



On the Races of India as Traced in Existing Tribes and Castes

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The larger acquaintance we are obtaining of the pre-Aryan population, ought to have an important bearing on the destinies of our Indian empire. It is an imperative duty to elevate these long-oppressed races, to enable them to assume their just position in the regeneration of their country. Meantime they are more open to the reception of Christianity, the surest road to civilisation, than any other section of the population. They would then prove the most assured supporters of the present state of things. The truthfulness, honesty, and bravery of some of the races afford the best materials for useful administrators and faithful soldiers.

When examined before Major Anson's committee of the House of Commons, of which Lord Cranborne was chairman, two years ago, I strongly urged the advisability of recruiting the ranks of the native army from these neglected people. If the supposition, that the Agni-Kula princes sprang from the rude mountaineers of the central region, and rose to extensive empire, be correct,—their modern descendants, if treated with justice by us now, may acquire equal celebrity in the future history of their country, when India is made over to the rule of her own sons.

XIII.—On the Races of India as Traced in Existing Tribes and Castes.

By G. CAMPBELL.

THE black aboriginal tribes found in the centre and south of India certainly supply links in the history of mankind worthy of more complete study than they have yet received. In the south they exist only in a very scattered form; but, in a large portion of Central India, they form the predominant population. I have for some years maintained in the publications and discussions of the Asiatic Society of Bengal, that these tribes are rather allied to southern blacks than to northern Mongolians; but, that subject having now been taken up by the learned President, it is unnecessary that we should dwell on their physical characteristics. It will suffice for me to say, that they may be generally characterised as small, slight, and dark, with very thick prominent lips, and faces which to the most casual observer cannot for a moment be mistaken for those of Hindoos or other Aryans. Many of the tribes are in the very lowest stage of barbarism; in fact, are modern representatives of one of the earliest phases of the history of mankind—human beings who live in the woods almost without civilised arts, and without clothing of any kind beyond the occasional use of a vegetable tassel, scarcely equal to the fig leaves used

by our original parents in their degraded condition. Others, again, have become comparatively civilised. Some have, during the wreck of empires, risen to a position of dominance over fruitful countries; very many have acquired the art of agriculture and habits of industry, and make the best labourers and colonists in the country.

We have not sufficient knowledge to enable us to inter-classify the tribes according to their physical characteristics; but, when we take the test of language which, if not under all circumstances an infallible guide, is certainly one not to be neglected, we are at once enabled to distinguish two great classes of these tribes—possibly three classes. Those classes I have attempted to depict in a separate map, on which I have represented the aborigines so far as, after much inquiry, I have been able to ascertain their habitats.

First, I will take the class of tribes who alone are found in the south of India, who may be supposed to have been the earliest occupants of that part of the country, and whom, with reference to their language, I call Dravidian. Although these tribes are in Southern India but small and scattered and very savage, they are found in many places wherever inaccessible hills or forests have protected them, and the great proof of their former wide spread in the Peninsula is that, although among the civilised races of the south Aryan features and manners have gradually obliterated those of the aborigines, and a large stratum of Aryan words has been superimposed on their language, still all the languages of the south are in their roots and lower parts identical with those of the aboriginal tribes.

I have marked these Dravidian tribes black in the map. It will be seen that to the north of the Godavery we come upon a large mass of them. These are the Gonds and Khonds. The question, how far there is any immediate connection between these two tribes has not been sufficiently cleared up. Notwithstanding the apparent similarity, after a good deal of inquiry, I am inclined to believe that the two names are not identical. The Khonds have become well known on account of their inveterate practice of human sacrifices. The Gonds seem in former days to have done such things; but we believe them to be now free from the stain. Having here reached a part of India for which I am more especially responsible—the Central Provinces—I may take leave to mention that we have recently paid a good deal of attention to the aboriginal tribes, and that we have published the particulars, procured lists of the tribes, specimens of their language, and accounts of their manners and customs—in considerable though yet imperfect detail.

