

THE
TRIBES
OF THE
BRAHMAPUTRA
VALLEY

L. A. WADDELL

THE TRIBES OF THE
BRAHMAPUTRA VALLEY
*A Contribution on their
Physical Types and Affinities*

L.A. WADDELL



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THE AUTHOR

Waddell, Lawrence Augustine (Later Austine) (1854—1938), Medical Officer in the Indian Government Service, traveller, and orientalist, was born at Cumbernauld, Dumbartonshire, on May 29, 1854, the son of Thomas Clement Waddell, D.D., schoolmaster and author, by his wife, Jean, youngest daughter of John Chapman, of Banton, Stirlingshire. From a private school he entered the university of Glasgow, where in 1878 he graduated (M.B., M.Ch.) with the highest honours. After being resident surgeon in the Western Infirmary, Glasgow, he entered the Indian Medical Service in 1880. For ten years from 1885 he was Assistant Sanitary Commissioner and from 1888 to 1895 he was Medical Officer for the Darjeeling District. From 1896 for six years he was Professor of Chemistry and Pathology in the Calcutta Medical College, and for four years editor of the *Indian Medical Gazette*. Accompanying military operations in Burma (1886-1887), Chitral (1895), Peking (1900), and the Mahsud blockade (1901-1902), he won military decorations on each occasion. In 1903 he served with the Malakand expeditionary force. His scientific publications include a memoir 'Are Venomous Snakes Autotoxic?' (*Scientific Memoirs by Medical Officers of the Army of India*, 1889), and an article on the 'Birds of Sikkim' (*Sikkim Gazette*, 1893).

Interest in Buddhism, first perhaps kindled by the time in Burma, led to Waddell's explorations of sites in the founder's country, in particular of the ancient capital, Pātaliputra, the Palibothra of the Greeks, and the identification of Buddha's birthplace, on the Nepal border: also in the course of his military services on the North-Western Frontier he acquired material for papers on the early 'Indo-Grecian' Buddhist art of Gandhāra.

Visits to Darjeeling from 1884 and Waddell's subsequent official connexion with the district, besides leading up to a charming descriptive work, *Among the Himalayas* (1899), drew him to the study of Tibet and Tibetan Buddhism, concerning which he contributed numerous papers to orientalist journals and published a highly substantial and valuable treatise, entitled *The Buddhism of Tibet or Lamaism* (1894, 2nd ed., 1934). As Chief Medical Officer accompanying the Tibetan expedition of 1904, and with a special commission, he superintended the official collections of literature and art, which were later distributed, together with one private collection of his own, to libraries in Calcutta, London, Oxford, and Cambridge. He published in 1905 *Lhasa and its Mysteries*. On his return to England he was, from 1906 to 1908, Professor of Tibetan at University College, London. His retirement to Scotland was marked, until about 1915, by contributions to European journals and encyclopaedias, continuing his studies of Buddhism and Tibet.

In 1917 Waddell began to display interest in a new field, that of ancient relations of India to the Mesopotamian world. This led to large volumes such as *Indo-Sumerian Seals Deciphered* (1925) and a theory of an 'Aryan' origin of the Sumerian and Egyptian civilizations, and, more generally, of the 'Aryans' as *The Makers of Civilization in Race and History* (1929) and the ultimate source of *The British Edda Reconstructed from Mediaeval MSS* (1930).

Waddell received in 1895 the honorary degree of LL.D. from the University of Glasgow. He was appointed C.I.E. (1901) and C.B. (1904). He married in 1895 Amy Louise-Reeves, and had a son, who was killed in the war of 1914-1918, and a daughter. He died at Craigmore, Rothesay, on September 19, 1938.

CONTENTS

INTRODUCTION	1
Influence of Topography	7
Racial Elements	9
Ethnological Notes	11
ABOR	12
Subdivisions of ABOR	14
AHOM, Aham, Asom, Asam, or "Assamese"	17
Subdivisions of AHOM	18
AKA, Anka or Hru ^{ss} o	19
ANGA-MI A-nga-mi 'Gna-mi,' 'Teng-ñi-ma' 'Tengima' or Dawānsa	20
Subdivisions of ANGAMI	20
AN-ZANG, In-jang, Un-za, Me-za-mah or Reng-ma	25
AO, Hāti-Kuri, Hāti-goria, Sa-mai-na or Ni So-meh	25
Subdivisions of Ao	25
AR-LENG, A-rleng, Ar-ling or Mikir	29
Subdivisions of AR-LENG	29
A-SRING-GIA, or Mi-ri-nok-po	35
BHOTIYAS of BHOTAN, Bhotanese, Bhutiyas,	35
Subdivisions of BHOTANESE	36
CHIN, Khyin or Khyen	37
CHING-MEG-ÑU or Tamlu	37
CHING-MI or ? 'Towang'	38
CHING-PÔ, Singpho, Ka-chin or Ka-khyen	38
Subdivisions of CHING-PÔ	39
CHUTIYA	42
Subdivisions of CHUTIYA	42
DAFLA, 'Domphila,' Bangni or Ñi-sing	42
KACHĀRI, Kosāri, Boro and Bodo, or Bara	44
KASIA, Ka-se-ya, 'Cosseya' and Khasia or Kai-rium	45
KHĀM-TI or 'Tai'	47
KOCH, Kos, Cooch, or Rājbañsi	48
KOLITA	49

KUKI	50
KYOÑ-TSÜ, Ts'on-tsü, 'Tiontz,' 'Miklai' or 'Lhota Naga'	53
LALUNG or ? Ti-wa	54
MAN-DE or Garo	54
Subdivisions of MAN-DE'	55
MECH, Mish, or Rang-sha	57
MI-SHING, or Miri	57
MISHMI, Michmi, or Midhi	59
MITAI, Meitei, Maithai or 'Manipuri'	60
NAGAS	61
RABHA, Totola, or Datiyal Kachāri	65
SHAN or 'Shyam'	65
SIN-TENG, Synteng, Jyntea, Jaintia, or Panār	66
SÜ-MA, Zi-mo-mi, Si-mi or 'Sema Naga'	66
ZE-MI, An-Ze-mi, 'Inzemi,' Jeme, Me-jameh, Em-peo, Em-bo, or 'Kacha or Kochu Naga'	68
ANTHROPOMETRIC DATA	73
The Measurements	73
TABLES	74-127
PLATES	i-xiii

Few of the wilder parts of the world, still left, preserve such a vast variety of savage tribes of such great ethnological interest as the mountainous valley of the mighty Brahmaputra in its course from Lower Tibet to the Bay of Bengal.

This hilly region standing up between China, India, Tibet and Burma has come to be the last refuge of scattered detachments of the more primitive hordes from each of these countries. Driven into these wild glens by the advance of civilization up the plains and lower valleys these people have become hemmed in among the mountains, where pressing on each other in their struggle for existence they have developed into innumerable isolated tribes, differing widely in appearance, customs and language; but all alike have been engaged in blood-thirsty feuds, head-hunting and murderous raids on their more defenceless neighbours. Many of them are of that extremely barbarous type which is popularly associated with savage South Africa.

Almost equally painful too was the condition of the rich plain fringing the great river—the plain of Assam. Its history, up till the

British occupation, was one long tale of violent intertribal conflict, invasion and cruel extermination.

The wild hillmen, bordering the Assamese plain, were little affected by the British occupation until recent years. They proved to be so hostile, and their country so impenetrable that, although a large section of their mountains had for many years lain nominally within the British territory of Assam and North-Eastern Bengal, our Government was content to leave them and their country alone, except for an occasional expedition and the establishment of a few military outposts, to punish a particular tribe for raiding or massacring British subjects.

Since, however, the extension of the tea industry and other European interests in Assam, and still more so since the annexation of Upper Burma in 1886, the Indian Government has been actively opening up and settling the large section of those mountains on the southern side of the valley, between Assam and Upper Burma, in order to put a stop once for all to that murderous raiding by the tribes, which has been a perpetual terror and menace to all civilization in their neighbourhood.

Following disarmament and the military occupation of several parts of the hills, roads and latterly, the most powerful of all disintegrating social factors, railways, are being rapidly pushed through amongst the dreaded hills. Nor is this development likely to relax, for this tract is on the direct natural route from India to the heart of China, in the line of least resistance geographically and ethnically.

Already these tribes which have hitherto been isolated from the outside world are fast losing their primitive customs. It is said to be no uncommon sight to see a *Naga* who only two or three years ago was a naked head-hunting savage of the most pronounced type, now clad in a tweed coat and carrying a Manchester umbrella, taking his ticket at a railway station!

Unfortunately for science, however, no steps are being taken to record the rare vestiges of prehistoric society which still survive here; but which are now being rapidly swept away by our advancing civilization. Beyond a few fragmentary lists of words in several of the dialects and some grammars, which after all are of secondary importance, extremely little is known of the most interesting tribes in this part of Indo-China. The little that is known is just sufficient to show that many of them are in a much more primitive condition than the wildest tribes of India; and that here, almost at our very doors is a

unique mine of unexplored material for yielding that very kind of unrecorded information which Professor TYLOR and others have shown the urgent necessity for fixing without delay in order to solve many important problems respecting the origins of our civilization. And in search of such material these scientists have been ransacking the few remaining wilder parts of the world before these surviving traces of prehistoric usage are irretrievably lost.

Thus, for example, in this part of Indo-China still persists, amongst the *Garos*, *Kasias* and the wilder *Koch* tribes, that once widespread primitive stage of society, about which so little is known—the 'maternal form of the family,'—in which descent is traced through the mother, and not through the father, as in civilized society.

Others again, such as the *Miris*, are in a transition-stage from the maternal to the paternal. They retain survivals of the maternal stage; but appear only recently to have adopted the paternal. As if to emphasise the change and to show that the father has a direct relation to his child, the father is represented as a second mother and goes through the fiction of a mock child-birth, the so-called *couvade*. He lies in bed for forty days, after the birth of his child; and during this period he is fed as an invalid. The *Kukis* and 'Kacha' *Nagas* seem also to be more or less in this transition stage. Whilst the other *Naga* tribes appear to be in a more communal state, the exact nature of which, however, as well as its relation to the others, is not yet clear. And adjoining tribes practice such widely diverse marriage customs as polyandry, polygamy, and the Levirate.

But the full extent to which these primitive customs prevail has not yet been gauged. Much less has the available material been examined in sufficient detail to try to trace the causes which led to those earlier forms of the human family, or to see whether the old maternal stage presents within itself any vestiges of a still more primitive state of society, or to unravel the many other ethnic questions pressing for solution.

Nevertheless, *this unique mass of material which is thus available for solving such important problems lying at the very basis of civilization and culture is being allowed to disappear unrecorded!*

This regrettable fact has been repeatedly represented during the past few years, without practically any result. One of the oldest European residents of Assam, Mr. S. E. PEAL, who saw the changes rapidly taking place before his eyes, urged at every opportunity, in

the public press and in communications to the Asiatic Societies, the Royal Geographical Society and the Anthropological Institute of London, in the strongest terms possible, the necessity for action without further delay. And in despair at the apathy displayed in the matter he willed away, at his death, a few months ago, to a museum in New Zealand, all his collection of miscellaneous notes and specimens of the vanishing ornaments and primitive costumes of these wild tribes.

Other residents on this frontier tell me that of late, all the various wild tribes with which they are acquainted, are fast losing their characteristic customs and adopting those of their Hinduised Assamese neighbours so quickly, that unless someone comes very soon to record what remains, there will be nothing left to record. Colonel WOODTHORPE also, who has penetrated these hills in his survey-work, more than any other European perhaps, in his last address to the Royal Geographical Society¹ insists with regard to the adjoining frontier:—"I cannot close "without urging, as I did at the Society of Arts, the loss to Ethnology, "of the language, manners and customs, if the many interesting tribes "I have referred to are not carefully studied soon. In the words of my "friend Mr. WHARRY, adviser on Chinese Affairs to the Government of "Burma 'the chance of studying these peoples to full advantage is fast "slipping away. Up till now they have been almost entirely isolated. "Now, however, these tribes are in constant contact with the outside "world, their languages are undergoing modifications or dying out and "their customs are being assimilated to those of the Shans and Chinese.'"

Surely it is a duty which Government owes to science and to posterity that it, as the agent which is removing these prehistoric customs, should take immediate steps to record this fast vanishing knowledge, before it is irretrievably lost to the world for ever.

Nor has anything even been done to record the physical type of these tribes by precise measurement, so as to trace their racial elements, their affinities and the routes and streams of their migration to their sources. For the anthropometric observations begun officially in Bengal under Mr. RISLEY's supervision and extended by others to most parts of India, have never included the tribes of Assam and Burma.

It is chiefly with reference to this hitherto unexplored aspect of these latter tribes, that I here present the results of my own private labours, as a contribution towards fixing the physical type and racial affinities

¹ *Geographical Journal*, June 1896, 599.

upon the only trustworthy basis, namely, precise measurement. The vast number of these tribes, however, and the great difficulties in the way of a private individual reaching them, makes the completion of this research on a sufficiently large systematic scale, so as to secure finality in results, quite beyond the reach of private effort.

Some explanation seems needed as to why I have attempted this huge task single-handed, and with my scant leisure, without ever having had the advantage of having been stationed officially in Assam. I undertook this research because it is of such importance yet no one else had attempted it, also because I had already done so much in a similar direction in regard to the allied Himalayan tribes of Sikkim, Eastern Nepal, British Bhotan and the *Koch* tribe of Northern Bengal. In those researches I found that, contrary to the usually accepted opinion, the affinities of most of those tribes lay rather with the Indo-Chinese tribes of Assam than with the trans-Himalayan Tibetans. As nothing however, was on record practically, in respect to the physical type of the former, I had therefore to devote several periods of my private leave to visiting Assam specially for the purpose of supplying this deficiency. All the more so, did I feel compelled to do this, because of the recognised necessity that for comparative purposes it is essential that *one and the same individual* should, as far as possible, take all the series of measurements of the various tribes, so as to avoid that prolific source of error—the different personal equation of different observers.

Moreover, I had already personally measured not only typical members of the surrounding tribes of the Eastern Himalayas above-mentioned, and of the Bengal border of Assam, but also Tibetans from all parts of Tibet, including the valley of the Tsangpo (that is, the Upper Brahmaputra in Tibet); and also most of the tribes of Burma, as far north as the *Kachins* or 'Singphos' above Bhamo, on the confines of China and Assam. So that on including the Brahmaputra Valley of Assam I obtained the unique advantage, for comparative purposes, of having personally measured most of the tribes from Mongolia to Siam, and thus obtained trustworthy data for unravelling to some extent the tangled questions of the affinities of most of the many tribes throughout this vast area.

Although the number of individuals of the various tribes measured by me amounts to over a thousand persons, the number for each separate tribe is nevertheless generally too small to warrant thoroughly

conclusive deductions, so very numerous are the tribes. I was therefore delaying publication of my results until I might be able to increase the number of my observations. Unfortunately there seems no prospect of this, as my engrossing official duties leave me no leisure or opportunities for further ethnological research. I have therefore decided to publish some of my material as it stands, together with a few hasty notes, in case it gets altogether lost, as manuscript notes are such perishable articles in India. At present I can only find time to publish part of that portion of my material relating to the tribes of the Brahmaputra Valley; and must defer my equally bulky data for the tribes of Tibet and Burma in the hope of finding time for this later on, provided my note-books hold out.

The observations now published relate to about six hundred individuals belonging to over thirty different tribes and tribelets, and of each individual I made twenty to thirty or more measurements or other physical record.

It is claimed for my observations, here recorded, that they afford for the first time exact details of the physical type of most of the tribes of Assam and the Brahmaputra Valley, and for the first time in India, apparently, a systematic record of the colour of the skin and eyes, all of which data are strictly comparable, in that they have all been made with scrupulous care by the same observer. And the physical type is also freely illustrated by photographs, taken mostly by myself.

That my results are as yet necessarily fragmentary, owing to the vastness of the subject, and to most of the series comprising too few individuals to admit of final conclusions being formulated—no one can be more deeply sensible than myself. But, even in such cases, some information is now supplied as a basis for further research, where none at all was previously available. The enormous labour and drudgery, not to speak of the expense,¹ entailed in taking these physical measurements, even after reaching the tribes and securing the consent of typical members to submit to the measurement, and often at the end of long fatiguing marches, can only be appreciated by those who have ever attempted such a task under somewhat similar circumstances.

Before presenting the results of my physical examination of the various tribes it seems desirable, to indicate generally the racial elements

¹ The Society has since defrayed the greater portion of the *douceur* paid to the wilder tribes to procure their consent to be measured and photographed.

which seem to enter into the composition of the tribes, to describe as far as is known the distinctive characters of each of the principal tribes and to look at any peculiar environments which may have contributed to the present-day characteristics of the tribes.

This attempt at systematising our scattered fragments of knowledge respecting these motley tribes necessarily exhibits the defects of the material which is yet available for the purpose. For since the publication of Colonel DALTON's 'Descriptive Ethnology of Bengal,'¹ which was compiled under the auspices of the Asiatic Society in 1866, and which considerably extended our knowledge of the tribes of Assam as recorded by Dr. BUCHANAN-HAMILTON of the Indian Medical Service in his survey about 1810² and by Colonel Pemberton about 1830, comparatively little additional information has been forthcoming; notwithstanding that the tribes and their country have become so much more accessible. Beyond a few isolated papers on particular tribes by Captain BUTLER³ and Mr. DAMANT,⁴ both of whom were massacred by *Naga* tribes, and by Colonel WOODTHORPE of the Survey Department, in the journals of the Asiatic Societies and the Anthropological Institute there is little else besides several extracts from the reports by District and Survey officers which are buried away in the Assam Census Reports of 1881 and 1891, and in some reports of the Survey Department. In this material gathered from such sources there is much which is conflicting, and all is admittedly fragmentary and incomplete. I have endeavoured in the following notes to reconcile many of these discrepancies in the light of my brief visits to Assam and also to supplement the information in every direction where I could. But the hurried circumstances of my visits and the frequent want of competent interpreters renders it too much to hope that many errors have not crept in, although I always tried my best to eliminate them. Still I trust that this attempt will contribute towards a more satisfactory knowledge of the structure and affinities of these little known tribes.

Influence of Topography.

The peculiar geographical position and physical contour of the country explains to a large extent the extreme isolation of the wilder tribes and their subdivision into innumerable clans.

¹ Calcutta 1872.

² *Eastern India*, III.

³ *Jour. A.S. (B)*. 1875.

⁴ *Indian Antiq.*, II, 101, 1874, &c., *Jour. R.A.S.* 1880, Vol. XII, pp. 227, &c.

Hemmed in between the Eastern Himalayas, Southern Tibet, China, Burma and Bengal, the hills and valleys of the Brahmaputra¹ occupy a somewhat secluded and inaccessible portion of Asia extending over more than ten degrees of longitude and comprising an area of about 100,000 square miles. The upper central valley throws out on either side into the adjoining mountains hundreds of rugged glens in its course of over 400 miles from east to west. Then rounding the rocky promontory of the Garo Hills the valley turns at a right angle sharply south to the delta of Bengal, extending a branch eastwards to the Kachar Hills. The general form of the main valley therefore is something like the letter **F**, the upper horizontal limb representing its course through Assam, the stem of the letter its course in Eastern Bengal and the smaller limb its branch to Kachar.

The geological characters of the mountains which form the south side of the valley and determine its contour, have also to some extent affected the distribution of the races. The relatively low rounded gneissic and limestone hills to the west of the Dhansiri River and Barail range, and occupied by the *Garo*, *Kasia*, *Jaintia*, *Mikir* and *Kachari* are more open to India; whilst the widely different geological formation to the east, belongs to the rugged Burmese mountain system and is chiefly peopled by the savage tribes broadly classed as *Naga*.

The wilder tribes inhabit especially the labyrinthine glens and ridges of the upper valleys, whilst the more civilised tribes are mostly restricted to the bottom of the tropical central valley fringing the great river which connects them with the plains of India. The steep ridges and deep ravines in this area are exceptionally numerous and act as dividing barriers, partitioning off sharply the different tribes and clans and tribelets and have clearly contributed to the formation of the latter. On the south these ridges form a remarkable broad belt running in almost parallel lines meridionally through Tippera, Manipur and the Kuki-Lushai-land for several hundred miles between the Brahmaputra and Irawadi and enclosing countless narrow valleys of great depth. The sides of several of these ridges are so cliffy as to effectually bar the progress of adjoining tribes. The inhabited tracts are mostly on the crests and flanks of the lower ranges 100 to 300 feet above the bottom of the ravines. The chief zones of cultivation are generally below 3000 feet, although the hills on the south side of the central valley attain a height of about 6000 feet above the sea.

¹ Under this name only the Cis-Himalayan portion of the river is referred to.

The rich fertile central valley and its chief tributaries seem always to have attracted the more powerful tribes from the mountains. On leaving the fastnesses of their hills however they exposed themselves more freely to attack, and on the other hand their more luxurious living inevitably resulted in their degeneration and absorption by the older settlers in the plains, eventuating in their being conquered sooner or later by a more active horde of mountaineers, who again in their turn succumbed in like manner to a fresher batch of invading hillmen. This process which seems to have been going on from time immemorial has resulted in a considerable mixing of races in the central valley; whereas the mountain tribes appear to have retained their purity of stock to a much greater degree.

Racial Elements.

Zoologically this tract stands at the junction of the 'Indo-Chinese' 'Indo-Malayan,' and 'Indian,' sub-regions of the 'Oriental region' of naturalists. Its tribes represent racial elements from all these three. In trying to trace out these elements, history does not help us much.

The race-wars which raged in this area in ancient times have left little evidence beyond those vestiges which survive in the names of rivers and certain places. This was doubtless owing to the wildness and illiterateness of the tribes concerned, for Assam has the misfortune (or fortune?) not to possess anything worthy of the name of ancient history. What history there is relates to the more modern waves of invasion which have swept up and down the rich central valley.

Although the more trustworthy vernacular history of Assam begins only about the 13th century A.D. an interesting glimpse into Assam in the 7th century A.D. is given by the Chinese Buddhist pilgrim HUEN TSIANG who visited the capital of Lower Assam near Gauhati. His narrative shows that already in those days the central valley was under Hindu rule and tributary to Bengal, although the people themselves he notes were 'wild' and non-Indian. He writes "The men are of small stature and their complexion is dark yellow. Their language differs a little from that of Mid-India. Their nature is very impetuous and wild;"¹ and he refers to the wild tribes lying between Assam and China on hearsay information thus:—"On the east this country

¹ *Si-yu-ki* BEAL's translation II., p. 196.

is bounded by a line of hills. Their frontiers therefore are contiguous to the barbarians of the south (of China). These tribes are in fact akin to the *Man* people in their customs."

In the thirteenth century we get another fixed point for a fresh wave of invaders. This time it was Mongolian and entered the valley from its upper end in the angle between China and Upper Burma. About 1228 A.D. a tribe of 'Man' (? *Man*) *Shans* called *Ahom* pressed northwards by the Burmese crossed from the Irawadi basin into the upper valley of the Brahmaputra and occupied the bank of that river near Sadiya. Possessing a superior vigour and some civilization apparently of the Burmese Buddhist kind they extended their rule gradually down the valley and in 1510 wrested from the Hinduised *Kachari* tribe the old Hindu capital near Gauhati, and thus they gave their name to the province—the *h* in their name becoming softened according to local usage into *s*,—*Ahom* became 'Asom' which is still the current phonetic form at the present day, though it is spelt in the vernacular 'Asam' which in our maps is rendered 'Assam.'

By this time these *Ahoms* had freely intermarried with the semi-Hinduised Mongoloid peoples of the valley and had themselves adopted the Hindu religion and customs and language. Thus these conquering aliens were absorbed by the civilization of their subjects. They were driven out of Gauhati in 1663 by Muhammadan invaders from Bengal (I found an interesting unpublished inscription of one of these Muhammadans at Hajo near Gauhati).¹ On the retirement of the Muhammadans the *Ahoms* resumed occupation and continued in power when the East India Company succeeded to the Muhammadan suzerainty of Bengal, which included the *Koch* principality and the Goalpara district of Lower Assam. It was to report on this possession that Dr. BUCHANAN-HAMILTON was sent about 1808. This officer's record of his visit is especially interesting because almost immediately afterwards the Burmese invaded Assam. They were called in, in 1816,² by a party of *Ahoms* to suppress a factional insurrection and they retained the country for themselves inflicting barbarous atrocities on the people. They also raided down into British territory which resulted in the Burmese War of 1824 with the cession of Assam to the East India Company and its attachment for a time to Bengal. Since then the Hinduising of the

¹ *J.A.S.B.* pt. I, 1892, p. 33, &c. *Iaṭf-ullah*, a native of Shirāz 1067 Hijrah (1656 A.D.).

² *HUNTER'S Statistical Acct. Assam*, 33, 61, 225.

tribes along the central river has steadily progressed, till now those tribes of the valley who pose as Hindus, especially the *Ahoms*, *Koch*, and *Kachari* are scarcely to be distinguished by a casual observer from *Bengalis* in dress, manners and language, except for their lighter colour and Mongoloid eyes. Now however that they have fallen to the rank of a caste within the Hindu system, comparatively little intermixture seems now to be going on, although previously there doubtless must have been some leavening with Indian blood. These tribes then appear to be a mixed progeny of the various Indo-Chinese, and to a more or less extent also of the Himalayan Mongoloids who swept into the fertile valley wave after wave; and in the flux and reflux of invasion within this ethnological backwater they appear to have undergone considerable intermixture; but they now emerge tending to become petrified into hard and fast castes.

On the other hand, the wilder tribes who have clung to the mountains have doubtless retained their racial purity more intact; but even amongst these there must be some impurity of type by intermixture with adjoining tribes owing to their inveterate practice of raiding and carrying off marriageable girls from the plains and from adjoining tribes.

What the lines of cleavage of these larger racial groups were which have resulted in such a variety of detached tribes, I shall try to retrace somewhat, under the section on 'affinities.'

Ethnological Notes.

For convenience of reference I have arranged the descriptive notes on the several tribes in alphabetical order, according to the name or chief title of the particular tribes in the absence of a satisfactory system of classification. Different writers have hitherto adopted different groupings of these tribes, none of which are satisfactory. Dr. BUCHANAN-HAMILTON arranged his notes chiefly on a geographical plan. Colonel DALTON adopted a mixed geographical and ethnical grouping. Whilst Mr. DAMANT attempted a general classification on a mixed linguistic and geographical basis, arranging the several tribes according to their dialects as sub-families of the *Tibeto-Burman* family of languages. Apart from the well recognised objections to language being taken as a test of race at all, it is somewhat premature to attempt even a detailed classification of the languages of these tribes, as so much is yet conjectural, and so little is yet positively known of the structure of these languages; though it is hoped that Mr. GRIERSON's linguistic

survey of these tribes may reveal the true structure and affinities of the leading dialects.

