiritual cognizance of the people, and also teaches the young.

The natives have a tradition that these tribes came originally from Ceylon. The word ‘Ilavar’ derived, it is said, from ‘Ilam,’ or Ceylon, lends some support to this tradition. These people are also designated, in some parts, by the term Chogamnâr, or serfs: and in other places are called Teyars and Billavers.

The peculiar marriage customs of the Nairs, together with their singular rules of inheritance, are practised by many Ilavars, and by a few Shânârs. Husband and wife easily separate, and contract other alliances. All inherited property descends to maternal nephews; while other kinds of property are shared equally by nephews and sons.

Socially these tribes are degraded, and are treated with great ignominy by the Government. Their women were, until recently, not permitted to wear clothing above the waist. "They were not allowed to carry umbrellas, to wear shoes
or golden ornaments, to carry pots of water on the hip, to build houses above one-story in height, to milk cows, or even to use the ordinary language of the country.” And even now their position is one of great humiliation.

Protestant Missions have been very successful among the Shânârs. Under native rule, says the last Census Report of Madras, they were “a downtrodden race; under Christian teaching and enlightenment their social position is vastly improved, and many of them, by their Christian training, have become educated, and now hold positions of influence and respectability” (a).

The Kaniars are a division of the Thavar tribe, and are professed exorcists and necromancers. They are an agricultural people, though many of them are engaged in the manufacture of umbrellas.

The Panians also are a division of the Thavar tribe, and, like the Kaniars, are devoted to agriculture. They are distinguished, however, as musicians, strolling players, doctors, astrologers, and alchymists.

The religion of the Shânârs is demonolatry, and although they make use of the name of God, yet “practically they are destitute of the belief in God’s existence” (b). Even Rama, the Hindu deity so celebrated in Northern India, is converted by the Shânârs into a demon, and as such worshipped. Ravana’s Prime Minister, Mahodara, is believed to have been a Shânâr.

The Revd. Dr. Caldwell, in his essay on ‘The Tinnevelly Shânârs,’ gives the following interesting account of their origin, occupation, and social position:— “There is reason to suppose,” he remarks, “that the Shânârs are immigrants from the northern coast of Ceylon, where the same or a similar caste still exists, bearing a grammatical and intelligible form of the same name, ‘Shândrâr,’ of which ‘Shânâr’ is etymologically a corruption. It is also tolerably certain that the Ilavars and Teers (i.e., Singalese and Islanders), who cultivate the cocoanut palm in Travancore, are descendants of Shândrâr colonists from Ceylon. There are traces of a common origin among them all; ‘Shânâr,’ for instance, being a title of honour among the Travancore Ilavars. It is traditionally reported that the Shânârs who inhabit Tinnevelly came from the neighbourhood of Jaffna, in Ceylon; that one portion of them, the class now called Nâdâns (lords of the soil), entered Tinnevelly by way of Ramnad, bringing with them the seed nuts of the Jaffna palmrya, the best in the east, and appropriating, or obtaining from, the ancient Pundya princes, as the most suitable region for the cultivation of the palmrya, the sandy waste lands of Mânâd

(b) The Tinnevelly Shânârs, by Dr. Caldwell, p. 15.
in the south-east of Tinnevelly, over which, to the present day, they claim rights of seignorage; and that the other portion of the immigrants, esteemed a lower division of the caste, came by the sea to the south of Travancore, where vast numbers of them are still found, and whence, having but little land of their own, they have gradually spread themselves over Tinnevelly, on the invitation of the Nāḍāns and other proprietors of land, who, without the help of their poorer neighbours as climbers, could derive but little profit from their immense forests of palmyra. Some of these immigrations have probably taken place since the Christian era; and it is asserted by the Syrian Christians of Travancore, that one portion of the tribe, the Ilavars, were brought over from Ceylon by their ancestors, for the cultivation of the coconut nut palm. The Shānārs, though probably immigrants from Ceylon, are Hindus, not of the Brahmanical, but of the Tamil or aboriginal race; the inhabitants of the northern coast of Ceylon being themselves Tamilians, the descendants either of early Tamil colonists, or of the marauding bands of Cholas, who are said repeatedly to have made irruptions into Ceylon both before and after the Christian era. The Shānārs of Ceylon, who are considered as forming the parent stock, now occupy a more respectable position in the social scale than any of the offshoots of the castes. But it is probable, that they have risen in civilization through the example and influence of the higher castes among whom they live; and that the Shānārs of Tinnevelly, forming the bulk of the population in their various settlements, and having few dealings with any other class, may be considered as retaining their original condition, and as still representing the religious and social state of the entire family prior to its separation and dispersion.

"The caste of Shānārs occupies a middle position between the Vellalars and their Pariah slaves. Their hereditary occupation is that of cultivating and climbing the palmyra palm, the juice of which they boil into a coarse sugar. This is one of those occupations which are restricted by Hindu usage to members of a particular caste, whilst agriculture and trade are open to all. The majority of the Shānārs confine themselves to the hard and weary labour appointed to their race; but a considerable number have become cultivators of the soil, as landowners, or farmers, or are engaged in trade. They may in general be described as belonging to the highest division of the lower classes, or the lowest of the middle classes; poor, but not paupers; rude and unlettered, but by many degrees removed from a savage state" (a).

(a) The Tinnevelly Shānārs, by Dr. Caldwell. pp. 4–7.
VI.—The Pulayan, or Pulayar Tribe.

The most numerous of the slave tribes of Travancore. It is exceedingly degraded, and is consequently much abhorred by pure Hindus. It has three divisions, as follows:—

1. Valara.  
2. Kanaka.  
3. Munri Pulayan.

These three clans differ in comparative debasement in the order in which they are given; the vilest, in popular estimation, being the last. The tribe numbers nearly one hundred thousand persons.

"The Pulayars," says Mr. Mateer, who has resided for many years in Travancore, and has had excellent opportunities for studying the native tribes and their characteristics, "dwell in miserable huts on mounds in the centre of the rice swamps, or on the raised embankments in their vicinity. They are engaged in agriculture as the servants of the Sudra and other landowners. Wages are usually paid to them in kind, and at the lowest possible rates. To eke out their miserable allowances, therefore, they are accustomed to enter the grounds of their neighbours at night, to steal roots, cocoanuts, and other produce; and they are but too ready to commit assault and other crimes. These poor people are steeped in the densest ignorance and stupidity. Drunkenness, lying, and evil passions prevail among them, except where, of late years, the Gospel has been the means of their reclamation from vice and of their social elevation. They differ from the Pariahs, however, in abstaining from the flesh of all dead animals" (a). Although legally emancipated from bondage, the social abjectness of this and the other slave tribes has undergone little change.

The Pulayan wears a coarse cloth around his loins, and another small piece he wraps round his beard. He must not wear shoes or use an umbrella; and his wife must only decorate herself with brass ornaments and beads. In speaking he must not say 'I,' but 'your slave;' must not call his own rice by its proper name, but as dirty gruel; must not talk of his children by this appellation, but as 'monkeys' and 'calves;' must live in a small hut without furniture, and built in a certain miserable situation far from the habitations of the upper castes; and in speaking must place the hand over the mouth, lest the breath should go forth and pollute the person whom he is addressing. He is "not allowed to use the public road when a Brahman or Sudra walks on it. The poor slave must utter a warning cry, and hasten off the road, lest the high

(a) Land of Charity, pp. 42-43.
caste man should be polluted by his near approach, or by his shadow. The law is, that a Pulayan must never approach a Brahman nearer than sixty-six paces, and must remain at about half this distance from a Sudra. He could not, until lately, enter a court of justice, but was obliged to shout from the appointed distance, and took his chance of being heard and receiving attention. A policeman is sometimes stationed halfway between the Pulayan witness or prisoner and the high caste magistrate, to transmit the questions and answers, the distance being too great for convenient hearing. As he cannot enter a town or village, no employment is open to him except that of working in rice fields and such kind of labour. He cannot even act as a porter, for he defiles all that he touches. He cannot work as a domestic servant, for the house would be polluted by his entrance; much less can he (even were he by some means to succeed in obtaining education or capital) become a clerk, schoolmaster, or merchant. Caste affects even his purchases and sales. The Pulayars manufacture umbrellas and other small articles, place them on the highway, and retire to the appointed distance, shouting to the passers by with reference to the sales. If the Pulayan wishes to make a purchase, he places his money on a stone, and retires to the appointed distance. Then the merchant or seller comes, takes up the money, and lays down whatever quantity of goods he chooses to give for the sum received—a most profitable mode of doing business for the merchant!" (a) Such is the position of the Pulayar and of the other slave tribes—a scandal to the semi-civilized Government of Travancore, and by no means honorable to the British Government of India, by which it is controlled.

VII.—The Pullar Tribe.

A small slave tribe, numbering barely four thousand persons. Its characteristics are somewhat similar to those of the Pulayars.

VIII.—The Pariah Tribes.

A large community among the slave races, numbering upwards of forty thousand persons. They speak Tamil, and inhabit the same part of the country as the Shāmārs,—namely, the southern districts of Shencotta, east of the Ghatls. The Perum Pariahs and Mannai Pariahs, in the interior, are considered more impure, if possible, than the Pariahs inhabiting the coast. They eat carrion, and indulge in the vilest habits. They are, however, a laborious people. Some of them are skilful in wicker-work. They are fond of necromancy and

(a) Land of Charity, pp. 45—47.
magic. In rank and habits the Pariahs are considered to be a shade lower than the Pulayars.

For a detailed account of the Pariah tribes, see the chapters on the tribes and castes of the Madras Presidency.

**IX.—The Cowder Tribe.**

Found in the Kodagiri hills, in the northern districts of Cochin. They are dark, well-made, flat-nosed, and occasionally of curly hair. They file their teeth sharp like a saw; and altogether are in some respects like negroes of Africa, although their cast of countenance is of a mild rather than of a repulsive character. These people collect and sell the products of the forest which they inhabit.

Most of the hill tribes are migratory in their habits, remaining in one spot only for a year or two, which they clear, cultivate, and reap, and then pass on to other tracts. They are, observes Mr. Mateer, “exceedingly wretched, uncivilized, and degraded. The men go almost naked. They are short in stature, but strongly built. The women wear bracelets of iron or brass, numerous necklaces of corals or beads, and leaden rings in the ear. They are unable to read or write, or to count above a dozen. Fibres of various climbing plants are knotted in a particular way to express their wants” (a).

**X.—The Vaishwan Tribe.**

A debased, low-statured race, scattered about the Idiara and Muliator hills. They were formerly much addicted to the use of opium, and were consequently lifeless and dull. They support themselves by cutting down the wood of the forest and selling it.

**XI.—The Mudavenmar Tribe.**

This tribe leads a sequestered life among the Chenganad and Niremanangalum hills, and holds no intercourse with the towns and villages of the plains. Its women are treated with respect and honour. Among hill tribes it occupies a position of some distinction. It is reputed to have been originally connected with the Vellandar tribe.

**XII.—The Ariamar, or Vailamar Tribe.**

The former appellation is applied to those families spread over the northern ranges of hills, and the latter to those found among the southern ranges; but

(a) Land of Charity, p. 49.
the tribe is one and the same. They are more settled in their habits than most hill tribes, and are not disinclined to intercourse with other races. They are an indolent people, not fond of work, and only resorting to it to supply their immediate wants; and yet they cultivate the soil, though in a rude fashion, for themselves, and cut down the jungle for their neighbours in the plains. They are also employed in the capture of wild elephants.

XIII.—The Uralai Tribe.

A rude, unfriendly tribe of the Thodhawalai hills, few in number, and accustomed to migrate from place to place. They are expert in the chase, to which they train their dogs; and are clever in shooting with the bow and arrow. They abhor above all things the buffalo, which they avoid in every possible manner. Their aversion to this animal is so strong that they pride themselves upon it as an indication of the greater purity of their caste as compared with other hill tribes. In their family relations great deference is paid by children to both father and mother, whose authority is unimpeachable. They are shy and inoffensive; and are by no means fond of intercourse with strangers.

XIV.—The Vaitawan, or Konaken Tribe.

A low caste people attached to the soil, and formerly kept in a kind of bondage. They are employed in various ways. Some make excellent boatmen; others manufacture salt. They are, for the most part, gentle and faithful; and occupy a superior position among the outcast races of Travancore.

XV.—The Vaidan Tribe.

A wild, dark-skinned people, with long, dishevelled hair, timid and shunning human society. They cut down forest timber, and act the part of watchmen over growing crops; but are too rude, or too timid, to cultivate the soil. They lead a precarious existence of various degrees of misery, and are among the most degraded of the outcast races. Their necks are encinctured with shells, and their loins with leaves, the completion of their toilet.

XVI.—The Ulandar Tribe.

A tribe of similar characteristics to the Vaidans, but somewhat inferior in social position.

XVII.—The Naiadi Tribe.

One of the most degraded and wretched of all the debased tribes of this part of India. Almost naked, shunned by all classes, subsisting on roots or food pur-
chased from the alms received from benevolent travellers. They live far away from villages in small huts erected in solitary places. No one permits them to approach near, nor do they venture to do so; and even the alms, whether of food or of anything else, intended for them, is deposited on a certain spot by the giver, who then retires in order that the unclean, miserable Naiad may, on his departure, come and take it away. The tribe is found in the northern tracts of Cochin.

SECTION II.—TRIBES OF TINNEVELLY.

Northern Tinnevelly is chiefly inhabited by two tribes, the Naicker or Naick, and the Reddy or Retta. Although they have been in that country a long period, yet they are not aborigines. This is manifest from the fact that, while speaking Tamil, the language of Tinnevelly, in trade and in all public matters, they make use of the more familiar Telugu in their social and domestic concerns.

I.—The Reddy Tribe.

A tradition prevails among this tribe, that they originally came from Oudh, at the other extremity of India, and that their ancestors formed part of the army of Rām, the ancient king of Ajoodhiya, the modern Oudh, when he went on his famous expedition from that country to Ceylon, and fought with, and overcame, Rawana, the king of the island. We know that, in very early times, people from Ajoodhiya settled in Kalinga, inhabited by Telugus; and it is not unlikely that some of the Reddy tribe, abounding in Kalinga, migrated to the south, and finally took up their quarters in the northern tracts of Tinnevelly, where they are now found.

Probably other migrations of this tribe took place from various causes. “At one period,“ says the Revd. J. F. Kearns, who has written upon these tribes, “the Reddys, under the chieftainship of one of their tribe, rose to considerable eminence, and their power eventually became so great, that they carried their arms against the kingdom of the Paudion; and where their arms found an entrance, we may rest assured they were not slow to avail themselves of its advantages. On the fall of their principality of Kondaver, with which their power declined, many of them appear to have fled southwards in search of peace and of new homes; and as the southern parts were at that time overrun with jungle and but little inhabited, there were no difficulties to their settling in them” (a).

(a) Tribes of South India, by the Revd. J. F. Kearns, Missionary of the Propagation Society, Tinnevelly, p. 10.
This tribe has twenty-four subdivisions, which, as they do not intermarry, are practically distinct tribes. It is exceedingly remarkable that these separate clans, though all bearing the same generic designation, and doubtless proceeding from the same common stock, should nevertheless keep themselves so rigidly distinct one from another.

The Reddys are worshippers of Vishnu, and are attached to the Râmanuj sect of Vaishnavas. They have no idols in their temples, which contain simply a lighted lamp and occasionally a garland of flowers suspended in front of it. Only the priest and his wife enter the temple. Other worshippers are not permitted on any consideration to enter, but perform their religious ceremonies outside, at the entrance. The priest presents their offerings in the temple, and pronounces mantras in their behalf, at which time the worshippers observe profound silence. At the conclusion of the ceremony, they cook their food, presenting a portion to the priest, and drink arrack. This meal is accounted sacred, as forming a component part of the religious service. The Reddys are very superstitious, and practise all the rites of demonolatry like the low caste Shânârs, and besmear their bodies with ashes. They eat meat, which strict Vaishnavas in other places will not do. Four of the Reddy clans pay especial honour to Vishnu as ‘Senna Rayer Perumal,’ or the Bâlbhadra incarnation of that deity.

The custom observed at marriages in this tribe is singular and unnatural. The rule is, that, in all cases in which it is possible, a man should marry his sister’s daughter,—that is, his niece on the mother’s side. They will not marry at all into the families of their father’s brothers or mother’s sisters, on the ground of consanguinity! The law of entail, as interpreted in the civil courts, is connected with this rule of marriage; for the hereditary property of the father must descend to the issue of his son and grand-daughter. The marriage ceremonies of the Reddys are performed in the house, while those of the Naickers are performed abroad in the open air.

The Reddy is dull and heavy as contrasted with the Naicker, and evidently lacks the quickness and energy which the other tribe exhibits. He is entirely devoted to agriculture, in the pursuit of which he displays considerable industry. Both races are tall, muscular, and well-proportioned. They make excellent soldiers. As they are frugal in their habits, eat good and wholesome food, are but slightly given to strong drunkenness, and are accustomed to hard labour, the consequence is, that they are healthy and little affected by disease. The women are even finer than the men. They are tall, presenting an average
height of five feet nine inches. "Though so tall, they are well formed: their carriage—indeed, that of all Hindu women—is very graceful, and would bear comparison with that of the most perfect modiste in Europe. No European moves with so much grace and elegance. Their faces are extremely intelligent; the nose is prominent, well-formed, and angular; the eyebrows well and gracefully arched; and the forehead rising gracefully, rounds off over the temples, giving them quite an aristocratic look" (a).

II.—The Naicker Tribe.

Many of the characteristics of this tribe are the same as those of the Reddys, just described. Yet they are a different race, and of different origin. They are separated into eight clans, sprung from a common ancestor. There is also a ninth, the Chuckler, which, for some act of impropriety, has been excommunicated, but yet, though unrecognized, belongs to the family stock. All these clans bear the generic designation of Kombelathar. The offence of the Chuckler's ancestor was, that, in the primitive family, his ancestor fed his father and eight brothers on a calf which he had killed, for which offence the curses of the entire family were hurled upon the head of himself and his descendants. The Chuckler, however, in spite of social excommunication, has certain perquisites, and enjoys certain privileges. The perquisites are the disordered and diseased cattle belonging to the other eight clans. The privileges are more agreeable. One is, that he has a legal right to a portion of the money of a Naicker dying without a direct heir. Another is, that at important councils held by the Naickers he is present and takes part in their consultations.

The Naickers have already been described as a robust and powerful people, and of greater versatility than the Reddys. They are not merely excellent agriculturists, but devote themselves to other occupations. They are shopkeepers, merchants, brokers, writers, and the like. Some of them wander all over the country hawking their wares. In short, they are an enterprising race, of capacity and perseverance.

Little is known respecting their early history. The Naicker soldiers fought in the army of the Rayer; when this personage "obliged the declining Pandion race to hold their crown at his hands, the Naickers dwelt in the south in considerable numbers." "An event, characteristic of those times, occurred, which opened the way to their immigration to an extent much greater than at

(a) Tribes of South India, by the Revd. J. F. Kearns, Missionary of the Propagation Society, Tinnevelly, p. 62.

▲ ▲
any preceding period. The Pandion kingdom was too much for the cupidity
of the Tanjore Rajah to resist seizing upon. Easily discovering a pretext for
war, he marched his forces against the Pandion capital, and obliged its unfor-
tunate prince to seek safety in flight. He hastened to Vijaynagar, and throw-
ing himself at the feet of his sovereign, related his disasters, the loss of his
kingdom, and his consequent distresses. The Rayer ordered a large army to
be equipped.” This was placed in charge of Nackama Naicker, who fought
with the Tanjore Rajah, and obtained possession of Madura. Instead, how-
ever, of restoring it to the Rayer, the Naicker general took charge of the
government, and proclaimed himself Rajah. To consolidate his rule, he divided
the country into seventy-two dependencies, and entrusted them to the same
number of Naicker chiefs or Polygars, each of whom was attended by a com-
pany of Naicker warriors. In course of time the Rayer sent another army
against the new Naicker Rajah, commanded by the Naicker’s son. The two
opposing armies of father and son fought a severe and bloody battle, which
ended in the defeat and capture of the father. The Pandion Rajah was then
restored to his throne. As he had no children, he adopted Viswanath Naicker, the
young general who had restored him, as the successor. “With a Naicker upon the
throne of the Pandion,” says Mr. Kearns, “we may conclude that the immi-
gration of the tribe was at that period numerous. The Naicker dynasty
reached its meridian in the time of Tirumali Naicker, after whose death we
notice a gradual decline. The Tinnevelly country eventually became the inherit-
ance of a competitor for the crown; the true but imbecile offered no objections to
an arrangement which despoiled him of a splendid province. From that period
the Tinnevelly Polygars gradually increased their demands, and at length
became no better than bold turbulent barons. The Naicker dynasty would
have perished beneath the hand of the notorious Chunda Sahib, had not
the Rajah of Hyderabad, for political motives, lent the expiring power a little
aid which prolonged its existence, until it eventually passed into the hands of
the Nawab of the Carnatic” (a).