By far the most important aboriginal tribe in the Central Provinces is that of the Gonds, who are estimated to number nearly two million souls, and who, at one time, ruled over the open country, both about Nagpore and in the valley of the Nerbudda. Indeed, it seems to be doubtful whether instead of being called a tribe, they should not be classed as a nation, making a fifth Southern or Dravidian people. They differ, however, from the other civilised Dravidians in that they retain their features almost intact. No one can mistake a Gond for a Hindoo—not even in the case of the civilised Rajas and Landholders. Their ancient seat seems to have been in the country between the Godavery and the Mahanndee; there they still maintain their primitive simplicity. I am inclined to believe that their more northern location on the Satpooras was attained by conquest, breaking through and dividing the northern tribes. To the east, on the plateau of Chota Nagpore, we have a quiet, hard-working tribe, called Oraon, entirely different from those which surround them, and speaking a Dravidian language, and still further we have isolated on the Rajmehal hills another tribe similar in language but quite different in character, being predatory and little given to cultivation. The traditions of these tribes represent them as having moved eastwards in historical times, so that there is nothing in their location inconsistent with a southern origin.

The only doubt on that point might be the alleged existence, far west, in Belochistan, of a tribe—the Brahnis—whose language is said to show some Dravidian affinities. I have expressed an opinion that the evidence on this point was insufficient; but, I confess, that I have recently seen some reason to suspect the possibility of greater affinity than I had supposed between some Gond and Brahni words, and I hope to obtain farther information on the subject.

The red colour represents a class of tribes speaking a language which Professor Max Müller considers to have no connection whatever with the Dravidian tongues. It is a complete, and, in some respects, highly-finished language, containing a dual tense and other peculiarities, and a complete numeration without borrowing the higher numbers, as do almost all savages. Yet some of the tribes speaking this language are nearly as savage as the lowest Dravidian tribes. The mass of them are shy, but industrious agriculturalists, of whom the Sontals may be taken as the type. I designate these tribes “Kolarian” (as distinguished from the Dravidians), from the name Kol, Kōlee or Coolee, applied to many of them, and the old name “Kolar”, by which India was known in very ancient times. We have no exact census of their numbers, but they form a large popu-

lation, and, unlike most aboriginal tribes, seem to have a tendency to increase and to throw off hives of emigrants. A connection of these Kols, which is of extreme interest, is with the people of Pegue—the old race of the lower Irawaddy, who spoke the ancient Pegu or Talain language before they were conquered by the Burmese from the upper Irawaddy. Sir Arthur Phayre was kind enough to send me specimens of that language, and the lower test words are sufficient to demonstrate its connection with that of the Kols. I give some specimens, taking only the first of a small series of test words which I had selected in the order in which I had selected them for other purposes.

English.	Kol.	Pegu.
<i>One</i>	mia	morä
<i>Two</i>	baria	bä
<i>Three</i>	pia	pee
<i>Four</i>	poniä	paun
<i>Five</i>	monaya	m'sone
<i>Six</i>	turui	trow
<i>I</i>	ain	oa
<i>Thou</i>	am	m'na
<i>He</i>	uni	nya
<i>Hand</i>	tiki	toa
<i>Foot</i>	kata	chang
<i>Eye</i>	met	mote
<i>Water</i>	dah	dat
<i>Mother</i>	iyo	yai

This Talain language is rapidly disappearing, and I would take this opportunity of stating that a most competent scholar, the Rev. Dr. H. Moswell, of Moulmein, offered for publication, in Calcutta, a grammar and vocabulary of the language, which was not accepted for want of funds. This tongue may supply a link of superlative importance towards the ethnological connection of the east and the west, and I trust it will not be neglected.

In the most inaccessible parts of the Satpoora country above Jubbulpore, we have, as it were, aborigines within aborigines; that is, more remote than the Gonds, and surrounded by them is a very curious and very interesting tribe called Bygahs, probably of Kolarian origin.