The special term 'Lohitic' which has been coined for the heterogeneous group of languages of this area, from an exotic Indian title of a small portion of the course of the Brahmaputra river is certainly undesirable to retain, as it connotes no useful fact tending towards a natural or even an artificial classification. Its etymology is usually given by Sanskritists as 'the red' or 'bloody,' with reference, thought LASSEN (*Ind. Alt.* i. 667), to the rising sun. I found a current popular local etymology (and geographical names are usually first coined by illiterate people) interpreted it as 'the returning one' with reference to the great river oscillating about in its old channels through the plain. The name is not known in the upper and lower courses of the river. Indeed it seems little more than the Hindu title of one of its anastomosing brauches in the Sibsagar district.

Even in an alphabetical arrangement of the tribes, however, we are met by the difficulty that each tribe has a variety of names or synonyms. The name by which they call themselves is usually quite different from the name by which they are known to their neighbouring tribesmen, and this again differs from the name imposed on them by the Hinduised people of the plains. Usually the latter name is a contemptuous epithet, such as '*Kapas-chor*' or 'The Cotton-thieves,' as the *Ni-sing* or *Dafla* tribe is called, though some of the more powerful tribes have extracted from the Hindus more flattering titles, such as *Bor-Abor* or 'the great Independents.' In the belief that the proper name of the tribe is that what the people call themselves, I have generally adopted this name in my alphabetical arrangement and given as synonyms the others names and titles applied to them by outsiders.

ABOR.

ABOR. The *Abors*, a wild independent Mongoloid tribe at the north-eastern end of the Brahmaputra Valley, are amongst the most savage and least accessible of all the tribes. Yet they are of exceptional interest in that they are supposed to represent the primitive horde, and by their active hostility they block the way to the solution of one of the great geographical problems of the day, namely, the question as to the identity of the Brahmaputra and the *Tsang-po*¹ river of Tibet. They occupy the Dihong Valley, which is believed to be

¹ See my article on *Falls of Tsang-po, &c.*, in *Geographical Journal*, 1895, p. 258.

the lower course of the great Tsang-po river of Tibet, between about 95° to 96° E. longitude and 28° to 29° N. latitude. They seem to be the dreaded cannibal 'Black *Lo* savages' of the Tibetans, in whose country the Indian Survey-explorer 'K.P.' was turned back, just as he seemed about to establish the identity of these two rivers.¹

Their country which is still mostly unexplored, has never been conquered either by us or the Tibetans. Several flying expeditions have penetrated a short way into their mountains during the past few decades to punish certain sections of the tribe for raiding down on British territory. At present these people are under a standing blockade from the frontier markets on account of their lawlessness and turbulence.

I succeeded in measuring only seven men, six of whom had come to Dibrugarh market to barter gold-dust and rubber, at my visit a few years ago when communication was still open. Their demand, as the price of their submitting to be photographed and measured surprised and amused me. They insisted that in addition to a present in money I must give each of them a felt hat! To this curious stipulation I had therefore to consent on condition that the articles of attire were procurable in the market; and strange to say they were procurable. The savage nature of the men was evident when the hats were brought. Although these latter were all alike, the men snarled and shouted and quarrelled amongst themselves for some time, each thinking the other had got a better one than himself; and one of them drew his knife threateningly on his fellow tribesman.

The existing descriptions of the tribe are derived from the political officers who have visited some of the border villages in a friendly way several years ago—WILCOX in 1825,² DALTON³ in 1855, BIVAR about 1862 and NEEDHAM⁴ in 1886. DALTON, whose pioneer work on the Ethnology of Bengal and Assam is so well known, has given an account of his visit in our Journal,⁵ and little more is yet known of the tribe except some further details as to its distribution and language.

The name 'Abor' does not seem the proper designation of the tribe. It seems the Assamese word meaning 'independent,' and is applied by the Assamese generally to all independent tribes on both sides of the

¹ For some details, see my *Among the Himalayas*, pp. 65-67.

² *Asiatic Researches*, XVII., p. 314.

³ J.A.S. (B.,) XIV., p. 426, *et. sq.* also in *Ethnology of Bengal*, pp. 21, &c.

⁴ *Jour. Royal Geographical Soc.*, 1886.

⁵ See note 3.

valley, including the *Naya* tribes to the south of Sibsagar. Although not the specific name, I nevertheless retain it here, as it is the name by which the tribe has come to be generally known to Europeans, and because the proper name of the tribe if there is one does not yet appear to have been elicited.

Subdivisions of ABOR.

Sub-tribe (? endogamous).	Septs. (? territorial). (? exogamous).
<i>Pādam</i> , E. of Dihong	... <i>Padu</i> <i>Siluk</i> or ? <i>Siln</i> <i>Mibo</i> or <i>Meybo</i> <i>Goliwar</i> <i>Dāmbuk</i> <i>Damla</i> (N. of Membu). ? <i>Netum</i> ? <i>Taikdia</i>
<i>Miyong</i> , W. of Dihong	<i>Kebang</i> , ? <i>Rūmen</i>
<i>Pasi</i> ..	
<i>Doba</i> (? 'Tegin') ..	
	Uncertain
	<i>Rotom</i> <i>Beni</i> <i>Talen</i> <i>Hepu</i> <i>Laha</i> <i>Chimir.</i>

That section of the tribe to the east of the Dihong river, that is to say, up to the Dibong river, which divides the *Abors* from the *Mishmi*, calls itself *Pādam*, which was the name of the lowest village on the lower Tsangpo reached by K.P. These *Pādam* are the *Bor-Abor* or 'great *Abor*' of the Assamese. While the sections to the west of that river bordering the plains are called *Mi-yong*, *Pasi* and *Doba*. The latter live between the Dirjmo and Sisi rivers, and seem to be called 'Tegin' by the *Daflas*.¹ The sub-divisions of the tribe, into *Dāmbuk*, *Netum*, *Taikdia*, *Rūmen*, &c, seem to be, in part at least, territorial designations; and there is no definite information as to which groups are endogamous or exogamous.

¹ *A.C.R.* 1881, p. 8.

The *Abors* live in strongly-stockaded villages, and as with most of these wild tribes, armed guards keep watch day and night against attack by other tribes or neighbouring villagers.

Every village is independent, and its government is of a intensely democratic kind. Although there is a headman, called by the Assamese *Gām*, he seems to do little more than preside at the *palaver*-house or assembly hall (*mosup*). Each individual considers himself the equal of any of his fellowtribesmen and does very much as he pleases. Everything is divided amongst the community. Thus the presents which DALTON offered to the headman were not accepted by him, but were sent to the communal store for distribution.

The physical type of the men, according to my measurements, is detailed in the table. Their colour is shown on the attached scale. The men are thickset, uncouth and clumsy. They have remarkably deep harsh voices with slow deliberate utterance. Many of them are disfigured by goitre. They are excessively rough mannered. Mr. NEEDHAM, was besieged day and night by a mob of these people, men and women who made him undress, and pinched him and pulled him about to see what his body felt like.

The dress of the men, in their primitive state, consists of the fibrous bark of the *Udal* tree¹ tied round the loins in strips about fifteen inches long and hanging down behind like a bushy tail. It also serves as a mat to sit on and as a pillow at night. The warrior when in full dress has much more imposing costume as shown in DALTON's plates.² In addition to the girdle, a waistcoat of coarse cloth, is worn with a cane helmet adorned with bear's-skin, crimson-dyed yak's tail and boar's tusks and surmounted by the huge beak of the horn-bill. The boar's tusks are not merely for ornament, but as defensive armour against sword-cuts. For arms he carries a bow and arrows with a long spear and short cutting sword, and a dagger.

The hair in both sexes is cropped short, chopped off with a knife—probably to get rid of the trouble of keeping it clean.

Tattooing is done by both sexes. The men have a cross on the forehead between the eye-brows. The women have a small cross in the middle of the upper lip, and on both sides of it, above and below

¹ *Sterculia villosa*, Roxb. Ill. Br. Ind., I, 355. It extends up to the subtropical flanks of the Himalayas. Its fibrous bark is used for ropes in Burma and in Southern India.

² DALTON E.E. plates XI, XII, XIII.

the angles of the mouth are vertical stripes generally seven in number, also on the back of their legs "under the bend of the knee above the calf."¹

The unmarried girls wear a short apron (*boi-op*) of five or six overlapping circular plates of brass hung from a belt of cane, these metal plates jingle as they go. In a hot day, says Mr. NEEDHAM, this is their only attire. The married women wear a short petticoat girdled with cane and reaching to about two inches above the knee. The girls and unmarried women live with their parents or married relatives. The boys and bachelors live together in a separate hut.

They worship especially the spirits which live in trees. When however the spirits prove malicious, as for example when an *Abor* loses a child in the forest, or cholera breaks out, the people in revenge cut down the trees in the neighbourhood in the belief that by removing the dwellings of the spirits they coerce them into good behaviour. DALTON noticed this, and at Mr. NEEDHAM's visit all the orange trees were being cut down on account of cholera, but the Jack-fruit trees were spared. It would be interesting to find the reason for this, whether or not the Jack-fruit may be a totem of the tribe.

They also worship a spirit residing on a mountain called *Ri-gam* (? Tibetan *ri*, a mountain, and *go*, *göm*, head). When they sacrifice a pig or even the stately *mithan* ox in cases of sickness or death, only the aged and infirm eat the flesh. They are great believers in divination by the livers of freshly-killed pigs and fowls. They bury their dead in a squatting posture.

Their language of course is quite unwritten.² It belongs to the group generally classed as Tibeto-Burman, though it seems in other ways to be quite as nearly related to the Chinese. They do not count beyond the number of their fingers. They have little knowledge of the arts. Their rough swords and hatchets are not made by themselves, but imported either from Assam or Tibet, chiefly the latter. They also get from Tibet rough woollen cloth for winter wear and various metal and turquoise ornaments; though they deny that any direct communication takes place, the articles in question being passed on by inter-tribal barter.

¹ NEEDHAM, *loc cit.* 315.

² Mr. NEEDHAM has published a list of words and elementary grammar of this language.

The northern section of this tribe, or a related tribe higher up the Tsang-po, suffers greatly from want of salt. K.P. often told me that in his visit to their country he was besieged by these villagers begging pathetically for a pinch of salt, which was the one article by which he bought his passage through the villages and his food by the way. It was as a salt-pedlar that he and a Tibetan merchant who also carried some axe-heads for barter, were able to push so far as they did—the *Abors* being unwilling to harm the people who brought them these necessities of life.

The affinities of this tribe are closest with the *Miris* who adjoin the *Abors* on the western ranges and on the plains skirting the base of their hills. The practical identity in the language of these two tribes noticed by DALTON has been further confirmed by NEEDHAM. And my physical measurements support this belief.

The *Abor-Miri* were also grouped by DALTON with the *Dafas* and *Akas* who adjoin the *Miri* on the west. On the other hand the eastern neighbours of the *Abors*, the *Mishmi*, are physically smaller and less roughly featured, and, says Mr. NEEDHAM, of a more treacherous disposition. The relations of the *Abors* to the Tibetans of the lower Tsang-po, several of whom I also have measured, are discussed in the chapter on affinities.

AHOM, *Aham*, *Asom*, *Asam* or "Assamese."

AHOM. This tribe of the *Shan* family, which as the last ruling race gave its name to the Assam valley, has already been mentioned in the historical introduction. It is said to be descended from a batch of the *Mau* (? *Man*) tribe of *Shans* who, pressed by the Burmese in the Mogoung district of the upper Irawadi, crossed over the Patkoi range about 1228 A.D. into the Brahmaputra valley, near Dibrugarh under the leadership of CHUKAPHA¹ (*Chutupha*,² or *Khun-tai*³).

They gradually extended their territory down the river-banks subjecting about 1500 A.D. the *Chutiya* tribe who held the rich plain along the river; and about 1615 A.D. extended their rule over the Hinduised *Kacharis* along the great river as far as Gaubati in lower Assam. And their conflict with the Muhammadans and Burmese leading up to our occupation of Assam has already been referred to. Their movements are fairly well-known as they are recorded in their own histories.

¹ A.C.R., 1881, p. 82.

² HUNTER'S Stat. Acct. Assam I. 3.

³ BUCHANAN-HAMILTON'S Eastern India III, 675.

Bringing with them few or no wives¹ they intermarried with the semi-Hinduised *Chutiyas* and *Kacharis*, and soon adopted the Bengali form of Hinduism of their subjects, with its dress, customs and language; and now they are scarcely to be distinguished by the casual observer from Bengalis, except for their fairer colour and slightly Mongoloid features.

Since they began to pose as a Hindu caste they seem to have restricted their marriage within themselves, as my measurements would show. But even in 1500 A.D. they do not seem to have been much Hinduised; for their chronicles relate that in that year their king barbarously fixed the head of the vanquished *Chutiyu* chief to the foot of the ladder leading up to the temple of their great god 'Song' or 'Chang'² (whose image they had brought from Burma) to be trodden under foot as often as the conqueror made the ascent; and the *Chutiyu* minister's head was similarly converted into a stepping-stone to the temple of an inferior deity.

Still the majority of the *Ahoms* even now, although professing Hinduism, eat beef and pork, and bury their dead instead of cremating the bodies, as do the Hindus.

Subdivisions of Ahom.

Sub-tribes (endogamous)	Septs (? exogamous).
<i>Chamua</i> (nobility) ...	... <i>Kunwär</i> (ruler).
	<i>Bor Gohain</i> (ministers).
	<i>Bura Gohain</i> , ,
	<i>Duara</i> .
	<i>Lohon</i> .
	<i>Sandikai</i> or <i>Handikai</i> .
	<i>Dangoriya</i> . ³
<i>Kelia</i> ...	... <i>Cheliya</i> or <i>vetiya</i> .
	<i>Pator</i> .
	<i>Dihingia</i> .
	<i>Hutimuriya</i> .
	<i>Deoulhui</i> } (priests).
	<i>Mohan</i> }.
	<i>Bailung</i> (astrologers).
<i>Melia</i> (menials and ? slaves) ...	... <i>Chaddang</i> (executioners) and others.

¹ BUCHANAN-HAMILTON III. 675.

² A.C.R., 1881, p. 75.

³ 'Dangor' is a title of respect similar to 'Babu.'

Since adopting the externals of Hinduism the tribe has become absorbed by their former subjects and fallen to the position of an ordinary cultivating caste. Its members are mainly to be found near Sibsagar, which was the chief seat of the *Ahom* kings. Some of them are acquiring an English education and acting as clerks.

The tribe seems to be divided into *Chamua*, or the descendants of the chiefs and nobles; *Kelua*, the bulk of the people; and *Melua* the menials who were probably aliens and slaves. These sections seem endogamous. Several of the subdivisions into septs, generally bearing Hindu names are noted in the table, some of which are based on occupation¹—see the table on opposite page.

In appearance the *Ahoms* are tall, with rather large eyes and regular features for a Mongoloid race: see plate VII. 1 and 2. The face-hair of the men is scanty. The dress of both men and women is copied from that of Bengal. The details of their physical standard are given in the tables, and the affinities of the tribe with their neighbours, the *Shans*, *Chutiyas* and *Kacharis* later on.

Their houses are raised on earthen plinths and surrounded by groves of betel-nut palms.

AITON. A small branch of a *Shan* tribe settled in Sibsagar district.

AKA, *Anka* or *Hruſſo*.

AKA. This tribe, which is to be distinguished from the pigmy race of African negroes of somewhat similar name ('*Anka*'²), occupy the hills on the north of the valley between the *Dajlas* and *Bhotanese*. Their proper name seems to be '*Hruſſo*.' The synonym *Anki* given by DALTON³ suggests a possible relation to the *Anga-ñi* on the hills facing them to the south. I was unable to see any of them, though I obtained some of their poisoned arrows and found by analysis and physiological experiment that the poison with which they were smeared was certainly aconite.⁴

¹ Many more divisions are given in *A.C.R.*, 1891, most of which seem to be derived merely from village names.

² Discovered by SCHWEINFURTH in 1870. *J. Anth. Inst.* XVIII., p. 3.

³ *E.B.*, 37; and *J.A.S.B.* XXXVII., 194. *Anka* also means 'tattooed.'

⁴ Figured and described in my *Among the Himalayas*, p. 326.

ANGA-MI *A-nga-mi* 'Gna-mi,' *Teng-ñi-ma*, 'Tengima' or *Dawānsa*.

ANGA-MI. The 'turbulent Angamis' are the most warlike, and bloodthirsty as well as the largest numerically of all the wild head-hunting 'Naga' tribes, and the finest in physique. They offered desperate resistance to the punitive expeditions sent against them from time to time, and the conquest of their country has cost many valuable lives of British officers, including the political officers Captain BUTLER and his successor Mr. DAMANT, to whom we are indebted for the first systematic accounts of these interesting people.¹ They are believed to number about 40,000 persons; and are now held in check by a strong military and police force in their midst. Until a few years ago, they terrorised the surrounding tribes to such an extent that a single *Angami* could go into a *Kachari* or other *Naga* village and help himself to anything he liked without being molested by the villagers through fear lest his tribe would raid them in revenge.

Their fine country covers an area of about 600 square miles in the centre of the 'Naga' hills, and surrounded by other 'Naga' tribes between Manipur on the frontier of Burma, on the south to the plains of the Brahmaputra on the north, in about 94° E. longitude, and 25° to 26° N. latitude. They reside in large fixed villages generally on the cool rounded tops of bracing hills at about 5,000 elevation.

Subdivisions of ANGAMI.

Sub-tribes (endogamous).	Septs (? exogamous).
<i>Teng-gi-ma</i> or <i>Teng-gi-mi</i> (central).	<i>Kip-fo-ma</i> .
<i>Chak-ro-ma</i> (western).	<i>Se-mo</i> .
<i>Chak-ri-ma</i> (eastern) [? <i>T'so-gha-mi</i> or <i>Tsung-ga-mi</i>].	<i>Puchat-su-ma</i> .
? <i>Sop-ro-ma</i> or <i>Mao</i> (south-east).	<i>Mi-ma</i> .
	<i>Ke-za-nu-ma</i> .
	? <i>Rang-go zu-mi</i> .
	&c. &c.

The tribe seems divided into three sections. The central and largest call themselves 'Teng-gi-ma' or as some of them pronounced to me 'Teng-ñi-mi,' the smallest on the west are *Chak-ro ma*, and the eastern are *Chak-ri-ma*. On the south the *Mao* or *Sop-ro-ma* appear to be a section of

¹ Rough notes on the *Angami Nagas* by J. BUTLER, *J.A.S.B.*, I. 1875, and DAMANT, *loc. cit.*, p. 244. On the *Angami* or *Kilted Nagas* by Col. WOODTHORPE, *J. Anthrop. Inst.*, XI. 56-196 (1882).

this tribe. They have no general name for the tribe as a whole. The designation 'Angami' or 'Gnami' is merely the Assamese and Manipuri name for them. This term however is convenient to retain, as it is best known to Europeans and it serves as a general designation for the whole tribe.

Each sub-tribe seems to be endogamous, and each is divided into several clans (*tep-fu*) and septs which are said to be exogamous, but whether on a totemistic or what other basis is not elicited. In each village reside two to six or eight of these clans, each in separate wards ; and each clan has its distinctive tartan.

The feuds between these clans are as bloody and frequent as between hostile tribes ; but it is remarkable that it is almost invariably a war of one clan with another and not of the village as a whole. Thus Captain BUTLER stated :—I have often seen a village split up into two hostile camps, one clan at deadly feud with another whilst a third lives between them in a state of neutrality, and at perfect peace with both.”¹ The cause of these blood feuds is often some petty quarrel about land or water, which develops into devastating war and is handed down from generation to generation till an opportunity is found no matter by what treachery, to have it revenged ; and the helpless women and children suffer most. One of these butcheries in 1876 thus described² :—“ In the middle of July a party of forty men of Moozema (? ‘Mozuma’) went over to Kohima and were admitted by one of the *khels* (clans) friendly to them, living next to the Puchatsuma quarter, into which they passed and killed all they could find, namely, one man, five women and twenty young children. *The people of the other clans made no effort to interfere* but stood looking on. One of the lookers on told me that he never saw such fine sport—the killing of the children was just like killing fowls ! ”

The heads thus treacherously taken are nevertheless considered to be honourable trophies, as much so as if they had been taken in equal warfare.

The villages are built on the very summits of the mountains and are very strongly fortified, owing to the almost constant state of war between the clans and other tribes. They are surrounded by deep ditches and the approach is often through narrow crooked lanes with high banks on either side leading up to strong heavy wooden gates

¹ *Loc cit.*, p. 315.

² *A.C.R.*, 1891.

hewn out of one piece of wood, and above the doors are outlooks loop-holed where constant guard is kept in troublous times. Not unfrequently the only approach to one of these outer gates is up a notched pole fifteen to twenty feet high. The gate is usually decorated by a huge rudely carved head of a *mithan* or buffalo with an effigy of a man between the horns, surrounded by a circle of human heads or skulls.

The several clans, of which there are two to eight in every village, are frequently divided off by deep lanes and stone walls and whenever an attack is imminent the roads leading to the village are studded over with stout sharpened pegs, &c., as obstacles.

In appearance the *Angamis* are a fine stalwart people with Mongoloïd features, taller and fairer than most of the neighbouring *Naga* tribes. The men crop their hair short in front to form a fringe over their brow and tie up the rest into a knot or chignon with cane or white cotton. For details of measurements see the tables.

The younger women are occasionally rather pleasant featured but they soon become plain as the hard life of drudgery they lead is soon fatal to whatever good looks they had, and their carrying of heavy loads gives them thickset figures.

The dress of the men in their war-paint is magnificent in form and colour. It is well shewn in the annexed reproduction of a sketch by Colonel WOODTHORPE. In addition to his usual short blue light fitting blue kilt, ornamented with white cowrie-shells as a badge that he has taken part in a raid, and several gaudy scarves of scarlet, blue, yellow and white of the particular pattern of his clan draping his athletic chest, and his strings of red and yellow and other colour binds around his neck with a pendant, a slice of a great white conch-shell suspended by blue thread over the nape, the warrior is decked out with feathers and other ornaments and carries two spears and a shield almost as large and as gaudily decorated as himself. Into his hair-knot are stuck erect the huge tail-feathers of the hornbill, white broadly barred with black near the tip, and such plumes also crown his shield, which is the stretched skin of the tiger, elephant, leopard or bear, decorated with scarlet-dyed tufts of goat's hair.

A collar of red-dyed goat's hair trimmed with the tresses of his human victims—probably unfortunate women and children butchered as they went outside the village to fetch water—and this also is decorated with white cowries. This special badge of the warrior is analogous to the military collar-badges of rank of the civilized nations—though

here where the fighting instinct reigns supreme, the taking of heads is so much a necessity of tribal life that every young man is boycotted and insulted by the village maidens till he can sport some of these tokens of war or of cold-blooded murder.

In addition to various other ornaments¹ including huge earrings of the tusks of the wild boar or of brass, and bunches of cotton streamers, the warrior wears red and yellow checkered cane armlets above his elbows and leggings of the same material, and into his girdle is thrust a heavy axe used as a cutting sword, the handle of which is also decorated with scarlet dyed goat's hair.²

The spears about 8 feet long are very handsomely bound round with particular patterns in plaited cane and a stiff bristling velvet of scarlet and black dyed goat's hair, and they have a spike on the other end to stick them in the ground, as no *Naga* would leave his spear against a wall as this would bend it somewhat and so interfere with its accuracy in aim.

Altogether the costume and accoutrements are most picturesque, and the sight of such an *Angami* warrior bounding along and making the hills re-echo with his war-cry is said to have an extraordinarily thrilling effect. This gaudy attire of the males quite eclipses that of the females, as is the rule in the lower animal world. For the dress of the women is much less showy than that of the men. Necklaces and bracelets however are worn and red stained bamboo ornaments in hair. Unmarried girls shave their head and wear white shell-earrings. The married women 'braid or loop up' their hair, and dispense with their earrings. Brides are recognised by their hair hanging round their head in an intermediate state, too short to tie up.

There is no settled form of Government, every village and every individual is independent. Though nominally there is a headman who is usually selected for personal valour in war, still it is said his opinion when asked is only acted on at the individual's pleasure, or otherwise. Each *Angami* settles his own quarrels.

¹ For details see BUTLER's article, *loc cit.*, p. 326.

² The red stain for the goat's hair and bamboo hair-pins and rings is said by DR. WATT, (*Jour. of Anthropol. Inst.* XVI., 364,) to be obtained from that species of wild madder called *Rubia Sikkimensis* and not 'manjeet' or *R. cordifolia*; and the blue for the cloth is not from wild indigo, which is abundant locally, but from *Strobilanthes flaccidis*.

Although so democratic and acknowledging no hereditary chiefs, the individual can yet acquire private property, and this he can dispose of, and it descends in the male line. When a man dies neither his wife nor his daughters get a share in the property except their clothes.

In cases of mishaps, such as a death and especially an accidental death, a conflagration, and also at the birth of a child, the particular house in which the event happened is laid under a ban; it is 'tabooed' for a certain period usually three days. Thus when a leading man dies no one leaves the village, for three days, that is so long as the body remains in the house. This ordeal is called *kenni*; but this term is also applied to a holiday propitiatory offering to the spirits, before sowing or reaping.

At the festival called *Sekrengi* dogs are eaten in great numbers.¹

All showing their inveterate fighting instinct it is noted² that "on the death of a warrior (from natural causes) his nearest male relative takes a spear and wounds the corpse by a blow on the head, so that on his arrival in the next world he may be known and received with distinction," as one who has died in battle.

The dead are buried. A man has, as a warrior, his 2 spears laid by his right side and his sword and the split bamboo and string to produce fire after the 'Naga fashion.' A woman has a black cloth only laid beside her, and a basket of rice is thrown over the coffin in the grave and the earth filled in. And the skulls of the cattle killed for the feast are afterwards fixed up over the grave together with shield spear and cane ornaments worn by deceased. Over the grave of a woman her basket in which she carried her loads, her rice-pounding mortar and her weaving sticks are placed. On the 4th day a cock is sacrificed and eaten by all relatives and this concludes the ceremony.