In their marriage and religious customs and ceremonies, the Naickers
resemble the Reddys. Like them they are Vaishnavas. The Naicker emblem
of Vishnu is an octagonal pillar seven feet high without inscription or device.
As before remarked, the Naicker’s marriages are celebrated in the field, while
the Reddy’s marriages are performed in the house. The morality of both

(a) Tribes of South India, pp. 13—16.
height of five feet nine inches. "Though so tall, they are well formed; their carriage—indeed, that of all Hindu women—is very graceful, and would bear comparison with that of the most perfect modiste in Europe. No European moves with so much grace and elegance. Their faces are extremely intelligent; the nose is prominent, well-formed, and angular; the eyebrows well and gracefully arched; and the forehead rising gracefully, rounds off over the temples, giving them quite an aristocratic look" (a).

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(a) Tribes of South India, by the Revd. J. F. Kearns, Missionary of the Propagation Society, Tinnevelly, p. 62.
CHAPTER IX.


SECTION I.—THE SUDRA AND INFERIOR TRIBES OF THE VIZAGAPATAM DISTRICT.

1. The Baliji Tribe.

Some of the principal subdivisions of the tribe are the following:—

1. Gāzula Baliji ... Manufacturers of glass bangles or armlets.
2. Vāda Baliji ... Sailors.
3. Pagadala Baliji ... Dealers in corals and pearls.
4. Linga Baliji ... Traders.
5. Dūdi Baliji ... Traders.
6. Periki Baliji ... Traders and agriculturists.

2. Soldiers, belonging to the undermentioned Tribes:—

2. Telagâlu. 5. Vantarlu.


3. The Karnam, or Writer Castes.

These are eleven in number in Jeypore; but in Vizagapatam there is only one Karnam caste,—namely, Sristi Karnalu, a tribe of great influence. In many respects, the customs of the Karnams resemble those of Brahmans; but they do not wear the sacred thread.
4. Agricultural Tribes.

5. Yanadulu. 10. Muttirajulu.
11. Gollalu. Also shepherds, and sellers of milk and ghee.
12. Gaudu Gollalu. These tribes are also cowherds and keepers of buffaloes.

In Jeypore there are eleven Agricultural Tribes; and the Gour, or Shepherd Tribes, are nine in number.

5. Traders travelling from one province to another.


These tribes convey grain, chalk, salt, and other articles, between Nagpore, Ganjam, and other provinces.

6. Weaver Castes.

2. Salilu. 5. Dasarivallu.

7. Dyers.

1. Rangirijulu. 2. Vudupulavallu.

8. Barbers.
Mangali.


10. Shampooers.
Jetti.

11. Toddy-drawers.

Most of these tribes are also palanquin-bearers.

1. Yatavallu. 3. Segidilu.
2. Idigavallu. 4. Gamallavallu.
5. Bestalu.

1. Kapa Cakali.

2. Vaddi Cakali.


1. Medarlu.

2. Gudalavallu.


Mandulavallu.

15. *The Kamsáli Castes, i. e., Smiths, Masons, and Carpenters.*

These are five in number, namely:

1. Goldsmiths.

2. Braziers.

3. Ironsmiths.

4. Carpenters.

5. Stone-cutters.


Muchchi.

17. *Oilmen.*

1. Deva Telukali.

2. Kapa Telukali.


Dudekulavallu.


1. Godarivallu.

2. Madigavallu.


Katikilu.


Tiragati Gantlavallu. They also hunt the antelope.

22. *Dancers, Prostitutes, &c.*

1. Bhogaunvallu.

2. Sanivallu.


1. Itevallu.

2. Bhagavatulu.


5. Neravidyavallu.

6. Pailamanulu.

7. Garidivallu.

8. Pamulavallu.


10. Ranjaluvallu.


   1. Rellivallu.      |  2. Chaccadivallu.

25. Fishemen.

26.—Servants, Watchmen, Cultivators.

27.—Religious and other Mendicants
   1. Gosangulu.      |  5. Addapusingulu (a).
   3. Podapotulavallu.|  7. Satanlu.


28. The Sauras.

A wild tribe inhabiting the hilly country behind Palconda, and to the east of Gunapur; and also the neighbourhood of Bhadrachalam, on the Godavery. They are said to be the same, though with what truth I know not, as the people known as the Chensuvandus of the Kistna and Nellore districts.

29. The Gadabas.

A wild tribe scattered among the hills of Vizagapatam, where they are employed as palankeen bearers. Their women wear a peculiar dress, manufacture from the fibre of the Asclepias gigantea, and other shrubs, and dyed in various colours. “Immence rings of brass adorn the ears; and they carry great ‘bustles’ made of some jungle twigs” (b).

30. The Koyis.

A wild tribe of Malkagiri, in Jeypore, in the direction of the Godavery. They resemble both the Khonds and the Gonds.

31. The Nangas.

A wild tribe inhabiting about fifty villages of Vizagapatam. Both sexes are almost entirely naked. They keep their heads shaved, under the superstitious dread of being destroyed by tigers, should the custom not be observed (c).

(a) Manual of the District of Vizagapatam, by D. F. Carmichael, Esq., Magistrate. and Agent to the Governor of Fort Saint George, Madras, pp. 63—68.
(b) Ibid, p. 86.
(c) Ibid, p. 87.
These four aboriginal tribes bury their dead, and ten days after the ceremony, feast themselves on a cow or buffalo.

**SECTION II.—THE HILL TRIBES OF JEYPORE.**

An elaborate and carefully prepared list of these tribes has been drawn up by Mr. H. G. Turner, Assistant Agent in Jeypore, in which he classifies the purely aboriginal tribes, and also the pre-Aryan colonists, separating the latter from the former. Those regarded as primitive races, he arranges under two heads, Kolarian and Dravidian, according to the system adopted by Sir George Campbell, in his Essay on the aboriginal tribes of the Central Provinces. They are as follows:—

1. **Aboriginal Tribes.**

   **Kolarian.**

   1. Gadabâs.
   2. Kerang Kâpus.
   3. Bhûmiyas.

   **Dravidian.**

   1. Parjâs.
   2. Dhûrwa Gonds, including the Raj.
   5. Matiyâs.
   8. Khonds.

   11. Mûryâs (a).

The word 'Parjâ,' as suggested by Mr. Carmichael, formerly Magistrate of Vizagapatam, is the same as the Sanskrit praja, a subject, in contradistinction to râjâh, a king. The Parjâs are allied to the Khonds of the Ganjam Maliahs. "They are," says Mr. Taylor, "thriftily, hard-working cultivators, undisturbed by the intestine broils which their cousins in the north engage in; and bear in their breasts an inalienable reverence for their soil, the value of which they are rapidly becoming acquainted with." (b) When disputes arise concerning land in their neighbourhood, it is customary to appeal to the Parjâs, in order that they may point out the boundaries.

They are a patriarchal and energetic people, passionately fond of the lands which they cultivate. There is a tradition prevalent in the country that all the territory now called Jeypore formerly belonged to the Parjâs, who made a voluntary surrender of it to the Raja. In the uplands they occupy a high

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(b) *Ibid.*
social position; but in the tract known as ‘the middle level’ they are, for the most part, mere husbandmen.

The Parjâs of the ‘lower level,’ or the Malangiri country, are divided into two tribes.

1. The Dudai Parjâs. | 2. The Bonda Parjâs.

These tribes have the tradition that they originally came from the east.

The Gadabas are a race inferior to the Parjâs. They have peculiar customs, and adopt a peculiar dress. Having been in Jeypore for many ages, they are regarded as an indigenous people. They differ greatly from the Parjâs.

The Konda Kâpus, the Konda Dorâs, and the Ojâs (pre-Aryan colonists), inhabit the elevated land of the eastern Ghauts. The dialects spoken by them are substantially those of the Parjâs and Khonds. Nevertheless, they “seem to have entirely lost all those rights to the soil which are now characteristic of the more northern tribes; and are completely at the mercy of later immigrants, so much so, that though they call themselves Konda Dorâs, they are called by the Bhaktâs, their immediate superiors, Konda Kâpus. If they are found in a village with no Telugu superior, they are known as Dorâs. If, on the other hand, such a man is at the head of the village affairs, they are to him as adstricti glebah, and are denominated Kâpus or ryots” (a). Mr. Taylor contends, that “the comparatively degraded position that this particular soil-folk holds, is due to the influence of Telugu colonists; and that the reason why they have been subjected to a greater extent than the cognate tribes further inland, is possibly that the Telugu colonization is of more ancient date than the Uriya. It may further be surmised,” he holds, “that from the comparative proximity of the Telugu districts, the occupation of the crests of these Ghauts partook rather of the character of a conquest than that of mere settlings in the land” (b).

The Batrâs were classified by the Ethnological Committee of the Central Provinces, in the year 1868, as members of the great Gond family, though, as a fact, they speak a corrupt Uriya. They are not found in those provinces beyond Bustar. Most of the aboriginal tribes of this region have forgotten their primitive language by reason of dwelling amidst Uriya-speaking colonists; and only retain certain words and phrases of their ancient tongue.

The Bhumiyas chiefly inhabit the Subdivisions of Rângiri and Bâkdiri. Many are still addicted to wandering habits without settled habitation. Both

(b) Ibid.
these and the Bhûnjiyas, and some other aboriginal tribes of Jeypore and the Central Provinces, are reputed to have languages of their own.

There are two tribes of Gonds in Jeypore: the Râj Gonds, who occupy a superior position; and the Dhûrwa Gonds, who are more numerous than the former. The Râj Gonds speak Uriya, or a dialect known as Chattisghari; while the other Gonds retain the use of their original language. They are higher in the social scale in Jeypore than their brethren of the same tribe in the Central Provinces.

The Kois inhabit the country to the south of the town of Malangiri, as far as the Godavery, and to Kummumpet, in the Nizam's territory, beyond that river. Their language seems to be akin to that spoken by the Gonds. "They are a listless, drunken race, bad cultivators, unthrifty and debased" (a).

The Matiyâs are as a people superior to both the Kois and the Parjâs. They speak Uriya, are good cultivators, and affect Brahmanical habits by wearing the sacred string. "They say, they spring from the soil; and go so far as to point to a hole, out of which, they affirm, their ancestor came."

The Kerang Kâpus of the Kolarian family are much like the Gadabâs. "They will not admit any connexion with them; but, as their language is almost identical, such gainsaying cannot be permitted them. They are called Kerang Kâpu, from the circumstance of their women wearing cloths, which they weave from the bark of a jungle shrub called 'Kerang' (Asclepias gigantea). This is practised by the Gadabâs, the Dudoi Parjâs, and the Bonda Parjâs. A most extraordinary method they have of proposing marriage. The headman is sent to the bride's father with a stick, which he, after compliments, leaves behind, as if by accident. This the bride's father throws out of the house. Whereupon, the headman goes again, and makes, as it were, a casual visit, when the stick is once more left behind. Should the stick, on the third occasion, be thrown out, the suit is taken to be finally rejected; otherwise, the suitor may make the matter subject of conversation, and fix arrangements for the feast" (b).

2. Pre-Aryan Colonists.

These are divisible into two great branches, representing immigrants from the east and north, and immigrants from the west, who, at various periods, have settled down in the country as farmers and cultivators. They consist of several

(b) Ibid.
tribes, most of which speak the Uriyalanguage, though some speak Telugu. The tribes are as follows:—

Immigrants from the East and North.

1. The Roná Tribe ... ... Speaking Uriya.
2. The Máli Tribe ... ... ditto Uriya and Telugu.
3. The Amanátiya Tribe ... ... ditto Uriya.
4. The Bhaktá Tribe ... ... ditto Telugu.
5. The Dúleya Tribe ... ... ditto Uriya.
6. The Dhákúdo Tribe ... ... ditto do.
7. The Ojá Tribe (?) ... ... ditto do. (a).

The Ronášs have their lands among those of the Parjášs, from whom they have been, by the adoption of various methods, acquired. Socially, they are a superior race, with more refined habits than the Parjášs. Compared with these, however, their entrance into the country is of recent date.

The Mális are gardeners who have been long in the country. "The only evidence to show that their possessions were formerly Parjá lands, is perhaps a row of upright stones erected by the older race to the memory of their village chiefs."

The Bhaktášs are scattered about Hill Mádugulu. They have imposed their yoke on the Kápúš. "In the low country, they consider themselves to take the rank of soldierly, and rather disdain the occupation of ryots. Here, however, necessity has divested them of such prejudices, and they are compelled to delve for their daily bread. They, nevertheless, generally manage to get the Kápúš to work for them, for they make poor farmers, and are unskilled in husbandry" (b).

The Amanátiýas came from the east coast.

The Dúleyas are said to be cultivating paiks.

The Dhákúdo Tribe are illegitimate descendants of Brahmans, and are consequently Aryans, and not pre-Aryans. They are engaged in agriculture.

Immigrants from the West.

1. The Saourá Tribe ... ... Speaking Uriya.
2. The Halahá Tribe ... ... ditto do.
3. The Tagará Tribe ... ... ditto Telugu.
4. The Bonká Tribe ... ... ditto Uriya.

The Saouráš came from the Central Provinces many generations ago.

(b) Ibid, p. 225.
They are much more civilized than most of the other tribes. They wear the sacred string, burn their dead, and marry their children at the age of maturity (a).

The Halâbas not only inhabit parts of Jeypore, but also some of the neighbouring districts of the Central Provinces.

Respecting the condition of some of the tribes described above, Mr. Taylor has made the following concise and weighty remarks:—"The Kois," he observes, "cultivate this year the fields they cultivated last year, unmanured, unweeded, and uncared for. If they are the people who built the mud embankments, and dug the tanks, that are found in Malakangiri (and there is no reason to suppose that they did not), it is evident that they have degenerated to a melancholy extent. Turning now to the Parjâs, it is certain that, within the memory of man, they have advanced from the knowledge of hoe tillage to that of the use of the plough. The Matyâs have recently begun to weed their lands. The women of the Parjâs and Ronâs are now employed in preparing their fields for the plough by dressing them with manure; and amongst these people, where they are found in the open uplands of Nandupore, they have adopted a system of corporation. Follow the Parjâ into the recesses of the hills, and you will find him still hacking down a forest to grow a couple of crops of coarse grain as his more skilled brother in the open used to do before civilization came upon him" (b).

3. The Gaudu, or Herdsmen and Shepherd Tribes of Jeypore.

These have entered the province in association with other colonists. The aboriginal tribes not only in Jeypore, but also in other parts of India, not being subject to caste regulations which cause the Hindu race to be split up into a multitude of subdivisions, which, for the most part, pursue hereditary occupations of a distinctive character, do not disjoin the cultivation of the soil from the duties of herdsmen and shepherds. The Gaudus are Hindus, and are divided into four tribes. These are not so prejudiced as similar tribes in Northern India, which make a great distinction between these offices. The Gaudus, however, unite them together. The separate tribes are as follows:

2. Bastaria. 4. Dongaito.

The Solokondias came from the seaboard of Orissa, and are the highest in social position. The Bastarias originally came from Bastar. The two tribes last mentioned have no trustworthy traditions respecting themselves.

(b) Ibid, p. 228.
The Gaudus are largely employed as village servants. Many possess considerable wealth in cattle (a).

SECTION III.—THE HILL TRIBES OF GANJAM.

These form a community of two hundred and eighty-five thousand persons, distributed as follows:—

1. The Uriya Tribes. (25,958 persons.)

These are the wealthiest and most important of all the hill tribes. "They inhabit the valleys, engross the cultivable land, and monopolise the trade of the country" (b).

2. The Khond Tribes. (88,082 persons.)

The Khonds are divided into three classes:


The Khonds are landowners, cultivators, and hunters. "The men are of medium height, stout, strong, and not uncomely, with aquiline noses, high cheek bones, and receding foreheads." The women are diminutive in stature, coarse in feature, and of unclean habits. Their bosoms are left bare; and they wear a scanty cloth round their loins, extending halfway down the thigh. The dress of the men is still scantier. The women wear a peculiar head-dress; while both sexes decorate themselves profusely with brass and glass ornaments. Boys are married at the age of ten or twelve to girls three or four years older.

The system of government of these tribes is patriarchal.

3. The Sowrah Tribes. (77,105 persons.)

Of these there are five divisions:


4. The Sond Tribe. (1,332 persons)

An Uriya tribe of arrack-sellers.

5. The Pano Tribe. (34,670 persons.)

A degraded race of Uriya origin.

6. The Erikuva (Vánulu) Tribe. (2,379 persons.)
7. The Jannaloo Tribe. (2,164 persons.)
8. The Pittula (Vánulu) Tribe. (2,439 persons.)
9. The Gartula Tribe. (6,375 persons.)
10. The Yanadi (Vánulu) Tribe. (9,839 persons.)
11. The Jatafee (Vánulu) Tribe. (16,029 persons.)
12. The Golla (Vánulu) Tribe. (3,528 persons.)
13. The Agurtu Tribe. (5,256 persons.)
15. The Konda Kajulu Tribe. (282 persons.)
16. The Loddì Rajulu Tribe. (4,614 persons.)
17. The Telega Tribe. (128 persons.)
18. The Gonda Tribe. (92 persons.)
19. The Pydela Tribe. (79 persons.)

Section IV.—The Koragar Tribe of Canara.

Respecting this strange people inhabiting the Canara jungles, ignorant and superstitious, yet remarkable for the rigid practice of some of the most prominent virtues, an intelligent native gentleman, Mr. N. Ragavendra Row, gives the following comprehensive account, which, although lengthy, is so pertinent, and so full of interesting and important facts, that it must find insertion in this work with little curtailment:—

"With a black face, forehead of moderate size, and strong body, all bespeaking contentment, the Koragar is separated from the rest of mankind, alien in dress, in manners, customs, and dialect. Uneducated and illiterate as he is, in his circle virtue thrives as in her proper soil. He may not know whether India is governed by the English or the Mahomedans; he may think that a clock turns not on its wheels, but is the result of some divine miracle; railways and telegraphs may be to him wonders as yet to know; but he is as nature made him, 'frank as a dove, and mild as a lamb.' He has a god, and him he knows to love—him he knows to pray to, however incoherent his language be. Lying, stealing, adultery, and other social evils, he knows not. He has never appeared in a Court of justice as a defendant in a suit. He does drink toddy, it is true; and the practice, I believe, he must have acquired from intercourse with the higher class of Sudras. He does eat flesh. On
what else should he live, while we have denied him every means of subsistence? While every nation, every society, nay every individual is striving for honours and improvement, the Koragar, born as a slave, is richly content with his ignorance, with his koppu, and with his squalid poverty. Ambition finds in him no place. He eats but the rotten flesh of the dead cattle. He clothes himself but with rags, which are to him what the most costly raiment is to us. Persuade him to change his clothing—lecture him on his nakedness—and he will run away, or say, 'I am well off with my poverty.'

"It is a common belief that the Koragars have a peculiar dialect generally spoken by them at their koppus. But the omnipotent mammon himself, as the Brahmans would have it, cannot tempt a Koragar to tell anything on this important subject. He may be induced to give an account of his feasts, his god, and his family; but a word about his dialect will frighten him out of his wits. At that moment alone, he will become impolite and unmannerly. He thinks his dialect is a shield in his hand, and cannot be parted with; and therefore keeps it as a sacred secret. But good words and kind treatment can do something. A few words that have been gathered with great difficulty resemble those of the Keikadi and Naikunde Gondi tribes of Nagpore.

"The dress of the Koragar does not greatly differ from that which the lower classes, such as the Billawars, make use of during their daily labour. The only point of difference is, that the poverty of the Koragar does not allow him to replace the narrow piece of threadbare cloth, little better than a rag, by a more recent suit of clothes on festive occasions; while the other classes invariably reserve some sort of finery for gala days. The dress of the females, however, is very peculiar. While the males gird a piece of cloth around their loins, the females cover their waist with the leaves of the forest interwoven together. The custom of their nudity is attributed to different reasons; and a tradition, which has been handed down to posterity among the upper classes, who boast of the glory of the past, is hardly worthy of belief. Whatever the merit of the story may be, it is sufficient to show us the extent of despotism of the upper class at the time. One of these 'black-legged' (the usual expression by which they are referred to during the night) demanded a girl of high birth in marriage. Being enraged at this, the upper class withheld, after the overthrow of the Koraga empire, every kind of dress from the Koraga women, who, to protect themselves from disgrace, have since had recourse to the leaves of the forest, conceiving, in the meantime, that God has decreed them this kind of covering. It is no wonder that this is the dress of
the Koragars, for we see that the other oboriginal tribes, as savage as the Koragars, are content with a similar dress. On the east of Chunda district, the men wear no covering for their head, or for the upper part of their bodies, and constantly go about with a battleaxe in their hands. The women deck themselves with thirty or forty strings of beads, to which some add a necklace of pendant bells. Bangles of zinc adorn their wrists; and a chain of the same metal is suspended from the hair and attached to a large boss stuck in the ear. But the greatest peculiarity connected with their costume, is the practice which prevails in the remote districts, of the women wearing no clothes at all; instead of which they fasten with a string passing round their waists a bunch of leafy twigs to cover them before and behind. They are known by the name of Madians, and are perfectly savage. In Bustar, they are called Jhorias. This custom was observed by Mr. Samuells to exist also in Orissa. A similar custom is said to obtain among the Chenchawas, who inhabit the jungles between the Madians and Masulipatam.