Again, much farther to the west, we come on a large tribe occupying another part of the Satpooras, and dominant there, who are entirely distinct from the Gonds, and speak a pure Kolarian language. They are known as Koorkoos, and are semi-civilised. Beyond them again, and in other parts of Northern India, we have aboriginal tribes, whom I have separately depicted in blue, because they have ceased to speak languages which we can distinctly classify with either the Dravi-

dian or the Kolarian tongues. So far as I have been able to ascertain, they, in fact, now speak dialects of the modern languages of Northern India, although there are faint traces and traditions of older forms of speech. The large mass of aborigines to the west are the Bheels and Kolees, well known in the Bombay Presidency, and the Mhairs and Meenas of Rajpootana. Such slight traces as I have been able to obtain seem to tend to suggest a connection of the Bheels and Kolees with the Kolarian tribes whom, geographically, they adjoin, and they have been so classified in the Central Province papers.

There is no trace of the Indian aborigines in the Himmalayas which are divided between Hindoos and Thibetans. In the dense and unhealthy forests, however, at the foot of, but quite *external* to, the Himmalayas, are found considerable and very peculiar tribes—Tharoos and Boksas—whose affinities would seem to be with the Kolarians. It well may be that these tribes have here found in the forests an asylum from the conquering Hindoos, although they could gain no admittance to the hills occupied by other races.

It seems doubtful whether any connection with the Indian aborigines can be traced in the tribes under the hills farther to the east, where the northern and eastern races have almost overflowed the Himmalaya. Mr. Hodgson calls "Sub-Himmalayan" the races inhabiting the lower Himmalayas, who are here certainly Mongolian.

I have ventured, somewhat doubtingly, to put down the Garrows as Indian aborigines, not so much from any positive evidence, as because they differ considerably from the eastern tribes by whom they are surrounded. I have also put in Assam a trace of the aborigines, because we there find a tribe called Bhooyas, who are known as aborigines on the opposite side of the Gangetic Delta, and who have been conjectured to represent the aboriginal element of the Bengallees. The other tribes in the hills around Assam are certainly of Thibetan, Siamese, and Chinese race, and not within the scope of this paper; but, farther south, in the hills of Chittagong and Arracan, are aboriginal tribes of whom we know very little, and who may possibly be found to supply a connecting link between the Kolees and the Peguan races.

I might go into many more details regarding the aboriginal tribes, but will only now say that their physique, their languages, their manners and customs, must all be thoroughly studied before we can classify them with confidence. As yet, our information is insufficient.

To explorers, I should like to suggest one very important, practical warning; *viz.*, that they should not be misled by the

spurious adoption of Rajpoot insignia by the chiefs and more conspicuous families among the aboriginal tribes. The Rajpoots have obtained their own adoption into the Hindoo hierarchy; they have pushed among the savage tribes, and, now following their example, every semi-civilised savage who acquires a little power wants to turn into a Rajpoot, sets up some story of his ancestor being dropped in the hills by some Rajpoot hero, and establishes Rajpoot emblems. From these appearances travellers attribute to the tribes various northern origins. I myself found among the tribes overlooking the Nerbudda valley, numerous modern sepulchral slabs, exhibiting the horse (an animal almost unknown to the aborigines), the sun, the bent arm, etc.; but their value, or valuelessness, was made apparent, when I found that the Gonds and Koorcoos, two tribes wholly dissimilar in language, manners, religion, and everything else, used these slabs of the same pattern as exactly as if they had come from the same shop.

All that we can yet say is, that there are two classes of tribes: one more especially connected with the south; the other with the north and east. The question remains, whether the remaining tribes marked in blue are simply Kolarians, who have lost their language, or whether they may represent a third group more nearly connected with the modern Hindoos of the north. Although the Aryan vocables have almost entirely taken possession of the Hindustanee and cognate languages of the north, there is still a doubt whether their grammatical structure is not more aboriginal than Sanscritic; and till we understand more thoroughly the aboriginal grammars, and trace the non-Aryan words existing in the modern languages, it can hardly be decided whether the unclassified tribes have simply adopted the language of their conquerors, or whether the latter may not have founded their present speech on an aboriginal basis now so overlaid as to be almost lost to sight.