The affinities of the *Angamis* are discussed further on. They are surrounded by *Rengma* and *Lhota Nagas* on the north, *Kacha* on the west, *Manipuri* on the east and *Kukis* on the south. They differ markedly in physique and colour from the dark squat *Lhota Nagas* adjoining them on the north. The *Kacha Nagas* to their south claim kinship with them and try to get an *Angami* sword (*dao*) to be buried with them³ and for this purpose keep several in their houses.

ANG-WAN-KU or *Tablang*, or *Tablung*, a tribelet of Eastern Nagas.

¹ *A.C.R.*, 1891.

² *BROWN*, *loc. cit.*, p. 41.

³ *DAMANT*, *Official Jour.*, 1875.

AN-ZANG, *In-jang*, *Un-za*, *Me-za-mah* or *Reng-ma*.

ANZANG. A large so-called 'Naga' tribe to the north of the *Angamis* and *Lhotas*, in the hills bordering the Assam plains at the junction of Nowgong and Sibsagar districts.

They are not a warlike people. They inhabit dense forests difficult of access, so that their villages are not usually fortified. They are mixing to some extent in marriage and customs with the *Arleng* or *Mikirs*, who share with them some of the outer forests fringing the plains. They are probably more nearly related to the *Mikirs* than the *Nagas*. One section of their tribe seems to be named 'Mayi.'

Physically they are darker and shorter in stature than their more stalwart neighbouring *Nagas*, and they crop their hair short and blacken their teeth and indulge in betel mastication like the lower castes of Assamese.

Their dress now generally resembles that of the *Mikirs*. There seems practically nothing yet recorded about their customs.

AO, *Hāti-kuri*, *Hāti-goria*, *Sa-mai-na* or *Ni So-meh*.

AO. A large warlike tribe of 'Nagas' on the outer ranges drained by the left or western tributaries of the Dikhu river to the south of Sibsagar district. They are separated by the *Sema* and *Lhota Nagas* from the *Angamis* on the south, and adjoin the 'Naked' *Nagas* on the inner ranges towards the east.

Subdivisions of Ao.

Sub-tribes (not strictly endogamous).	Septs (exogamous).
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<i>Chung-ngi</i>	<i>Yin-sung</i>
			<i>Chā-mi</i>
			<i>Pung-ngau</i>
			<i>A-mung-shi</i>
			<i>Uon-kam</i>
			<i>Maung-ge-tung-men</i>
<i>Mong-sen...</i>	<i>Mong-sen-tsung</i>
			<i>Yem-ehe</i>
			<i>U-chi</i>
			<i>Char</i>
			<i>Ai</i>

They call themselves 'Ni-so-meh' and 'Sa-mai-na,'¹ and are

¹ DAMANT loc. cit., 248.

called 'Ao' (or 'Aurh') by their neighbouring *Naga* tribes, and *Hati-kuri* or *Hati-goria* by the Assamese plains-people.

The tribe is divided into two sections of almost equal size, the *Chung-ngi* or 'Zung-gi' who appear to live furthest within the higher hills and adjoining the 'Naked' *Nagas*, and the *Mong-sen* who seem to occupy the lower outer ranges fringing the plain. On the border between the two sub-tribes are a few mixed villages containing both tribes such as Deka Haimong and Mohung-ting villages.

These two sub-tribes are said¹ to have been strictly endogamous until lately. Now they intermarry to some extent. They are divided into several exogamous septs, some of which I give in the table.

Physically the *Aos* are darker in colour and less stalwart and tall than the *Angamis*. The men are not tattooed, but the women are so on the face, neck, breasts, arms and legs. The marks on the face are four slight vertical marks up on the chin for both sub-tribes. The other tattoo marks however are said to differ in the two sections, those of the arms and calves of the leg being most marked.² This tattooing is evidently a tribal badge of honour, for female slaves are not tattooed.

The dress of the men is a loin-cloth and small apron, the pattern of which is said to vary from village to village³ (or ? clan to clan). The ears are perforated in three places in a vertical line, the lowermost perforation is the largest and through it is thrust a large plug of bamboo or brass-tube with chained bell-pendants; while in the upper two are worn tufts of cotton. Strings of white beads are worn as necklaces. The warriors, who have taken a head, wear a collar of wild-boar tusks and a wristlet of white cowrie-shells; but lately since raiding has been checked, men who have not taken a head have begun to wear these coveted badges. In the northernmost villages a small cane-helmet is worn decorated with boar-tusks.

For arms they have the usual spear and shield and cleaver or axe (*dao*), this last is fastened in a wooden sheath behind by a cotton string round the waist.

The women of both sub-tribes dress similarly, but the *Chung-ngi* tie their hair with a plaited string of black hair, whilst the *Mong-sen*

¹ Mrs. CLARKE. *Ao Naga Grammar*, Shillong, 1893, 1. See also Mr. CLARKE'S 'Zung-gi Naga' Dialect, in J.R.A.S., 1877.

² A.C.R., 1891, p. 243.

³ A.C.R., 1891, p. 243.

use strings of white cotton. Their dark blue loin-cloth like a short petticoat from the waist to the knee is sometimes striped with red; and a dark blue cloth is thrown over the shoulder. Their ornaments are numerous strings of cheap red cornelian beads worn around the neck. In the upper part of the ear they wear large brass rings about four inches in diameter. These are made of three twists of thick brass wire and, after being passed through the ear, are supported by a string going over the top and round the back of the head."¹ Large crystal plugs are also worn. Old women wear anklets or gaiters of dark cloth.

Their villages are usually of large size and on strong positions along the mountain ridges, and are strongly stockaded, and surrounded by ditches bristling with sharp-spiked bamboos. Entry is through a massive doorway of one huge hewn block surrounded by look-outs. Inside near the gateway stands the guard-house and bachelors' dormitory and palaver-house or *morang* with a huge hog-backed thatched roof. Its interior is "carved with large figures of men, elephants, tigers, lizards, etc., roughly painted with the three colours common to the *Naga* and *Garo* tribes,—black, white, and reddish brown. Around the walls are the skulls of men and animals and skillful imitations of them (human skulls) made by cutting and painting old gourds; these imitations are often so well done that at a little distance they pass for real skulls. The ridge of the *morang* projects a few feet in front, and is ornamented with small straw figures of men and tufts of straw placed at regular intervals. Outside each *morang* is a large platform of logs of wood, on which the young men and their friends sit and smoke throughout the day, and hard by is an open shed in which stands the big (war-) drum formed of a huge trunk hollowed out, and elaborately carved to resemble a buffalo's head, and painted in front after the manner of the figure head of a ship, and furnished with a tail at the other end. The drum is raised from the ground and rests upon logs of wood. It is sounded by letting a heavy piece of wood, hinged on one side to the roof, fall on it, and by beating it with double-headed clubs."²

Each village is a republic where all are equal, and the nominal headman has scarcely any more authority than anyone else.

The bachelors are supposed to sleep in the guard-house, and the

¹ Colonel WOODTHORPE's Survey Report on Naga Hills, for 1874-75, Calcutta.

² A.C.R., 1891.

unmarried girls in 'twos and threes' in houses by themselves or in company with the old women.

Marriage is arranged by mutual consent of the two parties concerned, and amongst the *Chung-ngi* is done without ceremony; a nominal present being given to the father of the bride as purchase price. Amongst the *Mong-sen* there is some ceremony including a probationary marriage for twenty days before the final one; during this time the bridegroom does not stay at his wife's house, but the couple go off on an expedition by themselves. Inheritance seems to be in the male line, the children following the clan of their fathers.

In some of their festivals the stately *Mithan* ox is savagely killed, literally hacked to pieces alive.

One of these festivals seems to be a survival of marriage by capture. It lasts three days in August, and a chief feature of it are the tugs of war with a rope of jungle-creepers between the young women and the young men of the village, the girls trying to pull the rope outside the village which the young men exert themselves to prevent. After dark "the girls form into circles holding hands, each clan on its own ground. They then begin a monotonous chant, at the same time circling slowly round and round. This dancing and singing go on for hours, its monotony being only interrupted by what may be called raids by the young men from a different clan. These come round with lighted torches and having picked out the girls they consider most pleasing, proceed to carry them off by force. Such seizures, however, lead to nothing worse than drinking, the girls carried off being obliged by custom to stand the the young men free drinks."¹

Slavery is universal, but efforts are being made by our officers to suppress the custom. Troublesome slaves were usually sold to the *Nagas* living across the Dikhu, amongst whom human sacrifice seems to be still prevalent. Slaves, paid by the *Aos* to another village to make up a quarrel, were invariably slaughtered by the village which received them as an offering to the spirits of the men who had been killed.²

The dead are not buried, but are smoked in a box which is then placed on a high platform outside the village, and on it are hung the man's cloth, eating plate, drinking cup, and in front of the body of a warrior are set the row of heads he has taken and his spear and shield.

¹ *Idem.*

² *A.C.R.*, 1881, p. 78.

AR-LENG, *Arleng*, *Ar-ling* or *Mikir*.

AR-LENG. The 'Ar-leng' or 'The Men,' as this tribe proudly calls itself, or 'Mikir' as it is called by the Assamese, inhabits that detached range of low forest-clad hills lying between the south bank of the Brahmaputra and the base of the Jaintia and Kachar hills, and chiefly in the Nowgong district, east of Gauhati, between the Kopili or Langting and Dhansiri rivers, in 92° and 94° E. longitude and 26° to 27° N. latitude.

These people have a tradition that they formerly occupied the Jaintia hills but were driven out thence by the *Kacharis*. And Mr. C. S. LYALL¹ finds in the survival of geographical names of places and rivers, traces of the former occupation by the *Mikirs* of the hills to the south-east of Kachar, now exclusively inhabited by *Kuki* tribes.

Subdivisions of AR-LENG.

Sub-tribes. (? endogamous).	Septs (exogamous).
<i>Rong-hang</i>	<i>Be</i> (or <i>Be-po</i>)
? <i>Do-mo-ria</i> (in W. Nowgong)	<i>Bong-jang</i>
	<i>Phāng-chō</i>
	<i>Bong-rung</i>
	<i>Rām-de</i>
	<i>Han-sa</i> (or <i>Hun-sek</i>)
	<i>Rong-chan</i>
	<i>Ing-hi</i>
	<i>Rong-hang</i>
	<i>Ing-jāl</i>
	<i>Rong-pe</i>
	<i>Ing-leng</i>
	<i>Shing-p'ang</i>
	<i>Ing-ti</i>
	<i>Tā-rō</i>
	<i>Kā-tar</i>
	<i>Tā-rung</i>
	<i>Kleng</i>
	<i>Tō-rōn</i>
	<i>Ko-rō</i>
	<i>Tok-bi</i>
	<i>Kram-sa</i>
	<i>Tu-mung</i>
	<i>Lek-ti</i>
	<i>Tut-sc</i>
	<i>Ok-bang</i>

The *Mikirs* of Nowgong according to the Census Report are divided into four alleged endogamous sub-tribes:—*Rong-hang*, *Chin-tong*, *Amri* and *Dumrali* or *Tholua*; but I find that the last three are village names. The first two are stated on the same authority to be the highest, and the last is the least primitive; and each of these is divided into the exogamous septs,—*Ing-ti* (or *Rong-pi*) *Ze-rang*, *Lek-ti* and *Ti-mung*;

1 A.C.R., 1881, p. 78.

each of which again is subdivided into groups, bearing names, probably territorial such as *Rong-pi*, *Hansa* or *Hensek*, *Tut-so*, *Bong-rung*, *Kram-sa*, &c. I have noted in the table other exogamous septs which have come under my own notice, and here I give details of some of the septs, with whom others cannot intermarry.

Of these *Ing-jal* cannot marry with *Kleng* or *Ing-leng*.

<i>Tu-mung</i>	„	„	„	<i>Kleng</i> , <i>Phāng-chō</i> or <i>Ok-bang</i> .
<i>Ok-bang</i>	„	„	„	<i>Tumung</i> , <i>Kleng</i> , <i>Ing-leng</i> or <i>Phāng-chō</i> .
<i>Ing-ti</i>	„	„	„	<i>Ko-rō</i> , <i>Be-po</i> , <i>Ta-rung</i> .
<i>Rong-hang</i>	„	„	„	<i>Rong-chau</i> , <i>Rong-pe</i> , <i>Bong-rung</i> , <i>Rām-de</i> .
<i>Korō</i>	„	„	„	<i>Be</i> , <i>Tarung</i> , <i>Tā-rō</i> or <i>Ingti</i> .

If this latter list were extended, it would doubtless supply material for reconstructing endogamous groups.

The smaller colony in North Kachar is divided according to Mr. E. C. S. BAKER¹ somewhat differently to that shown in the table. This difference however seems mainly due to altered spelling or pronunciation. The *Rong-kong* alone are settled in the Kachar plains.

The *Arleng* or *Mikirs* are still somewhat in the early stage of the wandering horde, without permanent villages. They are a shy mild race of forest nomads, clearing little patches in the dense semi-tropical forest for cultivating cotton and summer-rice, and moving on in a few years to fresh-clearings. Unlike the other hill-tribes with fixed villages, who have shifting plots of cultivation in the forests, which usually are at some distance from the village, the *Mikirs* reside within the plot which they are actually cultivating for the time. Each village governs itself.

The fear of man-eating tigers and other nocturnal wild beasts infesting these forests is probably the reason, why the whole village of the *Mikirs* usually live in one single large house raised on tall posts, the access to which is only by a notched stick used as a ladder. Thus, in the same house, says DALTON, live sometimes as many as thirty married couples with their children, and the house is not divided into rooms. Since DALTON wrote, it seems to be becoming the practice to

¹ *A.C.R.*, 1891, p. 254.

subdivide the house into a few rooms, though even then, married and unmarried and the children of two or three generations all live and sleep huddled together with their fowls and a few goats, and their granary at one end. Under the platform of the house are the pigs and extra goats, and fowls for sacrifice to the spirits. The buffaloes and cows—for the *Mikirs* unlike most of their neighbouring tribes use milk, the milk of cows and buffaloes, but not of goats, as a staple of diet—are fenced in near the house and there left to defend themselves during the night against tigers and other wild beasts. And some plaintain and orange trees are usually to be found around the house, when the site occupies an old clearing.

In the vicinity of the Hinduised Assamese the *Mikirs* are rapidly however giving up their primitive habits. At Kamrup near the Assamese settlements I found that *Mikirs* are not only giving up their nomadic habits and forming fixed villages, but have abandoned their communal houses, and adopted separate houses for each family which are built no longer on piles but directly on the ground like the huts of the Assamese.

Though generally plucky in the forest they are individually, like most forest tribes, shy and timid with strangers and usually bolt into the jungle on seeing a European.

Physically they are a squat mongoloid race, flat-nosed, rather small eyed, and generally resembling the *Lepchas* in appearance, though somewhat inferior to them in regularity of features and physique. The details of their physical type are given in the table and photographs.

The ordinary dress of the *Mikir* man is a strip of cloth about six inches wide and six feet long bound round the loins and thighs. When travelling he usually wears a sack-like armless shirt of coarse blue or white home woven cotton cloth with a fringe hanging to his knees. This garment is often slightly embroidered with a basket-work pattern in various colours. Their knife has a straight blade about twenty inches long in an open scabbard, and is worn slung over their left side. Their hair is tied up in a knot, and surmounted by a turban.

The women wear a long sheet wrapped round the body, under the armpit, and descending to the knees. It is tied at the waist by an embroidered tape like a lamp-wick, the long ends of which hang low down. They are adopting the style of Assamese dress, and bazaar-made clothes and of late Manchester and Bombay cheap cotton goods are displacing the native, and the attire is getting more ample and decent. The teeth of all are blackened with betel.

The women take an equal part in all the occupations, ceremonies and diversions of the men.

Marriage is only between adults. It shows vestiges of the primitive maternal state, where the young man has to serve in the house of his wife's father for a term, usually of two years, before he can take his bride home. There is no public ceremonial marriage; a fowl is offered privately to the spirits and its flesh eaten by the pair. Divorce is easily obtained and without any fine.

The names of children are given them by the oldest woman of the village—which also seems a survival of the maternal stage.

Once a year, as with the *Lepchas* (or *Rong*),¹ each village or *Rong* makes a great feast or sacrifice called *Rong-ker* to their chief deity '*Arnam*,' who by some is Hinduised into '*Prithi-Raja*.' The animals which are sacrificed must be of a white colour, thus a white fowl, or white goat, or white oow; but an exception is made in the case of the pig, which is the tit-bit of the feast.² The ground is swept clean, and spread with leaves of the wild plantain and wild cardamom, upon which are placed offerings of flowers and whole and ground rice.³ The pig and other animals are introduced to '*Arnam*' by the medicine-man (*Se-kara-kli*), who addresses the god in words to this effect,—“ We have come here to offer to you all the things you see; and we hope that you will keep us safe ! ” The blood (and the life) of the animals and some of the cooked food are offered to the god before the company commence to eat the flesh.

This feast is one of great rejoicing with dancing, and if two or three villages combine, even cows and buffaloes are sacrificed.

The malignant demons of the hills and streams and lakes, who blight the crops and cattle and men, are called *Mu-krang* (? *Inbang* in Kachar); and the equally malicious spirit which infests houses is called *Peng*. The first is believed to withhold the rain, and cause disease, and incite the tigers to kill the cattle and human-beings, or to cause the wild buffaloes to attack and kill the tame ones. But they work their mischief in the dark—light destroys their power—hence the *Mikirs* never willingly venture out after dark; and they worship these

¹ Cf. My article on 'The Lepchas and their Songs' in *International Archiv. für Ethnogr.* XII., 1899, p. 50.

² C. LYALL, *A.C.R.*, 1891, p. 78.

³ E. C. S. BAKER, *A.C.R.*, 1891.

spirits much more frequently than the great good spirit, but without such palatable offerings and rejoicings.

Thus writes an officer who has lived amongst them¹ :—“*Peng* and *Inbang* (-arnam) do not appear to be gentlemen of much discernment as regards diet, their quatum of brains being chiefly employed in hatching evil: therefore, though it is very necessary to keep them in good humour by constant sacrifices, yet it is not necessary that these should be of any particular colour or quality; and aged hens who have given up laying and taken to crowing, crippled goats or pigs that won’t fatten, are generally the victims slaughtered. The lesser devils merely require a fowl to be sacrificed to them, and when a person is ill, the medicine-man takes him in hand, and having taken a handful of cowries, he casts them on the ground, telling by the way they fall, where the *Hemoto*’s proper dwelling is. This important detail found out, a fowl is sacrificed in the vicinity of it, and the medicine-man proceeds to drive out the *Hemoto* from the patient into the dead fowl by exorcising incantations, etc. Sometimes, of course, the *Hemoto* refuses to go, and then the person dies as soon as the inside of the navel is eaten, that being the seat of life according to *Mikir* medical science.

“They burn their dead, and celebrate the event by a carousal and dancing. The villagers collect round the funeral pyre and, the medicine-man or *Ochar* having set this on fire, animals and birds are slaughtered, and feasting and drinking at once commence, enlivened by wild dancing round the burning pile, and by the soul-stirring music of tom-toms and two stringed bamboo violins. All through the night this continues, until the body and wood are reduced to grey ashes, and then, as dawn approaches, the people all retire, leaving only the *Ochar* and dead man’s relations to watch for the first streak of light, upon the appearance of which they immediately set to work to dig a hole in the ground sufficiently deep to obtain water. As soon as a small amount of liquid has collected, the *Ochar* scoops some up in the hollow of his hand, and, scattering it about the scene of the cremation, he declares the place to be named after the dead man, and by such name it is known until the villagers remove or until the dead man is forgotten, seldom a period extending more than a few months. Cremation usually takes place at some little distance from any village, as a place has to be selected where

¹ E. C. S. BAKER.

it is probable that water may be obtained, without much difficulty being undergone in digging for it. The favourite places, therefore, are the sandy beds of the larger rivers during the dry season, and their banks and other lowlying grounds during the rains. Were no water to be obtained after some hours' digging, the spirit on whose behalf it was being sought would be driven from heaven *Damra Jomarong* and forced to take up his abode in hell *Dampavri*. To prevent all chance of such a catastrophe happening, water is always induced to appear in the hole by some means, foul if not fair."

"The spirit of a person is supposed to leave the body with the last breath, and goes thence direct to its destination, either *Damra* or *Dampavri*, the former under ordinary circumstances, the latter should he have been killed outright by a wild animal or have been in any way deformed during life. The *Mikirs* are the only people who believe in the immediate departure of the spirit from this world. The *Kacharis* believe that for thirteen days the soul haunts the earth, wandering about the scene of its release from the body. The *Nagas* say that for three days it remains with the body, and for this reason keep guard over the grave for two nights after the burial. In like manner the *Kukis* and *Lushais* believe that for a certain period the soul is forced to dwell within the house it occupied in life. Nor does the *Mikir* believe in the power of the soul to revisit the earth, as do most other tribes, and with them to be dead is verily to be forgotten."¹

Although they do not yet employ Hindu priests, Hindu influence from Bengal is rapidly changing their customs.² That foremost of all caste distinctions in practice, namely, what a person may eat or drink, is beginning to show itself. When, writes Mr. S. C. BAKER a few years ago, "I came to this (Mikir) sub-division five years ago, I found that the *Mikir* coolies would eat anything that I shot including *mithan* (wild oxen), bears, &c. Now a great many will not eat any of the bovine tribe, and last year I met number who refused to eat a bear I had killed, whilst they were under the eye of my *Kachari* interpreter, who considers himself a Brahman, took upon himself the duty of demonstrating the uncleanliness of bear's flesh, and the *Mikirs* closed their clasp knives and went to their rest empty and unhappy. A few hours after dark, however, a shadowy form slunk out of the coolies' quarters, and presently there was a sound of a knife working

¹ E. C. S. BAKER.

² A.C.R., 1881, p. 82.

in the flesh. After a few minutes the watcher saw the form jump up with the hunk of flesh grasped in his hand, and retire hastily in the direction opposite that from which he had come and another form appeared on the scene. This last evidently did not understand how the bear had lost some of its finest meat, but, having looked carefully all round, the shadow squatted by the bear and the sound of the knife was again heard, but this time an interruption came before the meat was severed, and the second has also to bolt, and unluckily selected the bush already occupied as a hiding place by shadow No. 1. On reaching this there was a scuffle, and a third shadow walked cautiously up to the bush to find out the cause. There was then the sound of suppressed giggling, and in a moment three shadows were to be seen seated busily carving the bear, then a fourth and fifth came, and the watcher retired to bed, but before he slept the odour of frying bear came to his nostrils, and he knew that all was well. The next morning a close observer might have noticed a look of repletion about the *Mikirs*, and a remarkable desire to avoid all conversation with the *Kachari* official and the place where lay the remnants of what had once been a bear."

Many of them are readily becoming converted by the Christian missionaries as they are readily prosletised to such a benign faith.

A-SRING-GIA, or *Mi-ri-nok-po*.

A-SRINGIA. This is an outlying section of the 'Naked' *Nagas*, which within living memory has settled in the outer hills of the *Ao Nagas* to the south of Sibsagar, having travelled westward three days journey from their tribe. They are fast losing their distinctive customs and adopting those of their neighbours, the *Aos* and the plains-people of Assam. They are called by the *Ao* '*Miri-nok-po*.'

BHOTIYAS OF BHOTAN, *Bhotanese, Bhutiyas*,

Duk-pa, Lho-pa or Lho-rig.

BHOTANESE. These inhabitants of Bhotan, or 'the end of *Bhot*' (or Tibet), as the Hindus name the tract of the outer Himalayas to the east of Sikkim, are called by the Assamese and Indians '*Bhotiyas*', in common with all the other Tibetan-speaking

¹ Cf. Ralph FITCH's *Narrative*, Dr. BUCHANAN-HAMILTON's *Nepal*, 1829; Colonel PEMBERTON's *Eastern Frontier*, and Mr. EDEN's *Report of a Mission to Bhotan* 1839-1873, Dr. GRIFFITH's *Journals* 1844; and my *Buddhism of Tibet* 40, 284 and *Among the Himalayas*, p. 246, &c.

peoples.¹ To distinguish them from the *Bhotiyas* of Tibet, of Nepal, and of Sikkim respectively, I shall refer to them as *Bhotiyas* of Bhotan.

They usually call themselves 'Duk-pa' because, so they say, they profess the *Duk-pa* form of Lamaism; though this title may possibly be a strained modern perversion of the appellation *Drug-pa* (spelt *Hbrog-pa*) which is the Tibetan name for semi-nomadic pastoral tribes.² They are called by the Tibetans *Lho-pa* or *Lhorig*, that is, 'Southerners,' as they lie to the south of Tibet; whilst their Lepcha neighbours on the west call them 'Pru,' which may be a corruption of the word *Duk*, which is spelt *Brug*; or it may be a form of the name of the western district of Bhotan, namely, 'Pa-ro.'

Subdivisions of BHOTANESE.

Sub-tribes (? endogamous).	Septs (? exogamous).
<i>Duk-pa</i>	<i>Wang</i> , with title 'Pön' or lord.
	<i>Shā</i> or <i>Zang</i>
	<i>Pum-t'ang-ba</i> .
	<i>Yurthim-ba</i> .
	<i>Sang-be-ba</i> .
	<i>Chānh</i> and <i>U-chhu-ba</i> .
	<i>Kar-ra</i> .
	&c., &c.
<i>Hā-pa</i> or <i>Hār-pa</i> ...	?
<i>Musel-pa</i> (W. of Tista)	...

The divisions of these people seem to be mostly territorial, and appear to be without restrictions on marriage. The *Ha-pa* or *Har-pa* occupy the upper part of the country bounding Tibet. The workers in iron, 'Kar-ra,' are said to have the lowest position. A section of herdsmen settled west of the Tista, called *Mu-sel-pa*, seems to be an endogamous group, and they profess the *Nying-mā* form of Lamaism.³

In appearance the men are heavier and clumsier in features and build than the Tibetans of Sikkim and the adjoining part of Tibet, and they have exceptionally large heads and long faces.

Both men and women shave their heads, unlike the Tibetans proper who wear pig-tails. And the men wear turbans instead of the common Tibetan or Chinese hat.

¹ *Ethnology of Tibet*, W. W. ROCKHILL, p. 678.

² Cf. my *Buddhism of Tibet*, 55, &c.