"A Koragar generally selects a woman younger than himself as his wife. Sunday is held an auspicious day for marriages. The ceremony is performed at the bridegroom's house; and he bears the expenses. An elderly man usually presides on this occasion. The bridegroom and the bride take a cold water bath; and on a mat spread by the president, both are seated with a handful of rice placed before them. The blessing of the sun are invoked; and the president of the ceremony takes in his hand a few grains, and sprinkles them over the head of the bridal couple. This process is followed by the others present; first by the men, and then by the women. When it is gone through, the bridegroom is required to make wedding presents to the bride, which consist of two silver pieces. Six dinners are to be given by the bridegroom, when every Koragar rivals his neighbour in eating and drinking.

"The mania of caste supremacy is not confined to a few, but prevails among all classes of Hindus; and the Koragar is not exempt from it. Within his own circle he has three divisions.

1. The Ande Koragars.

"These are described as having had a pot suspended from their neck. This class, which is the lowest, has been rarely seen since the establishment of British rule in Canara. They were considered so unholy, that they were not allowed to spit on the public way; and, consequently, the pot was worn for this purpose.
2. *The Vastra Koragars.*

"This appellation has reference to their wearing clothes such as were used to shroud a dead body, and were given to them in the shape of charity, the use of a new cloth being prohibited.


"These Koragars are such as we now generally see, wearing leaves for clothes.

"These three divisions are named simply after their different kinds of dress.

"They have no separate temple for their god; but a place called kata, beneath a Kasavacana tree, is consecrated for the worship of their deity, and is exclusively their own. Worship in honour of this deity is usually performed in the months of May, July, or October. Two plantain leaves are placed on the spot, with a heap of boiled rice mixed with turmeric. As usual in every ceremony observed by a Koragar, the senior in age takes the lead, and prays to the deity to accept the offerings, and be satisfied. But now, by following the example of Bants and Sudras, they have changed their original object of worship for Bhutas.

"It is an undecided question as to the law which governs them,—that is, for it is either the Aliya Santanam Law, or the Makkala Santanam Law. But it may be rightly surmised, that the majority of them are governed by the Aliya Santanam Law, whereby the higher grades of Sudras are ruled. The Koragars have no fixed feasts exclusively their own; but for a long time they have generally been observing those of the Hindus. Of them, two are important: one is called Gokalanastome, in honour of the birthday of Krishna; the other bears the name of Chowte.

"No proof is wanting to show how slavery prevailed before the British Government took possession of Hindustan, and convinced every heart to abhor and shun it. Now, while liberty shines throughout the world under this Christian Government, slavery still lurks in those darkest corners where the rays of education have yet to penetrate. The Koragars and Holeyas are victims to this vestige of past despotism. The ceremony of buying a slave needs a little explanation. The destined slave is washed and anointed with oil, and new clothes are given him. The master takes a batlu, or plate, pours some water in it, and drops in a piece of gold. The slave drinks up the water, and taking some earth from his future master's estate, throws it on the spot.
which he has chosen for his use, which is thereupon given to him with the trees thereon. Although these slaves are in a degraded state, they by no means appear to be dejected or unhappy. The greater number of slaves belong to the Aliya Santanam castes, and among these people a male slave is sold for three Bhaudry pagodas, and a female slave for five pagodas; whereas the few slaves who follow the Makkala Santanam custom, fetch five pagodas for the man, and only three for the woman. This is because the children of the latter go to the husband’s master, while those of the Aliya Santanam slaves go to the mother’s master, who also has the benefit of the husband’s services. He has, however, to pay the expenses of their marriage, which amount to a pagoda and-a-half; and, in like manner, the master of the Makkala Santanam slave pays two pagodas for his marriage, and gets possession of the female slave and her children. The master has the power of hiring out his slaves, or mortgaging them” (a).

SECTION V.—OTHER HILL AND JUNGLE TRIBES OF SOUTH CANARA.

These tribes reside partly on the hills, partly in the jungles, and partly in secluded localities in the plains. They are as follows:—

1. The Kunalie Tribe. 4. The Kari Kunalie Tribe.
2. The Mali Kunalie Tribe. 5. The Male Kudi Tribe.


CHAPTER X.

SEC. I.—THE WHITE AND BLACK JEWS OF COCHIN. SEC. II.—THE MAHOMEDAN TRIBES.

Section I.—The White and Black Jews of Cochin.

The following interesting and concise account of these Jewish colonies is given by a writer in Pharaoh's Gazetteer of Southern India:—"The Cochin Raja," he remarks, "has an extensive, though unsightly, catarum, or palace, at Muttuncherry; and immediately adjoining it is the synagogue of the Jerusalem or White Jews, at the commencement of what is termed Jews' Town, the streets of which run south half a mile, the upper part being occupied by the White, and the lower by the Black or Ancient Jews. The Jews' houses, unlike any others in India, are all of one shade, with extraordinary pent-roofs. They form a separate community, have synagogues of their own, and are in dress, manners, and customs entirely distinct from both Europeans and natives. There are, however, hardly any of the present inhabitants of this place of pure unmixed European blood, being mostly descended from the original emigrants supposed to have fled from Jerusalem when it fell into the hands of the Romans. A great number of Black Jews inhabit the interior of the Province: their principal towns are Trittoor, Paroor, Chenotta, and Maleb. The Black Jews have a grant or license from the sovereign of Malabar, engraved on copper, bearing a date corresponding to A. D. 388 of the Christian era. They have no record of their pilgrimage; and how they contrived to reach a place so distant, or in what numbers they arrived, is left entirely to conjecture. The synagogue of the Black Jews is very plain, with a small belfry at one end, in which a rude clock, two hundred years old, regulates their time. The floor is all paved with china, very neatly inlaid; and at one end is a recess carved and gilded, with a rich curtain before it, in which, within folding doors, are deposited, in silver cases, five copies of the Pentateuch, written on vellum, in Hebrew characters, and so extremely well executed as to resemble the finest copperplate. Each case is covered with a rich brocade, the gift of Colonel Macaulay, when Resident there.
This synagogue differs little from places of Christian worship, except in having
the women in a gallery apart from the men, with railings and net-work to
conceal them from public view. The wives even of the most respectable are
dressed like the natives of India, and chew betel; and, save as to skin and
features, are very little superior to ordinary Malabar women” (a).

A writer in the South of India Observer, of May 9th 1872, says,—that the
White Jews profess to have settled in Cochin eighteen hundred years ago, and
that they hold grants dating back to the fourth century of the Christian era.
He states, moreover, that the White Jews are a "handsome and singularly fair
race, compared even with European Jews."

Section II.—The Mahomedan Tribes.

These tribes are, for the most part, the following:—

1. The Labbays.
2. The Mapilahs.
3. The Arabs.
4. The Sheiks.
5. The Sayid.
6. The Pathans.
7. The Moguls (b).
8. The Wahabis.

The Labbays are three hundred and twelve thousand in number. There
are many along the seacoast, where they are 'fishermen, boatmen, sailors, and
traders.' Their habits are very similar to those of the aborigines, from whom
it is not unlikely they have sprung. They belong chiefly to the Suni sect.

The Mapilahs or Moplahs are a mixed Mahomedan race, settled in
Malabar, and partly of Arab and partly of aboriginal extraction. They receive
frequent additions from the slave tribes. The Mapilahs are fanatical Maho-
medans attached almost exclusively to the Shagaite branch of the Suni sect;
and are as superstitious and ignorant as many of the outcast races. Their
language is Malayalim, written in 'a modified form of the Arabic alphabet.' This
character is used by the Mahomedans in the Tamil country, and indeed through-
out Southern India. The Mapilah mosques are of peculiar form, and often have
several stories, the sides of the buildings having a slope inwards at the bottom.
The Mapilahs are energetic, enterprising, and industrious, and while of indepen-
dent spirit, are, nevertheless, peaceable in character.

The Arabs are a small community, amounting to two thousand, one hundred
and twenty-one persons, scattered about the provinces of Tinnevelly and
Trichinopoly (c).

(a) Pharoh's Gazetteer of Southern India, pp. 592, 593.
(c) Ibid, p. 174.
There are more than half-a-million of Sheikhs, and less than one hundred thousand of Sayids, in the Madras Presidency. The former predominate in the northern and ceded districts. The Pathans number seventy thousand; and the Moguls, twelve.

The Wahabis are few in number. There are one hundred and ninety-two in the Vizagapatam, nineteen in the Godavery, and one or two here and there in the Kistna districts, two hundred and forty-one in Nellore, fifty-three in Bellary, nineteen in Kurnool, eleven in Chingleput, one hundred and thirty in North and South Arcot, a few in Tanjore, Coimbatore, Madura, Tinnevelly and Salem, eighty-nine in Trichinopoly, twenty-eight in South Canara, and two thousand seven hundred and ninety-four in the city of Madras.
PART III.

THREE DISSERTATIONS ON THE FOLLOWING SUBJECTS:—

THE NATURAL HISTORY OF HINDU CASTE;
THE UNITY OF THE HINDU RACE; AND
THE PROSPECTS OF INDIAN CASTE.
Dissertation the First.

The Natural History of Hindu Caste.

To any one who has seriously reflected on the multiplicity of castes and tribes in India, with their almost endless ramifications, the questions will naturally arise—What cause or causes have brought them into existence? And what, if any, are their mutual relations? No such system of national dismemberment, and of tribal strictness and autonomy, has ever prevailed in any other country. The Egyptians in ancient times practised caste to some extent, and there was a separation between the priests and the warriors, the merchants, the agriculturists, the mariners, the artisans, and the shepherds. Thus they were divided into various great classes. But this was all. It does not appear that there were any subdivisions, so that in a large population little inconvenience could have been practically felt. There was much less intermingling among the Highland clans of Scotland in feudal times than among the inhabitants of Lower, Middle, and Upper Egypt.

The Jews of Palestine, also, throughout the whole of their career, were no doubt under the bondage of a modified caste: They could not intermarry with the surrounding nations, and although they could intermarry with themselves, yet the tribes were placed under certain restrictions in doing so. Jewish caste, however, differed widely and essentially from that which has been in existence in India for the last thirty centuries.

The caste of India is indissolubly blended with the social life of the Hindu, and is as much a necessity to him as food to eat, as raiment to wear, and as a house to live in. Indeed, he can often dispense with raiment, and during most of the year prefers the court outside his house to the hot rooms within; but he can never free himself from caste—can never escape from its influence. By day and night,—at home or abroad,—in waking, sleeping, eating, and drinking, and in all the customs of the society in which he moves, and the events governing his entire life, he is always under its pervasive and over-mastering influence. Professedly,
there are four great branches of Indian caste, representing Brahmans, Kshatriyas, Vaisyas, or merchants and traders, and Sudras; but in reality the divisions among Hindus, involving complete separation in respect of marriage and social intercourse, number not hundreds, but thousands. In other words, the Hindu brotherhood is split up into innumerable clans, holding not the smallest connexion with one another, acknowledging no common bond save that of idolatry, which in truth no more unites them together than does the word sand applied to the hard grains on the seashore cause them mutually to cohere.

Caste dissolves the social compacts found in other countries, infuses the poison of deadly strife into the small village communities scattered in tens of thousands over the land, produces enmity between neighbours on the most trivial grounds, carries out its own childish rules and laws with Draconian severity, exercises the strongest power of disintegration the human race has ever been subjected to, and only displays a spirit of binding and uniting, in relation to those selfish creatures who belong to one and the same caste, and who thereby are kept apart from all the rest of mankind by an unnatural divorce.

This extraordinary domestic institution has yielded strange ethnological results. In Europe, the Hindu race is spoken of as an integer, which, although separable into parts, is nevertheless a whole containing all the parts; or it is a circle which may be cut up into innumerable portions, every one of which, however, is necessary to the integrity of the circle. But it would be much more correct to regard the numerous Indian tribes and castes as so many distinct integers, complete in themselves, independent and unassociated. It is quite true that most of them once belonged to the same family, and stood in intimate relation with each other. But we have to search for this happy relationship into the remote ages of antiquity. In India at the present day, we find an infinite variety of physiognomy, colour, and physique among its inhabitants, such as is exhibited among different nationalities in other parts of the world. The fair-faced, keen-eyed aquiline-nosed, and intellectual Brahma, the stalwart and commanding Rajpoot, the supple Bunniah, the conceited yet able Kayasth or writer, the clever barhai, or carpenter, the heavy-browed lohâr or blacksmith, the wiry and laborious Kumbhi or agriculturist, the short and handsome Chamâr, the dark Pâsi, the darker Dom, the wild and semi-barbarous aborigines, and hundreds of other tribes and castes, are in reality so many distinct types of the human family, with their own special characteristics and marked idiosyncracies. The wonder is, that such a diversity could have been produced among the inhabitants of one country.

In Great Britain not a few ethnological differences are manifest. Suffice it
to mention the peculiarities of the Highlander as distinguished from the man of Kent, from an Essex peasant, from a Somersetshire farmer, from a Cornishman, from a Yorkshireman, or from a Welshman. All these differ from one another in a very decided manner, not in speech merely, but also physically and mentally; and yet it would not be difficult to classify all the people of Great Britain according to the ethnological and provincial distinctions which they now present.

But what shall we say of the two hundred and fifty millions inhabiting India, who have chosen to separate themselves from one another for a multitude of reasons, which in England would be deemed preposterous as a ground of separation,—reasons arising from difference of occupation, from religious feeling, from social interests, from a love of superiority, from selfishness, from caprice, from arrogance, from a spirit of exclusiveness, from eating certain things and not eating others, from adopting certain usages and not adopting others? In England no social distinction really exists between the families of different counties throughout the country, and unions frequently take place between people of the North and people of the South. But the boundary lines dividing the vast Hindu race into multitudinous clans, which are literally beyond computation, are impassable barriers which it is absolutely impossible either to break down or to leap over. The divisions never reunite, never amalgamate, never associate together, have no mutual sympathy, or interest, or confidence, or love.

There was a time when castes were comparatively few, and although the rules which governed them were stringent, yet a considerable blending together was permitted among the castes themselves. From the Code of Manu we learn a good deal respecting the thraldom to which Hindus were subjected on account of the punctilious details and the extreme rigidity of caste regulations. At the same time, we are plainly informed of the comparative laxity and easiness of caste itself. Under certain restrictions even a Brahman could legally marry a Sudra, and intermarriages between the high castes and low castes were freely allowed. Such freedom, however, has long since passed away. Illicit intercourse is still practised to a degree that is a scandal and disgrace to men of the upper castes, but the honourable condition of marriage between separate castes, and to a large extent between branches of the same caste, is absolutely prohibited.

As every effect has a cause, we may assume that the extensive disintegration of the Hindu family which we now behold may be sufficiently accounted for. This wonderful phenomenon is not a fortuitous event, an ethnological caprice, a monstrous oriental production, the fruit of a tree which grew up spontaneously, from neither seed nor root. Nevertheless caste as developed in India is one of
the most difficult problems concerning the races of men. Many theories have been started to account for its origin, and its earliest history is clouded in uncertainty and conjecture. Yet, in my judgment, the intricacies, inconsistencies, and singularities of its progress and elaboration in India, until its arrival at its present wild grotesqueness, are much more perplexing and exciting.

It is quite certain that caste as now existing was totally unknown to the Hindu race on first entering into India. The most ancient books they have are silent about it, and although referring to differences in social position among various classes, yet those differences are much more in accordance with distinctions in rank which have prevailed in civilized countries in all ages, than with the exclusiveness of the Indian caste-system of post-vedic times. In a review of Dr. Muir’s Sanscrit Texts, Professor Max Müller asks the question: “Does caste, as we find it in Manu and at the present day, form part of the religious teaching of the Vedas? We answer with a decided ‘No.’ There is no authority whatever in the Veda for the complicated systems of castes—no authority for the offensive privileges claimed by the Brahmans—no authority for the degraded position of the Sudras. There is no law to prohibit the different classes of the people from living together—no law to prohibit the marriage of people belonging to different castes—no law to brand the offspring of such marriages with an indelible stigma. All that is found in the Veda, at least in the most ancient portion of it—the Hymns—is a verse, in which it is said that the four castes—the priest, the warrior, the husbandman, and the serf—sprung all alike from Brahма. Europeans are able to show, that even this verse is of later origin than the great mass of the Hymns.” This is an important opinion from one who has made the Vedas his life-study. Respecting the last statement, Max Müller, in his “History of Sanscrit Literature,” further remarks, that there can be little doubt that the verse or passage alluded to “is modern both in its character and in its diction” (a).

This testimony especially refers to the Rig Veda, or most ancient portion of the Vedas.

Social distinctions are doubtless noticed in the Vedas, especially in those of later origin; but they never, in any sense, amount to what now bears the specific and technical designation of caste. The Black Yajur Veda notices social distinctions as prevailing among the people, and in sacrificial rites Brahmans evidently occupy the most prominent and influential position. The Kshatriyas too are powerful, and worthy of great honour. In the White Yajur Veda the

(a) Max Müller’s History of Sanskrit Literature, p. 572.
Brahman is specially pointed out as a student and man of knowledge, and the chief divisions of native society are referred to as connected with their occupations, much in the same manner as they would be in other countries. The nobles and warriors represent power, and so are Kshatriyas. The Vaisyas till the soil. The Sudras are a servile, aboriginal, or separate race. These distinctions evidently exist in the later Vedas — yet there is no caste. These classes blend together more or less, greater respect is paid to one than to another, one is higher socially than another, but there is some amount of reunion between them nevertheless. In the Atharvan, or latest of the Vedas, a change is somewhat apparent. The Brahman is not merely domineering priest, but exercises authority over princes and other persons.

In the ages succeeding those of the Vedas, the distinctions, of which the bare outlines only were visible previously, gradually became more and more marked. The self-asserting Brahman assumes the position of the spiritual head and guide of the rest of the community. This is noticeable in the Brahmanas, the Aranyakas, and the Upanishads. The Brahman comes to be an associate with the gods, and in a certain sense divine. He claims a personal purity not allowed to others; but, it should be borne in mind, that this is only in connection with his ceremonial and sacrificial duties, and not in regard to his social position in relation to other classes of people.

That the Brahmanas did not gain their ultimate ascendancy till after long and violent conflicts with the Kshatriyas and others in association with them, is abundantly proved by the allusions to, and records of, such struggles in some of the early Sanskrit writings. The great epic of the Rāmāyana, although devoted to the exploits of Rāma and his wife Sita, glorifies the Brahmanas, and represent their power as much superior to that of the Kshatriyas, referring expressly to the destruction of the latter in a previous age by Parusrāma, the son of Jamadagni, because of their opposition to the former. Indeed one object which Valmiki, the celebrated author of this fine poem, had in view, seems to have been to show that the four chief castes were in existence, if not really established, in the days of Rāma, the king of Ayodhiya. The other famous epic, the Mahābhārata, exhibits clearly some features of the struggle between the two principal castes, and of the fierce enmity subsisting between them. In one place a long dialogue between two worthies, Bhismma and Judhisthir, is recorded, the purport simply being that the Brahman is super- eminent, and the Kshatriya is subordinate to him, and should rule by his counsel.

It is thus manifest that caste was of gradual growth, and that, at the outset,
when the Aryan settlers crossed the Himalayas, and descended on the plains of India, no such distinction whatever existed among them. Some differences, religiously and socially, they no doubt exhibited, which is as much as to say, that they were not in rank on a dead level. He who officiated at sacrifices may have been regarded with more respect than other persons, yet it should be remembered that the performance of such rites was not restricted to one class. On arriving in India the Brahman does not seem to have claimed any special privileges in virtue of his position. In fact, he was surpassed and more highly honoured occasionally by others. Those who received the highest meed of praise were the Rishis, or sacred bards, who might be Brahmanas, or Kshatriyas, or Vaisyas, or even Dasyas, that is, aborigines, people of the country.

It was not long, however, that this state of perfect concord lasted. Nevertheless, although social distinctions began to wax strong, and certain classes were treated with some dishonour, while others were greatly exalted, intermarriages under prescribed rules were permitted down to the time of Manu, and later. "As the influence of the Brahmanas extended," says Max Müller, "they became more and more jealous of their privileges, and, while fixing their own privileges, they endeavoured, at the same time, to circumscribe the duties of the warriors (Kshatriyas), and the householders (Vaisyas). Those of the Aryas who would not submit to the laws of the three estates, were treated as outcasts; and they are chiefly known by the name of Vrâtyas or tribes. They spoke the same language as the three Aryan castes, but they did not submit to Brahmanic discipline, and they had to perform certain penances, if they wished to be readmitted into the Aryan society. The aboriginal inhabitants, again, who conformed to the Brahmanic law, received certain privileges, and were constituted as a fourth caste, under the name of Sudras, whereas all the rest who kept aloof were called Dasyas, whatever their language might be."

Now, although caste had by the time of Manu assumed many of the functions and prerogatives which it displays at the present day, yet it was not so stringent as it afterwards became. Nevertheless, it is abundantly plain from his Code that the life of the Hindu had already become a burden, by reason of the numberless caste rules by which his life was regulated. Every event pertaining to himself and his family, in their mutual relations, in their intercourse with the members of their own caste, and in relation to other castes, was controlled with extraordinary punctiliousness, so that they became abject slaves to a thousand ceremonial formalities intrinsically trivial and puerile. This was especially true of the Brahmanas, who were, however, reconciled to the burden by the enormous power which
this system of caste conferred upon them. To all other Hindus caste was intolerable. Yet for a time they submitted to it, because of its wonderful fascination and authority.