I now come to the Aryan tracts. Far too little is known of the people of the Hindoo Coosh and higher Indus. This much, however, is certain, from their features and the little we have of their speech, that they are Aryans of a high and handsome type. Their languages are certainly allied to those of the Hindoos, and some of the small specimens of the grammar of the more remote tribes which we have obtained seem to exhibit some startling affinities to the Latin.

Take this specimen of the pronouns and the verb "to be"—

Ei sum, <i>I am</i>	Sega sin, <i>they are</i>
Tu sis, <i>thou art</i>	AND
Sega se, <i>he is</i>	Ima, <i>my</i>
Sena simis, <i>we are</i>	Tua, <i>thy</i>
We sik, <i>you are</i>	Sega, <i>his</i>

In the entire absence in these inaccessible hills of any other aborigines, we may find the best evidence that the Aryans are themselves the aborigines. I believe the people of the hills north of the Punjab to be among the purest Aryans in the world. They are extraordinarily handsome, of intellects extraordinarily acute, good agriculturalists, and skilful artists, but not very hardy or personally very courageous.

My theory is, that this pure Aryan stock has been on one side alloyed with the aboriginal Turanians of the north, forming the modern Europeans, a race more hardy than the pure Aryan, though not so handsome, just as alloyed gold or silver is more serviceable than the pure metal; while, on the other side, the same stock has been alloyed with the black aborigines of India forming the modern Hindoo races.

Best known among the old Aryans are the peoples of Kashmere and the adjacent country, the first and best specimen of the early and pure Hindoo. The bulk of the Kashmeerees are now Mahommedans, but all who remain Hindoo are Bramins; and there seems to be no doubt that the people are a Bramin race. We have here, then, protected by great mountain walls, those earliest Hindoos, the Bramins, as they existed before, meeting with other races, they became a caste. The name Bramin is probably a later caste name; the original name of the people is "Kash", "Kaush", or "Kasha", one which may still be traced in many places colonised by Bramins in India. We have it higher up in Kashgar or Kaushgar, and it seems probable that the Hindoo Koosh and our terms Caucasus and Caucasian really represent forms of the same word. The Kashmeeree language is one entirely separate and distinct, and should certainly be studied. While clearly an Aryan tongue, its grammatical forms are very different from those of India, being highly inflected, and not depending on the uniform system of postpositions which distinguishes the latter. There are evident traces that the Kashas once extended towards the Indus, and the recruits from the valleys in our territory near that river are still distinguished by our officers as magnificently handsome men with hearts of hares.

In this race map I have attempted to distinguish some of the successive waves of immigration into India, as still represented by existing peoples. The dark shade represents the aborigines in a body without classification. The red colour represents the Bramins. Outside of their stronghold, in the hills, they have been for the most part swept forward from the seats of their earliest colonies by successive waves of a later population; but we have traces of them clinging to the foot of the hills till we come to the scenes of their earliest fame, as

proper Hindoos on the banks of the sacred Saraswatee. We may follow them down the old course of that lost river, till we find them again more numerous in the hills of the western coast. The Maratta Bramins of that western hill country are a famous race, and in all their characteristics of mind and body very singularly like the Kashmerees.

Farther south we have Bramins in large numbers following industrious agricultural pursuits along the slopes of the Ghats, the earliest Aryans lying next to the still earlier aborigines.