The marriage tie, if it can properly be said to exist at all, is very loose. Most of the adult men profess to be monks, but their celibacy is only in name. They are a rude treacherous people and seem steadily decreasing in numbers, owing apparently to the absence of any regular marriage system.

BODO, see *Kachari*.

CHAKMA, see *Tsakma*.

CHIN, *Khyin* or *Khyen*.

• **CHIN.** This wild tribe, which is conterminous with the south-eastern 'Naga' and the *Kuki*, is properly on the Burmese side of the water-parting. A note on the customs of the *Chins* of the Arakan hills was given in the *Journal of the Society* by Major FRYER,¹ together with some promiscuous measurements of skulls and limbs, and Mr. WOOD-MASON added for comparison the cephalic indices of eleven individuals of the Lushai hill men.² A good account of this tribe illustrated by photographs is given by Messrs. CAREY and TUCK in their *Gazetteer of the country*.³

My measurements of the tribe are reserved for my series on Burma.

In the Lushai hills they are subdivided into *Poi*, *Jahan* and *Zao* or *Lukher*.

CHING-MEG-NU or *Tamlu*.

CHING-MEG-NU. This outlying small tribe of 'Naked' *Nagas* is in the north-east border of the Naga Hills district and to the west side of the Dikhu, the majority of the 'Naked' *Nagas* in the Assam valley being east of that river.

Although adjoining the *Aos*, this tribe are physically superior to that tribe, lighter in colour, and differ markedly in dress, cut of hair and language.

The dress of the men is exceptionally scanty. A black rattan-cane or a strip of white bark is wound twice or thrice round the loins and a large tail of bark is left hanging down behind. In addition are garters of cane dyed red and armlets of the same. On great occasions the warrior wears a helmet of cane and paints a few stripes of white on his face.⁴

¹ *The Chin Hills*, Rangoon, 1896. And their language is analysed in an *Essay* by B. HOUGHTON, Rangoon, 1892.

² *J.A.B.*, 1875, I.

³ *Proc. A.S.*, 1875-97.

⁴ *A.C.R.*, 1891, 245.

Both men and women are tattooed, the men on their chests, where each warrior keeps his record of heads in the shape of the figure of a man roughly tattooed for each head taken, the women on their legs and breasts.¹

The women wear a narrow cloth about 12 inches wide girdling the loins. It is sometimes striped with red. The breasts are uncovered.

The houses are not raised on high platforms.

Their dead are not buried but are smoked as with the *Aos*, and then put in coffins in the foot of a large tree outside the village gate. In the case of men of distinction the head is wrenched off, and placed in an earthen pot, which is then thatched over and deposited at the foot of the tree which supports the body.²

CHING-MI or ? 'Towang.'

CHING-MI. This little-known tribe occupies the higher ranges on the extreme east of Bhotan, and extends north of the *Akas* across the water-parting into the Pemakoi district of Tibet on the lower Tsang-po. The Survey-explorer K.P., a native of Sikhim, who is our chief authority for them,³ tells me that they are very like the *Lepchas* in appearance and mild manners, but the men crop their hair and the women wear large pins to fix their coil of hair. A more Tibetanized section of the tribe, although living amongst the others, is called *Ko-long-te-pa Ching-mi*. They come into the Tibetan village of Pemakoi, bringing forest produce for sale. They are possibly the *Ha-pa Tanang* or the 'Tenae Miri' of whom DALTON had heard vague accounts from the *Miris*, and against whom a punitive expedition was sent a few years ago—see under 'Mishing.'

CHING-PO, *Singpho, Ka-chin or Ka-khyen.*

CHING-PO. This aggressive tribe of hardy highlanders occupies a broad strip of the mountains stretching from the western borders of Yunnan across Upper Burma to the Dihing valley at the upper end of the Brahmaputra. They are a vigorous warlike race, and during the past two centuries have pushed the *Shans* and Burmese before them in many places.

¹ *Idem.*

² *A.C.R.*, 1891, 246.

³ A short vocabulary of their dialect is given by him in *Survey Report for 1888.*

There was not a *Ching-pô* village between Bhamo and Sand less than two hundred years ago, so a *Shan* chief told Mr. CUSHING,¹ and now the mountains are occupied by a large population of them, and several of the villages and mountains still retain their *Shan* names although no *Shans* remain in that region, and many *Shan* agricultural names have been adopted by the *Ching-pô* as none existed in their own mountain tongue.

They still are pressing eastwards and south in Burma, and have ousted the *Shans* from the district bordering the first defile of the Irawadi, and are settling on the plains beyond the mountains.

They penetrated into the Brahmaputra valley, it is believed, little more than a hundred years ago,² and so terrorized the *Ahoms* that their name was well known in lower Assam about 1810 when Dr. BUCHANAN visited there. They crossed the Patkoi range near Dibrugarh and settled on the hills of the Dihing river bordering the Bor Khamti country.

They offered stubborn resistance to our troops in the war of annexation of Upper Burma in 1886-87, and it was in that war, on the Bhamo frontier, that I first met them. Such daring fighters were they, that our mercenary Afghan troops quite respected them and dubbed them 'the Afghans or *Pathans* of Burma.' And now that their country is annexed and their pluck and endurance has been appreciated, they are being enlisted as military police for service locally in Upper Burma.

In Assam they have degenerated somewhat by opium-eating and spirit-drinking, though they still are superior in physique to the *Ahoms* and other *Shans* in their neighbourhood.

Subdivisions of CHING-PÔ.

? Sub-tribes (endogamous)	? Septs (exogamous).
<i>Khā-nam</i> (Lowlander)	<i>Nam-brong Pisha.</i>
	<i>Im-bon.</i>
	<i>Tangaik Sarok.</i>
	<i>Dai-pha.</i>
	<i>Mai-o Ning-ra.</i>
<i>Khā-khu</i> (Upper hills)	... <i>Tureng.</i>
	<i>Duleng.</i>
	<i>Mirip-<i>Ching-gong.</i></i>
	<i>Kum-Shang.</i>
	<i>Si-San.</i>

¹ Sketch of the *Ka-khyen* Language. J.R.A.S., July 1880.

² HANNAY states the date as 1793 A.D.—*Selections from Govt. Records.*

Their proper tribal name is 'Ching-pô,' where the *ô* has the sound of the 'aw' in 'law.' This name I found was pronounced exactly in the same way, by both the Assamese and Burmese sections of the tribe, notwithstanding that the anglicised form of spelling it, which is current in Assam, namely 'Singpho,' suggested a difference in this respect. Dr. BUCHANAN-HAMILTON spelt it 'Ching-pho,'¹ which is nearer the correct form. The word does not mean 'a man' as is usually stated.² The Burmese call them *Ka-chin* or *Ka-khyen* in contradistinction to their south-western neighbours, the *Chins* or *Khyens*.

The divisions of the tribe I have not yet been able to make out at all satisfactorily. The wilder section to the north in the neighbourhood of the Amber-mines-district is called *Khā-khu*, which Mr. NEEDHAM derives from *Khā* a river, and *khu* a head, and this certainly designates their geographical position, as they occupy the heights near the sources of the Irawadi river.³ The *Doanniya* are half-breeds with their Assamese slaves, and are chiefly found on the lower Dihing near the Makum coal mines.

Physically the men are of athletic frame and fair height, with not very marked Mongolian features, except the more eastern members of the tribe bordering China. They speak in much the same loud harsh tone and staccato style as Tibetans, so much so indeed that hearing them speaking unseen in the dense forest, I almost fancied they were Tibetans. And many of their words for commoner objects seem identical with the Tibetan.

Their general appearance and customs have been described by DALTON⁴ and others from the Assam side, and by ANDERSON from the Burma side.⁵ The group here illustrated from my photograph comprises the chief of Di-rap ('Ti-rap') and his family, who belong to the *Nam-brong-Bisa* sept or group; and his kinsman the chief of Bisa, whom I also photographed, was of the same type.

For dress they wear a close-fitting blue or black jacket and a checked loin cloth in Burmese fashion, and occasionally a plaid thrown

¹ *Eastern India*, III. 662.

² CUSHING *loc. cit.*

³ The border of their country was entered by E. GRAY, *J.R. Geog. Soc.*, 1894, 223.

⁴ *Ethn. Beng.* 9, also HANNAY, BRONSON, in *The Asiatic Society's Journal*, xviii. and BROWN *op. cit.*

⁵ *Mandalay to Momein.*

over the shoulders. The pattern varies, but is always in small checks or very narrow stripes. The hair is tied up into a knot, and over this is wound a small turban, over which a huge round mat hat is worn as a protection against the sun and rain. The men tattoo on the arm and shoulder, and all married women on both legs from the knee in broad parallel bands. Their arms are a large flat curved sword of the *Khām-ti* pattern, worn in an open wooden scabbard slung over the shoulder by a hoop of cane, a short thrusting spear, a cross-bow with bamboo arrows, and a shield of buffalo-hide. When travelling they carry one or two satchels embroidered by their wives or sisters to hold their food, opium, tobacco, &c.

They are addicted to opium-eating, and grow the poppy themselves, though they readily barter goods for Indian opium.

The women wear one piece of horizontally broadly striped red and blue cotton cloth wound round the waist—above the breasts—in the case of maidens, also a jacket. Married women wear their hair in a knot on the crown fastened with tasselled pins, the unmarried on the back of the neck. In the ear are thrust large plugs of bright amber.

Slavery is prevalent. It was estimated that they and their Burmese kinsmen possessed in 1837 no fewer than a hundred thousand Assamese whom they had carried off as slaves.¹

Their villages are usually situated on strong positions, and the individual houses are exceptionally large, eighty to hundred feet long, with a raised wooden platform, and divided into various compartments.

Polygamy is prevalent. The girl is purchased. Inheritance is in the male line and is peculiar in that the eldest and youngest only inherit—the intermediate sons getting nothing. The eldest obtains the estate, while the younger gets the moveable property and goes off to found a new settlement.

They bury their dead in wooden coffins. Beside the deceased warrior is placed his sword, arrows, or if he had a gun, that weapon with powder, bullets and flint, also food, clothes and money, for the use of his spirit in the next world. In case of chiefs the body is kept for years unburied outside the village and surrounded by the emblems of rank which it had in life. In death by violence a buffalo is sacrificed to appease the wrath of the spirits, and its head is fixed near the grave.

¹ Dr. McCOSH, *Topography of Assam*, 1837, 150, and DALTON E.B.

Their worship is simple animism. At the entrance to the village and amongst the hills and in the forest are little bamboo shrines for offering food and drink to the spirits, and every house has a special door for the use of the spirits of deceased ancestors if they wish to re-visit the family.

CHUTIYA.

CHUTIYA. A semi-Hinduised tribe of the upper valley of Assam, which was in occupation of the plains around Sadiya in the 13th century at the time of the *Ahom* invasion. They are generally alleged to be of *Shan* origin, though DALTON believed them from their language to be closely related to *Kacharis*. They seem to have largely intermarried with the *Ahom*, so that while the latter have a sub-division called 'Chutiya,' the *Chutiyas* have sections calling themselves *Ahoms*. They are now chiefly found in the Sibsagar district side by side with the *Ahoms*.

They indulged in human sacrifice until the British occupation of their country.

Subdivisions of CHUTIYA.

Sub-tribes (endogamous)	Septa (? exogamous)
<i>Deori</i>	<i>Dibongia</i> } (? territorial)
<i>Borahi</i> (Semi-Hinduised)	<i>Zenga-pani</i> }
Hinduised including <i>Ahom-Chutiya</i> caste.	<i>Pator-hat</i> (?) , ,)

They are divided into three sub-tribes,—the *Deori* the most primitive, the *Borahi* semi-Hinduised, and the more Hinduised sections including the 'Ahom' Chutiyas. The *Deori* are found in Lakhimpur and Sibsagar, and they live in huts raised on posts. The others live on houses on the ground like Assamese.

Like the *Garo* and *Ching-pô* they do not drink milk.

Marriage demands a bride-price often amounting to about one hundred rupees.

DAFLA, 'Domphila,' *Bangni* or *Ni-sing*.

DAFLA. This wild and little-known tribe inhabits the mountains on the north side of the Brahmaputra between the *Miris* and the *Akas*, to the north of where the Darang and Lakhimpur districts adjoin each other.

The name *Dajlu* appears to be an Assamese epithet, though its meaning is not apparent. The eastern members of the tribe seem to call themselves *Ni-sing* or *Ni-sing*, and are differentiated by the Assamese as ' *Tagin Dajlu*' ; whilst the western and especially those settled near the plains and foot of the hills call themselves *Bag-ni* or *Bang-ni*. It is doubtful whether these are separate endogamous sub-tribes. I was told however that the former tattoo their faces with a transverse band across the cheeks, whilst the latter do not tattoo at all. In the accompanying plate No. 3 is a *Ni-sing*, whilst Nos. 1 and 2 are *Bang-ni*.

The men wear their hair in a top-knot fastened by wooden pins or small combs, and distend the lower lobe of the ear with large cylinders of bamboo, like table-napkin rings. The women wear large earrings reaching to their shoulder. Slavery is common with them, the slaves being mostly Assamese captured in the plains or bought from the *Abors* and other tribes. Slaves are not allowed to marry girls of the tribe. They marry amongst themselves. They were called to me ' *Hatimoria*' in contradistinction to *Gām* or ' chief,' the Assamese title of the freemen.

Marriage is mostly by capture, but presents are afterwards given to appease the parents of the bride. Polygamy is common, and property and kinship descend to the son who inherits all the wives, except of course his own mother. Polyandry, which was recorded by DALTON, is said by Mr. STACK to be not now prevalent. They bury their dead in a sitting position.

They seem related to the *Abors*, and their language, according to Mr. NEEDHAM, is very similar.¹

DOANIYA, mixed *Ching-pō* and Assamese.

DZO, a title of the *Lushai* see ' *Kuki*'

EMPEO, a title of ' *Jemi* ' *Naga*.'

FAKIAL, or *Fa-ke*. This is a title of a small colony of *Shans*, who migrated from Mogaung and Hukong in Burma about 1760 A.D.² and have settled on the Dihing near Makum in Dibrugarh district. They employ Burmese Buddhist priests and wear the Burmese dress.

GARO, Assamese and Bengali title of the *Mandé*.

HAJONG, the primitive *Kachari* of the hilly tracts.

¹ Mr. R. C. HAMILTON, C.S., is publishing, through the Assam Secretariat Press, a more detailed grammar of their dialect.

² Col. HANNAY'S Report.

HATIGORIA, Assamese title of *Ao*.

INZEMI, synonym of *Jemi*.

JAINTIA, synonym of *Synteng*.

JEMI, appears to be a chief title, of the *Kacha Naga* of the hills of

North Kachar, who on the Kachar side call themselves 'Empeo,'¹ and who seem related to the tribelets called *Koireng* or *Liyang* and *Yema*² also ? *Arung* or *Sengima*.

KABUI, *Nagas* of Manipur.

KACHARI, *Kosari*, *Boro* and *Bodo*, or *Bura*.

KACHARI. The proper name of this large semi-Hinduised Mongoloid tribe is involved in much obscurity. As BUCHANAN-HAMILTON pointed out they call themselves *Boro* or *Bodo*, but Mr. ENDLE in his exhaustive grammar³ of the dialect of the tribe states that this is simply the Assamese form of the Indian word for 'great,' so that I have preferred the more generally used term *Kachari* to designate the tribe. It is perhaps worth considering whether this word *Bodo* may not be related to the old name of Tibet, namely, 'Bod.' The title *Kachari* is usually interpreted as being the Indian term denoting an inhabitant of the *Kachh* or submontane marshy tracts. It is pronounced by the people themselves *Kosari*, who distinguish themselves from the *Kos*, their still more Hinduised neighbours, whose title is usually spelt 'Koch.'

Although the title *Kachari* suggests that it denotes a native of Kachar, it does not appear that Kachar was ever the chief headquarters of the tribe within historic times. The *Kacharis* are found chiefly in the central Brahmaputra Valley, in the districts of Kamrup, Goalpara, Darang. The purest section of the tribe appears to be the *Hojai* or 'Hajong' who live in the hills, the word *Hajo* meaning 'a hill' in both the *Kosari* (*Kachari*) and the *Kos* (*Koch*) dialects. The *Jharna* or 'jungle-living' section is also less Hinduised. They are restricted to Lower Assam and are enlisted in the military police. The *Sonwal* or

¹ Mr. SUPPITH's Grammar.

² DAMANT J.R.A.S., 1880.

³ Grammar of the *Kachari Language*. Also A.C.R., 1881, p. 67, where Mr. ENDLE transliterating the spoken *o* by *a* says they call themselves *Baraphisa* or children of the *Bara* (Great). See also B. HOPKSON's articles on the *Bodo* tribe in J.A.S. (B.), 1829-56, and reprinted in his *Miscellaneous Essays*.

Sadiola are mostly gold-washers in the Lakhimpur district in Upper Assam.

Physically they are a sturdy stalwart people (see plate XIII, lowest figs. for plains *Kachari*, and plate VII, lowest fig. for *Hojai*). They have distinctly Mongoloid eyes, with scanty face hair. They have adopted many of the externals of Hinduism, and many of them recruit the ranks of the Koch caste. Like the *Garos* and *Chutiyas* they do not drink milk.

They still retain traces of the maternal stage of the family. It is a common practice for the bridegroom to serve for his wife for months and even years;¹ though exemption from this service can be purchased by a money payment on marriage.

Several of their other customs were recorded by Mr. HODGSON in his essay on the tribe.² The *Mech*, *Rabba* and *Lalung* are closely related to the *Kachari*.

KACHIN, Burmese epithet of *Ching-po*.

KASIA, *Ka-se-ya*, 'Cosseyea' and *Khasia* or *Kai-rium*.

KASIA. Comparatively little is known about this in many ways interesting Mongoloid tribe, notwithstanding that the British capital of the Assam province has stood so long in its midst, on the Shillong 'plateau.'

The different ways in which Europeans spell the name of this tribe well illustrate the need for a definite system in transliterating into Roman characters the spoken words of an unwritten language. In Dr. BUCHANAN-HAMILTON's account of the tribe, written about 1810, to which little has since been added,³ the name of the tribe is given as 'Kasia,' of which a more popularly spelled form was 'Cosseyea,' whilst RENNELL about 1780 A.D. in his pioneer map gave the form 'Cussay' for the country. Colonel DALTON also uses Dr. BUCHANAN-HAMILTON's form of the word, but in modern official documents the word is aspirated into 'Khasia,' a form which so far as I could find does not represent the native form of the word, which, outside the influence of the European missionary schools, is pronounced *Ka-si-a* or *Ka-se-a*. The

¹ ENDLE A.C.R., 1881, p. 71.

² Loc. cit.

³ H. WALTERS *As. Researches*, Vol. 17; Col. H. YULE, *J.A.S. (B.)*, 1844; Sir J. HOOKER'S *Himal. Jours.*, II., OLDHAM'S *Geology of the Kasia Hills. On the Khasia Tribe* by Lt. E. H. STEEL, *Trans. Ethnolog. Soc.*, VIII. 305.

interest of this point is that this tract of country, the 'Cussay' of RENNELL, or properly 'Ku-se,' is, in common with the adjoining hills of South Manipur, known to the Burmese as 'Ka-se,' or as they lispingly call it 'Ka-the,' and it stood in considerable repute amongst the Burmese for its female slaves. The *Sintengs* who adjoin the *Kasias* on the 'Jaintia' Hills, so far as I understood, called the tribe *Kai-rium* or *Kai-rhyum*.

Linguistically the *Kasias* are said in the Assam census reports to occupy a group by themselves, exhibiting no relationship with any other known language in their neighbourhood: the fact however is that both the language and the people have not been properly studied.

Physically they are sturdy and muscular with great calf development, with distinctly Mongoloid eye and longish face. The peculiarity of their nose is described under nasal index. Their complexion is generally stated to be 'fair, often ruddy,'¹ but this is misleading. Their complexion is recorded in the table, and is generally exceptionally dark for a tribe living at a relatively high elevation. None of them seem to be tattooed. Their ears are slightly pierced for rings or very small plugs. The section called *Wär* who live in the lower valleys are perceptibly darker; the *Bhoi* appear to be closely related to the *Sintengs*.

They were in a very primitive state until lately and unacquainted with the art of weaving;² and they still practice the maternal form of inheritance, and have their kinship based on groups of 'motherhoods,' the details of which have not yet been satisfactorily elicited. The husband enters the wife's family and then exchanges his own name for that of his child — *Teknomy* as Professor TYLOR has termed it.

One of their striking customs is the erection of monumental slabs of stone to commemorate great events, including the death of their chiefs. Thus on their hill sides may be seen rows and circles of tall slabs like a miniature Stonehenge; and from this funereal custom Colonel DALTON believed that they were allied to the Dravidians.

Intensely superstitious and overawed by the invisible powers of the earth and air, like the Tibetans, they offer a libation to their divinities before drinking, by dipping a finger three times into the vessel and flicking a drop or two over each shoulder and in front.³

¹ *E.B.*, 57.

² *E.B.*, 57.

³ *E.B.*, 57.

KHĀM-TI or 'Tai.'

KHAM-TI. This tribe, called 'Khām-ti' after their country, which lies on the upper sources of the Irawadi between eastern Assam and China in longitude 97° to 98° E., to the north of and bordering the *Ching-po* country, invaded the Dihing valley of Assam about a hundred years ago, and got as far as Sadiya. Some colonies of them still exist thereabouts. The name of their country may mean according to Mr. NEEDHAM 'the golden locality' (from *khām* gold and *ti* a spot).¹ In regard to this name it is curious that their country is almost conterminous with the 'Kham' province of Tibet.

The Assam section of the tribe call themselves *Tai* 'Shyam,' the latter part of the title being their pronunciation, as I heard it, of the word which we ordinarily know as *Shan*, that great branch of the Mongoloid race.

They may be regarded as a later name of the same stock which sent forth the *Ahom* several centuries before. The divisions of the tribe specified in my measurement list appear to be territorial and of no structural importance. In these the frequency of the prefix *Mān* suggests that they may be the *Mān* barbarians of the Chinese, or it may be possibly the cognate epithet by which the Burmese are still known to the Assamese. Another common prefix of these divisions of the tribe is *Lung*; of these the *Lung-ting* is said to be the highest in rank.

Physically they are a tall people, but are considerably addicted to opium-eating and are less hardy than their long-headed *Ching-pō* neighbours, especially the *Kha-khu* who raid and harass them.

They are professing Buddhists of the Burmese type of that religion.

KHUMBU. Mongoloid inhabitants of the Khumbu District of Eastern Nepal to the east of the Dudh Kosi river.² Under this term are included the *Bhotiyas* or Tibetan-speaking inhabitants of the upper part of Eastern Nepal as well as the semi-Hinduised Nepalese, the *Kiranti* of the lower valleys.

KIRANTI. A semi-Hinduised Mongoloid tribe of the lower Khumbu district of Eastern Nepal and of lower Sikkim. This name seems to be a corruption of the Hindu epithet for the Cis-Himalayan

¹ Grammar of *Khamti*, p. 1.

² Cf. My *Among the Himalayas*, 406.

barbarians, namely, *Kirāt*.¹ They are better known by their more flattering Hindu title of 'Jimdar' or 'crofter,' and 'Rai'.² They have assumed the dress and language of their overlords, the *Gurkhas*. Their neighbours to the east, the *Limbus*, seem also to respond to the title *Kiranti*.

KOCH, *Kos, Cooch, or Rājbānsi*.

KOCH. This semi-Hinduised people occupying the plains of the Brahmaputra between Lower Assam and North-Eastern Bengal, are in many ways interesting. They do not, as stated by Colonel DALTON, Mr. RISLEY and others, belong to the dark Dravidian aborigines of India, but are distinctly Mongoloid, though somewhat heterogeneous. This term *Koch* has become more of a caste title than a tribal appellation, so that individuals of the *Kachari*, *Garo*, *Rabha*, *Lalung* and allied Indo-Chinese tribes are admitted as members; and there seems also in places to be a slight leavening with *Chandāl* blood? Thus any one of these tribes can become a *Koch* by establishing a Brahmanical priest and giving up eating beef, though he need not necessarily abjure animal food altogether. In this stage he is called *Saraniya*, usually pronounced in the Assamese fashion '*Horoniya*,' which means 'a refugee,' implying that he has taken refuge in Hinduism. The more advanced stage can be gained by leaving off beef and swine's flesh and strong drink altogether, when he assumes the full externals and status of a Hindu.

When posing in this way as Hindus they are, in view of their evident origin, only assigned by the more orthodox Hindus the position of one of the very lowest castes. The term *Koch* therefore not being a favoured one in Bengal, it is usual to find them dropping that title wherever there is a resident *raja* of their own kindred as at Koch Bihar (Kuch Behar), Darang, Bijni, Mechpara, Sidli, Beltola, Jalpai-guri and Lakhī. At such places they call themselves by the higher sounding Indian title '*Rājbānsi*' or 'Royal race.'

A good deal has been written about this people by Dr. BUCHANAN-HAMILTON,³ Mr. B. HODGSON⁴ and Colonel DALTON.⁵ As Sir JOSEPH

¹ *Tribes and Castes of Bengal*.

² Cf. My *Among the Himalayas*, 306, for note and photograph.

³ *E.B.*, 1, &c.

⁴ *East India* III. 540, &c.

⁵ *Miscell. Essays*. I. 72.

HOOKER observed,¹ the "Cooches, a Mogul (Mongolian) race... are a fine athletic people not very dark."

I have intimately studied the *Koch* for several years when camping through their country, and my notes are so bulky that I reserve them for a possible monograph on the subject.²

The men dress generally like Bengali peasantry. The women go about without restraint openly, and usually with their heads uncovered. Their dress like that of the *Kachari* women is merely a narrow striped cloth wrapped round the body. In the younger women this cloth reaches as high as the breasts and descends to the knees ; but in the older women it is little more than a loin-cloth. The married women usually wear a bracelet of huge conch-shell, like the *Bhotiya* women of Eastern Nepal. So similar indeed are these people of different tribes in this region in appearance as well as in dress, that Dr. RIEBECK's illustration No. 4³ of a *Lushai* woman might be taken for women of this tribe in every particular.

I have roughly grouped the divisions of this people for my measurements as follows :—

Koch, proper, including *Modai* and 'Pani Koch' of Garo Hills.

Horoniya or 'Saraniya,' semi-Hinduised.

Kām-tali, most Hinduised.

Koch.

Kantai-Koch.

Rajbañsi.

Deshi.