Eventually came the great revolt against caste, under the guidance of Sakya Muni, or Buddha, and his disciples, a revolt which became very largely successful over a considerable portion of India. Throughout the whole of the Buddhist period in India, of a thousand years and upwards, strong opposition was cherished by the Buddhists against caste. During the dominancy of their religion, which lasted perhaps six or seven hundred years, caste was necessarily in a very depressed state, and the people generally enjoyed a condition of social freedom, which they had not enjoyed since the earliest ages of Hinduism, and of which they have known nothing whatever in the long centuries subsequent to the downfall of the Buddhist religion. It is, moreover, manifest that the Brahmans, during the dark night of their own religion, strove to the utmost to keep alive the flame of Hinduism and the customs of caste in some parts of the country, in spite of the gigantic difficulties which at one time they had to face. This was especially the case in the tract of country lying between Mathura and the Punjab, which apparently was never subdued by Buddhism, and always retained a preponderance of allegiance to the Hindu faith with its concomitant institutions and practices. But this region, though extensive in itself, was small in comparison with the rest of India. And even here, judging from existing Buddhist relics, the Brahmans must have found it a hard task to hold their own. A less persevering, subtle, and able foe would have succumbed. But the Brahmans are, and have ever been, among the most persevering, most subtle, and most intellectually keen and forcible men that have trodden this earth. And so, thwarted, baffled, resisted, overwhelmed, they never despaired. Consequently, as their enemies became weak, they became strong, and were at last victorious, because they determined to be. Yet this thousand years’ conflict affords a lesson to the world of what may be achieved by the few against the many, by a small band of resolute men who prefer their convictions to their lives, against a tame-spirited and multitudinous host, whose strength lies in their numbers, and who, through irresolution and bad leadership, are unable to make proper use of any power which they may happen to possess.

Thus it came to pass that, with the revival of Hinduism, caste re-asserted itself, and stealthily spread over the land as in former times. But its tone, like that of Hinduism, was altered. It has been more arrogant, more tyrannical, more persuasive in its influence, and has held the people with a stronger and more savage grip, than in pre-Buddhist ages. Hindus now cannot marry out of their
caste on any pretence whatever. They are tied hand and foot, and are willing slaves to the most intolerant and exacting taskmaster that ever placed a yoke on the neck of man.

But this historical development of caste, and with it the subdivision of Hindus into a multitude of tribes, of which a slight sketch has thus been given, has two aspects. It is an effect produced by certain causes. The effect is manifest. I shall endeavour now to trace out its causes.

It is not sufficient to state that caste is the custom of India, and that Hindus have been born and bred to its observance. This is a truism of no meaning, for it explains nothing. Nor is it of much more interest to be informed, that, very soon after the Aryan race entered India, in distant ages of the past, the germs of caste began to be seen. If there had not been favouring circumstances in the race, or in the country, or in both combined, we may take it for granted that the phenomenon would never have appeared. I will discuss these two subjects separately.

In the first place, are there any peculiarities or special conditions among Hindus, sufficient in any degree, either in part or in whole, to account for the institution of caste with its numberless tribal ramifications, as handed down from generation to generation, with occasionally important increments added to it to increase its intensity and force? This is the proposition we have now to consider, with all the patience, calmness, and candour which the subject demands.

One striking feature of character is distinctly traceable throughout the whole of the Hindu's career, and is that to which our attention is forcibly directed in the very earliest records of his race. This is his religiousness. He is a religious being of wonderful earnestness and persistency. His love of worship is a passion, is a frenzy, is a consuming fire. It absorbs his thoughts, it influences and sways his mind on every subject. He thinks of everything in connexion with it. It gives a hue to every event of his life, to his occupations, his habits, his social duties, his conversation, his pleasures, his festivities, his sorrows, his sicknesses, his hopes, his fears, and to every circumstance, material, intellectual, and moral, related to him. He is not merely diligent in the daily observance of prescribed ceremonies, but his religiousness abides with him constantly, and is indissolubly blended with his nature.

It is not my purpose to show the inconsistency and grossness of many of his religious sentiments, or to point out the perfunctoriness with which he, for the most part, performs his religious duties. Nor is this at all necessary. The objects of his adoration, judged by the light of Christianity, may be, and no doubt are very largely, unworthy of human respect and veneration. But the feeling I
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speak of is subjective. It dwells in the heart of the Hindu. It is not indeed independent of an object, for that would involve a paradox and an impossibility. On the contrary, it is modified by his conception of that object, and so is conformable thereto. It thus harmonises with his beliefs. So that in fact the religious feeling of the Hindu and his creed are in union; and the errors of the latter give a tone to the former. The feeling may not be of a high cast, may, on the other hand, be low, coarse, even sometimes base and impure, inspired by fear, or sensuality, or mysterious undefined awe.

Yet, whatever the intrinsic character of this religiousness, there it is. I speak of its existence, not of its nature; of its reality, not of its goodness or badness; of its quantity and intensity, not at all of its quality. It is amply sufficient for my purpose to point out, that the Hindu, from the outset of his national life down to the year 1880, has been engrossed by his religion, which has been at once a magnet to draw him, and a pole-star to direct him.

Nor is the question at all affected by the varied phases which his religion has assumed, with the exception of the great, though temporary, religious revolt of Buddhism. Throughout his entire history,—whether worshipping only the elements and the heavenly bodies, or deified heroes, or plants and animals, or Brahmins and other sacred personages, or shapes and figures of strange invention, or simple stones of varied shapes, or rivers and pools, or numberless imps and goblins infesting mountain, forest, and stream, or imaginary beings of immense power supposed to possess the highest attributes both of good and evil, or demons and devils, incarnations of wickedness, or sacred cities, sacred books, and other sacred objects,—he has shown always and everywhere the strength of his religious convictions and the dominancy of his religious nature.

At the same time, it is of considerable moment in this inquiry to endeavour to ascertain the general influence of his religiousness on the social habits and conduct of the Hindu. This influence is primarily mental, for actions are the results of thoughts. The chief practical effect produced on the Hindu mind has been that of servility. It has been first subdued, then debased, and finally enslaved. Thus it has become ready to offer willing and prompt obedience to the voice of acknowledged authority. If led by a master hand, it will follow, no matter where. Having lost its freedom, it has also lost its vision, perceiving nothing either before or behind. No incongruity, no absurdity, no error or delusion however gigantic or monstrous, awakens the common sense of the Hindu. He is wildly eager to believe in the truth of the most baseless fictions that cunning ingenuity, in its most frolicsome moods, could invent. The very air is filled with illusion, and he
is totally unconscious of the circumstance. To him illusion is the same as truth—truth the same as illusion. All is illusion, unreality. He believes whatever he is told to believe, asking no questions, and troubled by no conclusions. A voluntary slave is the most abject of all slaves. The Hindu, in surrendering reason, judgment, moral sense, common sense, in short his intellectual manhood, is enchained with stronger fetters than were ever applied to the neck of the unemancipated Negro of the Southern States of America.

This credulous and servile condition of the Hindu mind has afforded a golden opportunity to the wily Brahman, thirsting for rule and for the exercise of his superior gifts. Though himself a Hindu, addicted to all the vagaries into which he has step by step led his fellow-countrymen, he has been far too self-opinionated, and has had far too much self-respect, to associate on an equality with the common herd of Hindus. His mind revolted from such communism. He saw that they followed his directions as sheep follow a shepherd. And he gradually came to despise, to abhor, and to loathe them. He shrunk from his own flesh and blood, as affected by some horrible taint. He could not, and would not, associate with the rest of his nation. Eventually many of them he kept at a distance, for the very contamination of their touch distressed him intolerably. This is surely in the highest degree extraordinary, unnatural, and cruel, and is altogether unprecedented in the annals of the world. And yet, if examined into, how closely does it harmonize with the laws of the human mind when untamed and unscrupulous, subtle and masterly!

I can imagine the curling of the Brahman’s lip and the elevation of his fine expressive eyebrows as he contemplated with supreme disdain the reception of one of his fictitious manuscripts, drenched with a flavour of truth, by the masses of the people. Having finished a Purana, for example, containing here and there a few historical allusions, intermingled with elaborate dissertations on the habits and ways, and the domestic lives, of gods and goddesses, in writing which his inventive brain was taxed to its utmost in devising the most grotesque, and occasionally the most shamelessly immoral, situations for his favourite divinities, then with imperturbable sangfroid producing it to the open-mouthed multitude, as a revelation, a divine thesis, and watching the pleasure with which they received it, and the absence of all incredulity and distrust on their countenances, what wonder that he intensely despised a people of such gross blindness, and so miserably feeble in intellectual discernment! Yet he was withal exquisitely conscious that they had been trained by him, that he had been their guru or religious teacher, that he had fascinated them by the charm of his manner and by his oracular
and authoritative words, and that they stood to him in the relation of a bird spellbound by the eye of a serpent. It is only in this way that we can possibly account for the universal and absolute belief of the abominable stories of Brahma, Vishnu, Shiva, Krishna, and other deities, found in the Puranas and elsewhere, which the Brahman has palmed upon the victims of his mental tyranny and despotism.

Doubtless this peculiar influence was not gained all at once. There were marked stages in its development. Yet we can trace it with singular clearness from the first allusion to the Brahman in the earliest Sanskrit records on through the subsequent ages down to modern times. He is ever the clever and talented dogmatist, laying down the law on every subject for the guidance of his benighted fellow-countrymen. He tells them what to worship, and when to worship, and how to worship. He points out the nature of sacrifices and ceremonies. He regulates home life. He interferes in politics and state-craft. Moreover, he is very mysterious in everything, and surrounds himself with an impenetrable religious sanctity. He is at once philosopher, poet, and priest, and to his credit it must be confessed, performs each part with matchless ability and wonderful success. He can talk and write on abstruse metaphysics, he can compose odes replete with sublime thoughts addressed to the elemental deities, love-songs for women, epics and ballads for men; he can produce historical romances, full of the deeds of heroes and gods, all creations of his overwrought brain. Indeed, it is hard to say what, in the judgment of all other Hindus, he cannot do? From the first his claims have been very high, and he has come to believe himself to be what he has compelled the rest to acknowledge that he is,—namely a divinity.

We can now understand not merely the nature of that superiority which the Brahman has exercised over his brother Aryans in India, which has always been a potent fact in the history of the country, but also the effect which it has produced on his own mind and habits. Conscious of his high intellectual gifts, he has cultivated them with immense diligence, and has devoted a large amount of his time to meditation and discussion, and to reading the books which the genius of his order has produced. Having separated himself at an early period from other Hindus, the separation has continually widened. He has become more estranged from them, and more unlike them, from year to year, until the difference between them has become the greatest possible. Moreover, it is worthy of very special note, that the author of this estrangement and separation is the Brahman himself. It was he who made the difference between himself and his brethren.
This feud among the Hindu race, which has split it up into a thousand clans, is the most unnatural of all feuds ever known; and is none the less so because for many ages it has been accepted by them as a social necessity, having lost in their estimation its offensiveness, and having come to be regarded as a happy condition instead of a bright social calamity. Its monstrous unnaturalness and its consummate violation of the principles of humanity, will be more vividly seen by an analysis of some of the moral characteristics of the Brahman, to which it has given birth.

One of these characteristics is arrogance and pride. It may be said that all men of every nation who are raised above their fellows, are proud. And there is truth in the statement. Wealth, knowledge, rank, and many other causes foster pride in the human heart, not merely in India, but in all other countries likewise. But the pride of the Brahman is sui generis, is a quality, thank Heaven, peculiar to him, and not to be found except in his family. Being so purely idiosyncratic, it is difficult to describe; and needs to be seen in order to be rightly known. Strange to say, the Brahman is so accustomed to it as to be, for the most part, unconscious of its existence and of its habitual display in his life and conduct. With him it is a second nature. He has received it from his forefathers. He will transmit it to his posterity. It is the air he breathes. It is a part of himself from which he can now no more be dissociated than he can from his own intelligence. Possessed with a sense of unlikeness to, and exaltation above, other people, he disdains their companionship. Were the question put to him, why he did this, he would be unable to reply further than by asserting that this habit had been transmitted to him by his remote ancestors, who cherished the same repugnance to castes beneath him, which he does. He feels that his tastes, his sympathies, and his very nature, raise him above all other persons. He is a being the like of whom is not to be found on this great globe. He was born to greatness and nobility,—nay, he is a divine being, and how can he then associate on common terms with mere human clods destitute of the divine ray?

A second characteristic is intense selfishness. Of this too he seems to be unconscious. He lives for himself, and for himself alone. Perhaps the same may be said of most people. Nevertheless, it certainly may be said of the Brahman in a special and emphatic manner. 'Everything, everybody, was made for me, for my behoof and enjoyment,' is his first and last thought every day of his life. He should have the best of nature's products. He should receive peculiar honour and respect. Consideration not shown to others should be shown to him. He is properly above law, yet, if at any time amenable to it, he should not by
any means be governed by laws regulating other people, but favourable laws should be made for him, a favoured and distinguished personage. The common people must not swear against his life, though he may swear against theirs. His life is too precious to be sacrificed even for the commission of the highest crimes. He not only enjoys liberty, or rather liberties, but is entitled to special privileges. His smile must be propitiated by other Hindus on occasion of every event of a social or domestic character affecting them. He expects the costliest presents, the most luxurious dinners, the finest muslins and silks. At births, at marriages, in times of sickness and death, in seasons of great trouble and adversity, at all festivities, his presence and blessing are sought, and paid for. He takes what he gets, partly as a sacrificial and family priest, and partly as the superior creature styled Brahman. That he is an incarnation, as he imagines himself to be, is no doubt correct, but it is an incarnation of selfishness.

A third characteristic of the Brahman is the tyrannical spirit which he cherishes and exercises. He has ever been the fountain of authority and law. His word is law, from which there is no appeal. In former times, until in fact the Brahman had attained the supreme and sovereign position he now occupies, he had to encounter the fierce opposition of other Hindus, especially of the Rajpoots, who were at first little inclined to surrender their independence, and moreover as warriors and princes thought themselves as good as the subtle, self-seeking Brahman. They resisted therefore most strenuously the claims and assumptions of what they doubtless regarded as the upstart Brahmans, and fought for the freedom which was dear to them. But they reckoned ignorantly; I say ignorantly, for they knew not the mental resources of their oppressors, whose fertility and strength of intellect gave them immense advantages, and ultimately complete victory. In the world's history all great struggles have eventually been decided in favour of the side which has possessed the most powerful understanding. And in India no non-Brahmanical tribe has ever been a match for the clear, penetrating mind of the Brahman. At first the physical contest went on hand-in-hand with the moral and intellectual; and the latter, we may suppose, continued long after the former had ceased. All resistance, however, has for many ages been abandoned, and at length Hindus of every grade have willingly and cheerfully succumbed to the Brahman. 'What does the Brahman say?' is the question of questions among a people of prostrate intellect, with no opinion of their own, and with an entire and abject confidence in the superior gifts of their national leaders. His curse is considered to be the most appalling calamity, his blessing the highest possible good. Hindus are a nation of slaves, who obey his
will in all things, humble themselves in the dust before him, live on his smiles, and die beneath his frowns.

A fourth characteristic of the Brahman, which has been already presupposed, is his intractability. He yields to no one, has never done so. He never swerves from his own sentiments, from the codes which his predecessors have laid down as laws and principles of Hindu life and action. He is a conservative of the purest water. In his estimation, it is sufficient that the minutest rules for the government of his order and of other great castes, are given in detail in the Laws of Manu, a book on caste and other matters dating much prior to the Christian era. He is determined to adhere rigidly to them, and not to deviate from them by a hair's breadth. No one has been a greater enemy of progress and development than the Brahman, and India is advancing in civilization in spite of him. Indeed he too is yielding himself to the exciting and transforming influences around him, and is changing. But I am speaking of him in relation to his own principles, and to their natural consequences, principles which, as we shall presently see, have moulded the tribes of India into the forms they have assumed for thousands of years. Had the Brahman been other than he is,—had he possessed the smallest flexibility and leniency in his nature,—had he been in any degree less pertinacious in the maintenance of his own ideas,—had he at any time throughout his career been willing to accept a compromise with other castes,—had he been less rigid, less dogmatic,—had he ever been inclined to listen to other people, and to regard their interests as equal in importance to his own,—had he, in short, behaved more like a neighbour and a brother, and been more genial and less exacting, India would have assumed a different character, and the growth of caste would have been checked.

Perhaps I ought to add a fifth characteristic, that of ambition, which in truth has been the hidden secret in the breast of the Brahman, prompting and regulating all his movements. His ambition has been, not only to be the first and foremost of Indian tribes, but to stamp his will on the institutions of his country, so that they should all appear, directly or indirectly, to have sprung from him. This ambition, therefore, has not been one of vile and sordid conquest, like that of the soldier, who seeks to subdue his enemies by their destruction; or of the mere party politician who gains glory as much by thwarting his adversaries as by the propagation of his own ideas. But the Brahman's ambition has been to subjugate the intellects of all other Hindus, to dominate them by his will, to bring them to look to him as their example to follow, and to be passive in his hands, as the inspirer of their thoughts and the guide of their actions. He has
cared little for wealth or for what the world calls honour. He has been, for the most part, poor, certainly much poorer than many Hindus of a lower grade. He has rarely arrived at political rule and kingly government. He has been content to see Rajpoot and even Sudra potentates exercising sway, from generation to generation, over great provinces. His own thoughts have been from the first in a different direction. His ambition has been of another order, of a more refined and elevated character. He has sought to govern human intellect, and to regulate the social relations of men on a prodigious scale. This has been the sublime object of his ambition;—and he has succeeded, wonderfully succeeded. The triumph of reason, will, genius, was never more complete. The Brahman's achievement in directing the thoughts of the vast population of India throughout a period of not less than three thousand years, of first inventing, and then controlling, its intricate social machinery, of being the motor power whence have sprung the thousand-fold ramifications of the inner life of this great social fabric, is the most gigantic and astounding feat of ambition recorded in the history of mankind.

Caste, therefore, owes its origin to the Brahman. It is his invention. It is a necessary condition incident to his assumptions and to the extraordinary success of his projects. The subject, however, has its gradations and divisions. The first aspect of it is that which applies to the Brahman himself. A second has relation to the castes below him. As to the former,—namely, its origin, so far as the Brahman is concerned,—the only sufficient explanation of his motives and objects, is caste. In the exercise of those peculiar characteristics of which I have now been speaking, and in withdrawing himself from association with other Hindus, it was impossible for him to stop short of caste. These same qualities have been found in certain shades in other nations, but never to the extent in which they have combined together in the Brahman. Yet it is singular to observe, that to the degree in which any nation has exhibited them, to that degree has it found it necessary to ordain and recognize a kind of caste distinction among its inhabitants.

As the Brahman is an ethnological phenomenon and paradox, so is caste. The two are inseparable. The Brahman could not now exist, and could not have existed at all, bearing the distinctive characteristics which he has exhibited during the time in which he has displayed them, without having caste as the objective form in which his ideas were realized. Caste was not handed down to him. It was begotten by him, was a necessity of the situation to which he had brought himself, was conceived in his own fruitful brain, was as much a result of his imaginings as Brahmanism itself. He did not become a complete Brahman all at
once, nor did he give, so to speak, bodily shape to caste by an instantaneous volition. There were, doubtless, historical gradations in the development of Brahmanism and caste; but, nevertheless, the growth of both was comparatively rapid, and they attained maturity together.

Let us now endeavour to ascertain in what manner all other Hindus have been affected by the unnatural and selfish course pursued by the Brahman. We know, historically, that at first this course was resisted very strenuously, though impotently. The rest of the Hindu tribes, though doubtless much more numerous than the Brahmans, being worsted in the conflict, and being repudiated, scorned and despised by their proud victors, were not long in following in their footsteps. They were bound to acknowledge the superiority and immense ability of the Brahmans, and it is nothing wonderful that they soon became animated with their spirit. The Brahmans had been successful in the national struggle, the Brahmans were men of genius, the Brahmans had inaugurated a system of social life, which flattered pride and excited powerfully some of the commanding passions of the human breast. In such circumstances the example set to them was of omnipotent force. And thus it came to pass, that the commencement of caste among the Brahmans and among the remaining Hindu tribes was, as nearly as possible, contemporaneous.

Feeling the necessity of their position, and yet unwilling to make sweeping changes among themselves, these tribes were for a time contented with changes, which, compared with those which were subsequently made, and are now in force, were of a very limited character. Only two more castes seem originally to have been established. One was that of the warriors or fighting men, who, by virtue of their warlike qualities and habits, assumed the position of rulers, and so formed themselves into a distinct tribe. The other was appropriated by the agriculturists, who were also traders. The former were styled Rajpoots, the latter Vaisyas. These separate castes were permitted by the Brahmans, and most probably were actually constituted by them. This latter supposition seems natural, because of the manifest control which, in the early times, the Brahmans not only exercised over their own caste, but also over all other castes, such as is not needed in these latter days, when caste fills the land, and minute regulations for its due observance are well known to every Hindu.