There, too, they are in some parts of the country still known as "Kashastlalees". On the other side, from the Saraswatee, they advanced, or were swept forward to the Ganges, still more famous in modern Hindoo story. They have lost most of their hold of the upper Ganges, but in the lower Doab they are extremely numerous. In the Cawnpore District the majority of the cultivating Ryots are Bramins. And here, in hard contact with Rajpoots, they have learnt the use of arms, and, though little martial in their habits and manners, they entered our regular Sepoy army in large numbers. North of the Goga they are again numerous, but keep more to the original type of character. They are, of course, strong in their famous seat, "Kashee", or Benares. Beyond Benares the Bramins have intermixed with an aboriginal race, and the cross has resulted in a clan of bastard Bramins called Bamums or Bhalbuns, who are altogether dominant in great part of Behar and the countries thereabouts, and are very pugnacious and military. In the hills immediately to the north, we have again the ruling Goorkhas—properly *Gor-Khass*—who are believed to be a cross between Bramins of imperfect lineage and Thibetan tribes of the hills.

In the farthest east, on the swampy river-protected country of Bengal, to which the more warlike northern tribes never penetrated, Bramins are quite the dominant race, as office-holders, superior land-holders, and otherwise; and they there form a numerous section of the population, retaining most of the Bramin characteristics; a good-looking, very intellectual people, only darker than their purer brethren in the northern and western countries.

Very singular, again, it is that, although throughout all Southern India the aboriginal tongues have maintained their place as the basis of the modern languages, still farther south, we have in the Singhalese a people speaking an Aryan language, and in that and other respects very like the Bengalese. Although they are now Buddhists, my theory is that they are a colony of the earliest Braminical immigrations thus pushed to the farthest Indian limits. From these there has been a

kind of reflux on the west coast of the Southern Peninsula: a handsome and clever race of settlers known as "Teermen" or "Islanders", and clearly allied to the Singhalese.

It might seem at first sight strange that the best specimens of early Aryans of the Kasha or Bramin race should be met with, as it were, in the four corners of India: Kashmere in the north, the Maratta country in the west, Bengal in the east, and Ceylon in the south; but it is, I venture to think, well consistent with my theory that they should now exist first, in their aboriginal seats in the hills; and, second, in the most remote parts of the country colonised by them, to which they have been driven by subsequent more warlike immigrants.

In addition to the personal characteristics of the Bramin races which I have mentioned, I should say that their institutions are in some respects different from, and less democratic than, those of the races which followed them. Neither in Kashmere nor Bengal, nor, so far as I have heard, in Ceylon, does the true Indian village flourish, and in the Konkan the Bramins claim more aristocratic rights.

The ancient Koshatryas, the first conquerors of the Bramins, are sometimes said to have disappeared, although there are several claimants to their honours. The best claim is, I think, that of the Khatrees of the Punjab, a tribe or caste not popularly known. Their name has caused them to be confounded with the quasi Kshatryas, the Rajpoots, on one hand, and their occupations with the proper trading castes, the Banees or Bunneahs, on the other; but, in truth, they have no connection with either. Their number is not great—nowhere suffices to form large agricultural communities; and if they do represent the Kshatrya race it must either have originally been but a small tribe or must in great degree have been absorbed. I do, however, believe that these Khatrees are one of the most remarkable instances to be found in the world of the hereditary persistence of race-qualities. Small in number as they are, it is perfectly astonishing how prominent individuals of them have been in the history of different parts of India. Name a distinguished Hindoo, and there seems to be a very great probability that he will turn out to be a Khatree. They were the brains and directing genius of the whole Sikh power, a very large proportion of Runjeet Sing's governors (he of Multan and others) were Khatrees; Akber's finance minister, Todar Mull, famous for the settlement of Bengal and other provinces, was a Khatree; Chandroo Lall, the notorious minister of the Nizam, was a Khatree; so was Iotee Pershad, the well-known commissariat contractor of Agra. In Mogul times a Khatree was Governor of Badakshan, beyond the Himmalayas; and many

others might be named. They are now principally engaged in mercantile and clerky pursuits in the Punjab, but are also always ready to use the sword. In fact, they seem to have all the acuteness of Bramins and Bunneahs, with much greater boldness and physical energy.