Poli (*Sadhu* and *Babu*).

A large series of measurements of *Koch* from Bengal, taken mostly by a Hospital assistant, has been published⁴ by Mr. RISLEY; many of them however do not appear to have been typical *Koch*.

KOLITA.

KOLITA. A Hindu caste of the Assam plains claiming to be *Rajputs* or *Kshatriyas*. They have a slight Mongoloid type of features, and seem to be the mixed descendants of the Indian *Kāyasth* or writer-caste who came up the Brahmaputra to officiate as priests to the tribes who

¹ *Him., Jour.*, I. 384.

² Cf. *My Among the Himalayas*, p. 291.

³ *The Chittagong Hill Tribes*, by Dr. E. RIEBECK, ed. by A. H. KEANE, London, 1885.

⁴ In Mr. RISLEY's *Traces*, &c.

were adopting Hinduism, the *Koch*,¹ *Kacharis* and others. They were displaced, however, by the Brahmans and degraded to a low caste, which position is nevertheless belied by their good colour and features. The great Hindu reformer SANKAR, who headed the revolt in India against the tyranny of the Brahmans about the end of the fifteenth century, belonged to this caste, and was a native of Nowgong, above Kamrup.

Despite their bad treatment by the Brahmans, they hold their own and wear the Brahmanical thread.

KUKI.

KUKI. This wild tribe although living, strictly speaking, outside the Brahmaputra Valley is introduced here on account of its close affinities with its neighbouring tribes in that area, and also in order to bring my series of measurements and notes into relation with those of Dr. RIEBECK and Captain LEWIN² in the Kuki-Lushai hills. This tribe occupies the hills of Chittagong, from the Koladain river to Tipperah, and the adjoining ranges to the south of the *Nagas*, and Kachar, and west of Manipur, on the east side of the lower Brahmaputra valley, near its mouth at the Bay of Bengal, an area of about 300 square miles.

They are head-hunters like the *Nagas*, and formerly they gave much trouble by raiding on the plains. They are a roving people, not given to fixed cultivation, and are being driven gradually northwards by pressure of the *Lushais* and other tribes to their south.

They too are being rapidly educated on European lines by the British Government. Already a Lushai youth has passed the matriculation examination of the Calcutta University, and vigorous efforts are being made by the Bengal Government to get others of their youths to qualify for the B.A. degree! poor fellows! Their fathers killed monkeys with bows and arrows and ate them garnished with pig-roots, and must the sons be taught the text of the 'Faery Queen' and learn to recite "The boy stood on the burning deck," and spout Xenophon, Virgil and Bacon!

The structure of this tribe has not been made out yet. They are said to be divided into four or more sub-tribes *Rang-kol* or *Bang-kol*, *Bête*, *Jan-sen* and *Ta-doi*. The two former are known as 'Old' *Kukis*

¹ *Eastern India*, III. 540.

² See also *Chin-Lushai Land* by Lt. Col. A. S. REID, I.M.S., Calcutta.

in contradistinction to the other two as 'New,' as the latter are relatively new arrivals from the southern hills between Chittagong and Burma. Each of these sub-tribes is divided into two or more septs as in the table. The *Tipperahs* seem to belong to the *Lang-rong* sept as the *Rang-kol*. No information is available as to exogamous septs. They seem to have no name for their tribe—the word 'Kuki' is believed to be a Bengali appellation. The *Lushais* who call themselves *Dzo* or *Zho* are also called 'Kukis' by the Bengalis. The *Lushais* wear their hair in a knot resting on the nape of the neck, whilst the neighbouring tribes to the east and south, distinguished as *Poi*, wear their hair knotted on the temple. The 'Howlongs' and 'Kamhow' intervene between the *Poi* and *Lushai*.

In one of the earliest accounts of the tribe¹ the blood-thirsty fact is noted, that the *Kukis* believe that he who counts most murders attains greatest happiness in the future life, because all those whom he has killed become his slaves hereafter.²

The villages are usually built on hill-tops and fortified. The chief's house is larger than the rest. The villages are shifted after three years or so.

In appearance they are squat in form and dark in colour for Mongoloids. Some of the men are rather effeminate looking from the paucity of hair on their faces; the *Jansen* and *Tadoi* men go almost naked, the others wear small cloths, and those bordering Bengal wear the Bengali dress. The hair, both of men and women, is worn tied in a knot behind, and bead necklaces and earrings and bracelets are worn.

The combs with which the men fix their hair are made of stained red and black wood or occasionally ivory, and are treasured with the greatest care. Their loss is deemed very unlucky. When a couple of *Kukis* are married, the priest presents each of the pair with a comb. Only man and wife may use the same comb, and when the man dies his comb is buried with him, and his relatives break their combs and go with dishevelled hair for some days.³

Tattooing seems universal among the men. All the men I examined had been tattooed a year or two before puberty. The pattern is a

¹ Surgeon McCREA in *Asiatick Researches*, VIII. 1799.

² For other early accounts see J. RAWLINS in *Asiatic Researches*, II. (1790) 187; also Dr. T. RAE in *Journal*, and Sir Henry YULE in *Journal* 1844, Major STEWARD of Kachar, and J. F. BROWNE, Government Report on Tippera District.

³ DALTON *E.B.*, 47.

small black circle on the forearm, usually the left, though occasionally on the right or on both, and a few had more than one mark on the forearm. The ears of all the men are pierced for small plugs or rings.

Their weapons are spear and *dao*, formerly bows and arrows and a long sword were common.

The maternal condition of the family is prevalent. A man is accounted of little importance till married, and marriage amongst the *Rong-kol* is by service in the house of the girl's father. He requires to serve three years in the house like a bond-servant, then says Mr. SOPPITT¹ "he is allowed to marry the girl, but even then is not free, as he has to remain on another two seasons (or more) working in the same manner as he did before. At the completion of the five years he is free to build a separate house and start life on his own account. Two rupees is the sum ordinarily paid the parents of the girl, a sum paid evidently more for the purpose of proving a contract than for anything else, the long period of servitude being the real price paid."

Amongst the *Jansen* sub-tribe exemption from personal service is purchased by a price ranging from twenty to over 200 rupees.

The children are named by the village elders, and, as with the *Kacha Nagas*, the father and mother drop their names and assume that of the child's, as the 'father of so-and-so,' whilst couples who have no children are afterwards called 'the childless father' or 'the childless mother.'

A man's property is inherited by his brothers and failing them by his wife.² The man's brother as a condition is, if not already married, bound to marry the widow of a deceased elder brother, irrespective of his age, while an elder cannot marry the widow of a younger brother. If the younger brother fails to do this, the property goes to the widow.³

The dead are burned by the *Rung-kol* and the *Saka-jaib*, whilst the *Jansen* and *Bête* bury theirs. When their chief died, a number of slaves and prisoners of war were killed, and their heads put on the platform with the body—this custom stills exists amongst their allies, the *Lushais*.

They are nearest allied to the *Lushais* who adjoin them on the south, whom they closely resemble in appearance, language, dress and customs. And on the other hand they seem related to the *Chins* of Burma,

¹ Also a good list of words in HUNTER's Statistical Acct. of Hill Tipperah. Dr. WATT, *Jour. Anthropol. Institute*, xvi. 344.

² Mr. BAKER in *A.C.R.*, 1891, 252.

³ *Idem.*

KYON-TSÜ, *Tson-tsü*, 'Tiontz,' 'Miklai' or 'Lhota Naga.'

KYON-TSÜ. This large tribe of 'Nagas,' to the north of the *Angamis*, inhabits the Woka sub-division of the Naga Hills district on both sides of the Doyang river, bordering the Jorhat and Golaghat sub-divisions of Sibsagar district. Although formerly one of the more blood-thirsty tribes they are rapidly losing their savage customs and settling down to agriculture.

They call themselves '*Kyon-tsü*,' a name which, I find, means 'the men.' They are called 'Lhota' by the other Nagas and 'Miklai'¹ by the Assamese.

Each village is independent, and so thoroughly democratic that its nominal head-man has little power over the people, each person usually settling his own disputes in his own way.

The houses are built on the ground, and the bachelors live at the end of the village in the guard-house. Each village has a sacred tree to which are nailed the skulls taken on their raids.

In appearance they are squat and muscular, smaller and darker than the *Angami*, and generally resembling their western neighbours the *Rengma Nagas* in customs and dress.

The men wear a short loin-cloth with an apron, 'light blue or white striped horizontally with thin red lines, or for the lower villages dark blue striped with broad red lines.' In rainy weather and for cold a shoulder-cloth of broad white and dark blue stripes is worn. It reaches to the knee. Their weapons are the usual spear, shield and *dao*-hatchet.

The women wear a short black cloth leaving the chest bare, necklets of beads, metal armlets, and ear plugs of bamboo tube, into the ends of which are inserted tufts of red dyed goat's hair.

Of their marriage arrangements little is yet known. Girls are said to marry usually early, and are bought for about one hundred rupees; and the descent is in the father's clan.

The dead are buried and flowers are often strewed over the grave. The skulls of cattle killed for the feast are also set up there.

Amongst their curious superstitions is one which they share with the *Aos* in regard to deaths occurring by accident. "Should any member of a household be killed by a tiger, by drowning, by falling from a tree,

¹ DAMANT loc. cit., p. 247.

or by being crushed by a falling tree, the surviving members of the household abandon the house, which is wrecked, and the whole of their property down to the very clothes they are wearing, and leave the village naked, being supplied outside the village with just enough clothing to cover their nakedness by some old man amongst their relations. Thenceforth for a month they are condemned to wander in the jungle. At the expiration of the period, the wrath of the deity being supposed to be appeased, they are allowed to return to the village. Neither they nor any one else can touch again any of the abandoned property, nor can a fresh house be built on the site of the old one."

The affinities of this tribe appear to be closest with the *Ao* and *Rengma*.

LALUNG or ? *Ti-wa*.

LALUNG. This is a small semi-Hinduised tribe in the plains skirting the *Mikir* country at the foot of the *Jaintia* Hills. No mention is made of them in the earlier historical accounts of the plains in the *Ahom* histories. They seem to be a branch of the *Kacharis*, though they are less robust. They appear to be mixed up with *Mikir* or *Garo* blood according as they adjoin one or other of those tribes. The few I have seen had fairly good long noses with somewhat prominent bridges.

They hold sacred the poisonous trees and plants,—the *Euphorbia*, the *Madār* (*Calotropis gigantea*), and the *Gomari* tree (*Gmelina arborea*).

Some of them called themselves to me ' *Ti-wa*.'

LEPCHA, see *Rong*.

LHO-PA, see ' *Bhotanese*.'

LHOTA, see *Kyon-tsü*.

LUSHIAI or *Dzo* or *Zho*, see *Kuki*.

MANDÉ or *Garo*.

MANDÉ. This large tribe which calls itself *Man-dé* is generally known to Europeans as *Garo* from the hills which they occupy. The *Garo* Hills, so notoriously unhealthy, form the extreme western end of that broad belt of mountains, which stretches from Burma to the south bank of the *Brahmaputra*, and around whose promontory the river turns southwards to Bengal. This isolated position, coupled with the extremely primitive character of this tribe and the maternal structure of their family system, suggests that these people may be probably the autochthones of this area.

The southern section of the tribe was first described¹ by Mr. John ELIOT, who was deputed in 1788 by the East India Company to investigate the customs duties of that part of the country and to establish friendly relations with the people. Dr. BUCHANAN-HAMILTON recorded² the details of his visit to the northern side of these hills; and there are several other miscellaneous accounts.³

Their frequent raids into British territory led to their hills being annexed and placed directly under British management in 1866.

The subdivisions of this tribe have not yet been made out at all satisfactorily. The divisions as given by BUCHANAN-HAMILTON and DALTON and in the census reports differ very considerably. So far as I have been able to make out in my hurried enquiries, the main divisions are essentially territorial, whilst the sept distinctions are apparently based on the 'motherhood' system of kinship.

Sub-divisions of MAN-DE.

Sub-tribes (? endogamous).	Septs (? exogamous).
<i>A-beng</i> or <i>A-chik</i> , W. outer hills.	<i>Marok</i> .
<i>A-tong</i> in S.E. " "	<i>Sang-ma</i> .
<i>A-we</i> in N. " "	<i>Mo-min</i> , except in <i>A-beng</i> .
<i>Ma-chi</i> in central hills.	<i>Tu-ang</i> , only in <i>A-we</i> .

Mixed sub-tribes.
Dikhil or *Nuniya* mixed with *Kasias* on border of *Kasia Hills*.
Chi-bok, on *Mymensing* border.
Nam-dhaniya, on plains at N.E. border.

The *Abeng* are separated from the others by a high ridge, the Someshwari range, which explains why this tribe has not one of the 'septs' which is common to the others.

The exact particulars in respect to the division into 'motherhoods' remain still to be elicited. Each 'sub-tribe,' wrote BUCHANAN-HAMILTON, is divided into clans called '*Chatsibak*,' which again are sub-divided into different houses called *Mahāris* or 'Motherhoods.' But DALTON while adding no fresh light on this point uses the term '*Chatsibak*' as synonymous with the 'Motherhood,' and the last Assam census report says each tribe (? sub-tribe) is divided into (only !)

¹ *Asiatic Researches*, III, 1792.

² *East India*, III. 682, &c.

³ C. S. REYNOLDS, *J.A.S. (B.)*, 1849; YULE's *Cuthay*, and others.

two or three Motherhoods. I wrote to several officials of the Garo Hills for information on these matters but, as was usually the case in Assam, I received no reply. It seems a pity that officials who have at their hand the means of eliciting such valuable information should nevertheless take no interest in these matters or assist those who do.

Some interesting particulars of the maternal basis of their kinship and inheritance are given by Dr. BUCHANAN-HAMILTON, who stated that it is the girls who propose marriage and the husband goes to live with his wife's family. "A man cannot turn away his wife on any account "unless he chooses to give up his whole property and children." A woman whenever she pleases may turn away her husband, and may in general marry any other person, conveying to him the whole property that her former husband possessed, and taking with her all her children; but the rank of the children arises from that of their father. When a chief dies, his heir is any one of his sister's sons, that his widow chooses. The fortunate youth, if married, immediately separates from his wife, who takes all his private fortune and children, while he marries the old woman and receives the dignity, fortune and insignia of honour of his high rank. The wife of a chief may divorce him, but she must choose her next husband from the same noble family, as its members are alone capable of being raised to the dignity.¹

A man cannot marry his father's brother's daughter, but he may marry the daughter of his mother's brother as noted by BUCHANAN-HAMILTON, and this still holds. A man's sister (i.e., the line of succession) says DALTON,² should marry a son of the house of which his wife is a daughter, his son may marry a daughter of that sister, and his daughter may marry his sister's son, who in such case comes to reside with his father-in-law and succeeds to the property in right of his wife and her mother—in other words the son marries the sister of the husband of his own sister. One concern of this intricate succession is, says DALTON, that "it is not uncommon to see a young *Garo* introducing as his wife a woman who, in fact, is his mother-in-law and his aunt."

The children belong to the mother's group.

Physically as seen in plate XIV (the two uppermost figs. and the middle left-hand fig.), the *Gilos* are squat and sturdy, with oblique eyes, large heads, thick lips and large rather ugly harsh features.

¹ *East India*, III. 692.

² *E.B.* 63.

Like the surrounding tribes they have separate houses for the bachelors (*Deka-chung* or *Nok-phanti*).¹)

Their culture is very low. They neither spun nor wove until about the time of BUCHANAN-HAMILTON's visit. And until not very many years ago they were head-hunters, and used to make a ghastly display of such trophies especially on the death of a chief.² Slavery was very common.³

Roasted dog is esteemed a great delicacy, so much so that the well behaved *Garo* prisoners in Assam jails are occasionally treated to one as a tit-bit.

They worship a spirit of the sky or visible heavens, whom they call *Sa-jung* residing in *Rang*, and they believe that the sun, moon and stars, the spirits of rivers, woods and hills are his agents; his wife is *Ma-nim*⁴ (or *A-pongma*). White cocks are sacrificed to the heavenly spirits; and products of the earth, such as fermented liquor, rice and flowers, to the spirits of the earth, rivers, hills and forests. They have no temples. A dry bamboo with its branches adhering is fixed in the ground, and to it a *Garo* ties tufts of cotton, &c., as offerings.⁵

MANIPURI see *Mitai*.

MECH, *Mish*, or *Rang-sha*.

MECH. This small tribelet of Lower Assam appears to be a branch of the *Kachari* family. They now intermarry with the *Koch*; and posing as Hindus decline to take food from the *Garos* and *Rabhas*. It might be worth enquiring whether they are in any way related to the *Machi* sub-division of the *Garos*. They generally however pronounce their name softly as *Mish*.

MIKIR, see *Arleng*.

MIRI, see *Mishing*.

MI-SHING, or *Miri*.

MI-SHING. This vigorous Mongoloid tribe occupies the north bank of the Brahmaputra in Lakhimpur district up to the Dihong, and extends up to the foot of the hills, where they interpose an offshoot 'Hill *Miri*' between the *Dafas* on the west and the *Abors* on the east, with both of whom they claim distant kinship.

¹ HUNTER's Assam, II. 157. ² HUNTER's Assam, II. p. 154. ³ East India, III.

⁴ East India, III. 694. This name seems same as the goddess wife worshipped by the *Kacharis* (E.B. 59). ⁵ East India, III. 694.

They call themselves *Mi-shing*, but are known to the Assamese as 'Miri.' The *Dafas* call the hill *Miris* 'Chi-mur.'

They have decided Mongoloid features, so much so as to remind me in many ways of Tibetans and *Lepchas*. The men wear ear-plugs of cylindrical cane or bamboo, and some crop their hair across the forehead.

They are exceptionally sturdy and well developed physically, although so many of them live in the most malarial spots in Assam. Those living in the plains especially inhabit the newly formed alluvial islets and marshes along the banks of the rivers, where they fish and graze their goats and pigs and few cattle. They probably owe their robust health in part to their happy spirits, the active life they lead the relatively good food of fish and flesh, and their living in houses well raised on piles. They are said nevertheless to die off in great numbers from severe fever, as well as from small-pox epidemics—though none of those I saw bore traces of the latter disease.

The divisions of this tribe have not yet been made out satisfactorily. As the *Miris* of the hills are said to be independent of the *Abors*, who treat the plain *Miris* as serfs, it is probable that the latter do not intermarry with their namesakes of the hills. Their division by the Assamese into *Barah-gam* and *Do-gam* does not seem to be of any structural importance,¹ nor is that of the Hill *Miris* into the 'water-comers' (*Pāni-botia*) and the 'hill-comers' (*Tar-botia*), and the *Tāne* (? 'Tenae') of the higher ranges and *Tare* of the lower. Many of the village (or ? clan) names of the Hill *Miris* are identical with those of the *Abors*, e.g., *Dambukiya*. The *Okutiya* *Miri* are said to be related to the *Tare* division of the Hill *Miri*.²

And most of the so-called exogamous septs specified in the last census report seem merely village names. What may be true subdivisions are the 'Tenae' or tattooed section of *Miris* in the most distant part of their hills.³ The women of this section tattoo their faces. These 'Tenae' appear to be the *Apā Tanang* or *Anka Miri*, occupying a fertile plateau in the Himalayas to the north of the *Dafas*. A military expedition penetrated their country a few years ago but, as usual with the recent expedition from Assam, brought back practically no information about these interesting people and their country.

¹ I could not confirm the statement to the contrary in *A.C.R.* 1181, p. 86.

² *A.C.R.* 1881, 88.

³ *DALTON, J.A.S.(B.)*, 1845, p. 426.

As they live in huts raised on piles, with access by a notched log as ladder, they refer to families as 'ladders,' thus 'a family of 4 ladders.' But they are gradually merging into Hinduised habits so far as to live in mud huts built on the ground in the neighbourhood of the Assamese.

They do not use milk, deeming it to be unclean. They bury their dead.

Although they are emerging from the maternal stage and practice the couvade, in some cases still the would-be bridegroom must serve for his wife for a time in the house of the girl's mother. And as with the *Garo*, a younger brother marries the widows of his elder brother.

MISHMI, *Michmi*, or *Midhi*.

MISHMI. This tribe is of special interest not only on account of its inveterate barbarism, but also because it blocks the direct route through the upper end of the Brahmaputra valley to China—a route which must inevitably come into commercial prominence by and bye.

Dr. GRIFFITHS, I.M.S., about 1830, who pushed his way into the country some distance, found that shortly before his visit some Chinese and Tibetan soldiers had been in the country assisting one chief against another; and the *Mishmis* told him of men in Chinese costume living in walled towns beyond their eastern frontier.¹ Mr. NEEDHAM's journey in 1885 in this direction through the province of the *Mizhu Mishmi* as far as the Tibetan frontier is well known. His opinion of the *Mishmi* is that he is treacherous to a degree: the *Abor* "for a savage is truthful and courageous, whilst the *Mishmi* is lying and cowardly."

There are three territorial divisions of the tribe called by the Assamese *Digāru* or 'Tain,' who act as guides to Hindu pilgrims to the sacred spring, the Brahmakund, the *Miju* or *Mi-zhu* the most eastern and remote, and *Chulikata* or crop-haired, this last seems to call itself 'Mi-dhi.'² Some of the finest lithographs in the magnificent illustrations of the 'Ethnology of Bengal' from the photographs of Dr. SIMPSON, I.M.S., relate to this tribe.

Their villages contain only a few houses, but these are of great length, that of a chief being no less than 130 ft. long, divided into many

¹ E.B. 18.

² See also Lt. E. A. ROWLATT, in *J.A.S.(B.)*, 1845.

apartments for the use of his numerous wives and children, and containing perhaps 100 people. The members of the tribe are great polygamists, vying with each other in the possession of the greatest number of wives, the number being limited only by the ability of the husband to purchase them—the price of a wife varying from a pig to twenty cattle. When a chief dies, all his wives become the property of his heir, except the mother of the heir, who becomes the property of the next-of-kin among the males. As regards their religious customs, the *Mishmis* imagine that a demon is the author of their sorrows and must be propitiated with offerings. They have no idea of a good and benevolent Supreme Being, and are said to be nearly devoid of religious feeling or of any ideas of a good or a future state.

MITAI, *Meitei, Maithai* or 'Manipuri.'

MITAI. This Indo-Chinese tribe is fast becoming Hinduised into a caste, claiming to be *Kshatriyas* or *Rajputs*, though its members are not admitted to be such by orthodox Hindus. In keeping with their new position their chief is now called a 'Raja,' and a Brahman priest has invented for him a pedigree tracing his descent to Arjun, the hero of the *Mahābhārat*. Still even now he cannot be installed as a 'Raja,' till he and his wife go through a ceremony in which they are clad in the costume of the surrounding savage *Naga* and *Kuki* tribes. His house is built on the pattern of a *Naga* hut, and a man armed with a *Naga* spear and shield accompanies him as a guard.

That their veneer of Hinduism is still very thin is evidenced by the recent massacre of Europeans at the Raja's village.

They occupy the rich alluvial valley known by the Hindu title of 'Manipur,' a tributary of the Chindwin branch of the Irawadi, and so are outside the Brahmaputra basin though politically at present within Assam. But several of the tribe have settled in the latter area of recent years as traders, and this is where I got most of my specimens for measurement, in a settlement in the Sibsagar district.

Physically the men are fairly tall and muscular: for detailed measurements see the table. The men dress as Hindus, as seen in my photograph, and wear the Brahmanical thread. On account of their posing as Hindus they would not allow me to measure their facial angle, the instrument for which is designed to go between the closed teeth. They protested that their caste would be broken were they

to take into their mouth any object which had been in the mouth of another person of a different caste.

The women dress generally like Hindu females and also cover their head with their shawl.

The unmarried girls crop their hair over the forehead to form a short fringe as seen in the annexed photograph.

Wives are purchased and seem to be the slaves of the husbands, for the husband when in debt occasionally sells them.

Their affinities appear to be with the western *Nagas* and *Kukis*, though their rather fair complexion and better features suggest relationship with the *Shans*, and in the chronicles of the *Pong Shans* it is recorded² that a *Shan* army visited this valley in 777 A.D.

The Burmese call their country ' *Ka-the*' (that is *Ka-se*).

NAGAS.

NAGAS. Under this general Indian designation of ' *Naga*' it is customary to class all those heterogeneous naked and semi-naked savage head-hunting tribes on the south side of the Brahmaputra valley between Assam and Burma, from the Dhansiri river bordering the Shillong hills on the west to the *Chingpô* country on the Dihing above Dibrugarh on the east. This tract of wild hills extends for about two hundred and fifty miles long by a hundred to fifty miles broad, from 93° to 96° east longitude and about 25° to 27° north latitude.³

On the north and south-west these tribes reach the low outer hills bounding the plains of the Brahmaputra. On the south they extend into Manipur; and on the east their exact borders have not yet been ascertained, as they cross over the water-parting of the Patkoi range into the unsurveyed portion of the wild Chin country of the upper Irawadi basin.

The earliest accounts of these tribes we owe to Colonel PEMBERTON, Dr. William GRIFFITHS of the Indian Medical Service,⁴ Sir Henry YULE,

¹ *A.C.R.*, p. 241.

² *A.C.R.*, p. 252.

³ *Op. cit.* 1835.

⁴ *Journals*, 1837-38.

⁵ *Embassy to the Court of Ava.*

Captain BUTLER¹ and Mr. DAMANT,²—the last-named two officers being killed with part of their escort by these fierce and treacherous hillmen in 1875 and 1879 respectively. Yet as illustrating the temper of these tribesmen, Dr. GRIFFITHS made his way safely through these turbulent savages in 1837, travelling privately and without escort.

The meaning of the word 'Naga' has been a great puzzle to all the various writers who have tried to solve it. The two usual interpretations are 'Nāga' a snake, and 'Nāṅga' naked. The first cannot apply, as these tribes do not worship snakes, nor are they specially associated either with these reptiles or with the mythological creature of that name. The second etymology is a more probable one, as 'nakedness' is a chief characteristic of these tribes to which the term is applied, and this is the meaning usually assigned to the word by the illiterate Indians from whom I have asked the meaning of the word when they were using it. But the presence of the middle *n* is somewhat against this view, though there are precedents in Hindi for the elision of a consonant to be compensated by lengthening the preceding short vowel. Strange to say, however, no one seems to have thought of the direct literal meaning of the word 'Nāga'—this means 'of or belonging to a hill, a highlander.' And the word 'Naga' is only applied by the Hindus to hill savages, to those of the Central India Hills, and elsewhere. I also found it used by the Indian soldiery in the Burmese war for the *Chins* and the *Kachins*, whom we were attacking. In favour of this etymology it is to be noted that the Hinduised plains-men of Upper Assam pronounce the word 'Nāga' or in its Bengal form 'Nōga,' and not 'Nāṅga.'³

It is premature to attempt any satisfactory grouping of the motley heterogeneous tribes broadly classed as *Nagas*, especially as the district officials to whom I wrote regarding several essential points did not reply at all.