Thus three castes only existed in primitive Hindu society; and doubtless each of these three was in itself homogeneous,—that is, was not yet divided and subdivided as now into separate branches with no mutual relations and no mutual sympathy. This condition of the Hindus, compared with that which step by step
they eventually chose for themselves and adopted, was simple and tolerable. Nevertheless, there was even then at least one other class, though not dignified by the name of a distinct caste, or recognized as such. This consisted of Hindus, bred and born, who, from their menial occupations, and from other causes, were excluded from the three castes, of persons who were the offspring of unions between members of the castes and aborigines, and of aborigines. All these divisions of the remaining people were for a time regarded as outcasts, and were objects of much scorn and loathing on the part of the castes. Special disgust was cherished towards the last named, or the aborigines, who were treated to numerous appellations, especially by the Brahmans, denoting extreme vileness, impurity, and worthlessness.

When it was precisely that the fourth caste, namely the Sudras, was inaugurated, is, I apprehend, unknown; and, moreover, the exact circumstances of its establishment are unknown likewise. Allusions to the Sudras are found, however, both in Upanishads and Sutras. There is good reason for the conjecture that the Brahmans, and perhaps the other castes, finding it inconvenient that such large numbers of their own race, of those who had partly sprung from them and even of the aborigines, should be in the degraded and opprobrious condition of outcasts, determined on the creation of a fourth caste. Then came the pleasing fiction invented to give countenance to this four-fold division of Hindus, that from the mouth of Purusha, or the primeval male, the Brahman was produced; from his arms, the Rajpoot; from his thighs, the Vaisya; and from his feet, the Sudra. The Sudra caste seems to have included all the menial classes, not excepting those aborigines who conformed to the Brahman’s sacrificial and ceremonial regulations. The rest were styled Dasyas, whoever they might be, and were held in abomination.

Had the process of caste-making stopped here, the ultimate harm to Hindu society would not have been great. But a dangerous and altogether anomalous principle of national existence had been sown like seed among the primitive Aryans of India. In this prolific soil its growth became rapid and rank. While still keeping to the prescriptive four-fold original generic castes, the castes greatly multiplied, and were said to number thirty-six, but this was only a nominal reckoning, for they increased to hundreds and thousands. It is interesting, however, as a reminiscence of the past, that, even at the present day, although castes were never more numerous, Hindus always speak of them as thirty-six in number, and also as four. The rest of the people followed the practice of their leaders and chiefs in this respect, who found that as they increased numerically, and spread over the country, their feelings towards each other became somewhat like those they
cherished towards inferior castes. The Brahman on the banks of the Saraswatee in the Punjab was a being different from the Brahman on the banks of the Ganges or the Sarjoo, and both withdrew their sympathies from the Brahmans of the Narbuddha Valley, of the Godavery, and of the country beyond. Thus, in the course of time, the Brahmans separated from one another, and set a further example to other Hindus on the intricate subject of caste. These latter were always willing learners, and were only too ready to follow in the footsteps of their sacred and highly venerated teachers. The Brahmans becoming split up into numerous branches, according to their geographical position, their observance or non-observance of certain ceremonies and customs, their eating or not eating of certain food, and many other circumstances which, though perhaps in themselves trivial, yet were abundantly sufficient to serve as reasons for separation when the desire to part had once been formed, soon began to exhibit distinct ethnological characteristics. After a few hundred years of disintegration, marked differences showed themselves in the Brahmanical community; and what shall be said of two thousand years and upwards of such disintegration? There are now perhaps not less than a hundred Brahmanical tribes which for ages have had no social relations with one another, and have only intermarried among themselves. Looking upon a Mahrathi Brahman and a Bengali Brahman, the contrast is very striking. They are in appearance as unlike each other as an Englishman is unlike a Red Indian; and yet they are undoubtedly of the same original stock. A difference, more or less manifest, exists between all the tribes which have thus excluded themselves from intercourse with other tribes. To speak, therefore, of the Brahmans as though they were one and the same people, with the same characteristics, the same features, the same habits, and the same temperament, is delusive. For thousands of years they have been a disunited people, with mutual antipathies and non-resemblances, instead of mutual likenesses and mutual concord. The Brahmans themselves, and none others, are responsible for this. Their monstrous arrogance, selfishness, and assumption have proved the bane of their race. In the cultivation of these vicious qualities they are at one, but in all other respects they are the most mutually inharmonious and discordant people on the face of the earth.

The spread of caste and the multiplication of separate, mutually exclusive, and inimical tribes among the lower Hindu grades, also lies at their door. The detestable example they set could not but be slavishly followed by an imitative people without brains of their own and entirely guided by the brains of their social and religious superiors. These Hindu tribes would never have dared to establish an infinity of castes among themselves without the direct sanction and
assistance of the Brahmans, enforced by their pernicious practice. Moreover, when the Brahmans perceived that castes were increasing beyond decent limits, until the whole country was threatened with an endless number of caste subdivisions, all for the most part mutually destructive, they might have peremptorily stopped their further multiplication. But they did not. On the contrary it is plain, that they looked on with the utmost satisfaction, pleased at the alienation of tribe from tribe,—pleased that all the castes were animated by the spirit of themselves,—pleased at the prospect of the augmentation of their own authority and majesty with every increment added to the castes,—and pleased above all at the thought that their own order was at the head of the entire system, and exercised command over all its ramifications.

A nation divided against itself is the proper description of the Hindu race. So minute are the divisions of the people that, in most parts of the country, not merely does every profession, trade, and occupation constitute a distinct caste, but over extensive tracts, in Northern India especially, every occupation has given birth to at least seven clans, which are estranged from one another both in respect of marriage and eating together, and, although not so recognized, are to all intents and purposes distinct and separate castes. Even the lowest and most degraded of the people, who are spurned from the temple, and are engaged in the most loathsome employments, have taken their cue from their more respectable neighbours, and have their own castes and subdivisions, together with all the paraphernalia necessary thereto. Indeed, it is a notorious fact in Northern India, at the least, that the most debased castes yield to none in the punctilious strictness with which they observe caste prejudices, and carry out caste regulations. In the city of Benares, not to speak of India at large, there are scores, and probably hundreds, of clans or tribes, which are commonly regarded as out of the pale of Hinduism, being neither Brahmans, Rajpoots, Vaisyas, nor Sudras, and are in reality so many distinct castes, governing themselves with extreme rigidity, and animated with the spirit of pride and exclusiveness, as though they were Brahmans instead of an abhorred race. The epithet applied to them by Hindus of the four original castes, is that of outcasts, a palpable misnomer in this respect, that, although they may not be included in the charmed circle of Hindu caste, they have, nevertheless, long ago constituted themselves into castes, and observe all the rules of their orders with as much pertinacity and sincerity as their betters. Indeed, so much are all the castes, whether high or low, attached to their own fraternities, and so thoroughly are they reconciled to their condition, that, during all the years I have lived in India, I do not remember a single instance of a member of one caste striving to enter another.
The infatuation of pride, self-esteem, and exclusiveness penetrates all the castes, of whatever denomination, through and through. The curse of Brahmanism has fallen on all native society, and blighted it. The spirit of the Brahman, essential to him in the formation and propagation of his distinctive caste, by virtue of which he has isolated himself from all mankind, and the various members of his caste have been led to isolate themselves from one another, and to separate into numerous independent fraternities, each being a distinct unity, has fallen on all other Hindu and non-Hindu castes. This spirit is reproduced in each one, is its raison d'être, is its animating principle, is at once the ground of its existence and the cause of its perpetuation. If you carefully observe the working of any caste which you may select, in any rank of native society, you will infallibly find in it the presence of those especial characteristics, which, as previously shown, tended unitedly to the origination, in primitive times, of the Brahmanical caste, and have maintained that caste with its manifold divisions in its condition of isolation. No caste, for this reason, wishes to be other than it is. Though it may be very low in comparison with, and in the estimation of, many other castes, nevertheless it is puffed up with arrogance, and with a strange, and, except for the reasons given, unaccountable conceit of superiority and self-importance. Each caste, down to the lowest, is eaten up with self-satisfaction and self-admiration. It will never defer to another caste in any matter, because it regards itself as an entity, quite as important to its component members, as that of any other caste, of any degree, to the members of which it is composed.

I may state incidentally, that this circumstance,—namely, the presence of these characteristics in all the castes,—is by far the strongest of all the reasons that can be assigned to account for the difficulty of the Hindu race amalgamating with Englishmen, and with all foreigners. Difficulty, forsooth! Such amalgamation is an utter impossibility. If all the castes shun one another with an eagerness amounting to frenzy, we may take it for certain that they will avoid all contact with outside races with not less energy and feeling. If they have determined that all mutual approaches among themselves are impracticable, not to say chimerical, we may rest assured, once for all, that any social approaches of foreigners must be resisted with resentment. This is a necessity arising from the fundamental constitution of caste.

I may further remark, that, as I think I have already substantiated, inasmuch as caste is based on certain vicious qualities of the mind, which have been cultivated in India to an extent entirely unknown in other lands, this circumstance affords, in my belief, the most pregnant of all reasons to account for the great and manifest
difference in the intellectual and moral results arising from the spread of education, especially in its higher forms, in this country. A Hindu, with a university degree, indicating that he has acquired extensive knowledge in various branches of human learning, has been, as a rule, drawn but slightly in the direction of true civilization; and his moral sentiments, though confessedly improved somewhat, remain destitute of that robustness, which is one of the grand concomitants of the advanced education which English youths receive. The truth is, the Hindu's mind is enslaved by hereditary pride and exclusiveness. He values English education, but he values his caste more. The former is useful for obtaining a livelihood, but after all is of no vital importance; the latter is of infinite moment, and must be retained at any cost. The possession of vast stores of knowledge, brought from the West, cannot, in his estimation, possibly place him in a higher social position than what he formerly occupied, or raise him into a nobler sphere, or generate in his mind loftier aims and purposes, or compensate, in the smallest degree, for the loss or abandonment of the ancient customs and privileges of caste. Sublime arrogance and moral progress are natural enemies. And thus it comes to pass, that the Hindu, wedded to old prejudices, and inflated with conceit, although adorned with degrees, indicating the knowledge which, his intellect has acquired, and in some measure the quickening which it has received, has hitherto made little advancement in the highest forms of civilization. He has failed utterly to comprehend the deep meaning of the Delphian axiom, 'man, know thyself.'

Such is a brief outline of the special conditions of Hindus, under which they have lived for many ages, and by the operation of which they have become a separate people, unlike all other races that have ever appeared on the earth; and have first of all framed, and then, with extraordinary perseverance and patience, perpetuated a peculiar social system, to which, in spite of its unnaturalness and extreme oppressiveness, they have ever passionately clung.

In the second place, having already unfolded what seems to me the essential cause of caste, I am free to admit that one other powerful influence, at the least, has had great weight in producing the result which we see. This is of a geographical character, and is to be found in the country itself, which has been peculiarly favorable to the development of caste. This influence would have had no effect alone; nevertheless, in association with others of a vital and transforming character, it has been of immense use. India, as a country, has been well-suited to be the home of caste in three ways—by its almost perfect isolation, by its climate, and by its physical conformation. We will consider the natural influence on the people of the country of each of these elements separately.
First—the isolation of India.

This land, by its lofty frontier mountains, is almost completely cut off from the rest of the world. True, these mountains have their passes, which at intervals a desolating enemy has traversed, and, bursting on the plains, has fought with, and subdued, the Hindu inhabitants, and, holding them in subjection, has, to some extent, modified their habits and customs. Three great inroads of this nature I will briefly allude to. One was that of the Greeks, led, in the first instance, by Alexander the Great, and subsequently by the Greek kings of Bactria. A second was that of the Indo-Scythians, who destroyed the Bactrian monarchy, and in the first century before, and in the first century after, the Christian era, exercised authority on both sides of the north-western frontier. The third was that of the Mahomedans, who, for eight hundred years and upwards, were lords paramount of India, and during that period were entering the country in a ceaseless, though at times very attenuated, stream. Other incursions of foreigners have also occasionally taken place, as of the Portuguese, Dutch, French, and English. Now, every one of these external influences has produced a certain modifying effect on the caste and habits of Hindus, some much more than others; and yet, as all acquainted with the subject must acknowledge, their aggregate effect on caste has been very slight. Mahomedanism notoriously succumbed to caste, so that Indian Mahomedans, instead of shaking the foundation of the system, which, judging a priori from the intolerance and despotism of Mahomedan rulers, was imminent on their taking possession of the country, have themselves become Hinduized, and have been brought into the meshes of caste. Greek art, and science, and politics, were undoubtedly at one time powerful in Northern India. The most violent assailant of the system is English influence in its many-sidedness operating at the present day.

None of these external influences was brought in contact with Hindu caste until it had taken firm hold of the native mind, and had been elaborated into the complicated and cumbrous system which now prevails. Had caste, at the very period of its inception, met with an external opponent, like Mahomedanism, or modern civilization, it would probably have been an abortion. But it had for centuries its own way, and soon grew into a monstrous shape. The opposition it met with at the outset, though fierce, was of men rather than of principles, and, being from within the circle of Hinduism, was short-lived and spasmodic.

In spite of the fact that India has always been a prey to invaders, who have left their mark behind them, it is nevertheless true that, throughout its history,
it has been left to itself and its own devices in a very remarkable manner. Few
countries have been so isolated. The result has been, that on the whole it has
met with little external opposition in carrying out its peculiar social projects.
Its subjugation repeatedly by foreign foes has affected its political, but not its
domestic life. Without any counteracting authority of sufficient interest and
weight, the Hindus have been free to inaugurate and develope whatever mode
their acknowledged chiefs invented, as best calculated, in their own judgment,
to represent the principles they had formed respecting the ties and relations of
Hindu society. They have experienced no friction with other nations. They
have not been in the smallest degree amenable to the public opinion of neigh-
bouring countries, which, in some parts of the world, has been a powerful
factor in the growth of social customs.

An isolation, almost as complete as that of the Hindus, has fallen to the lot
of the Chinese. And with what result? Left to their own imaginings, they have
become a people as peculiar and extraordinary in their way as Hindus in theirs.
It is manifest from their writings that they have followed their philosophical and
religious leaders with as much blindness and infatuation as Hindus have shown
in following their Brahmanical teachers. Had Confucius elaborated for them a
system of caste, they would unquestionably have adopted it; and would have
adhered to it with as much persistency and self-sacrifice as have been exhibited
in India. Although they have had a narrow escape from caste, they have, never-
theless, during the long period of their existence, displayed as striking idiosyn-
cracies of national life and character as their neighbours on the plains of Hindustan.

We may regard it as an axiom, that the isolation of a country tends to the
generation of national peculiarities, and that the greater the isolation, the stronger
and more marked they are. The rapidity with which national peculiarities may
develope is illustrated by a country which has risen to greatness in modern times.
Scarcey one hundred years have passed since the United States were severed
from Britain, and yet the inhabitants, although in the main of British parentage,
are in many respects exceedingly unlike their progenitors of the country from
which they sprung.

The separation of India from all other countries, and its isolation, have
impacted a great impetus to caste; and, although not in themselves affording a
sufficient reason for this singular condition of Hindu life, have incontestably
rendered it great support and encouragement.

Secondly—the climate of India.

How much the climate of England, combined with its insular position, has
contributed to the development of the Anglo-Saxon race, is well known to the
philosophic historian. Had England not been separated from the continent, and
had its climate been of a milder and more relaxing character, there is every reason
to suppose that its inhabitants would have been devoid of the individuality, love
of freedom, and common sense for which they are distinguished. Few, I imagine,
will doubt that the clear and genial climate of France has fostered the develop-
ment of the light-heartedness and volatility, which are charmingly exhibited in the
genuine Frenchman. And, going further southwards, where the sun exercises greater
power, and life is spent in an exquisite realization of nature's gifts, how sensuous,
and withal how sparkling, is the enjoyment of the Spaniard, while in spirit and
energy he evinces a strange contrast to the lively and yet practical Frenchman?

The hot climate of India has been a powerful modeller of Hindu character.
Provoking meditation and poetic sentiment, and at the same time inflaming the
imagination to a white heat, it has produced one of the most rhapsodical and
unreal beings that ever was created. Thoughts, the most whimsical and fantastic,
the most extravagant rhodomontade of which the human mind is capable, and
the boldest and most magnificent speculations in ontology and psychology, make
up the extensive literature of the Hindus. With minds so singularly constituted
by nature, so prone to excess, and endowed with such an intense craving for strange
situations and wild fancies, the Hindus have adopted caste with the same mental
heat which they have displayed in all other matters. The Brahmanical brain has
always been in a state of intense and unrestrained excitement. There are some
countries specially adapted to peculiar mental efforts, which would be entirely
out of place elsewhere. We are not shocked at monstrous and unnatural forms
of thought in a torrid as in a temperate clime. The rhapsodies of the human
intellect are not so offensive in India as they would be in England. And caste,
though considered by people bred in a temperate region to be opposed to sense,
propriety, and humanity, is thought differently of by persons dwelling in the
country which has given it birth, who foster and heartily approve of that which
all the rest of the world with one voice condemns.

Moreover, while the heat of India inflames the mind as well as the body, it
induces, on the other hand, lassitude in both. The 'let alone' principle, as applied
to daily practical life, is thoroughly carried out in every grade of native society,
and is very apt to creep into the ranks of English residents. There is a fatal
tendency induced by the excessive heat, to allow things to remain as they are,
from week to week, and from month to month. An effort is required to deviate
from the beaten track, which is commonly distressing, if not painful, to make.
Customs, which would not have been tolerated for an instant in a cool climate, have been allowed to grow up, and to exercise gradually a masterly authority, solely because of the general indolence and heedlessness produced by the long and all-pervading summer heat, which enfeebles the mind and prevents it from rousing itself to a contrary action.

Thus caste, which, like rank luxuriant plants of the jungle, could only have been generated under the inflammatory influences of a torrid clime, has been in no small degree perpetuated, until it has become an omnipotent agency in Hindu social life, by the intense lassitude induced by the heat, and by the unwillingness which every body feels to alter that which is already established.

Thirdly.—The physical conformation of India.

Rivers, mountains, forests, and plains, have in the world's history played no unimportant part in the formation of national character. Rugged, bleak mountains produce a love of freedom and independence, as illustrated by the Swiss, or of intrepidity and manliness, as displayed by the Highland Scotch. Forest life fosters a spirit of retirement and exclusiveness; while streams and plains are favourable to meditation and repose.

The Hindu is accustomed to spend half his time on the banks of some sacred stream, from which, having leisurely bathed and performed his devotions, he retires to the cool shade of a neighbouring tree, or to the grove attached to his favourite shrine, where, in silence, or in friendly talk, the hours glide away slowly and lusciously, while he feasts his eyes alternately on the peaceful river and on the gorgeous hues of the trees around him. Thus his existence becomes a romance and a charm. Nothing in his estimation is real. The world consists of phenomena. The grand river before him, the trees which impart their hospitable shade, the lovely flowers, even himself and his friend with whom he delights to converse, are all an illusion, a mere phantom of his own mind. So that he has come to detest what is practical, and to love what is untrue and illusory. This is a faithful picture of the Hindu as he was for many ages. He never was so realistic in his thoughts and ways as he has of late years become under the thoroughly materialistic and unpoetic training of his matter-of-fact English rulers. But I am endeavouring to delineate him as he has been throughout the greater part of his history,—a history in which the human imagination has been let loose, to indulge in the most fantastic freaks and the most contradictory paradoxes, and has been allowed to introduce them into Hindu society, not in sport and jest, but in perfect soberness and solemnity, as though they were necessary axioms for the regulation of the domestic life of the nation, on which all mankind were agreed.
The institution of caste, therefore,—because of its deviation from the forms of human society prevailing in other lands,—because of its intricacy and complexity, its mystery and freemasonry,—because of its intense unrealism, striving to constitute the thousand-fold minute distinctions among men into real and essential differences,—because of its subtle imposition on the intellect, leading it deceitfully to believe that the separation of Hindus into caste is in accordance with the operation of a divine law, by which it is accounted atrociously wicked to attempt to unite clans and tribes which have been, as they imagine, disparted by impassable barriers,—because of these and other reasons which might be stated, is in complete harmony with the Hindu's mind, which has been formed by his peculiar meditative habits, combined with the powerful influence which the physical condition of his country has produced upon him. Moreover, the Hindu acknowledges his obligations to the physical relations under which he lives much more than most people. The noble Ganges, in which he bathes,—of which he drinks,—by which his fields are nourished,—on which he gazes with rapture—and on the banks of which he listlessly dreams,—is to him a divinity, worthy of the homage he devoutly and thankfully renders. If the Brahman, who has taught him what he conceives to be his duty to the river, should teach him other things, though he may not understand the reason of them, he will follow where he is led with unquestioning obsequiousness. He is spellbound, and is wrought upon by a thousand influences unknown to the world beyond. He is not his own master, for his senses have been taken captive by the physical phenomena of the land of his birth, and his intellect has been subdued by the will of a tribe stronger than his own. The seductions of climate,—of his national streams,—of his dense forests, have robbed him of his mental independence, and have made him an abject slave to the devices of his spiritual and social guides, who have never, like the rest of their race, lost their self-possession; but, calm and unperturbed, have carried out their mysterious plans amid all the strifes and vicissitudes of their country's history.