The same race are found, in small numbers, as primitive and pleasant shepherds, in some of the higher hills north of the Punjab. They are also in considerable force in Affghanistan. They have found their way far into Central Asia, and have even been known in St. Petersburg. In Affghanistan they are a necessary constituent of every village. It may be a question whether they are there immigrants or have not a much more ancient origin. North-eastern Affghanistan was certainly once a Hindoo country, and that may have been the original seat of the Kshatrya tribe before they came down and got the better of their neighbours, the Bramins.

Although the Rajpoots are now quite Hindooised, a pure Hindoo origin can hardly be claimed for them. In their religious institutions and manners they bear evident marks of a more northern origin. In fact, they have not even a tribal or caste name among the Hindoos, the titles by which they are known being only "Rajpoots", *i. e.*, sons of Rajahs, or Thakoors, *i. e.*, chiefs.

The Rajpoots form the second of the waves of immigration which I have attempted to depict on the map, marked yellow. There are evident traces of their former hold on the Punjab, in great part of which they have been submerged by the advancing Jats (marked blue) within historical time. A fine Rajpoot tribe called Dogras yet possess the lower hills to the north, the chief of which is now Lord of Kashmere. But the great Rajpoot country of history, and that in which they are still most numerous is the Gangetic valley. Here, in their original state, as great agricultural communities, they have still, to some extent, democratic northern institutions. But much of their strength has been expended on conquest; and, as conquerors, they adopt a feudal system exactly similar to that which prevailed in Europe, and which may now be seen all over Rajpootana, where the Rajpoots rule over subject races. They have never actually conquered the aboriginal country; but, in a very singular way, by mere force of character, Rajpoot families have established themselves as chiefs over many of the hill tribes, just as Norman families found their way to the clanships of our Highland clans without direct conquest.

I think the Rajpoots must now be considered to be somewhat effete and inferior to the fresher races, especially to the Jats, whom I have already mentioned. I do not know whether

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the Jats are really Getæ; but everything shows them to be a northern people whose advent is more recent than that of the Rajpoot. That they have no ancient hold on the country to the north may be gathered from the fact that, powerful as they now are, they are nowhere found within the northern hills. We may assume that they neither had their origin there nor entered India by that route. Indeed, the physical obstacles are such that it is scarcely possible that any people not already settled in the hills could enter as immigrants from that quarter. But we *do* find the Jats in the hill country, about the Bolan Pass, and from thence, in a semi-circle, we have them gradually occupying the country. We may well infer that they came in by that route. That these people are extremely robust and warlike, they have shown in many wars, as Sikhs, and at Bhurt-pore; but they are also excellent subjects, admirable agriculturalists, and good revenue payers. Physically, there is no finer race; tall, strong, active, with fine features, fine teeth, and very fine beards. In their institutions they are extremely democratic; every village is a perfect little republic. Yet they, too, like other Aryans, when they become conquerors, adopt a feudal system, and in my earlier service in what are called the Cis-Sutlej States, I had experience of perhaps the most complete feudal system which has existed in our day. Both in the Punjab and Cis-Sutlej territory all the principal Sikh chiefs from Runjeet Sing downwards, as well as their followers, were Jats.

I have not attempted farther to trace throughout India the course of various races. I believe that most of the remaining modern castes may be described as mixed; *i.e.*, compounded between Aryans and various aboriginal tribes, the Aryan features and Aryan institutions now almost always predominating. The Koormees or Koonbees are a great agricultural race, occupying large parts of the Hindostanee country of Guzerat, and it may be said the whole Maratta country. I had been much puzzled to understand how the very quiet unwarlike Maratta-speaking cultivators with whom I have become familiar in the Nagpore country could ever have been turned into the military Marattas, so famous in recent history. The result of inquiry is to solve the difficulty thus:—The mass of the Marattas are neither soldiers nor statesmen, nor, as I believe, capable of doing much in that way. The hardy military Marattas were found exclusively in the south-western parts of the country where they had been largely mixed with the aboriginal tribes of the Western Ghats, and were guided by the clever Bramins of those parts. The ruling Marattas of Nagpore all come from the Sattara country. For the rest the Maratta

armies were made up of adventurers of every caste and creed; very many of them Mahommedans. In this they differed from the Sikhs, whose forces were mainly their own free people, the Jats.