¹ J.A.S. (B.), *loc. cit.*, and 'Selections from Bengal Government Records reproduced in 'North-East Frontier of Bengal,' Calcutta 1884.

² J.A.S. (B.), xlvi. I., 36 and J.R.A.S. *loc. cit.* Linguistic notes on some of the dialects by HODGSON are to be found in J.A.S. (B.) 1849, and in *Journal of the Indian Archipelago Society*, ii. 1848, by LOGAN, re-edited by ROST in Trübner's *Oriental Series*; and by S. E. PEAL in the Society's *Journal* and in the *Journal of the Anthropological Institute*; and some notes by Colonel WOODTHORPE, and a compilation by Miss GODDEN in the last-named journal.

³ The common Indian word for those aboriginal hillmen who now accept menial work in the plains, is 'pāriah,' a corruption of 'pāharia' or 'hillmen,' but now it is synonymous with 'outcaste.'

The thirty or more 'Naga' tribes between the Brahmaputra and Burmese frontier may be grouped into three series according to their geographical position, as Western, Central and Eastern *Nagas* :—

<i>Western Nagas.</i>	<i>Central Nagas.</i>	<i>Eastern Nagas.</i>		
KACHA or Ze-mi, or Em-peo or Arung.	RENG-MA, or Anzang.	Ao or Hati- goria.	Sa-ving.	Rang-pang (in Burma.)
Koi-reng or Liyang.	ANGAMI.	LIU-TA.	Dirap.	NAM-SANG (Ting-yān.)
Kabui.	KOLYA.	SEMA.	Sum-dūm.	
Seng-mai.	Ma-ram.	Ke-za-mi.	Borduriya (Sa-la.)	
Tang-knl.	Mao (Sop-vo- ma.)		Mo-shang.	
Ma-ring.	Mi-yang-khang.		BANPAHA (Ru-nu.)	
	LUH-PA.		Joboka (Ya-nu.)	
			MUTON (Chop-nn.)	
			Sang-loi (Chang-nu.)	
			Bam-sang.	
			Min-lung.	
			Jak-tung.	
			NAKED NAGAS including Tab-lung (Ang-wang-kn.)	
			Tamlu (Ching-meg-nu.)	
			Asringia.	

Of these the *Angami* are the most warlike and the finest in physique. They occupy the highest and most healthy ranges of mountains as already described. Each of the other more important tribes which I have seen is described in some detail in its alphabetical order in these notes. The eastern *Nagas* are much more numerous than in my list, as nearly every village is a distinct clan or tribelet and an oligarchy. In the list where two names are given, their proper name is the one in brackets and the other is their Assamese title.

All agree in being inveterate head-hunters like their neighbours the *Kukis*, *Guros* and *Chins*, and in going more or less stark naked except in the colder regions and on the borders of the plains; and all villages are absolutely independent, acknowledging no tribal chiefs, and intensely democratic. They mostly build their houses on piles, and have communal barracks for the unmarried, males and females apart, as also have the *Chingpôs*, *Mikirs* and *Mishmis*. That of the bachelors is usually also the village guard-house, see plate VI, and palaver-house where the village trophies of war are hung and great dances are held.

The origin of their head-hunting is probably to some extent their belief that all those persons whose heads are thus taken become slaves of their captor in his future life.

The keen desire for heads is kept up by the horrible fashion, which demands that no youth is permitted to wear the badges and orna-

ments of a man until he has taken one or more heads. And as any head counts, it is usually the head of some helpless old woman or child, treacherously waylaid and slain on the outskirts of the village when fetching firewood or water. Few of the heads are ever taken in fair fight. And strange to say, although these heads are mostly obtained by the sacrifice of women, it is the young women of the tribe who goad on by their jeers the young men of the village to this cold-blooded murder, at the expense of the women and children of other villages.

The domestic form of the family, although generally upon the paternal basis, tracing descent through the father, shows in several instances, as with the *Zemi* or *Kacha Nagas*, extensive survival of the primitive maternal form of the family. But this interesting subject has not yet been investigated.

Their recklessness of life and their indifference to the material comforts of this world render it difficult to inflict punishment on them. When the Longho village was burnt by our troops, four hundred of the clans came the same day and rebuilt it in a few days. And again when Lieutenant Holcombe and his eighty men were massacred at Nina in 1875, the avenging expedition burned the village to the ground, but it was immediately rebuilt as soon as our troops left.

Their large villages show that they appreciate the advantages of combining for mutual support; the chief house in the village is the guard-house for defence. This, which is for them a necessity, was probably the first idea of a house, before the idea of comfort and luxury made the house a homestead and lodging.

Like the more primitive races their dress is an armour for defence. This possibly was the first origin of dress.

The 'Naked' *Nagas* and the eastern group, which are as yet extremely little known, are referred to under their general heading.

The *Manipuri Nagas* lie outside the Brahmaputra valley, on the Burma side.¹ Of these the chief are the 'Luhupi,' so called by the *Manipuris* on account of the helmet-like crest of hair which they have along their crown. They never wear metal earrings, only plugs of wood, and the men wear *glans* rings as described by Dr. BROWN. They build rest-seats paved with stone in memory of departed chiefs, like

¹ For notices of some of these and especially the *Kolyas*, see an art. by Dr. WATT in *Journal of the Anthropological Institute*, xvi. 357, and Colonel Sir J. JOHNSTON's *Manipur*.

the Himalayan tribes, and corresponding to the *zayats* of the Burmese. *Kolyas* and *Tengkuls* on the north and west are rather degenerate *Nagas*. **PHAKIAL** See *Fakial*.

RABHA, *Totola*, or *Datiyal Kachāri*.

RABHA. This is an offshoot of the *Kachāri* tribe which has adopted a thin veneer of Hinduism, but thinner than the *Koch*. A *Rabha* often described himself to me as a *Rabha Kachāri*.

They are divided¹ into *Pāti*, the highest, who live mostly in Kamrup and Darang, *Rong-dhaniya* in Goalpara district, and *Totala* the lowest also in Goalpara district. No intermarriage, it is said, may take place between these.

RENGMA, see *Anzang*.

RONG, or 'Lepcha.' Inhabitants of the Sikkim Himalayas.²

SEMA, *Nagas*, see *Simi*.

SHAN or 'Shyam.'

SHAN. This great Mongoloid family, which seems to have had its centre in south-western China, is very widely diffused. It surrounds Burma from the south round by the east to the north-west like a great arc, from Siam to Tibet and Assam; and all its branches mostly are Buddhists of the Burmese type.

The Northern *Shans* in Assam call themselves *Tai Shyams*, this latter syllable being their form of the word familiarly known as 'Shans.'³ They may perhaps be grouped as?—

Ahom, or *Tai Mau*.

Khām-ti.

Khām-jang, a small colony at Jorhat and Titabar.

'*Fakial*,' a colony of Hukong *Shāns* at Dihing near Makum.

'*Aiton*' " " Sibsagar district.

'*Nora*,' mixed with Assamese.

SINGPHO, or *Ching-paw*, see *Ching-pō*.

¹ East India, III. 690.

² Cf. Tribes and Castes of Bengal; and my *Among the Himalayas*: and my article in *Internationales Archiv für Ethnographie*, XII. 1899 on the Lepchas and their Songs.

³ Col. PEMBERTON, writing about 1830 (*Report on Eastern Bhutan*, p. 110), writes this word as 'Shyan.'

SIN-TENG, Synteng, Jyntea, Jaintia, or Panār.

SIN-TENG. This tribe, which is generally held to be a branch of the *Kasia*, inhabits the 'Jaintia' Hills adjoining the Shillong plateau, the name indeed of these hills appears to be a corruption of the tribal name. The *Panār* section is considered the highest and has its chief seat at Jowai 34 miles east of Shillong. As their country is not so high as the *Kasias*' and is more accessible to India through Kachar, they have been invaded several times, and are less pure in consequence than the *Kasias* and somewhat darker in complexion.

Their chief in 1810 was said by Dr. BUCHANAN-HAMILTON to be a *Garo*.

Like the *Garo*s and *Kasias* the maternal form of kinship and inheritance prevails. The chiefship descends through the sisters' son,¹ and in death the ashes of the husband are separated from those of his wife and children as he belongs to a different family, whereas the children belong to their mother's family. The girls propose marriage, and the husband enters his wife's family and resides there. In the event of their separating, the children remain with the mother.

SÜ-MA, Zi-mo-mi, Si-mi, or 'Sema Naga.'

SÜ-MA. This large savage tribe of 'Nagas,' to the north-east of the *Angamis* and south of the *Lhotas Nagas*, occupies the valleys of the Doyang and Tizu rivers. They have to be distinguished from the somewhat similarly named but different tribe of the *Ze-mi* to the south of the *Angamis*.

The *Sümas* are the most barbarous and savage tribe with which we have yet come in contact in these hills. "But four years ago," says Mr. A. W. DAVIS, writing in 1891,¹ "the custom of head-hunting was in full swing amongst all the villages, and the use of money was unknown to almost every villager of the tribe, as the *Semas* have never had any intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture owing to their treacherous and blood-thirsty habits. To treat a man who comes to your house as a guest and then, when he was off his guard, to kill him

¹ *A.C.R.*, p. 247.

was not considered by a *Sema* to be other than a meritorious action. A *Sema* oath is more worthless than the oath of any other *Naga* tribe, not excepting the *Aos*. Judged, however, by the *Naga* standard the *Semas* are good fighting men and much respected by their neighbours. Towards the north they kept the *Aos* in a continual state of dread, and were gradually ousting them from the possession of a great deal of valuable land. Our occupation of the *Ao* country has however stopped this movement and the only outlet for this rapidly increasing tribe is towards the east."

The divisions of the tribe are not yet recorded.

In appearance they are shorter than the *Angamis* and darker, and somewhat like the *Rengma* in looks but more muscular and dirtier.

They are almost naked. The men wear from the waist a small flap of wood about eighteen inches long, to which bunches of goat's hair are attached. They have bead ornaments, and in the holes pierced in their ears thrust large bunches of cotton. Their weapons are the spear, cross-bow and hatchet (*dao*).

The women wear a short black loin cloth like a petticoat, and leave their chest uncovered. Bead necklaces are worn, and on their arms brass bracelets, and above the elbow heavy metal armlets.

Each village is independent, but this tribe differs from all the other *Nagas* in their neighbourhood in having a hereditary village chief. And it is the custom, says Mr. DAVIS, for the sons of these chiefs to start new villages of their own, so that the *Sema* villages are relatively small and numerous. They are seldom fortified. The houses are built on the ground and not on platforms. Bachelors and unmarried girls sleep in separate houses apart from their parents.

In marriage, the wife is bought at a cost equivalent to about 80 to 100 rupees. The children follow the father's tribe.

The dead are buried wrapped in a bamboo mat, and the warrior's spear and shield are placed over his grave; skulls of the cows and other animals killed for the funeral feast are also fixed on sticks over it.

TAI, see *Shan*.

TSAKMA, or *Chakma*, Indo-Chinese of the Chittagong Hill tracts.¹
TSON-TSU, see *Kyōntsū*.

¹ E.B. 54.

Dr. RIEBECK, *Op. C.F.*, and Tribes and Castes of Bengal, art. 'Chakma.'

ZE-MI, *An-Ze-mi*, 'Inzemi,' *Jeme*, *Me-jameh*, *Em-peo*, *Em-bo*, or 'Kacha or Kochu Naga.'

ZE-MI. This large tribe of 'Nagas' occupies the Burail hills to the south of the *Angamis* and bordering Kachar, and surrounded on its other sides by *Kacharis*, hence I think it has derived its Bengali name of 'Kacha.' Situated between the rich plains and the *Angamis*, the *Kacha Nagas* had to pay heavy black-mail to the latter war-like tribe and assist them in their devastating raids on the plains, whilst on the other hand they in turn extorted tribute from the *Kacharis*. Now they are not very warlike and are rapidly settling down as cultivators and paying taxes to the British Government.

So far as I can ascertain, the tribe seems to be divided into three sections: the *Ze-mi* or *Ye-mi*, or as the *Angamis* call them the '*Sengima*,' to the north, the *Em-bo*, *Em-peo* or 'Arung' to the south in the Kachar hills, and *Kwoi-reng* or *Li-yang* to the east on the Manipur borders,—numbering in all about 40,000.

The only account of this tribe on record appears to be the interesting sketch of the *Em-peo* sub-tribe of the north Kachar hills by Mr. C. A. Soppitt, prefixed to his *Outline Grammar* of the dialect.¹

They live in settled villages perched usually on the ridge of a hill, and their houses are raised off the ground on piles, and the roof comes down till it nearly touches the ground. Each village is independent and has a hereditary headman who is expected to lead the war-path. Physically they are inferior to the *Angamis* in build and muscle, though superior to the *Kacharis* and plains people. Their Mongoloid faces have less flattening of the nose than those of some of their neighbouring tribes. The few measurements I have been able to make are detailed in the table. Many of these people have bright intelligent faces, and generally they were found by Mr. Soppitt to be simple and honest in character.

The dress of the men is a blue cotton loin cloth reaching from the waist to half-way down the thigh. Below the knee a number of finely cut pieces of black-dyed cane are worn like garters. The upper part of the body is bare. The ears are decorated with rings, bright feathers and flowers and white conch-shells are worn round the neck. The hair is usually cropped long to give a mop-like appearance. Their

¹ Published at Shillong, 1885.

weapons are the usual spear and *dao*-hatchet, though a few are now getting guns.

The women wear a cloth reaching from the waist to the knee, blue or white, and a more ornamented one with triangular patterns is used for dancing. A second cloth wrapped tight across the breast descends to the waist. The unmarried girls crop their hair close, but on marriage allow it to grow naturally and tie it up into a knot on the back of the head. Maidens wear necklaces of beads, shells and bracelets of brass, lead, and occasionally silver; these are evidently intended to attract suitors for marriage. Mr. Soppitt says, these ornaments are almost invariably put aside or made over to unmarried relatives, and all frivolities in the way of dances, &c., are at the same time given up for the serious business of life—gathering wood, spinning cloth and generally slaving for the husband from morning to night.

From these interesting notes on their marriage customs, given by Mr. Soppitt, it is evident that they are just emerging from the maternal stage of society. The young man may pass nights at the house of the maiden's parents before marriage. On marriage he pays 'a considerable sum of money' to her parents, which we may perhaps look on as the ransom to exempt him from personal service in his wife's family. When a child is born, the name to be given is settled, not by the parents, but by the old women and men of the village. And now comes that characteristic vestige of the maternal stage of society, *Teknonymy*, where subsequent to the birth of the child the father drops his own name and, taking that of his child, is thereafter called 'so-and-so's father.'

The comical part of this terminology is that amongst these *Kacha Nagas*, when a couple grow old without having children, they are addressed respectively as 'the father of no child' and 'the mother of no child'!

But only male children now can inherit property; women can only inherit their mother's ornaments—not real property. If a man has no sons, his property passes to the nearest male relative and his daughters receive nothing. A younger brother may marry his deceased elder brother's wife but not the widow of a younger brother. A man may marry his wife's younger sister but not the elder.

Head-hunting was in vogue until lately; now active steps are taken to prevent it as far as possible within British territory.

Dancing is of two kinds—the war-dance confined to the men, and the general one in which the women also take part.

They hold the hornbill in great reverence, and use its tail-feathers as a decoration in war; yet they do not hesitate to shoot it, as they esteem its flesh a delicacy. They will not rob its nest however, if the entrance to the nest faces the setting sun.

In their village festival *ha-na-ra* the doors and entrances to the villages are closed and guarded by sentinels, and no outsiders are allowed into the village during this taboo, nor is any member allowed to go out. Either of these events happening breaks the charm, and the whole must be started afresh. During the festival great drinking and feasting go on.

They bury their dead, using a hollowed-out tree-trunk as a coffin. All animals belonging to the deceased are sacrificed, so that their spirits may accompany his. And the heads of the animals thus slaughtered for the feast are placed on poles over the grave, where their bleached skulls form a gruesome spectacle.

TABLES.
ANTHROPOMETRIC DATA.

ANTHROPOMETRIC DATA.

The details of the measurements are first tabulated, then are given the various 'indexes' calculated from these data, and this is followed by a comparison of the results and the bearing of these on the question of the affinities of the tribes.

The Measurements.

The measurements were all taken by me with a set of instruments made by Collin of Paris. Scrupulous care was ever exercised to secure precision in these anatomical records, and also to exclude from the series every individual suspected to be in any wise impure in type.

The data thus laboriously obtained are therefore necessarily more trustworthy than those published in regard to a few of those tribes on the Bengal border by Mr. Risley, whose measurements recorded in his 'Tribes and Castes of Bengal' were made by a Bengali Hospital assistant, who wandered about measuring individuals under nobody's immediate supervision.

For convenience of reference I have arranged these measurements of the various tribes in alphabetical order, as in the preceding descriptive portion. In respect to this latter I should have mentioned that, in view of the want of any uniform system of spelling amongst the various writers hitherto, I have spelt phonetically all the tribal and other native names not yet fixed by European usage. I have spelt them according to their pronunciation as heard by me from the lips of the people themselves, according to the recognised system of spelling Oriental names.

The tables it will be noticed give amongst other particulars the personal names of the various individuals. [The face and body colour reference numbers will be published with colour plate in the second part].

Serial number.	Tribe.	Sub-tribe.	District of Birth.	Personal name.	♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
1	ABOR	Pā-dam or 'Bor-Abor'	Dihong valley (east bank)	Lam-pōk	...	28	1575	...	...	...
2	"	"	"	Ek-ko	...	28	1605	...	...	...
3	"	"	"	Tō-mak	...	30	1545	...	...	...
4	"	"	"	Ta-mak	...	40	1490	...	...	...
5	"	"	"	Gung-gon	...	45	1625	...	...	...
6	"	Rü-men?	"	Ta-ru	...	22	1590	...	...	...
7	"	Pā-si	(west bank)	Ta-bon	...	27	1628	808	1709	126
				<i>Average</i>		...	1579	808	1709	126
8	AHOM	Gohain Sept.	Sibsagar	Dina Ram	...	25	1564	775	1649	120
9	"	Setiya	Lakhimpur	Jogai	...	25	1696	802	1712	136
10	"	"	Sibsagar	Gāj-zai	...	38	1587	840	1654	117
11	"	Deodhai	"	Ma-dhan	...	32	1636	...	...	...
12	"	Mohan	"	Holi Ram Phukan.	...	22	1720	...	...	...
13	"	Deodhai	"	Rotan-eshor Gogai.	...	40	1652	...	...	...
14	"	"	"	Mal Bhog	...	28	1500	...	...	...
15	"	"	"	Horu-Nath Gogai.	...	20	1585	...	...	...
16	"	Mohan	"	Mahat Ram	...	45	1525	...	...	...
17	"	"	"	Bali	...	35	1550	...	...	...
18	"	"	"	Gāmon	...	25	1660	...	...	...
19	"	Setiya	"	Bhaga Dās	...	24	1595	...	...	...
20	"	Mohan	"	Puna Ram	...	26	1520	...	...	...
21	"	"	"	Lokhi-Nath	...	25	1490	...	...	...

* b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
																Colour.	REMARKS.*	
192	144	104	142	...	43	36	23	114	107	112	226	...	...	...	34		2	None T.
181	145	101	140	...	43	41	22	124	113	122	236	...	...	...	33		1	
188	143	102	140	...	43	41	23	127	110	125	242	...	...	...	33		2	
188	145	104	145	...	41	40	24	123	111	127	242	...	...	...	34		4	
190	147	102	143	...	41	41	26	120	108	128	237	...	...	...	33		3	
172	135	85	129	...	46	37	24	114	100	114	235	...	...	...	33		2	
183	141	102	138	105	49	40	26	116	108	106	222	287	264	128	34		3	v. flat face.
184	142	100	139	105	43	39	24	119	108	119	234	287	264	128	33		3	
183	137	102	131	103	41	35	24	116	105	98	213	282	261	130	32		2	e. p. : n. T.
178	154	108	144	111	43	38	23	122	110	108	230	315	265	152	33		2	Ears not pierced
175	140	103	133	103	45	33	24	128	103	94	208	292	254	133	32		2	" n. T.
166	148	105	141	...	44	33	...	110	101	126	226	...	...	...	33		3	" "
185	149	105	138	...	48	38	...	115	105	122	232	...	...	...	33		3	" "
185	145	102	136	...	44	37	...	107	97	106	210	...	...	...	33		2	" "
180	153	109	135	...	47	37	...	117	102	108	229	...	...	...	33		3	" "
179	143	92	125	...	43	37	...	113	101	107	220	...	...	...	33		1	" "
161	147	102	137	...	43	35	...	118	102	103	215	...	...	...	33		2	e. p. "
179	141	97	137	...	41	35	...	108	102	104	216	...	...	...	33		2	" "
177	142	96	139	...	44	37	...	107	103	111	231	...	...	...	33		2	e. p. "
178	147	100	132	...	46	41	...	116	98	120	233	...	...	...	33		2	e. p. "
169	148	101	135	...	44	35	...	114	103	112	217	...	...	...	33		3	e. p. "
168	137	91	127	...	38	33	...	111	99	102	203	...	...	...	33		1	e. p. "

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
22	AHOM — <i>contd.</i>	Hātimuri- ya	Sibsagar	Rameshar	39	1616	831	1698	135
23	"	Mo-rān ...	"	Mai Rām	22	1564	812	1708	115
24	"	Lik-san	"	Habi Rām	46	1580	824	1663	129
25	"	'Pat Mahout'	"	Bhuli	22	1574	775	1662	120
26	"	Mo-ran...	"	Krishna Rām	23	1594	822	1678	124
				<i>Average</i>	...	1589	810	1678	123
27	ANGAMI NAGA.	Chak-ri- mi	Rang-go-ze-mi	Lu-le-zo	28	1672	879	1724	140
28	"	Teng-ngi- ma	Kohima	Pu-tsa-ni	45	1665	851	1695	129
29	"	"	"	Lu-she-pa	35	1539	826	1488	130
30	"	"	Ta-bò-pi-si-mī	Mô-zé-ni	48	1636	...	...	126
31	"	"	"	Nili-je	45	1653	...	...	103
32	"	"	"	Dal-haü	30	1654	...	...	120
33	"	"	"	Ve-räh	28	1580	...	...	108
34	"	"	"	Pa-tal-heng-ni	30	1622	...	...	104
35	"	"	"	Nung-nol	45	1626	...	...	113
36	"	"	"	Pu-cho-wī	28	1671	...	...	118
37	"	"	"	Zin-ye-hò	40	1693	...	...	126
38	"	"	"	Zi-wāhē	38	1618	...	...	101
39	"	"	"	Du-pô	25	1672	...	...	102
40	"	"	"	Be-sha-zhu	40	1604	...	...	112
41	"	"	"	Fil-hu-tô	25	1645	...	...	101
42	"	"	"	Te-pu-chā	27	1679	...	...	113
				<i>Average</i>	...	1639	785	1669	114

* *b*=black *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic, breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	Ir. middle-finger to middle of patella.	Left calf girth.	Colour.	REMARKS.
179	148	97	136	113	46	37	25	116	112	95	220	284	246	118	35	3	v. typical photogd.
176	142	100	133	104	47	37	24	110	105	101	...	...	...	...	34	3	
178	147	99	138	107	49	38	25	120	106	113	...	...	...	...	35	2	
179	149	102	130	103	42	38	25	116	105	112	...	...	...	...	34	2	
170	150	99	135	104	49	37	24	116	104	105	...	...	...	...	35	2	
176	145	100	134	106	44	36	24	115	103	107	...	293	256	133	33	2	
191	143	104	145	101	45	40	27	116	110	111	228	298	264	162	37	2	e. p. 5: n. T.
182	150	94	143	100	52	40	24	120	109	102	222	303	268	131	35	3	"
177	145	106	134	104	45	37	23	116	105	105	220	274	240	148	36	2	"
182	152	110	141	...	48	38	...	122	107	100	231	...	...	...	...	2	"
178	146	105	140	...	49	36	...	117	98	99	218	...	...	...	...	3	"
190	150	105	143	...	45	36	...	115	101	117	235	...	...	...	...	1	"
185	144	100	139	...	43	39	...	114	98	109	216	...	...	...	...	2	"
186	135	105	142	...	46	37	...	114	106	107	224	...	...	...	...	4	"
177	140	96	140	...	45	38	...	109	95	100	218	...	...	...	...	2	"
194	137	94	139	...	42	36	...	116	102	104	229	...	...	...	...	2	"
194	146	106	146	...	46	40	...	122	105	123	222	...	...	...	...	2	"
185	135	109	134	...	47	39	...	120	107	105	229	...	...	...	...	2	"
182	139	106	136	...	48	36	...	125	104	104	224	...	...	...	...	2	"
170	147	106	142	...	43	36	...	122	106	103	224	...	...	...	36	2	"
190	151	107	145	...	42	38	...	116	105	125	238	...	...	...	35	2	"
177	150	105	143	...	49	39	...	117	102	122	242	...	...	...	34	2	"
183	144	103	140	101	45	37	24	117	103	108	226	291	257	147	36	2	

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, c=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6	7	8	9	10
				♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
43	AN-ZANG OR RENG-MA.	Reng-ngi- ma	Kohima ...	Lô-gu-bi ...	27	1532	...	...	101
44	AO OR HATI-GORIA.	Chung-ugi	Amang-shi ...	Yu-mu-nim-ba	33	1648	850	1700	104
45	" ...	" ...	Maung-ge- tuung-men	Ysak-ti ...	38	1562	837	1570	100
46	" ...	" ...	" ...	Lep-ten ...	31	1528	821	1581	110
47	" ...	" ...	" ...	Moha-da-ba ...	45	1612	871	1728	110
48	" ...	" ...	" ...	So-nak-shi ...	28	1601	851	1662	183
49	" ...	" ...	" ...	We-micron ...	38	1618	886	1696	122
50	" ...	Mong-sen	" ...	Se-tsong song-ba	40	1534	819	1562	108
51	" ...	" ...	" ...	Yim-sam-ba	25	1514	810	1581	116
52	" ...	" ..	Naga-Hills ...	Khari-tsang	33	1607	826	1670	113
53	" ...	" ...	" ...	Lep-ten ma-yong	23	1525	800	1600	97
54	" ...	" ...	" ...	Me-tung-re ...	30	1585	849	1632	105
55	" ...	" ...	" ...	Shang-bang	35	1587	846	1648	111
56	" ...	' No-gong '	" ...	Nok-lai ...	40	1550	...	...	...
57	" ...	Chung-ugi	" ...	Yam-ti ...	28	1585	...	...	...
58	" ...	' No-gong '	" ...	Ta-tong shi-cha	30	1634	...	...	91
59	" ...	" ...	Taro-hena ...	Sa-Nang chiba	24	1543	...	...	...
60	" ...	" ...	Mokak clang	Lung khok zong	22	1504	...	...	...
				Average ...	...	1566	833	1635	113
61	AR-LENG OR MIKIR.	Rong-pe	Koliabar ...	Sa-rep ...	35	1570	856	1699	
62	" ...	" ...	" ...	Bong-long ...	40	1615	803	1670	

* b=black, c=claw, e=eye, e p=ear-plug, h=high, n=not.