Summing up the results of these three-fold influences, arising from the physical conformation, the climate, and the isolation of India, on the development of the individual character and the social habits of the Hindus, it is abundantly manifest that these influences have very powerfully affected them. Nor is this at all remarkable. Similar circumstances combined to form the Greek and the Roman characters. Both Greece and Italy were largely isolated, possessed special physical peculiarities, and were favored with a climate adapted to the intellectual training of their inhabitants. Had the Æolian, Ionian, Dorian, and other Hellenic colonists, settled on the banks of the Danube, or in the Caucasus, instead of
among the islands and on the mainland of Greece, there is every reason to believe that the Greeks would have had a very different history. In like manner, the Hindus have been highly favored by an extraordinary combination of physical phenomena, allowing the free exercise of the singular talents of a very sagacious dominant race, in the production of what constitutes national character, and in the origination and elaboration of Hindu social usages, among which the institution of caste occupies a prominent place. I shall close this paper by briefly referring to another important matter connected with the establishment of caste, and which may be represented by the following heading:

**TIME OR OPPORTUNITY.**

When I speak of time as having played an important part in the production of Hindu caste, all that I mean is, that the time chosen was in the highest degree suitable and favorable, not merely for the origination of caste, but also for its extension among all the tribes of the country.

In the history of mankind, customs have been formed, and events have taken place, agreeable to the circumstances in which nations have been placed. Custom is an exceedingly powerful tyrant, and retains its mastery over a nation long after the reason which gave it birth has passed away. In England, especially in certain countries, towns, and villages, customs of the most grotesque character exist, recalling one to the uncouth and semi-barbarous relations subsisting among men in the Middle Ages; and are as tyrannical as they were five hundred years ago. Such customs would stand no chance whatever of being started in the present aspect of England, but, having been started, they continue on their course with the childish doggedness of old age. Habits, like weeds, possess a wonderful vitality, and though everything else dies, will continue in unabated vigour.

Were an effort now to be made for the first time to introduce caste into India, it would be received with indignation by all classes, and would create a rebellion in the country. Year by year Hindus are gaining more intelligence and knowledge, and are making rapid progress in the civilization of western nations, so that, did they not find the peculiar institution of caste already in their midst, they are exhibiting, less and less every day, that especially prepared social soil, in which it would be possible for the seeds of caste to germinate and grow. And yet caste having gained possession of the public mind in India, how seriously any blow aimed at it, however unwittingly, is still regarded by Hindus, was recently illustrated in a very decisive manner by the great mutiny and the widespread rebellion of 1857.
The infancy of the Hindu race was not only a well-selected time for the establishment of caste, but was, I contend, the only time when its establishment was possible. The Brahmans had then supreme authority, and immense power; and the Hindus, having recently entered the country, were simple in their habits, and unsophisticated, and had gradually come to look up to their religious leaders with slavish awe and childish confidence. It was necessary for self-defence and for personal security that the Hindus should follow implicitly the teaching of the Brahmans; and, although treated with strictness and severity, they evidently came to the conclusion that this was their best policy. It is manifest from the fragmentary annals of the time scattered about early Sanskrit writings, that the people generally had no voice of their own, but were as children in the hands of their wily instructors, to be moulded according to their will.

Moreover, the Hindu race, compared with what it subsequently became, was a small community. How small it was, we have no accurate means of knowing. Yet, judging from the fact, that it was for a time located within easy reach of the Saraswatee river, now extinct, but formerly flowing in the Punjab, and that it very gradually migrated eastward, coming at length to the Ganges, and occupying the banks of its most westerly streams, we gather that, numerically, it was very inconsiderable as compared with modern times. Few in numbers, inhabiting a circumscribed tract, with strong bonds of mutual sympathy, and still animated by traditions and reminiscences of their common home beyond the Hindu Kush, they were quickly affected by the action taken by their Brahanical guides, whom they reverenced and consulted, and without whom they undertook no enterprise.

A new people in a new country, the early Hindus were in a highly receptive state, ready to adopt any changes—political, social, or religious—suggested by their leaders. No doubt, caste, even in its rudiments, gave a shock to the primitive non-Brahmanical Hindus, as it seemed a breach of confidence and trust, and threatened their mutual friendship; and for a time some strong resistance was shown. But this resistance could never have been on a very large scale, and probably was almost exclusively confined to the Rajpoots or warriors, who naturally held that they had played an efficient and important part in overcoming the aborigines, and in opening up the country to the entire body of Hindu immigrants. But it is plain that all the Hindu tribes soon perceived the immense sagacity which dwelt in the Brahman's head, and, abdicating their own intellectual functions, were glad to find some one able and willing to think for them. A thinker is a great power, indeed the greatest power on earth; and, if he be also an actor, his actions corresponding in force and grandeur to his thoughts, he is invincible.
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Dissertation the Second.

The Unity of the Hindu Race.

In discussing the conditions of Hindu society it is not sufficient to take note merely of caste distinctions and divisions, which are well nigh innumerable. An analysis of races is incomplete without a corresponding synthesis. We need not only to become acquainted with the dissimilarities in the composition of the multitudinous tribes and castes spread over India, but also with the nature of the agreement subsisting between them. It is much more difficult to illustrate and prove the latter than the former. The fact of the segregation of Hindus into hundreds and thousands of classes, all, for the most part, mutually exclusive, is patent to everybody. But to what extent they are bound together, and in what respects they may be said to be related, and to constitute a homogeneous community, is by no means so apparent. In the observations I shall venture to make on this subject, my remarks must be regarded rather as tentative than argumentative, as representing a search after knowledge in this occult matter than as knowledge actually obtained.

The question to be considered is simply this, What resemblances are there among Hindus? What amount of unity exists between them? To imagine for an instant that they really consist of innumerable races, corresponding to the minute subdivisions into which they have separated, is preposterous.

Notwithstanding the eager desire now cherished by all the separate castes of India to be severed from one another, yet we know, from the testimony of Manu and other ancient authorities, that, in the period of Manu himself, when caste-rules were very intricate and cumbersome, and when the people generally felt their pressure to be a grievous burden, there was, under certain restrictions, almost free intercourse between the castes, and not only so, but also between the castes and the unclean classes of the outer pale. Intermariages between Brahmans, Rajpoots, Vaisyas, and Sudras were, in these early times, not merely permitted by the laws, but were every day occurring. The offspring of such cross-marriages did not remain in the castes of their fathers, but formed separate castes, and set up as
distinct tribes on their own account. They were, however, not merely countenanced by the law in so doing, but were protected likewise; and their condition became, in the new sphere they occupied, one of honour and comparative respectability. In this way castes rapidly multiplied, and would have continued to increase indefinitely, had not a stop been eventually put to these intermarriages; though when they actually ceased, is uncertain.

By referring to the statements in Manu's Code, it is abundantly manifest that the blood of the Hindus was in those early times greatly intermingled. If the detailed accounts given by Manu be correct, we gather facts of immense importance to our subject; and the answer to the question, whether the low castes were always disconnected from the high, is ready at hand. Brahmans, Kshatriyas, many Sudras, and many more outcasts are allied by the closest ties of consanguinity. Carpenters, fishermen, merchants, leather-sellers, hunters, jailors, executioners, burners of dead bodies, and other persons, now reckoned among the vilest and most degraded outcasts, have Brahman blood flowing in their veins, and their ancestors were united to Brahman parents by lawful marriage. These observations will sound startling to those who are unacquainted with the accounts given by Manu on this topic, which are so elaborate and minute, and withal are so matter of fact, and have so strong an appearance of truthfulness about them, that it is utterly impossible to doubt that they are a faithful representation of the picture of Hindu society in that distant epoch.

The testimony of this ancient work is irrefragable on the very extensive intercommunion between Hindu tribes of all ranks, and also between Hindus and non-Hindus. The example of Brahmans freely marrying women of lower castes, was evidently readily followed by the castes immediately below them. Kshatriyas availed themselves of the privilege of multiplying their wives. Vaisyas also allied themselves with inferior castes. The inferior castes likewise intermarried. And thus the blood of the castes and of the non-castes became considerably intermixed.

The Brahmans have ever been over-much given to add to the number of their wives. In these early ages they were notorious as a wife-seekers people; and they can hardly be said to have improved in modern times. I may remark in passing, that, from the custom which the Brahmans of the period of Manu adopted of taking their subordinate wives one after another from women of lower castes, it is very clear that their own proper caste was numerically too small to supply them with what they wanted. After a time, though when is unknown, Brahnanical women had sufficiently increased to supply the Brahmanical demand, and then marriages with other women were once for all forbidden. These observations
are also applicable to both the Kshatriya and Vaisya castes, which from their comparative weakness sought alliances with Sudras and outcasts. Demonstrably, therefore, the upper castes, especially the Brahmans, and next to them, the Kshatriyas, were at first, and for many years, much fewer in numbers than the Sudras and outcasts combined. That the higher castes would never have degraded themselves by such connexions, legally made, had they not been under a necessity to do so from the paucity of their own women, and that they would have infinitely preferred to select wives from their own sacred order, is a position as historically as well as morally certain, as any that can be maintained respecting events of two thousand years ago and upwards, which are not susceptible of positive proof.

Although there can be little or no doubt, therefore, that there has been thus an extensive intermingling of classes in India, whereby most of them have lost much of their individuality, yet we must not rush to the conclusion that Hindus have become confusedly mixed together, and that all traces of their original distinctiveness have been lost. This would be a blunder as great as the opposite one, of regarding every caste as representing a separate race. In Indian social history the astuteness of the Brahman is an important factor, and must never be for an instant lost sight of. He has been far too clever to allow himself to be tainted, or his sacred blood poisoned, by contact with the inferior Hindus. The marriages of his ancestors with lower caste men and women left the Brahmans unpolluted, inasmuch as the offspring of such unions never took rank in the Brahmanical order, but were kept at a distance from it, more or less great. Such was evidently the case too with the Kshatriyas, and most probably likewise with the Vaisyas, though not to the same extent. The consequence was, that new castes were constantly being formed; but the old castes, especially the Brahmanical, remained scarcely touched by the process which was filling the country with mongrel tribes destined to play, each one for itself, an important part in the future annals of India.

We may thus account for the comparative numerical smallness of the Brahmanical, Kshatriya, and even Vaisya tribes in the present day, and the immensely greater number of Sudra and outcast tribes. The original numerical superiority of the latter would not have been sufficient, without this additional reason, to account for the enormous excess of the lower castes of India over the higher, which we now see. It was only the progeny of Brahman parents, of pure blood on both sides, which contributed to the increase of the Brahmanical fraternity, while the children of a Brahman’s other wives, a second, third, fourth, or more, as
the case might be, and also of a Kshatriya’s and probably of a Vaisya’s, secondary wives, ranked among the lower castes; and by intermarriages with them rapidly swelled their numbers, already fast multiplying by natural increase among themselves.

It is plain, moreover, that, the lower the descent in the social scale, the more numerous were the intermarriages, owing to the fact that the obstacles to them became less and less, and the greater was the increase in the population. Where the blending of castes was most complete, there naturally their growth was the largest. Again, where a caste limited itself in any way, either in its occupation, manner of life, or place of abode, a restriction was thereby put on the measure of its development. Brahmans and Kshatriyas not only strove to keep their tribes free from the introduction of base elements, but also placed themselves under various limitations of this nature. They were not alike, however, in the methods they adopted, and consequently their internal growth has been different. The Kshatriyas have lived on the whole under more rigid restrictions than the Brahmans, with what result their condition numerically, as compared with the Brahmans, fully shows. The Brahmans have endeavoured to found colonies of their order all over India, and have undoubtedly been the most successful of all Hindu tribes in spreading themselves throughout the country. There is scarcely a district in the land, however small, which has not at the least a few Brahmans. Every town and large village has some representatives. Even remote corners, barren wastes, inaccessible hills, crags, ravines, jungles infested by wild animals, the abode of wild aborigines, resound with the shrill notes of the sacred shell blown by the Brahman ascetic, who has chosen these regions for his habitation. With a clear and over-mastering conviction of the importance and need of his services as a religious teacher and guide, the Brahman has gone forth to the spiritual conquest of the multitudinous tribes of India, speaking many languages, and exhibiting diverse habits, and has triumphed everywhere. They have been spell-bound by his sublime presence, and oracular utterances. The irresistible power and authority of the Brahman are acknowledged among the snows of the Himalayas, on the burning plains below, in the fastnesses and dismal regions of Central India, on the banks of the Ganges, Neruddha, Godavery, Krishna, and other rivers, among the Dravidian races of the South, along the picturesque Ghauts, and throughout the changing scenes and diversified tribes beyond, to Cape Comorin. Hence, the Brahmans, in spite of their exclusiveness, stimulated by their spirit of enterprise and research, have wonderfully prospered as a people. It should be added, that, while they have, as a class, professed to abstain from agriculture and other secular
pursuits, they have, nevertheless, in some places, devoted themselves in considerable numbers to such modes of obtaining a livelihood, and have thereby not merely increased their wealth and comfort, but also their own population.

On the other hand, the Kshatriyas, who in primitive times were probably more numerous than the Brahmins, pursuing quite a different course, have come to be numerically far behined them. Professedly, like the Brahmins, eschewing manual labour together with the cultivation of the soil, they for ages rigidly followed the profession of arms, and of government, and settled down in certain localities with which they remained content, until conquest or defeat led them either to enlarge their borders, or to quit them for other regions, where they established themselves on precisely the same principles as had previously regulated their lives. They have thus taken three thousand years and upwards to extend their tribes over Upper and Central India, beyond which they are little known, and their influence is little felt. In Bengal Proper and in the countries of the Dekhan they have almost no authority, and are altogether insignificant. The consequence of the policy the Kshatriyas have adopted, in conjunction with their strong adherence to caste rules, though with less strictness than the Brahmins, is that their augmentation comes far behind that of some other great Hindu classes.

The higher castes, though possessing many favouring circumstances denied to the lower, have been nevertheless enormously outstripped by them in the numerical increase which they have severally made. There are some of the inferior tribes which individually outnumber the whole of the Brahman tribes, or the whole of the Kshatriya tribes. Take for example among the Sudras the Kunbi, or agricultural caste, which under various designations is scattered over the greater part of India. Copying the migratory principle of the Brahmins, the Kunbis have gone on planting their villages, until the country, especially those regions which they have cultivated, is full of them. And yet this is only one out of an almost countless number of Sudra castes.

The marriage customs of the Sudras, and of the castes below them, are much less stringent than those of the higher castes. Many permit the re-marriage of widows. Some of them, like the Ahirs and the Nuniyas, compel a man to marry the widow of his deceased brother. Perhaps the most prolific cause of fruitfulness among these castes, which is seen in some more than in others, lies in the diversity of their occupations. If a tribe, as for instance, the Rajpoots, is restricted in its pursuits, so that many of its members are unable to obtain a livelihood for themselves, but lead an indolent life as dependents on their wealthier brethren, its increase is thereby seriously affected. But this is not the case with the castes
in question. They have been free to choose various employments, which their families have followed from generation to generation, with such regularity and strictness that many castes are known by their occupations. Thus they have apportioned out among themselves nearly all the modes of gaining a livelihood in which men, whether in civilized or uncivilized countries, are usually engaged, leaving only a very small number to the castes superior to them. From this division of labour, which doubtless has its serious drawbacks as practised in India, arising from the circumstance that a trade or profession when once taken up by a Hindu family is too rigidly followed from generation to generation, leaving at last little scope for enterprise and the exercise of the inventive faculty, the great internal prosperity and extraordinary numerical increase of the Sudras, and castes below them, have nevertheless chiefly resulted.

Some minor castes are especially worthy of notice for their vigorous vitality, and for their consequent growth beyond that of other castes. The Chamârs afford an excellent specimen of a caste of this character. The hereditary occupation of these people is the manipulation of leather, as dealers in hides, tanners, shoemakers, harness-makers, and the like. Their caste has seven divisions, each of which undertakes a separate branch of the general trade, while, in order to give full scope to each, so that one may not intrude on the province of another, they maintain no mutual intercourse in the smallest degree, and permit no intermarriages, or any social or festive union. But the caste has been much too wise to restrict its labours merely to the pursuits of its ancestors. Many Chamãrs have become servants, grooms, day-labourers, and coolies; and a very large number has taken to agriculture. In the Upper Provinces, and throughout a large portion of Northern India, extensive tracts are entirely cultivated by this caste. As cultivators they are laborious, persevering, and fairly intelligent. Thousands of villages are in their hands, in most of which they are only tenants; yet in not a few they are in the position of landholders. While an ignorant, despised, outcast race, they bear a good character for industry, and for a readiness to turn their hands to any calling by which they may obtain a livelihood. And what is the general result of this praiseworthy conduct? They have not improved their social position, for that was absolutely impossible under a pernicious and tyrannical caste system, nor have they as a class much risen in wealth; but they have increased numerically in a wonderful manner, and now form a community of several millions of persons. As they are all self-reliant and industrious people, though comparatively poor, they are healthy and contented, multiply rapidly, and are conspicuous for their large families.
Having seen by what means castes in earlier times were multiplied, and that, although they were destined individually to acquire a separate vitality and independence, yet that by far the larger portion of them were originally related to one another, it is necessary to enquire to what extent this relationship still exists. Blended together by intermarriages, it was natural, that they should for a time retain some of their primitive characteristics, both physically and mentally, and that likewise they should in a measure, and some tribes more than others, continue to exhibit them throughout their long history. It is impossible to look at some specimens of both sexes among several of the lower castes, without being struck with their likeness to Brahmans and Rajpoots. Take, for example, the Chamâr caste, to which reference has just been made. I have seen many members of this caste with very handsome features, equal to those of Brahmans—thin lips, a well turned chin, expressive eyes, an elegant mouth, a head compressed, and symmetrical in all its parts. This physical conformation is especially visible in Chamâr children; who occasionally vie in beauty with lovely English children whom one sometimes meets. Generally, however, these charming features are worn down and indurated by severe toil and spare living, long before middle age is attained. Yet even to old age many Chamârs retain their delicacy of form and make, which are distinctly traceable like lines of beauty in a faded flower, in spite of the rough usage they have experienced. The question forces itself upon us, whence have the Chamârs acquired these physical graces? Certainly not from the aboriginal tribes, from which probably they are partly descended. Judging from the purest of these tribes of the present day, which, so far as is known, have kept themselves quite free from contamination with Hindu and other races, as, for instance, the Ghonds and Khonds, the Kols and the Santals, and which are, almost without an exception, intensely ugly, the Chamârs, on their aboriginal side, were no more good-looking than these semi-barbarous people, we are driven to the conclusion, therefore, that the Chamârs have inherited these graces from their other ancestors, the Brahmans, and from, it may be, other Hindu tribes of the better castes. The Chamârs are manifestly a mixed race. Some are tall, and not unlike Rajpoots, others are fair; but the greater mass of the caste consists of persons rather short in stature, of slim make, and although not unfrequently, as already stated, of well cut and handsome form, yet for the most part very brown, or dark in colour. But this duskiness of skin may easily be accounted for, and arises doubtless from the constant exposure of their half-naked bodies to the sun's rays, whereas Brahmans living an easy, luxurious life, avoid the intense influence of the direct ray. Moreover, it must be acknowledged that the Chamârs, like nearly all low caste Hindus,
are very dull of intellect, and, even when taught to read and write, develop with exceeding slowness; so that, after years of painful application, they seem utterly unable to acquire more than the mere rudiments of knowledge. Yet their luckless condition in this respect may be sufficiently explained. For many long ages they have been a down-trodden and oppressed race, have been treated by the higher castes almost as savages, have been purposely kept ignorant and debased, have been compelled to labour very hard for the scantiest fare, and have been led to regard themselves in the same light in which they were regarded by other castes, namely, as an unclean, vile, ungodly, and contemptible race, not worthy to enter a temple, or to come near a Brahman, or to perform any religious duty, except vicariously through the priests, or to receive the smallest amount of useful knowledge, or to hold any position, except that of serfs and clods of the ground. What wonder, then, that they should have degenerated to their present miserable condition. Education, however, is beginning to tell even on this mentally abject race; and they are slowly, though perceptibly, gaining intelligence. As they are most industrious and persevering in whatever they undertake, the prospect before them is hopeful.

Let us direct our attention to quite a different class of natives, in order to see among them, though in a very different manner, proofs of their high origin and relationship. These are the Kayasths, or the Writer caste. Respecting the origin of this caste there have always been great disputes among Hindus. They claim to be descended from Brahmans, on the father’s side; in which claim they are supported by Manu, who says that they are the offspring of a Brahman father and Sudra mother. The Brahmans themselves refuse to recognize the Kayasths as in any way connected with them. The Padam Purana affirms that they sprang from Brahmā, while the Jātīmāla states that their first parents were both Sudras. Wilson, in his Glossary, gives it as his opinion, though without authority, that they are descended from a Kshatriya father and Vaisya mother. Thus it is manifest, the whole subject is involved in doubt and uncertainty. While destitute of satisfactory historical evidence as to the true position among the castes which the Kayasths have a right to occupy—for no one, whether Hindu or non-Hindu, is able to say who and what they are—we have evidence at hand, derived from other sources, of a powerful and indisputable character.