In the farther south, especially in the Tamul country, there are evident traces of agricultural tribes who had brought with them from the north free village institutions; but I cannot here attempt to trace them in detail.

Other races are probably represented by the more pastoral or cow-herd tribes: the Goojars of the north; the Aheers of Hindostan; the Gwallas of Bengal; and the Gordees of Central India. These last are a very fine race, and their features and manners show them to be decidedly Aryan, of a type less alloyed than that of most castes. To them universal tradition and consent attributes the old remains of former greatness which are so common in this part of the country, and especially the curious cairns and stone circles which are the subject of so much interest and speculation to antiquaries. Of the same race are probably the Todas of the Neilgherries, a very similar race, and who are, I believe, also connected with these stone remains. I understand that in the Canarese language Toda simply means cowherd or herdsman—in fact a translation of our term “gow-lee.”

Everywhere—in every part of India,—as it were a necessary part of the structure of society there—a Helot race exists under the free races—hewers of wood and drawers of water; not slaves, but politically and socially subject. In the Punjab there is one such race, a very fine one—the Chooras; in Hindostan another, the Chumars, besides the outcasts, lower than them again. In the Maratta country are the Mhars; in the South, Pariahs and other tribes. These people, no doubt, represent conquered races, and, as a rule, the lower you go the more you recede from the Aryan type, and the greater seems to be the infusion of aboriginal blood. Also as you go further from the North to the South and East the greater are the traces of that blood. In the Punjab it is hardly, or not at all, seen. The Chumars of Hindostan are generally round-faced, small-featured, and dark, but still without any decided aboriginal feature. In the Mhars, and in some of the lower castes of Bengal, it shows more, and in some of the Southern tribes it shows much. That it has but gradually diminished may be inferred from the fact that in the great cave of Elephanta, near Bombay, and elsewhere in Western and Southern India, the statues exhibit palpable non-Aryan features.

I will conclude with the mention of only one more race: the traders known as Banees or Wanees, Bunneahs, and Bunijugas.

They are not found in the extreme north. They form no portion of the permanent population of Bengal, and in the south-east of the peninsula their functions are taken by a class called Koomtees, who claim an earlier Hindoo origin. But in all the western countries of India these Banees are very important. The well-known Marwarees, the energetic traders who find their way to Calcutta and to almost all other parts of India, come from Western Rajpootana. The North-western Provinces are, for mercantile and shopkeeping purposes, entirely in the hands of Banees, who point to the western districts as the country of their origin. Goozerat, Malwa, and the Bombay country are full of them, and they are very numerous in the Canarese country, forming apparently there a large proportion of the population. Nothing can exceed their trading acuteness, and many of them are possessed of much clerical talent, but they are utterly unwarlike, and almost entirely confined to their own peculiar pursuits. They are always strong zealots for one form of modern Hindooism, setting great store on animal life and ceremonial observance. Very many of them go farther, and profess different forms of those religions which are, I think, connected with the old faith of Siva the regenerator.

The Jains belong, I believe, almost exclusively to the Banees caste, as do most of the Lingamites of the Canarese country. The idea to which I have inclined is that all the various forms of faith, differing from the Vedic faith in gods above, which have permeated Western and Southern India and influenced the whole country, spring from one common principle—an ancient Darwinianism, which would attribute everything to a gradual process of rise from below upwards by successive births, regenerations, and transmigrations of souls. As matter of conjecture I have hazarded the theory, that possibly the Banees may be the representatives of a race which brought in this religion from the West, and with it that early civilisation of the South, of which we have not yet traced the source.

At any rate of this I am confident, that in these and other questions there is a great field for inquiry among the existing races and castes of India.

Remarks, by MR. JAMES FERGUSSON.

At this late period of the evening I shall not attempt to make any remarks on the papers which have just been read, but I am not sorry to have an opportunity of explaining my reasons for using the term Turanian in the sense I did in my work on