11 Cephalic length.	12 Cephalic breadth.	13 Min. frontal breadth.	14 Maximum bizygomatic breadth.	15 Bigenial breadth.	16 Nasal height.	17 Nasal width.	18 Nasal projection.	19 Naso-malar breadth.	20 Bimolar breadth.	21 Vertex to nasal notch.	22 Vertex to chin.	23 Left humerus.	24 Left radius.	25 L. midfinger to middle of patella.	26 Left calf girth.	27 Colour.	28 REMARKS.*		
																	Breast c=covered. s=semicovd.	Face.	Iris.
179	135	100	134	...	39	33	...	113	108	95	200	...	...	...	34			4	
173	139	100	135	106	48	40	28	106	100	112	225	311	273	140	34			2	3 e. p. : n. T.
181	143	100	129	102	45	38	27	106	99	113	228	275	242	141	33			2	"
180	145	150	130	97	45	37	25	104	100	100	220	272	243	142	32			3	"
183	150	105	143	110	43	39	25	122	115	121	234	304	272	...	33			2	"
182	153	99	141	107	46	38	25	110	109	120	234	281	258	...	32			2	"
187	143	101	133	96	45	41	25	112	105	111	227	289	262	...	35			2	"
187	145	106	134	105	40	40	25	110	108	108	222	277	250	...	31			2	"
180	148	106	137	106	49	38	27	116	111	110	224	272	249	130	35			2	"
174	147	108	138	102	38	36	25	108	102	109	214	294	270	...	33			2	"
181	137	102	134	102	37	34	25	110	106	111	216	275	252	...	32			2	"
185	141	99	136	99	43	37	22	110	103	103	221	288	252	...	35			2	"
172	137	98	140	97	44	34	23	110	104	111	220	275	250	...	34			1	"
185	147	101	139	...	46	36	...	114	104	106	230	...	...	...	...			2	"
181	142	96	134	...	44	31	...	114	102	111	217	...	...	...	...			2	"
186	145	113	146	...	44	36	...	117	113	118	238	...	...	...	...			3	"
171	142	95	134	...	44	36	...	104	96	101	207	...	...	...	...			1	Possibly Söma tribe.
170	144	103	132	...	40	33	...	114	106	117	223	...	...	...	...			1	
179	144	102	137	102	44	36	25	111	104	110	223	284	256	138	33			2	
179	144	104	142	...	44	41	29	116	106	111	230	260	...	...	...			3	
183	141	101	132	104	53	46	25	108	104	113	289	264	...	...	...			3	

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
♂					♀				
63	AR-LENG or 'MIKIR'— contd.	Ing-ti (ghoriya) Ing-jal ...	Kamrup ...	Ôn ... Bi-ka ...	38 ... 40 ...	1604 ... 1595 ...	309 ... 795 ...	1595 ... 1665 ...	...
	" ...	Ko-rô ...	" ...	A-ghan ...	30 ...	1695 ...	842 ...	1688 ...	...
	" ...	Ing-jal ...	" ...	Manik (vill)	55 ...	1673 ...	855 ...	1773 ...	...
	" ...	Tô-rôn ...	" ...	Kan-dram ...	30 ...	1558 ...	819 ...	1580 ...	...
68	" ...	Ing-jal ...	" ...	Dhan-sing ...	46 ...	1633 ...	850 ...	1670 ...	...
	" ...	" ...	" ...	Sobha-Ram ...	45 ...	1647 ...	838 ...	1712 ...	...
	" ...	Ing-ti ...	" ...	Rohana ...	37 ...	1612 ...	833 ...	1613 ...	...
	" ...	Ing-jal ...	" ...	Matiya ...	35 ...	1703 ...	880 ...	1740 ...	...
	" ...	" ...	" ...	Ahina (Hind)	35 ...	1558 ...	823 ...	1624 ...	...
73	" ...	" ...	" ...	Ha-go ...	45 ...	1640 ...	866 ...	1708 ...	...
74	" ...	Rong- hang	" ...	Dhula ...	33 ...	1642 ...	842 ...	1678 ...	...
75	" ...	Rong-pe	Sibsagar ...	Lo-cho-i ...	40 ...	1618 ...	828 ...	1624 ...	111
76	" ...	Be ...	" ...	Bong-long ...	45 ...	1616 ...	802 ...	1674 ...	121
77	" ...	Rong- hang	Kamrup ...	Noa-ram ...	35 ...	1641 ...	841 ...	1708 ...	118
78	" ...	" ...	" ...	Go-bwi ...	28 ...	1684 ...	828 ...	1752 ...	121
				<i>Average</i> ...	...	1633 ...	833 ...	1676 ...	118
79	ASRIN- GIA		Jorhat ...	A-sak su-wa	30 ...	1598 ...	...	...	115
80	" ...		" ...	Ning-sang- lu-wa	40 ...	1544 ...	...	...	107
81	" ...		" ...	Hurunyi khen	28 ...	1529 ...	...	...	105
				<i>Average</i> ...	...	1557 ...	...	...	109

* *b*=black, *c*=chest, *e*=eye, *e.p.*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of palm.	Left calf girth.	Colour.	REMARKS.*
181	142	100	127	108	47	41	23	108	95	110	215	258	244	130	32	2	Small e. p. : n. T
186	151	107	144	111	45	40	23	110	103	98	208	284	257	...	31	2	" "
183	141	103	140	115	42	39	28	108	102	102	215	295	256	...	33	3	" "
182	145	105	134	108	45	45	31	112	105	108	216	297	266	...	33	3	" "
172	141	106	134	112	45	34	28	104	100	95	203	271	238	...	32	2	" "
182	142	111	131	111	43	44	27	116	105	90	197	283	254	...	33	2	" "
176	140	103	133	115	47	38	30	110	100	107	217	288	258	...	34	2	" "
186	142	118	135	103	47	40	29	116	103	105	222	273	242	...	31	3	" "
176	141	111	132	102	48	38	30	112	100	108	214	298	258	138	31	3	" "
174	140	105	131	111	45	42	30	106	98	84	195	298	248	...	...	2	" "
193	143	111	140	112	45	44	31	114	103	102	218	293	242	...	...	3	" "
182	141	106	131	107	47	38	25	114	105	104	225	297	260	...	...	4	" "
187	138	102	142	102	52	35	26	122	111	113	222	300	254	...	31	2	" "
185	143	101	131	104	58	47	23	108	103	113	221	290	265	...	33	2	" "
176	140	100	132	104	53	42	25	116	108	104	214	294	265	...	34	3	" "
185	138	106	135	108	53	39	25	112	107	103	222	308	275	...	31	2	" "
181	141	105	134	108	47	40	27	111	103	103	219	286	255	134	32	2	
189	148	114	142	...	42	39	...	112	107	120	234	...	...	...	...	2	
194	151	111	141	...	44	38	...	115	102	113	229	...	...	...	...	2	
187	140	106	135	...	41	31	...	114	98	105	218	...	...	...	...	1	Semi- Hinduised.
190	146	110	106	...	42	36	...	113	102	112	227	...	...	...	...	...

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, f=face, i=iris.

IV.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
82	BHOTAN- ESE.	Duk-pa...	Pedong	...	Tsam-ba chö- chö.	40	1674	...	...
83	"	" ...	"	"	Dor-je Mi-tub	30	1696	...	...
84	"	" ...	"	"	Ten-do Ta-shi	20	1747	...	...
85	"	" ...	Pāto	...	Da-wa-Ta-shi	25	1622	...	...
86	"	" ...	"	"	Mi-ste	45	1720	...	...
87	"	" ...	"	"	Ta-shi	26	1665	...	...
88	"	" ...	"	"	Pa-sang	50	1625	...	...
89	"	" ...	Tashi-chhö...		Thab-gye	34	1691	...	...
90	"	" ...	Pedong	...	Tin-zing Mi- tub.	35	1611	...	...
					Average	...	1672	...	...
91	BODO or KACHARI.	Hojai ...	Goalpara	...	Maisme Ram	30	1734	883	1845 138
92	"	" ...	Kohima	...	Ki-dao	24	1556	846	1638 115
93	"	Sonwal...	Sibsagar	...	Mo-ri-a	35	1566	780	1704 ...
94	"	Jharua ...	Tezpur	...	Borua	40	1674	848	1751 ...
95	"	" ...	Goalpara	...	Beng	34	1588	836	1636 117
96	"	" ...	Kamrup	...	Mo-zu-ra	30	1617	828	1680 ...
97	"	Modai ...	Goalpara	...	Mo-lok	30	1645	...	...
98	"	" ...	"	"	Mang-lu	38	1648	...	...
99	"	" ...	"	"	De-kula	38	1645	...	...
100	"	" ...	Kamrup	...	Bed-ra	35	1650	...	...
101	"	" ...	"	"	Rang-gobi	25	1588	...	...

— black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Max. bizygomatic breadth.	Digonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	Ir. mid-finger to middle of patella.	Left call. birth.	Breast	Colour.	REMARKS.*
176	148	101	141	...	47	37	25	119	114	119	235	...	...	...	36		3	no c. p. n. T.
183	146	105	149	...	50	37	26	130	115	97	223	...	...	...	35		2	
177	148	108	139	...	48	37	24	126	114	87	198	...	...	...	35		2	
187	150	102	134	...	50	37	25	111	105	100	223	...	...	...	34		2	
188	152	114	152	...	47	39	25	125	116	111	236	...	...	...	36		3	
181	157	101	140	...	41	36	26	109	103	132	242	...	...	...	35		3	
187	146	105	141	...	54	41	24	125	109	113	236	...	...	...	35		3	
186	140	110	148	...	46	37	25	115	106	106	234	...	...	...	35		3	
188	142	108	148	...	49	36	23	128	113	119	227	...	...	...	34		3	
183	147	106	143	...	48	37	25	120	110	109	228	...	...	...	35		3	
178	149	106	145	103	48	37	26	122	109	120	240	325	258	152	34		3	c. p. n. T.
174	137	93	135	94	44	36	22	116	106	112	222	285	249	140	33		2	
179	145	94	133	96	43	39	25	118	109	...	...	...	...	139	32		2	
176	141	104	137	102	41	38	26	120	110	...	...	...	...	152	33		2	
185	139	105	140	111	40	37	24	114	105	...	...	...	...	148	32		2	
182	137	98	137	102	42	33	23	118	108	...	...	...	...	145	32		3	
185	145	97	145	...	50	36		116	104	107	225	...	...	...	...		3	
185	146	105	145	...	41	36		112	109	105	220	...	...	...	...		2	
181	147	104	143	...	35	35		114	105	117	226	...	...	...	...		2	
185	145	95	129	...	43	42		111	98	115	236	...	...	...	...		2	
181	138	95	129	...	40	35		100	95	121	231	...	...	...	...		2	

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 ♂ Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
102	BODO— <i>contd.</i>	Modai ...	Kāmrup ...	Kā-nu	10	1556	...	...	...
103	"	" ...	"	Ba-mon	28	1606	...	...	...
104	"	" ...	"	Har-ua	30	1602	...	...	...
105	"	" ...	"	Kaman Sing	35	1639	...	...	...
106	"	" ...	"	Mongol	26	1609	...	...	...
107	"	" ...	"	Uti-ep	32	1573	...	...	...
108	"	" ...	"	Mongol	40	1533	...	...	...
109	"	" ...	"	Nā-t'am	30	1629	...	...	...
110	"	" ...	"	Su-kāru	30	1679	...	...	...
111	"	" ...	"	Bu-dang	35	1508	...	...	...
112	"	" ...	"	Kar-go	38	1483	...	...	...
113	"	" ...	"	Ko-ra	28	1610	...	...	...
114	"	" ...	"	Kā-la	30	1592	...	...	...
115	"	" ...	"	Ko-dāl	26	1626	...	...	...
116	"	" ...	"	Mīm-ra	26	1650	...	...	...
117	"	" ...	"	Kā-la	28	1674	...	...	...
118	"	" ...	"	Ela(k)	30	1610	...	...	...
119	"	" ...	"	Rati-bor	25	1625	...	...	...
120	"	" ...	"	Deo-bā	38	1556	...	...	...
121	"	Jharua ...	Goalpara ...	Mandā	36	1691	843	1694	111
122	"	" ...	Tezpur ...	Ala-kua	38	1536	791	1664	...

* *b*=black, *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Rimular breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	I., mid-finger to middle of patch.	Left calf girth.	Colour.	REMARKS. *
188	141	101	137	...	38	45	...	118	108	105	227	...	...	...	33	3	v. o. eyes.
181	151	105	136	...	46	36	...	118	107	124	235	...	...	...	33	1	s. darker.
180	145	101	141	...	50	41	...	118	107	107	231	...	...	...	...	3	
185	144	105	137	...	48	36	...	111	96	105	223	...	...	...	...	3	High bridge.
179	144	104	132	...	40	36	...	116	103	115	223	...	...	...	...	2	
184	143	101	145	...	37	41	...	122	108	115	232	...	...	...	...	3	v. o. eyes.
171	136	99	128	...	43	33	...	106	96	100	221	...	...	...	...	3	
184	149	102	133	...	45	37	...	112	101	109	227	...	...	...	...	4	
184	138	95	133	...	46	38	...	107	98	117	230	...	...	...	...	3	
184	135	97	131	...	43	49	...	106	100	122	223	...	...	...	...	2	s. dark.
175	135	96	122	...	38	36	...	111	97	115	225	...	...	...	...	2	
184	138	101	130	...	42	37	...	114	99	105	215	...	..	...	...	2	
179	145	101	132	...	42	37	...	108	98	126	230	...	...	...	...	2	
180	143	98	127	...	39	37	...	109	99	115	234	...	...	...	...	2	Wood o. p.
184	146	104	133	...	38	38	...	112	102	117	231	...	...	...	...	3	
184	148	107	134	...	41	38	...	117	104	117	234	...	...	...	...	2	
176	144	103	131	...	40	40	...	106	99	121	238	...	...	...	...	2	Wood e. p.
195	152	107	143	...	43	40	...	116	105	125	233	...	...	...	...	2	
195	145	105	135	...	41	41	...	111	98	109	218	...	...	...	...	1	
178	138	91	132	98	47	42	23	124	110	...	...	...	...	142	34	3	e. p. n. T.
172	139	85	130	104	42	33	24	120	109	...	...	...	...	130	32	2	"

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 ♂ Age.	7 Height sitting.	8 Height	9 Outspread arms.	10 Weight in pounds.
123	BODO— continued.	Jharua ...	Kamrup ...	Moi-ni ...	25 1589	854	1674	120	
				Average ...	1608	723	1698	120	
124	CHING-PO or Singpho	Si-shan	Bisha, Upper Dching	Jao-ing (Gām of Bisa)	43 1618	800	1630		
125	" ...	" ...	" ...	Gam-tuk ...	30 1678	843	1740		
126	" ...		" ...	Lā-tom ...	25 1573	802	1679		
127	" ...		" ...	Sa-ka (Gam of Dirāp)	28 1695	790	1740		
128	" ...		" ...	Ja-gui wa ...	45 1600	820	1720		
129	" ...		" ...	Khān-tong ...	30 1660	800	1725		
130	" ...	Khā-khu	Border of China	No-ong or Nong ...	30 1528	783	1494		
131	" ...	" ...	" ...	Shi-roi ...	28 1592	817	1598		
132	" ...	" ...	" ...	Gām ...	30 1608	806	1682		
133	" ...	? Nimbong	Bisha, Upper Dching	Naō ...	35 1578	...	...
134	" ...	" ...	" ...	Khi-ram ...	28 1565	...	...
135	" ...	" ...	" ...	Khām-tu ...	30 1602	...	...
136	" ...	Khā-khu	Hukong ...	Du ...	35 1580	...	...
				Average ...	1605	806	1665		
137	CHUTIA	Ahom ...	Sibsagar ...	A-gona ...	29 1584	824	1666	104	
138	"	" ...	" ...	Bhuli ...	29 1607	833	1649	113	
139	"	'Hindu'	" ...	Mohan ...	24 1582	800	1652	129	
				Average ...	1591	819	1655	115	
140	DAFLA	Ta-in ...	N. Lakhimpur	Go-bor ...	30 1635	806	1652	116	
141	" ...	Gēmu ...	" ...	No-ri ...	26 1678	853	1690	138	

* b=black, c=chest, e=eye, e.p.=ear-plug, h=high, n=nol.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
																Colour.	REMARKS.*	
189	146	101	140	102	43	35	23	114	104						129	33		3 e. p. : n. T.
181	142	100	135	101	42	37	24	113	103	113	227	305	253	141	32			2
185	145	103	127	105	49	40	23	134	105	99	212	284	256	...	32			2 Ear p. not pierced.
183	144	102	138	111	45	41	31	120	112	93	201	294	270	...	35			3 e. p. : n. T.
187	138	104	138	106	47	42	28	116	104	95	212	288	253	...	34			3 "
186	137	100	134	106	48	38	26	128	113	92	200	305	263	...	35			2 "
188	140	102	135	110	52	38	28	116	104	100	208	284	258	...	33			2 "
173	140	98	133	105	48	39	28	116	104	98	223	303	265	...	34			2 "
188	140	97	133	106	48	36	28	116	109	80	200	269	210	...	33			4 " Chinese aspect.
183	140	96	126	101	48	29	23	104	100	115	222	290	263	...	35			3 "
188	140	102	139	102	56	38	24	114	105	93	215	289	258	...	34			2 "
189	139	106	144	...	45	41	...	114	102	103	223	...	...	...				2 "
179	139	96	135	...	40	38	...	106	93	110	224	...	...	...				2 "
189	144	103	136	...	43	38	...	114	104	103	221	...	...	...				3 "
192	146	105	146	...	47	39	...	120	107	116	237	...	...	...				2 "
185	140	101	135	105	47	38	26	116	104	99	215	289	255	...	33			2
183	145	105	138	103	38	36	23	118	111	107	212	284	248	126	32			2 e. p. : n. T. photo.
182	142	103	135	107	48	38	24	126	106	111	222	279	246	150	34			2 "
182	142	107	134	134	46	35	23	128	113	112	214	304	255	132	35			2 "
182	143	105	135	114	44	36	23	124	110	110	216	289	283	136	33			2 "
186	141	102	128	102	46	36	32	116	102	103	202	298	296	145	33			1 e. p. : n. T.
183	141	109	135	102	41	33	26	116	104	100	202	297	258	151	34			3 "

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
142	DAFLA — <i>contd.</i>	Ta-naula	N. Lakhimpur	Hā-ri ...	40	1607	834	1622	123
143	" ...		" ...	Tc-mi ...	21	1548	...	...	...
144	Nising	Pāiya ...	" ...	Pa-shung ...	42	1708	866	1800	...
145		Ve-o ...	" ...	Mung-ga-la ...	38	1538	794	1562	...
146		Pāiya ...	" ...	A-bu-rā ...	40	1532	768	1661	...
				<i>Average</i> ...		1606	820	1664	126
147	FA-KI-AL	Chā-kap	Dibrugarh ...	Ai-ne ...	30	1663	793	1688	...
148	" ...	" ...	" ...	Khom-bhoi ...	48	1629	844	1674	...
149	" ...		Hukong ...	Soi-song ...	35	1620	814	1649	...
150	" ...		" ...	Ngī-shoi ...	38	1622	815	1692	...
151	" ...		" ...	Soi-song ...	35	1625	816	1658	...
				<i>Average</i> ...		1625	816	1672	...
152	KASIA ...	Matang- ngnet	Shillong ...	U-shar ...	40	1584	825	1612	116
153	" ...		Kasia Hills ...	U-Robi ...	28	1548	772	1624	...
154	" ...	" ...	" ...	U-Bhā ...	30	1606	852	1612	...
155	" ...	" ...	" ...	U-Bu-lo ...	30	1623	834	1664	...
156	" ...	" ...	" ...	U-Kar-dau ...	25	1600	806	1646	...
157	" ...	" ...	" ...	U-Ka-li ...	24	1584	794	1640	...
158	" ...	" ...	" ...	U-Kor-ma ...	40	1606	792	1682	...
159	" ...	" ...	" ...	U-Ti-shou ...	30	1666	823	1775	...
160	" ...	" ...	" ...	U-Phom ...	27	1549	755	1612	...
161	" ...	" ...	" ...	U-Ti-eng ...	28	1566	820	1638	...

* *b*=black, *c*=chest, *e*=eye, *ep*=ear-plug, *h*=high, *n*=not.

11	Cephalic length.	12	Cephalic breadth.	13	Min. frontal breadth.	14	Maximum bizygomatic breadth.	15	Bigenial breadth.	16	Nasal height.	17	Nasal width.	18	Nasal projection.	19	Naso-nasal breadth.	20	Bimolar breadth.	21	Vertex to nasal notch.	22	Vertex to chin.	23	Left humerus.	24	Left radius.	25	L. mid finger to middle of patella.	26	Left calf girth.	27		28
																																REMARKS.*		
183	144	111	140	105	48	38	30	108	100	98	208	285	255	140	32															3	e. p. : n. T.			
189	139	95	133	...	40	37	...	111	99	110	217	...	...	...	34															3	"
188	138	98	138	99	44	38	23	120	108	92	202	313	292	153	36															2	e. o. p. : T. cheeks			
178	142	98	137	108	45	37	23	108	104	102	208	281	234	134	32															2	"			
180	146	99	144	105	45	42	...	108	108	107	233	...	...	...	33															1	"
183	141	101	136	103	44	37	26	112	103	101	210	294	267	144	33															2				
182	143	100	129	105	48	41	26	110	102	114	227	296	266	125	31															4	e. p. : n. T.			
175	139	97	128	106	51	42	25	114	102	122	225	295	266	132	33															3	"			
186	142	103	142	112	47	41	25	116	108	94	220	282	251	129	32															4	" T. r. c. b. t.			
177	138	99	130	103	54	36	32	118	107	90	228	295	262	130	32															3				
180	140	100	131	106	49	40	26	116	106	95	221	281	250	130	32															4				
180	140	99	132	106	49	40	26	114	105	103	224	289	259	129	32															3				
183	143	102	130	93	48	39	30	104	93	100	228	294	252	129	33															4	e. p. : n. T.			
185	141	99	131	107	42	38	22	114	108	108	216	290	240	106	32															3				
191	142	103	135	111	46	36	22	130	114	114	228	285	227	150	35															3				
183	145	107	132	97	46	36	22	120	111	115	226	298	248	160	34															3				
183	145	102	137	108	44	41	23	124	110	110	215	288	232	130	34															3				
182	146	102	135	109	47	40	22	108	102	114	216	289	246	144	35															3				
186	145	105	135	100	50	38	23	112	106	116	233	304	248	128	35															3				
185	149	105	140	106	48	38	23	120	109	124	235	318	258	141	34															3				
186	147	98	132	104	49	38	23	116	105	112	224	298	240	132	34															3				
186	140	98	130	100	42	38	23	110	102	114	218	298	241	135	33															4				

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 ♂ Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.	
162	KASIA— contd.	Kasia proper.	Kasia Hills...	U-Bōr	...	33	1592	802	1676	...
163	"	"	"	U-step	...	30	1692	876	1750	...
164	"	"	"	U-yār	...	28	1548	784	1608	...
165	"	"	"	U-Ru-bin	...	26	1520	795	1600	...
166	"	"	"	U-So-jon	...	45	1561	800	1602	...
167	"	Wār	"	U-Rām-shan	25	1555	782	1601	...	...
168	"	"	"	U-Ron	...	25	1538	766	1588	...
169	"	Kasia proper.	"	U-Naraisa	...	38	1700	863	...	...
170	"	"	"	U-Bohal	...	35	1645	768	...	...
171	"	"	"	U-Sar-muni	...	30	1593	820	...	...
172	"	"	"	U-Ha-li-san	...	28	1588	869	...	...
173	"	"	"	U-Lār	...	35	1566	804	...	...
174	"	"	"	U-Bor	...	26	1617	830	...	...
175	"	"	"	U-Hui	...	28	1514	762	...	...
176	"	"	"	U-Kul	...	33	1630	844	...	...
177	"	"	"	U-Tal-ak	...	34	1500	792	...	...
178	"	"	"	U-Son-Rai	...	35	1535	818	...	...
179	"	"	"	U-Rom-mon	...	30	1565	832	...	...
180	"	"	"	U-Sat-rosi	...	45	1508	844	...	...
181	"	"	"	U-Seng	...	45	1558	796	1554	...
182	"	"	"	U-Lait	...	40	161	812	1670	...
183	"	"	"	U-Jiw-mā	...	35	1558	750	1645	...