The Kayasth has not the striking appearance of the Brahman. His features are intelligent; in some cases, exceedingly so. But he has none of the majesty of the Brahman, none of that mixture of unconscious pride, superiority, and greatness, which so wonderfully characterizes many of his class; yet he exhibits a
family likeness, nevertheless. You may not know where to place him, or how to
designate him; but on looking at him, and conversing with him, you feel quite
sure that you are in the presence of a Hindu of no mean order of intellect. He
has not the keenness and shrewdness of the Brahman, but his understanding is as
well balanced, and perhaps a little safer to follow. You find him in the Courts of
Law in various capacities, some of great responsibility, and you especially admire
his gifts as an advocate, in which position he proves himself to be quite equal to
the Brahman in argumentative power, and in all the qualities which, in their
just combination, constitute the successful pleader. In Northern India the
Kayasth has become the greatest competitor of the Brahman for important posts
demanding considerable natural acuteness and mental training, whether connected
with the government of the country, or with trade, which were formerly consid-
ered to be the exclusive right and heritage of the Brahman, for which he alone
was specially fitted. And in regard to the future there is every probability that
the Kayasth, during the next fifty years, will be a much more prominent figure,
and will be a much more useful and efficient personage, in promoting the welfare
and progress of his country, than the Brahman. Moreover, he displays an ability
as a ruler, when called upon to exercise such functions, which show him to be
to the manner born. Under the Kings of Oudh numerous Kayasths occupied
posts of high trust, and among the principal Rajahs who rose to distinction, as
many as fifteen were of this caste. Thus on the one side they are linked with
the Brahmans, and on the other with the Rajpoots. And, in the opinion of the
author, it is unquestionable that the Kayasths, who are naturally looked upon
with extreme jealousy by the upper castes, have some of the best blood of India
coursing through their veins.

The numerous tribes composing the great Vaisya caste, to which most of the
merchants, bankers, and traders belong, may be classed together, as they have
many features and peculiarities in common. It is difficult to affirm with any
degree of precision how far this class represents in the present day the class de-
signated by the same name in ancient times. Its numerous branches now strive
to maintain a vigorous adherence to caste rules, so as to preserve undefiled
whatever degree of caste purity they have inherited from the past; but this affords
no criterion of the changes they may have undergone a long time ago. From the
statements of Manu, it is abundantly clear that Vaisyas formed alliances with
Brahmans and Kshatriyas above them, and with Sudras and other castes below
them. Coming thus midway between the castes, and having apparently no strong
will of their own, the Vaisyas were exposed to powerfully destructive influences.
It is questionable, therefore, whether they have been fortunate enough to retain any of their original characteristics, especially when it is remembered what their primitive condition was. According to the statements of early Hindu writings, the Vaisyas, on our first acquaintance with them, were, for the most part, an agricultural people, but were also, to some extent, engaged in trade; their chief occupation, however, was the cultivation of the soil. At that time they were the third and last great division of the Hindus, the Sudra caste having not as yet been constituted. As we look at the principal Banya or Vaisya castes, as we now find them, it requires a strong imagination to believe that they were ever employed in practical agriculture. Fair in complexion, with rather delicate features, and a certain refinement depicted on their countenances, sharp of eye, intelligent of face, and polite of bearing even to excess, the upper classes of the Vaisyas, it is quite certain, must have radically changed since the days that their forefathers delved, and sowed, and reaped. The lower division of the Vaisyas, on the other hand, are much more fitting representatives of their assumed progenitors, as they exhibit in their persons signs of toil and hardship, which are altogether wanting in their wealthier and better educated neighbours. But they may be, and doubtless are, on this very account, in a more direct line of succession from the original Vaisyas than their more fortunate brethren. Yet, however this may be, these latter have higher Hindu relationships than the former. Their better blood and more exalted birth are revealed in their physiognomy, deportment, and manner of life. They exhibit a strong Hindu type, but a type of a superior kind, and thus testify to a fact, which cannot possibly be doubted by any one acquainted with ethnological laws, that they are of one and the same race with Brahmans, Rajpoots, and Kayasths. Moreover, I would not have it to be supposed, from these observations, that the inferior order of Vaisyas are a distinct people from the upper. A little study of both will soon show a close union between them, the difference evidently being that the one class came originally more in contact with the higher castes, while the other class came more in contact with the lower castes. Yet both are emphatically Hindus, and differ no more from each other than do agricultural labourers in England from the trading classes in towns and cities.

Descending to a lower grade in the social scale, we come to the Sudras, a very mixed class, numbering at least a third of the entire population of the country. Judging from the first notices of Hindu castes in the earliest Sanskrit writings referring to the subject, only the three castes of Brahmans, Kshatriyatas, and Vaisyas, were originally established. A period of comparatively short duration,
yet how short is not precisely known, sufficed for the formation of the Sudra caste, which naturally assumed the fourth place in rank, and soon occupied a position consisting, partly of that formerly filled by the Vaisyas, and partly new altogether. Gradually the Vaisyas retired from agricultural duties, which were taken up chiefly by the Sudras, who were likewise herdsmen, shepherds, breeders of camels, and took charge of all handicraft occupations, were servants to the upper castes, in numerous capacities, and became a necessary class of producers of raw material to the general community. Indeed, in all probability, it was the manifest usefulness of this class in the early ages of Hinduism which soon led the Brahmans to perceive the mistake they had committed in not having given them at the outset the status of a distinct caste, and to remedy it without much delay by bringing them within the sacred pale of Hindu castes as a separate order of the fourth degree. Yet who, and what they originally were, and what is the nature of the relationship subsisting between them and the more favoured castes in modern times, are questions hardly open to dispute. Entering the country as slaves or menial servants to the chief men of the Aryan tribes, they associated, on the one hand, with the families of their masters, with which they made numerous marriage alliances, and, on the other, with the aboriginal races, with which also they intermarried, their numbers rapidly swelling, especially as the children of the upper castes married to castes other than their own, generally settled down as Sudras. What wonder, therefore, if the Sudra castes soon presented a very motley character, and that in such condition they have come down to us. There are consequently very marked distinctions among these castes, such as are not found in the three great castes above them. These latter, although exhibiting certain important differences, nevertheless preserve a strong family likeness and unity, so that it is impossible to doubt the sameness of their origin. But it is far otherwise with the Sudras.

Three broadly marked characteristics, at the least, distinguish the Sudra castes from one another. First, there are Sudras who exhibit unmistakably the true Hindu type. Secondly, there are those who display just as distinctly an aboriginal type. And thirdly, there are others whose countenance, contour of head, and general figure, are a blending of these two extremes, sometimes the one, and sometimes the other, slightly preponderating. Many other intermediate types often present themselves, but these are the chief distinctions, under which all Sudras may be classified in a general manner. The Sudras which come under the first heading are manifestly much more intimately connected by descent and by their personal qualities with higher caste Hindus than the lower grade of Vaisyas, just described. Similarly, the second class show that they are mainly descended
from aboriginal races; while the third class doubtless are the fruit of numerous
intermarriages between Hindus and other races, causing great confusion in the
original types on either side, so as in their mutual blending to obliterate, for the
most part, their separate distinctive attributes.

As representatives of the first division of the Sudras here referred to, I would
single out two classes, one living in the towns, the other in the open country.
These are the Sonârs, or caste of goldsmiths, jewellers, and silversmiths, and the
Agricultural castes. The two greatly differ in numbers, the latter being fifty times
more extensive than the former; but they will, nevertheless, be fair examples for
our purpose. Moreover, it should be borne in mind, that, while a few castes are
very large, there are many which are comparatively small, and it is important that
all, of whatever extent, should be brought within the scope of the argument.

The Sonârs, like the Kayasths, lay claim to high birth. This, however, is a
weakness common to many castes. But it is generally not a mere weakness. The
castes which indulge in it have derived their convictions by traditions received
from the remote past, handed down from generation to generation, and, although
not susceptible of proof, lay firm hold of the imagination and belief of all con-
cerned. The Sonârs of the city of Benares profess to derive their origin from the
Kshatriyas. On the other hand, the Sonârs among the Mahrattas regard them-
selves as partly of Brahmanical origin, and apply the designation to one another
of Upa-Brahmanas, or minor Brahmans. Whatever may be their origin, their
occupation shows them to be of Sudra rank, in which, however, they must be
allowed to stand high. The reasons for this supposition are twofold: first, their
own traditions, sustained and sanctioned by other castes; and secondly, their
physiognomy and general physical appearance. Many Sonârs have all the polite-
ness and gentility of Vaisyas, whom they resemble in fairness of skin and deli-
cacy of countenance. In short, although having peculiarities of their own, they
have the thin lip, the intellectual forehead, the sparkling eye, the handsome fingers,
and the complete style of thorough-bred Hindus, and are without doubt as much
Hindus as Brahmins themselves.

The Agricultural castes, spread over a large part of India, differ in outward
signs very greatly from Sonârs. But we must remember at the outset the difference
between the two in occupation and place of residence. The agriculturist spends his
time chiefly in the open fields, exposed in the summer to scorching heat, and in the
rains to drenching storms; besides which, while a few of their number in most dis-
tricts are landholders, and live more luxuriously than the rest, yet the masses are
employed in the hard and toilsome duties of cultivating the soil. The Sonârs, on
the contrary, need never expose themselves to the rigours of the weather, and
are usually able to acquire a comfortable livelihood without severe labour. The
latter, therefore, would be in a far better position to retain the sharp outlines of
their original Hindu type than the former. The primitive form of the Hindu
countenance and other physical conditions, are consequently not so easily discern-
ed in them by a cursory observer as in the other class. Such an observer too
will be very apt to draw a wrong conclusion from their mental characteristics,
especially as they are, in many respects, so unlike those which he can so readily
trace in the keen-witted Sonár.

The Kumbhi, or Kurmi caste, as it is variously styled, is in point of numbers
the principal branch of the cultivating castes, and, as everybody acquainted with
the subject knows, is a very fair representative of all such castes. The Kurmi
has a strong bony hand, natural to a man of his employment. His complexion
is of a deep mahogany colour, never black, nor approaching to it. He is some-
times, and in Upper India frequently, tall and powerful; is manly, outspoken, and
independent in manner, and is altogether free from the cringing obsequiousness
so peculiar to many of the self-contemning outcasts below the Sudras. As a
drawback to this, he is rather dull of intellect, which is no matter of surprise,
considering the nature of his duties, which in every country exercise a deadening
influence on the understanding. These castes exhibit various qualities, not seen
in lower castes, and forming striking characteristics of the higher. They are
free from the servility and sense of fear, amounting frequently to terror, which are
so distressingly visible among the outcast races in their intercourse with the
superior castes. But the genuine Kurmi never descends to this, but, on the con-
trary, manifests the intrepidity and calmness of the Rajpoots, whom in his general
spirit he much resembles. He has no cunning, no quickness of perception, no
versatility, and is consequently very unlike the Brahman. The Rajpoot is his
pattern; and, if he were placed in better circumstances, there is little doubt that
he would become very like his model. Again, his physique is that of the Rajpoot,
and not at all that of the outcast tribes. It is true he is not so fair, nor so hand-
some, as the Rajpoot; nevertheless, he is of the same figure and cast of counten-
ance. He has the endurance, composure, and above all, the self-respect, which
are some of the prominent and distinguishing attributes of a true Hindu. He
may be poor, as he often is, but you never find him sacrificing his dignity to
his lot, or exhibiting an abject, miserable demeanour. His social position is
comparatively higher than that of the agricultural labourer in England, and
consequently he commands greater respect from others; but his respect is
due very much to his excellent bearing, which is free from the Brahman's vanity and the Rajpoot's pride.

The next two classes must be looked at together, inasmuch as both may be found in different clans or branches of the same caste. How frequently are you suddenly astonished, in mixing freely with the great Sudra family of Hindus, with the dark skin, thickish lips, and heavy cast of countenance, united with a lowering and wily expression, of some of the persons you meet with, belonging to one of the Sudra castes, and regarded by Hindus as undeniably of their number. The Kahârs, or palankeen bearers, have this peculiarity. While all of them seem to be of a dubious type, some much more so than others, and a few approaching the type which the Kurmi presents; some, on the other hand, are so dark, indeed almost black, and manifest such a decided negro expression of lip and cheek, that we should be inclined to believe they were Africans, were we not assured that they belonged to the Kahâr caste, which occupies a position of no mean respectability among the Sudras. These observations are also, to some extent, applicable to the artizan castes, such as carpenters, blacksmiths, masons, and the like. Many members of these castes are in appearance like the better class Kahârs, though few are broad and stalwart, like some of the Kurmis. Yet there are many likewise, stupid and gloomy, and of a physique resembling that of the outcasts. Respecting these castes, which are very numerous, and contain a large population, I would remark, that, on the one hand, they are clearly allied to genuine Hindus of the superior castes, and, on the other, are as manifestly connected with the aboriginal races. They display a great intermingling and confusion of races. Every caste exhibits this confusion, some of its clans or branches, rather than its individual members, evincing strong Hindu characteristics, and others just as striking opposite qualities. They offer a living and practical testimony to the fact, that, in former times, the upper and lower classes of native society, by which I mean the Hindu and non-Hindu population of India, formed alliances with one another on a prodigious scale, and that the offspring of these alliances were, in many instances, gathered together into separate castes, and denominated Sudras. I say, in many instances, but certainly not in all, for some, like the Chamârs, who had much more of high caste blood in them than many Sudras, were thrust down to a position far below the Sudras, professedly because they touched skins and worked in leather, though more probably because, as Manu shows, they were partly descended from a Brahmini, or female Brahman, whose union with a husband of a caste below Brahmanical was regarded with abomination by the twice-born, and was invariably punished with social ostracism.
Not only is there a great diversity in the physiognomy of the lower grade of Sudras, but also in their intellectual gifts. Some are of quick perception, imaginative, and light-hearted, while others are sluggish and morose, susceptible of malice and fierce anger, relentless, and intensely ignorant. Why these latter should be included among the Sudras at all, is by no means clear. In estimating roughly the proportion which Sudras of an aboriginal type bear to those of a Hindu type, the great majority, perhaps two-thirds of the whole, are in my judgment in the latter category, and one-third in the former. If this estimate be correct, it proves that an immense number of the Sudras chiefly belong to the great Aryan family, though not in an equal degree. And even of the remainder, who have strong leanings to the aboriginal races, not all have this in the same measure; while doubtless most of them, notwithstanding their degenerate appearance, originally received some slight infusion of high caste blood, so as to warrant their being placed in the Sudra ranks.

Many of these Sudra castes retain traditions of their descent from Brahmans, Kshatriyas, and Vaisyas; and some of their separate clans or sub-castes still bear the designations of those branches of the higher castes, from which they profess to have sprung. It will be interesting to furnish a few examples.

The traditions of the Bhâts, or native bards, are threefold: first, that their common ancestors were a Kshatriya father and a Vaisya mother; secondly, that they were a Kshatriya father and a Brahman widow; thirdly, that they were a Brahman father and a Sudra mother.

Among the Kokâs, Barhai, or carpenter caste, are two clans, called severally, Bâman Barhai and Ojha Gaur, both which terms connect them with the Brahmans; while a third clan is styled Janeodhâri, or ‘wearers of the sacred cord,’ a habit of all the members of the clan, by reason of which they regard themselves as much superior to the rest of the caste, and thus preserve the outward sign of the better social status their progenitors enjoyed.

The Kûmârî, or potter caste, has a branch with the lofty title of Chauhânia Misr, the former appellation being derived from the Chauhân Rajpoots, the latter from the Misr Brahmans, and in all likelihood the twofold title shows faithfully the origin of the clan.

Several of the Agricultural castes have Rajpoot names attached to some of their branches, thus corroborating, in a measure, the supposition already made, that these castes bear considerable resemblance to the Rajpoots, and were partly derived from them. For example, the Koeris have a Kâchhhâha clan, and so have the Kâchhis, the Kachhwâhas being a well-known powerful Rajpoot
tribe. The Mális have a Baghal clan, the Baghal being a strong tribe of Rajpoots in the Rewah territory.

The Phättak Ahirs, a clan of herdsmen, claim to be descended from a Sisodiya Rajah of Chittore, and the daughter of Digpál, Rajah of Mahaban, an Ahir, to whom he was married. An account of this Rajah and of his marriage is given by Mr. F. S. Growse, in a memorandum inserted in the Report of the Census of the North-Western Provinces for 1865. The Ahars, a tribe probably connected with the Ahirs, and engaged in the same occupation, have no less than two branches with Rajpoot titles, namely, Bhatti and Nagáwat.

The Nuniya or Luniya caste, formerly engaged, as the name implies, in the manufacture of salt, has two important clans: one, the Bach Gotra Chauhán, who wear the sacred cord, and believe themselves to be the descendants of Chauhán Rajpoots, whose ancestor was Bach, or more properly Vatsa; the other, the Bhunhárá; and are thus apparently connected with the Brahmanical tribe of this name.

These instances in some of the principal and best known Sudra castes are sufficient to illustrate the carefulness with which they have preserved the memory of alliances formed with the superior castes in former times.

We will now make a further descent in the social scale, and investigate the relations of those numerous tribes which are generally regarded as outcasts,—that is, as quite distinct from the four great Hindu castes, of Brahmans, Rajpoots, Vaisyas, and Sudras,—and yet which are more or less intermingled with them, performing various duties, and engaged in many kinds of occupations, all, in public estimation, of a degrading character, and only to be entered upon by a debased and unclean people. I am not now referring to the pure aborigines, who in the main keep themselves aloof from Hindus and their dependants, and who must be separately considered; but to that multitudinous class, of great diversity of colour, habit, intelligence, and demeanour, which fills up the lowest stratum of society in the towns and villages of India. Many of these low castes are regarded as too impure to live in the immediate presence of the four Hindu castes, but are compelled to live a short distance outside a village, or in entirely separate hamlets. They are scowled upon by the Brahman, spoken roughly to by the Rajpoot, kept at a respectful distance by the sleek well-to-do Vaisya, and heartily despised by the Sudra of all grades.

This repugnance to the outcasts is hereditary. Its origin, from the lapse of time, is forgotten; yet is not difficult to account for. In endeavouring to understand and account for it, we must compare the feelings of Hindus in relation to the pure aboriginal tribes, like the Ghonds, Kols, Santhals, and others, whose
constant effort for many ages has been to hold no intercourse whatever with Hind- 

dus, but to keep rigidly apart from them; with their feelings in relation to those 
miserable outcast tribes which are located in their immediate neighbourhood, and 
minister in many ways to their necessities. The independent tribes are treated 
by Hindus with some amount of honour and deference. Indeed, they would re-
sent any other kind of overt treatment, for they have their own chiefs and their own 
system of government, which is largely of a patriarchal character. Hindus may, 
as they do, cherish an antipathy to them, from a sense of their own superiority as 
a civilized and intelligent people; but this is quite a different sentiment from that 
of abhorrence and detestation.

Yet this is precisely the sentiment, not merely felt in their hearts by Hindus 
towards the low castes beneath them, but also that which they delight to exhibit 
in their intercourse with them. They foster this spirit of intense repugnance; 
they impart it to their children; they hand it down from generation to genera-
tion; they display it perpetually in their dealings with this unfortunate race, 
whom they vilify by the use of every epithet of abuse which can possibly pour-
tray the loathing and disgust with which their minds are filled. Why is this? 
What is the sufficient reason to account for this extraordinary mental phenomenon?

How is it that no amount of patient, faithful, and ill-rewarded service performed 
by a member of these despised tribes, can soften the heart of the Brahman or Raj-
poot, and lead him to think and act differently?

The outcast tribes were originally constituted by the offspring of alliances 
formed between the higher and lower Hindu castes, and between pure Hindus and 
aboriginal tribes, in a manner such as to arouse the strong reprobation of Hindus. 
Marriages of a certain kind only caused the degradation of children proceeding 
from them to the condition of Sudras, and perhaps even not lower than Vaisyas; 
and there does not seem to have been any absolute social dishonour springing out 
of such unions. But other marriages—for marriages they were, and not concu-
binages—in which a Sudra husband was joined to a Brahmani or Rajpootani wife, 
or worse still a Dasya man,—that is, a man of one of the primitive tribes,—was 
united to such a wife, involved the extreme penalty of complete excommunication 
from Hindu society, the children born being regarded as the uncleanest of mort-
tals. Such and similar marriage contracts, in days when, as is very plain from 
the records of Manu, great laxity existed among the earlier Aryan tribes in their 
tercourse with one another, and also in the intercourse of Hindus with the indi-
genous races, were evidently very numerous, and new inferior castes were rapidly 
formed.
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It is indisputable that the same spirit of pride, self-esteem, and exclusiveness, which in the beginning led the Brahan to separate himself from all other Aryans, and to establish the system of caste, whereby he might be the better able to carry out his ideas, also induced him to hold in extreme abhorrence all social connexions which tended to degrade and corrupt his own order. In his violent, not to say absurd, efforts to maintain the purity of the Brahmanical priesthood, the strongest feelings of enmity and opposition were awakened in his breast against all those persons who, if admitted into his hallowed circle, would, by the untoward accident of their birth, completely defeat and overthrow all his projects, and cause his caste to be regarded as no better than any other. He therefore from the first sternly set his face against every alliance of this nature, spurned the children of such unions, and by degrading them to the lowest social position by the most stringent regulations that even his brain in its most active and fiery mood could invent, effectually shut out all hope, as he imagined, of their ever ascending to the highest. And this unnatural animosity, which, in his case in primitive times, had reasons, however inhuman and cruel, for its existence, the early Brahmans transmitted to their successors, who, in total ignorance of the reasons, and led at last to believe that these tribes were in reality what they were described to be, namely, inherently vile, filthy, and scandalous, and were, and had always been, separated from them by the most impassable barriers, spared no pains to communicate to their posterity this monstrous and fatal judgment, which has come down to the present age to the perpetual and absolute ruin of the tribes concerned.

Moreover, to add to the iniquity of the proceeding, these wretched and abhorred castes, treated from generation to generation with the utmost ignominy, soon began to despise themselves, and to believe they were as black as they were painted. Give a dog a bad name, and hang him, is an adage never more justly applied than to this unfortunate class, who are not merely exposed to the petty persecutions of all around them, but also to incredible coarseness and harshness in their treatment of one another; so that it sometimes seems that it would have been better had they never existed. It should be remembered, moreover, that some individuals of these tribes are as fair and much more handsome than many Brahmans, exhibiting in their countenances proofs irresistibly strong of their original connexion with the highest castes; and yet these castes, disavowing the relationship, and intent only on their own exalted position, eye them with scorn, speak of them as worms crawling on the earth, apply to them the most opprobrious epithets, and account the air they breathe poisoned, and the street of mud huts in which they live unfit to be trodden by their sacred feet.
Were there not some instinctive consciousness in the higher castes of a remote ancestral blood relationship subsisting between them and the outcast tribes, it would be impossible to account for the intense loathing of the former in sight of the latter. A difference of race, supposing it existed, or of occupation, or of social position, or of civilization, would necessarily cause considerable difference of feeling, but of another type. It would not convey with it a sense of intolerable repulsiveness and disgust. The transmission of this gross moral sentiment from father to son, through a course of time extending over thousands of years, in regard to a numerous body of their fellow-creatures, who surrounded them on every side, and contributed in many ways to their comfort and security, is in itself a most suspicious circumstance, which cannot be explained by the mere supposition of a compulsory distinction between conquerors and conquered races, or of the social contrast subsisting between the habits and occupations of these two opposite classes of the national community. For any one who has never resided in India, and who has had consequently no practical experience of the extreme violence of the feelings of abhorrence and contempt cherished by Brahmans, Rajpoots, and other Hindus, towards the outcasts, who of course are never spoken of as Hindus at all, but have various disparaging apppellations applied to them as terms of reproach, by which they are known,—to attempt to understand the relative social condition of Indian tribes and castes, is for him to endeavour to comprehend that which is altogether beyond his penetration. There are no parallels for him to judge by in the social status of the various classes and ranks of England and elsewhere. He may sometimes meet with class bitterness and even rancour in other countries; but that is not the feeling which separates high castes from low castes in India. The feeling of intense abomination and contempt, amounting to utter loathing, with which the latter are regarded by the former, is a feeling, one is proud to say, which could not find an entrance into a high-minded country like England, where men with all their differences are equal, and in the main pay respect and honour to one another.

However detested the inferior tribes may be, it is nevertheless beyond the power of their calumniators to obliterate the marks which nature has stamped on many of their forms. These marks are missing ethnological links, uniting the extremes of native society. In some cases, the features of the low castes are of a very decisive character. For example, wherever you meet with thin lips, a well developed and expressive nose, a symmetrical forehead, a fair countenance, a well knit body, as in some of the Chamârs and many other outcast tribes, there you may be quite sure of the nature of their origin. They are indisputably of high
caste descent. But we must be careful lest we fall into a mistake, for in the very same tribes, and even in the same clans, and perhaps in the same families, you will also meet with a development of an opposite character—thickish lips, dark skin approaching to black, a dull eye, high cheek bones, broad face, and gloominess or heaviness of expression. This proves just as strongly that the blood has been greatly mixed. Whole tribes, however, will show a preponderance of the one set of qualities, and again whole tribes of the other set, with here and there strange and contradictory varieties, carrying conviction to the mind, if such were needed, of the intermingling of blood in them all. The greater development, and on the largest scale, of the one kind of qualities or of the other, affords, in my judgment, as convincing a proof as is possible to obtain, apart from actual historical testimony, of the origin in the main of the one class or of the other. Some of these outcast tribes will thus be shown to have had an origin chiefly of a high caste character; while others will appear to have been derived, for the most part, from low tribes; and others still will be non-descripts, partaking of the attributes of Hindus and non-Hindus in a very puzzling manner. The Doms, Páeecs, and other castes in Northern India of their standing, burners of the dead, eaters of carrion and vermin, rearers of pigs, executioners, sinister, ugly, dark, heavy-browed, downcast, and gloomy, have confessedly scarcely a line or trace of noble bred in them. These are the lowest in rank; but above them somewhat, yet far below those of the first rank, is a heterogeneous mongrel class, with no distinctive peculiarities, individuals of the same tribe being occasionally very different from one another.

This attempt, however, to range the lowest or outcast tribes under three general divisions, must not be too closely insisted on or criticized; for it is purely imaginary, and has no foundation in fact. The truth is, between Hindu tribes proper and the lowest section of the outcasts, there is room for a great diversity of type, and this great diversity actually exists. Yet, while even the very lowest of the despised tribes exhibit some traces of the resemblance to genuine Hindu, though in some cases they are doubtless exceedingly faint, and can only be recognized by an eye accustomed to the detection of differences in the human form, it is very remarkable that some of these inferior tribes should be much more like Hindus of the best type, than many castes, especially among the Sudras, acknowledged to be within the charmed circle of Hinduism, and universally regarded as true Hindus. I reiterate, therefore, the statement already more than once made, that, in spite of Brahmanical pique and prejudice and pride,—in spite of sentiments amounting almost to malice cherished by the upper class, sentiments which,
whatever their origin, do them immense dishonour,—in spite of the scorn, contempt, detestation, and absolute abhorrence in which they are held, such inferior tribes have a better right to be called Hindus than many which are so called; that they show marks and signs of purer Hindu blood than some tribes about whose Hindu purity no question is ever asked; and that, if all the Hindu and non-Hindu tribes, of every grade, freed from caste symbols, sacred threads, and every decoration, ornament, and peculiarity, could be passed before a committee of Brahman experts, to be scrutinised, and an opinion to be formed of them entirely from observation, some of these abject tribes would be assigned a high rank, while some of the Sudra tribes would, undoubtedly, be relegated among the outcasts.

There remains a large class of tribes of which we have as yet taken no notice. These are the numerous tribes in all parts of the country, but in some provinces more than in others, which have striven for ages to keep themselves separate from the Hindu race, and from all other races that at various periods have entered India. In ancient times they held possession of India, but were gradually driven from the plains into the hilly regions, forests, fastnesses, and inaccessible tracts, which they made their homes, and in which, at the present day, they are mostly found. Of less skill and tact, and of far inferior civilization, even the best of them, than their conquerors, it is evident that, finding they were no match for the Aryan invaders, they retired before them, and sought out other lands where they might dwell securely. They were not a timid people, and doubtless strove to defend themselves and their property wherever practicable; but, at the same time, the great mass of them yielded to the invader, and were driven before him. Nevertheless, the early annals of Hinduism show that collisions between Hindus and the aborigines were for a long time of perpetual occurrence, the issue of every struggle being the steady advance of the one, and the steady retreat of the other.

There is one circumstance connected with the primitive races of India, of much importance in the investigation before us. This is, that while the main body of the tribes kept together and fled from the invaders, many persons attached themselves to them, ministering to their wants, and acting the part of menial servants. Notwithstanding the pride displayed by the Hindus, which has always been characteristic of their treatment of subordinate tribes, those members of these tribes, who were separated from their own people, soon became necessary to the Hindus, who in the course of time formed alliances with them, while they on their part lost or abandoned their federal condition, and, severing themselves from their own tribes, left them altogether; and finally, in the progress of ages, forgot their original relationships. Meanwhile, the Hindus drew closer to the aborigi-
nal separatists, and intermarried with them. From the fruit of these intermarriages the present outcast tribes were partly formed, though, as already described, they were partly formed likewise from the offspring of marriages between the Hindu castes themselves, some of the most degraded of the outcast tribes having been thus instituted. But these outcast tribes, whether originated in the one way or in the other, were not, as a rule, elevated above the separating line, and allowed to rank among genuine Hindu castes. The rule was not without a few exceptions however, some of which are noticed in the second section of the Introduction to the second volume of this work, in special relation to the Rajpoot tribes. And even occasionally Brahmanical tribes have been added to from the lower castes; but the occurrence has been rare.

The aboriginal tribes of India which have kept themselves apart from Hindus are numerous, and some of them are populous. They are generally ranged under two classes, namely—those that originally entered India from the north, and north-east, by the way of Tibet, and are described as exhibiting characteristics of the Chinese race; and those that came through the passes of the Himalayas to the north-west, and are generally regarded as of Aryan origin. This two-fold division leaves out of sight many small tribes confessedly of very remote antiquity, which have little or nothing in common with either the one set or the other. Undoubtedly, not a few great tribes of Central India and of other parts are of a strongly Mongolian type, to which belongs the family of the Gonds and Khonds, people with round heads, distended nostrils, wide mouth, thickish lip, straight black hair, and scanty beard and moustache. The other series is of a very different cast, and is unquestionably another race. One entire collection of tribes of this series bears the name of Kolarian, for the reason, that the great Kol tribe, and others intimately related to it, are its principal members. These Aryan tribes were originally of the same family as the Hindus, but entered India before them in separate independent batches. The Santhals are also of this race, and probably arrived in India about the same time as the Kols. There is ground for supposing that the Khairwars of Singrowlee and Sirgajah to the south, are in reality a branch of the Kols. Further west and south-west we find the Gujars, Jats, and Bheels, all more or less claiming to be somewhat connected with the Rajpootees. In many places, the two former are reckoned as Rajpootees without dispute, but not everywhere; and as to the Bheels, while in some districts they claim to be degenerate Rajpootees, in others they appear to be only aboriginal tribes, almost as wild now as they ever were. All these three races, which have played such an important part in the history of India in former times, may be
classed among aboriginal tribes in the same sense that Kols and Gonds are. And yet they are properly foreigners, as these too are, and in the distant past immigrated from the west and north of the Hindu Kush into Aryavastu or ancient India.

Yet what is to be said of some of the strange tribes of southern India? Take the Todas, for example, of a noble appearance, well proportioned, powerful, with aquiline nose, with a somewhat receding forehead, speaking in a voice described by a keen observer of them as strikingly grand, of copper-coloured complexions, their women being fairer than the men, and often tall and handsome. Who are these lords of creation? Whence have come these magnificent people? Unlike Aryan and Thibetan, with a fine and remarkable physique, in what category are we to put them? Their language, says Bishop Caldwell, is Dravidian. Taken in connexion with their antiquated customs and ceremonies, and with the fact that there are some important resemblances between them and the builders of the cairns which are found on the hills they inhabit, we cannot hesitate to regard the Todas as some of the very oldest inhabitants of India.

But the Todas are not the only primitive tribe scattered about the Neilgherry hills. The Kota, Burgher or Badaga, and Trula tribes, different from one another and also from the Todas, are likewise found there. Each has its own traditions, and all were formerly not in the same positions which they now occupy. Moreover, the three former are confessedly not of such remote antiquity as the latter. And yet all were in India prior to the Hindu immigration. About this, I apprehend, there can be no controversy.

Some of the aboriginal tribes are still in the lowest stage of degradation, and live like savages. The Koragars of Canara are a tribe of this nature. In manners, customs, dress, and dialect, they are separated from the rest of mankind. The men are scantily clothed, and the women are not clothed at all, with the exception of a bunch of leafy twigs. Strange to say, with all their ignorance, lying, stealing, and adultery are crimes unknown to them, and no Koragar has ever been known as a criminal in a court of law.

The Vaidan and Naiadi tribes of Travancore are among the most debased specimens of humanity. The former are a dark and timid people, wearing shells round their necks, and leaves round their loins, and avoiding human society; the latter are as degraded, and perhaps more wretched, for they are carefully shunned by every body of every class of natives as the most unclean and abominable of mortals.

Colonel Dalton, in his valuable and interesting work on the Ethnology of
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Bengal, has given more or less detailed accounts of numerous tribes on the northern and north-easter Frontier of India, among the Rajmahal hills in the province of Chota Nagpore, and in other tracts, and has furnished illustrations of the tribes he has described. It is very manifest from his statements, as well as from the illustrations, that none of these tribes have any relationship with the Hindu race. Physically, intellectually, socially, they differ from Hindus in a very striking manner. Not only so, but they never care to consort with them, and have for ages kept themselves to themselves.

Thus there are many distinct and separate tribes outside the Hindu circle, scattered about India from the Himalayas, in the north, to the Cape of Comorin, and from the Brahmaputra, on the east, to the Indus and beyond, on the west. Some of them are without doubt related to the outcast tribes, which have allied themselves to the Hindus, and perform numerous menial services in their behalf; but have been so long dismembered from their primitive clans, that all traces of their original connexion with them are altogether lost, and the fact of the connexion itself is partly derived from tradition, but chiefly from conjecture and probability. These independent tribes maintain a separate entity, and hold no intercourse either with Hindus proper or with the outcast races. Indeed, one important feature in their existing distinction from the latter is, that, while these, namely the outcast races, are spoken of, like Hindus proper, as divided into castes, and are designated as castes, and not as tribes, the independent tribes are never spoken of as castes, but always as tribes. In their case, the word caste would be a misnomer and without meaning; and yet it is full of meaning, and felt to be the correct term as applied to the low outcast races, waiting on the Hindus.

It is one of the great and distinguishing peculiarities in regard to native races in India, that, notwithstanding the immense population of Hindus and outcasts, and their vast preponderance over the numerous indigenous and aboriginal tribes, yet that so many of these tribes should have for so long a period been singularly successful in preserving their isolation and distinctive autonomy. At times encroachments have been made upon them both by Hindus and Mahomedans; nevertheless, the fact is patent and indisputable, that they have been every bit as tenacious of their own national or tribal life as the Hindus of theirs. Indeed, it is easy to show that they have been more so, for, although Hindus of all the castes have occasionally robbed them of some of their families, and have gradually attached to themselves a numerous people, so that the descendants of aborigines now in connexion with Hindus are ten times more than have remained loyal to their original tribes, yet the effect thus produced on the Hindus themselves has
been of a very levelling character, and nearly all the castes, having to some extent allied themselves with renegade aborigines, have to that extent lost their Hindu purity and genuineness, their blood has been diluted, and, although they may possibly object to the statement, they and such aborigines have in reality become one people.

The Hindus have thus, after all, and notwithstanding the exclusiveness and strictness of caste prejudices, shown much less care in the preservation of their own proper organic and national life than the aboriginal tribes which they have driven before them into inaccessible regions of the country. These tribes have never been corrupted internally, have never lost their autonomy. This cannot be affirmed of most Hindu castes, for, while they have retained their autonomy in all its potency, they have been internally corrupted to a very great extent. We have never heard of Hindus becoming Gonds, or Kols, or Todas; but we know well enough that many Gonds, and Kols, and other aborigines have left their tribes, and have gone over to the Hindus, chiefly to swell the ranks of despised outcasts. And so it has come to pass that the aboriginal tribes, which have kept themselves at the greatest distance from Hindus, and have had least intercourse with them, are among the purest races in India.

Extremes often meet. Here in this country we are presented with a singular instance of the truth of the statement. Among the Hindus the only caste which can possibly lay claim to caste purity is that of the Brahmans. And even they, though they have on the whole kept themselves remarkably free from contamination with other races, have not been completely successful. Still, after making all possible abatements, they must fairly be pronounced to be one of the purest and least corrupted races on the face of the earth. Many of the aboriginal tribes of India, however, while differing in almost all the characteristics which separate a civilized and highly intelligent people from uneducated, degraded, and besotted tribes, may, so far as I am able to perceive, lay claim to an equal amount of blood purity with the leading tribes of Brahmanical caste. They have had no motives for internal changes and developments and for making external alliances, such as the Brahmans, especially in their earlier days, have had; and have been perfectly satisfied with remaining from age to age in the same condition. But the Brahmans were in a very different position. Moved by ambition, pride, self-consciousness, and desire of greatness and glory, it might have been a priori imagined that to gain their ends they would have been ready to sacrifice some of their principles. Herein the Brahmans have shone with conspicuous and unapproachable lustre. They have exercised amazing
self-restraint, have imposed severe strictures on themselves, have promptly ex-
communicated all offending members, and have erected formidable barriers against
other castes and tribes, which I cannot say have never been crossed, but which
have ever been guarded with unflagging attention and extraordinary skill.

Next to the Brahmans in purity of blood, but at a great distance removed,
come the Rajpoots. These have intermingled not a little with other castes, as
well as with the lower tribes. Nevertheless, they retain a considerable amount
of purity, though, it must be confessed, even in modern times, under the stress
of female infanticide, they have largely replenished their clans from beautiful
girls kidnapped or purchased from the Bhars and other inferior or outcast tribes.
We would compare with the Rajpoots at the one extremity of native society,
the lowest and most degraded castes at the other extremity. By these latter
I refer to the lowest stratum of castes, consisting chiefly of aborigines who
have formed marriage connexions only slightly with Hindus, and yet are their
servants, and live outside their villages and towns, being held in contempt and
abhorrence by the Hindus properly so called. Now these low and miserable
people, by the very fact of their degradation and exclusion from Hindu society,
have been able to retain, to a large extent, the purity, such as it is, of their
race; and certainly may claim to be as genuine representatives of primitive
tribes as existing Rajpoots are of primitive Rajpoot castes.

After the Brahmans and Rajpoots is the large mixed class of Vaisyas and
Sudras, possessing more or less low caste blood, with whom we must compare
the large mixed class of low outcast tribes, excluding the very lowest. These
two classes, although of very different social status and rank, are in reality much
alike, with Hindu characteristics preponderating, exhibiting here and there signs
of aboriginal alliances, especially in certain castes, or clans, or families, and yet
manifesting Hindu traits in the main. These united form the great mass of
Hindu society, and are the chief source of its prosperity, and of the prosperity
of the country at large. Though this enormous class, constituting five-sixths
of the native population, is divided into innumerable castes and sub-castes, yet
ethnologically it is one race, just as much so as the Anglo-Saxons are now one
race, and also the French, and the Italians.

The conclusion at which we have thus gradually arrived is, that, in spite
of the extraordinary division of the people of India into multitudinous tribes
and castes, which, whatever may have been their condition in primitive ages, are
in these latter days, for the most part, socially separated from one another by the
most stringent rules that human ingenuity could devise, the Hindu race, never-
theless, consists of one great family. It has its varieties and provincial differences, undoubtedly; it exhibits more high caste blood in some directions than in others; it shows itself to have been, under certain conditions and circumstances, more strongly affected by intercourse with aboriginal races, than under other conditions and circumstances; it has plainly experienced more interfusing of tribal relations in its earlier history than in its later; and it displays marked distinctions in its numerous branches, so that every clan or caste is stamped with its own special characteristics. Yet all this diversity is perfectly consistent with inherent unity. Because an inhabitant of Suffolk has a peculiar twang in his speech, and a peculiar expression of countenance, and because a Yorkshireman differs from him in both, and because, moreover, the denizens of nearly every county in England have, in a similar manner, their idiosyncracies and significant marks, are they then not the same people? Must we on these grounds separate them from one another, and regard them as so many distinct nationalities and races? Obviously not. And so, in respect of the vast Hindu family, from the highest Brahman to the lowest outcast, divided and subdivided into hundreds of castes, cherishing mutual animosity and dislike, yet each contributing in his own sphere to the welfare of the other, and being necessary in some degree to his happiness, are we warranted in making invidious distinctions in speaking of the race as a whole? If Hindu blood, more or less, runs through them all, are we to draw a hard and fast line anywhere, and to say, these are Hindus, the rest are not? Because in some parts of England there is more of Danish blood, or more of Saxon blood, or more of Norman blood, or more of Celtic blood, and consequently because in reality there is less Anglo-Saxon blood in certain districts than in others, should we be right in affirming, that therefore all are not Englishmen, and some must be denied that honourable appellation? Would not the slightest doubt cast on the right of any one of these classes to the title of an Englishman, be scouted as preposterous and absurd? Similarly, the term Hindu is rightly applied to, and may be justly claimed by, every member of the Hindu family. Of whatever nature its component parts may originally have been, the family is now one. However much the family may be split up into innumerable branches, through the pride, folly, and inhumanity of its recognized heads, it is nevertheless one in spite of them. They cannot destroy family relationship, although, like proud and cruel parents, they may refuse to acknowledge their poor relations, who have gone astray and disgraced themselves, and may, for the maintenance of their own honour, prefer to treat them with derision and contempt.
In making these observations, I of course exclude from their scope all the aboriginal tribes which have kept themselves apart from Hindus. These are numerous, and have as distinct and special customs and rules of their own as the Hindu castes. It is not about them I am writing, but about the household of the Hindus, who, although at strife with one another, a family strife which to their shame has lasted for several thousand years, and indulging in the most disgusting terms of reproach in their mutual intercourse, are one community, with, for the most part, the same general habits and customs, the same social characteristics, the same sympathies, the same national hopes and aspirations, the same religion, and the same blood.