* *b*=black, *c*=chest, *e*=eye, *e.p.*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Mdn. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Nasomalar breadth.	Bimolar breadth	Verte to nasal notch.	Verte to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth	Colour.	REMARKS.*
183	145	102	138	108	44	34	24	116	111	98	222	311	248	140	35		e. p., n. T.
185	148	102	141	105	46	1	25	108	105	99	213	318	262	175	38		
177	143	97	139	113	41	34	19	108	102	113	203	293	240	138	34		
180	138	104	132	105	47	38	23	114	102	98	210	...	...	...	33		
188	147	102	135	107	48	38	23	108	102	118	225	...	...	...	33		
182	142	100	138	107	44	40	22	110	105	96	208	...	...	...	35		
180	144	100	139	104	46	38	22	116	105	113	225	285	...	...	33		
192	148	109	139	104	51	40	23	110	105	114	244	309	262	150	35		
185	139	102	135	109	52	38	24	...	66	113	222	...	...	...	34		
188	142	99	128	107	48	38	22	116	106	115	228	...	...	...	35		
191	146	105	138	109	48	36	24	124	106	113	220	...	...	...	35		
180	142	93	135	111	48	36	24	122	108	98	214	...	...	...	34		
190	151	105	143	111	48	42	23	126	116	103	225	...	...	...	35		
188	139	105	136	109	44	42	22	...	...	104	224	...	...	...	33		
186	151	102	131	102	44	43	22	...	...	108	229	...	...	...	36		
188	147	107	132	107	50	38	...	...	...	94	212	287	236	128	35		
183	144	103	130	111	44	38	...	...	...	98	214	...	...	...	34		
176	147	98	135	112	42	38	...	...	...	94	225	...	...	...	36		
180	136	94	125	94	44	41	...	...	...	111	215	...	...	...	35		
187	141	99	137	107	45	36	22	112	106	122	230	276	239	135	36		
191	147	99	135	101	51	40	23	114	103	...	...	...	...	...	34		
180	140	99	180	95	46	38	24	110	105	98	211	294	245	...	35		

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth	5 Personal name.	6 ♂	7 Age.	8 Height sitting.	9 Height standing.	10 Outspread arms.	Weight in pounds.
184	KASIA — <i>contd.</i>	Kasia proper	Kasia Hills...	U-Maila ...	26	1632	769	1730	...	
185	"	"	"	U-Ro ...	28	1612	804	1670	...	
186	"	"	"	U-K. Sau ...	30	1558	800	1612	...	
187	"	"	"	U-Sou ...	40	1520	762	1556	...	
188	"	"	"	U-Joi ...	45	1555	759	1588	...	
189	"	"	"	U-Rā-gu ...	40	1570	808	1582	...	
190	"	"	"	U-Sö-luk ...	30	1605	821	1735	...	
191	"	"	"	"	35	1628	804	1670	...	
192	"	"	"	U-Mā-nē ...	40	1658	835	1690	...	
193	"	"	"	U-Su-je ...	38	1538	770	1602	...	
194	"	"	"	U-Bu ...	26	1568	768	1600	...	
195	"	"	"	U-Biu ...	28	1608	821	1662	...	
196	"	"	"	U-Phün ...	33	1566	774	1650	...	
197	"	"	"	U-I-li-um ...	29	1582	866	1602	...	
198	"	"	"	U-Khram ...	32	1602	846	1662	...	
199	"	"	"	U-Tha-Biu ...	28	1554	882	1601	...	
200	"	"	"	U-Bē ...	35	1606	828	1664	...	
201	"	"	"	U-Sing ...	40	1552	770	1602	...	
202	"	"	"	U-Biu ...	26	1580	832	1632	...	
203	"	"	"	U-Khur-hu-i ...	25	1512	774	1552	...	
204	"	"	"	U-Ru ...	30	1550	784	1700	...	
205	"	"	"	U-Rā ...	28	1482	763	1508	...	

* *b*=black, *c*=chest, *e*=ear, *ep*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28	REMARKS.
																Colour.			
177	136	96	130	94	44	33	23	116	107	104	215	306	256	...	36				e. p., n. T.
185	144	96	131	105	38	41	22	116	111	120	237	298	247	138	34				
190	136	97	127	99	42	38	23	110	103	104	214	272	242	...	36				
180	142	98	129	90	41	39	22	108	103	104	215	274	234	...	35				
189	147	99	134	100	44	38	23	124	110	94	204	301	239	...	34				
189	147	107	139	112	45	37	23	114	108	106	224	223	...	...	35				
186	147	104	136	108	43	35	23	108	105	114	239	303	257	...	35				
190	149	107	135	102	48	36	24	...	...	104	223	...	244	...	34				
179	143	102	129	101	47	38	23	...	...	112	232	...	263	...	35				
181	143	100	135	99	42	41	24	...	...	110	224	296	242	129	36				
184	137	97	129	100	42	38	23	...	...	107	220	286	244	...	34				
185	144	104	132	102	42	43	22	...	...	112	228	298	242	...	35				
179	141	98	128	102	43	38	23	...	...	104	223	296	252	...	35				
172	142	105	135	106	46	42	23	...	...	103	223	289	226	...	34				
188	141	102	133	104	44	42	22	...	...	105	222	286	243	...	36				
179	149	102	131	107	44	36	24	...	...	112	225	296	247	...	34				
183	145	102	136	108	44	34	25	...	...	108	214	308	253	...	35				
183	139	97	134	96	44	42	23	...	...	95	200	299	253	137	35				
186	144	99	136	89	47	38	24	...	...	96	208	297	254	155	36				
181	141	90	126	104	37	37	22	...	...	108	218	274	240	140	34				
183	139	100	133	108	40	38	22	...	...	104	214	305	253	145	35				
187	146	107	134	108	44	38	24	...	...	112	228	268	242	130	34				

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height, sitting.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
206	KASIA — <i>contd.</i>	Kasia proper.	Kasia Hills ...	U-Wun	... 30	1417	700	1484	...
207	"	"	Cherrapunji	U-Kün-Sui	... 19	1555	632	1595	...
208	"	"	" ...	U-Zīr	... 25	1508	789	1545	...
209	"	"	Kasia Hills ...	U-Hian	... 45	1582	779	1702	...
210	"	"	" ...	V-Yon	... 35	1532	792	1610	...
211	"	"	" ...	U-Kün-tong	... 35	1492	782	1585	...
212	"	"	" ...	U-Mōr-shā	... 28	1568	790	1562	...
213	"	"	" ...	U-Mu	... 45	1600	821	1650	...
214	"	"	" ...	U-Sa-bē	... 38	1570	808	1602	...
215	"	"	" ...	U-Jū-ba	... 35	1506	752	1578	...
216	"	"	" ...	U-Mu-ta	... 40	1582	808	1654	...
217	"	"	" ...	U-Sa-han	... 22	1512	784	1570	...
218	"	"	" ...	U-Jom	... 30	1552	800	1602	...
219	"	"	" ...	U-Tarai	... 35	1550	782	1618	...
220	"	"	" ...	U-Mor	... 50	1601	808	1642	...
221	"	"	" ...	U-Ru-bi	... 55	1632	856	1664	...
222	"	"	" ...	U-Kē	... 50	1545	778	1552	...
223	"	"	" ...	U-Rā-biu	... 25	1616	848	1600	...
224	"	"	" ...	U-Bar-ma	... 25	1566	790	1508	...
225	"	"	W. of Towai S.P.	U-Sla	... 28	1556	819	1564	116
226	"	Wār	...	U-Im	... 35	1499	802	1538	100
227	"	"	" ...	U-Ja-tra	... 30	1584	768	1592	95

* *b*=black, *c*=chest, *e*=ear, *e p.*=ear-plug, *h*=high, *n*=not.

11 Cephalic length.	12 Cephalic breadth.	13 Min. frontal breadth.	14 Maximum bizygomatic breadth.	15 Bimaxillary breadth.	16 Nasal height.	17 Nasal width.	18 Nasal projection.	19 Naso-malar breadth.	20 Bimolar breadth.	21 Vertex to nasal notch.	22 Vertex to chin.	23 Left humerus	24 Left radius.	25 L. mid-finger to middle of patch.	26 Left calf girth.	27 Colour.		28 REMARKS.*	
																Breast c=covered, s=semicovd.	Face. Iris.		
171	143	103	130	101	39	38	22	...	...	103	208	254	228	128	34			3	ep. n T
181	140	98	125	102	40	39	23	...	...	104	225	275	232	130	36			4	"
178	135	102	129	99	39	37	23	...	...	105	218	274	228	126	35			5	"
181	151	101	140	99	43	39	24	...	...	112	224	304	248	149	36			3	"
179	151	90	131	105	41	37	23	...	...	108	223	278	248	148	34			3	"
...	141	97	134	110	43	38	23	...	...	112	214	275	242	129	34			4	"
178	139	100	137	106	45	37	24	...	...	100	214	284	240	150	35			3	"
187	145	102	134	102	44	38	24	...	...	94	214	294	242	168	36			3	"
192	151	109	136	111	45	40	22	124	112	103	219	281	231	172	35			3	"
188	149	105	138	104	43	40	22	126	118	103	208	276	220	161	35			3	"
182	148	105	137	109	42	42	21	120	108	112	226	291	236	163	36			3	"
181	141	97	128	106	39	35	24	116	104	112	218	278	225	128	33			3	"
183	141	98	129	104	48	39	23	116	105	85	199	280	230	170	34			4	"
188	151	102	141	106	48	38	24	126	106	100	215	270	233	138	36			3	"
185	145	105	139	106	51	45	25	130	120	108	228	289	244	128	34			4	"
183	145	94	125	103	44	40	22	116	103	106	228	300	245	134	36			3	"
183	136	105	136	106	48	41	23	116	104	101	213	270	228	158	35			3	"
193	145	107	135	112	40	40	22	122	110	110	215	284	230	177	36			3	"
184	143	99	134	107	43	37	23	124	111	103	214	277	226	145	35			4	"
187	141	104	135	105	42	41	25	...	...	113	225	268	239	124	36			3	Ears not pierced
183	143	107	132	111	39	42	22	110	109	108	212	275	240		35		2	ep. n. T.	
184	135	97	129	103	42	38	24	100	96	103	213	290	244	143	35		3		

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6	7	8	9	10	
					Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.	
228	KASIA — <i>contd.</i>	Bhoi (like Sin-teng type).	W. of Tawai S.P.	U-Don	...	29	1587	832	1680	130
229	"	"	"	U-Ja-ta	...	28	1623	808	1683	118
230	"	"	"	U-Rān	...	27	1528	...	...	91
231	"	"	"	U-Mīt	...	28	1520	...	...	94
232	"	"	"	Ka Lai ♀	...	23	1500	...	...
				<i>Average</i> ...	...	1569	800	1621	106	
233	KHĀM-TI	Mān-ge...	Man-ze in 'Bor-khamti.'	Bi-tang meth	43	1695	857	1692	...	
234	"	"	"	Jao-Kyo	...	38	1602	794	1652	...
235	"	Mān-nön	Dibrugarh ...	Cha-li	...	35	1666	865	1650	...
236	"	Mung- Pang river in Bor- khamti.	Bor-Khamti	Shang-meth	28	1575	869	1583	...	
237	"	Man-nön	"	Chon-inān	...	30	1626	812	1775	...
238	"	Chon-tang	"	Chon-ing	...	32	1666	858	1750	...
239	"	Man-nön	Dibrugarh ...	Sheng-ni	...	28	1660	850	1758	...
				<i>Average</i> ...	...	1641	843	1694	...	
240	KIRANTI	'Jimdar'	Sikhim	Mek Dal	25	1605	...	...	...
241	"	"	"	Sang Pang	...	26	1598	...	...	...
242	"	"	Ilam, E. Nepal	Mar-da Boli	26	1581	...	...	...
243	"	"	"	Kin-tu	...	37	1512	...	...	...
244	"	"	"	Abi Lal	...	40	1606	...	...	...
245	"	"	"	Sa Kul	...	35	1606	...	...	...
246-50	"	"	"	(Average of five others).	...	1600	...	...	...
				<i>Average</i> ...	...	1586	...	...	...

* *b*=black, *c*=chest, *e*=eye, *ep*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.	REMARKS.*
188	143	107	145	112	48	38	26	124	114	104	230	308	252	148	36	3	e. p.; T.
186	133	95	130	106	42	41	25	114	105	124	231	299	246	176	34	4	"
185	140	100	133	...	42	38	...	...	105	...	214	...	...	...	...	3	"
177	141	99	130	...	49	37	...	...	110	...	236	...	...	...	...	3	"
176	143	104	135	...	36	35	...	114	110	108	215	...	...	...	...	3	"
183	144	101	133	104	44	38	23	115	106	106	220	289	242	143	34	3	
188	144	100	138	107	47	40	27	110	104	105	226	292	258	...	32	4	large e. p.; T. l. forearm.
190	148	98	135	105	48	36	25	116	105	107	225	286	254	...	32	4	no e. p.; n. T.
196	151	110	142	111	51	41	24	118	108	133	250	268	255	...	30	3	" "
191	144	90	140	100	48	37	21	108	103	124	235	279	254	...	33	3	s. e. p.; "
180	150	101	142	108	49	39	26	114	104	126	244	316	264	...	32	4	large e. p.; "
183	151	100	139	107	44	40	23	112	107	135	238	299	263	...	33	3	" "
186	150	105	144	112	46	39	24	116	110	118	228	288	262	...	32	3	forearm and T. l. thigh.
187	148	100	140	107	47	38	24	113	105	121	235	289	258	...	32	3	
171	149	...	...	...	44	38	...	...	...	...	...	...	...	...	33	4	
174	153	...	...	...	44	36	...	...	...	...	...	...	...	...	34	3	
180	147	...	...	...	42	36	...	...	...	...	...	...	...	...	34	4	
172	138	...	...	...	39	36	...	...	...	...	...	...	...	...	35	4	
178	145	...	...	...	41	40	...	...	...	...	...	...	...	...	33	4	
181	140	...	...	...	42	35	...	...	...	...	...	...	...	...	33	4	
182	146	...	...	...	43	36	...	...	...	...	...	...	...	...	34	4	
176	145	...	...	...	42	36	...	...	...	...	...	...	...	...	33	4	

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
251	KOCH	Sam-tāli	Kamrup	Mangul Sing	1683	822	1873	...	
252	"	"	Goalpara	Sona Ram	1695	831	1606	...	
253	"	Modai	Tezpur	Budhu	1575	838	1670	...	
254	"	"		Apinta	1641	828	1722	...	
255	"	Horoniya	Kāmrup	Bhā-da	35	1594	...	...	...
256	"	"	"	Robī Ram	35	1634	...	...	...
257	"	"	Mangaldai	Khoh-na	20	1650	...	...	...
258	"	Kāmtali	"	Ko-dā-lu	30	1683	...	...	...
259	"	"	Kāmrup	A-hātru	35	1582	...	...	...
260	"	"	Mangaldai	Mō-him	40	1512	...	...	...
261	"	"	"	Hādhi Ram	38	1540	...	...	...
262	"	Bengal Koch.	Maldah	Ra-mu	28	1648	...	...	...
263	"	"	"	Choitan	25	1549	...	...	...
264	"	"	"	Ki-shan	25	1559	...	...	...
265	"	"	"	Shā-mā-ru	35	1568	...	...	...
266	"	"	"	Lā-lū	38	1610	...	...	...
267	"	"	"	Lō-bō	35	1592	...	...	...
268	"	"	"	Nal-son	38	1640	...	...	...
269	"	"	"	Zu-mon	52	1604	...	...	...
270	"	"	"	A-bā-lu	48	1660	...	...	...
271	"	"	"	Bāl-kuo	38	1648	...	...	...

* *b*=black, *c*=chest, *e*=eye, *ep*=ear-plug, *h*=high, *n*=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.	REMARKS.*
179	142	99	138	107	51	36	25	116	108	106	228	320	256	125	34	2	c. p. ; n. T.
188	136	103	133	102	40	33	24	114	106	105	222	282	236	138	35	2	"
184	145	101	133	102	45	36	22	112	107	103	224	278	245	140	33	3	"
186	144	101	135	105	45	34	23	106	108	104	220	280	235	141	34	3	"
166	142	102	134	...	44	37	23	115	104	103	212	...	...	...	33	2	"
183	143	105	135	...	48	33	24	109	110	112	224	...	...	...	34	2	"
172	135	99	125	...	41	34	25	110	103	102	217	...	...	...	33	2	
186	137	94	131	...	40	37	24	116	96	116	226	...	...	...	33	2	
187	137	106	131	...	46	37	26	123	102	94	204	...	...	...	32	2	
183	152	112	135	...	47	38	23	122	101	112	230	...	...	...	34	3	
176	147	107	131	...	47	36	22	111	96	110	222	...	...	...	33	2	
188	137	100	125	...	41	38	23	103	96	126	228	...	...	...	44	3	
179	138	92	129	...	45	35	...	103	98	115	220	...	...	...	34	3	
187	143	108	133	...	44	37	...	119	104	108	230	...	...	...	35	3	
170	148	99	135	...	47	37	...	108	98	108	230	...	...	...	34	2	Typical colour.
192	138	102	135	...	49	37	...	112	99	12	236	...	...	...	33	2	
184	135	97	129	...	46	37	...	103	98	116	224	...	...	...	33	2	
184	134	100	129	...	44	44	...	102	110	109	229	...	...	...	33	2	
195	139	97	127	...	45	40	...	103	97	103	225	...	...	...	32	2	
183	143	103	126	...	48	37	...	107	95	104	216	...	...	...	34	4	
177	137	90	133	...	47	32	...	109	98	112	230	...	...	...	33	2	Typical appearance

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height sitting.	8 Height standing.	9 Outspread arms.	10 Weight in pounds.
272	KOCH — <i>contd.</i>	Bengal Koch.	Maldah	Bā-dru	45	1688	...	...	...
273	"	"	"	A-gam	45	1608	...	...	...
274	"	"	"	No-hā-hu	25	1628	...	...	...
275	"	"	"	Bhadu	25	1546	...	...	...
276	"	"	"	Gé-dā	50	1578	...	...	...
277	"	"	"	Shank-kar	30	1534	...	...	...
278	"	"	"	Kin-nuk	28	1578	...	...	...
279	"	"	"	Nobān-nu	35	1588	...	...	...
280	"	"	"	Dag-dhā-lu	38	1653	...	...	...
281	"	Kantai	Dinajpur	Gobra	48	1682	...	...	...
282	"	"	"	Mir-da	25	1586	...	...	...
283	"	"	"	Ram-Kristo	30	1648	...	...	...
284	"	"	"	Siri-Bāns	25	1628	...	...	...
285	"	"	"	Shuda	25	1558	...	...	...
286	"	"	"	Shita Nāth	35	1602	...	...	...
287	"	"	"	Pu-lin	30	1652	...	...	...
288	"	"	"	Tul-sī	50	1513	...	...	...
289	"	"	"	Bona	35	1570	...	...	...
290	"	Rājbañsi	Rangpur	Golok	26	1549	...	...	...
291	"	"	"	Bal-math	28	1668	...	...	...

b=black, c=chest, e=eye, e p.=ear-plug, h=high, n=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bi-zygomatic, breadth.	Bi-zygomatic breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Malar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Breast. c = covered. s = semicord.	Colour.	REMARKS.*
																Face.	Iris.	
185	136	103	129	...	46	39	23	114	101	111	229	...	...	...	34		2	Doubtfully pure tho' head-man.
189	141	98	131	...	52	40	24	104	103	104	226	...	...	...	34		2	
186	139	97	125	...	48	33	23	112	103	113	228	...	...	...	35		3	
179	136	105	127	...	42	35	23	104	97	125	225	...	...	...	33		3	
189	139	97	127	...	47	38	24	109	97	115	228	...	...	...	35		4	
183	136	98	129	...	39	38	25	110	100	122	236	...	...	...	34		2	
184	136	100	131	...	42	37	26	108	96	117	225	...	...	...	35		2	
165	140	101	130	...	37	36	23	113	102	106	218	...	...	...	35		2	
184	140	98	130	...	42	34	...	104	97	107	223	...	...	...	34		3	
190	135	95	121	...	43	38	...	114	99	105	224	...	...	...	33		3	
180	146	100	137	...	49	35	...	113	103	107	220	...	...	...	34		3	Good type.
180	134	96	122	...	45	35	...	108	95	111	221	...	...	...	33		2	
179	140	96	125	...	44	38	...	106	99	113	224	...	...	...	34		2	Rather long face.
184	135	95	131	...	46	33	...	106	98	107	223	...	...	...	33		2	Good type.
192	140	106	139	...	46	36	...	115	103	117	231	...	...	...	33		3	Doubtfully pure.]
189	144	107	139	...	45	37	...	106	98	120	233	...	...	...	34		2	
194	145	98	122	...	46	39	...	107	95	115	234	...	...	...	33		3	
186	145	100	136	...	43	34	...	113	104	118	236	...	...	...	33		3	Good type.
178	132	102	134	...	46	36	...	117	105	95	206	...	...	...	35		2	
187	146	104	139	...	44	39	...	119	108	120	242	...	...	...	34		3	Very long face.

*—oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
292	KOCH — <i>contd.</i>	Rajbañsi	Rangpur	Si-la	38	1598	...	...	...
293	"	"	"	Lakhi-nāth	40	1604	...	...	...
294	"	"	"	Mālik	38	1656	...	...	...
295	"	"	"	Nobīn	35	1632	...	...	...
296	"	"	"	Bullā	38	1580	...	...	...
297	"	"	"	Bai-ganta	40	1582	...	...	...
298	"	"	"	Kendala	30	1523	...	...	...
299	"	"	"	Gau-phe	28	1669	...	...	...
300	"	"	"	Mu-tu	35	1596	...	...	...
301	"	"	"	Tc-pu-a	40	1667	...	...	...
302	"	"	"	Mongola	32	1564	...	...	...
303	"	"	"	Nin-dalu	40	1590	...	...	...
304	"	"	"	Mānik	55	1651	...	...	...
305	"	"	"	Golak	30	1660	...	...	...
306	"	"	"	Goli-kanta	35	1648	...	...	...
307	"	"	"	Komola	40	1562	...	...	...
308	"	"	Goalpara	Kūmod-norain	27	1602	...	...	...
309	"	Deshi	Maldah	Bhāru	50	1557	...	...	...
310	"	"		Chintuk	45	1623	...	...	...
311	"	"		Bādon	48	1590	...	...	...

* *b*=black, *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
																Colour.	REMARKS.*	
180	140	99	126	...	42	37	23	107	97	106	220	...	...	...	...	33		2 e. p.; n. T.
185	142	99	140	...	48	37	24	111	101	114	234	...	...	...	...	33		3 Typical.
188	139	102	132	...	42	35	23	104	97	124	232	...	...	...	...	34		1
184	139	95	129	...	46	36	25	108	95	102	222	...	...	...	...	34		2
182	143	95	133	...	42	42	24	102	97	96	218	...	...	...	...	33		2
184	144	98	132	...	41	42	...	107	98	100	206	...	...	...	...	33		4
182	138	99	135	...	45	33	...	111	100	102	208	...	...	...	...	35		4
181	149	104	135	...	43	32	...	103	98	108	219	...	...	...	...	33		3
188	138	105	133	...	43	36	...	116	104	102	218	...	...	...	...	32		3
189	138	108	134	...	48	37	...	118	103	97	212	...	...	...	...	32		3
184	139	91	126	...	40	30	...	102	98	105	218	...	...	...	...	33		4
182	141	101	134	...	45	36	...	108	100	106	217	...	...	...	...	33		3
191	151	103	143	...	49	39	...	117	109	106	220	...	...	...	...	32		3
179	135	98	135	...	45	37	...	112	100	106	215	...	...	...	...	32		3
188	138	98	137	...	48	42	...	113	101	106	226	...	...	...	...	33		3
202	150	110	145	...	45	39	...	120	109	115	229	...	...	...	...	33		3
182	141	99	139	...	43	40	...	128	106	117	232	...	...	...	...	33		3
191	136	98	136	...	48	36	...	104	98	116	221	...	...	...	...	35		4
192	139	104	137	...	42	37	...	108	99	109	223	...	...	...	...	32		3
189	141	96	129	...	46	38	...	101	95	108	228	...	...	...	...	33	3 v. o. eyes. De-pressed nose.	

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe	4 District of Birth.	5 Personal name. ♂	6	7	8	9	10 Weight in pounds.
312	KOCH— contd.	Deshi ...	Maldah ...	Dīgam	25	1612	...	...	...
313	" ...	" ...	" ...	Pabon	40	1602	...	...	...
314	" ...	" ...	" ...	Pochā	45	1638	...	...	...
315	" ...	" ...	" ...	Digam	28	1640	...	...	...
316	" ...	" ...	" ...	Jabāru	33	1552	...	...	...
317	" ...	" ...	" ...	Kolai	31	1628	...	...	...
318	" ...	" ...	" ...	Hā-gru	28	1657	...	...	...
319	" ...	" ...	" ...	Kot'ā	50	1568	...	...	...
320	" ...	" ...	" ...	Krishna	55	1536	...	...	...
321	" ...	" ...	" ...	Po-hātu	35	1577	...	...	...
322	" ...	" ...	" ...	Hu-lāsu	38	1593	...	...	...
323	" ...	" ...	" ...	Gandhīa	28	1561	...	...	...
324	" ...	" ...	" ...	Sītol	50	1600	...	...	...
325	" ...	" ...	" ...	Rodhu	38	1557	...	...	...
326	" ...	" ...	" ...	Sohātu	30	1571	...	...	...
327	" ...	" ...	" ...	Mothur	30	1503	...	...	...
328	" ...	" ...	" ...	Kī-nu	52	1635	...	...	...
329	" ...	" ...	" ...	Jī-bon	54	1573	...	...	...
330	" ...	" ...	" ...	Jonāk-ku	28	1569	...	...	...
331	" ...	Poli, Bābu	" ...	Jogot	25	1625	...	...	...

* b=black, c=cheat, e=eye, e p.=ear-plug, h=high, n=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Max. bizygomatic breadth.	Bigonial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimalar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	I. mid-finger to middle of patella.	Left calf girth.	Colour.	REMARKS.*
																Breast	
199	146	102	131	...	46	35	23	104	100	106	223	...	...	...	33	2	e. p. ; n. T.
185	133	104	132	...	45	37	24	114	102	97	224	...	...	...	32	4	
186	134	102	131	...	40	40	23	117	101	104	221	...	...	...	34	1	
183	136	104	128	...	39	33	25	107	100	106	218	...	...	...	33	1	
187	139	103	129	...	42	42	23	115	99	99	219	...	...	...	34	1	
181	136	102	132	...	44	39	...	106	98	113	228	...	...	...	33	3	Typical.
192	142	103	135	...	45	40	...	112	105	111	232	...	...	...	35	3	"
182	131	99	129	...	41	38	...	107	103	110	221	...	...	...	35	2	
185	136	99	124	...	45	37	...	110	99	102	221	...	...	...	...	3	n. v. typical.
193	140	99	129	...	45	37	...	109	98	112	232	...	...	...	...	4	
175	132	97	132	...	46	40	...	111	101	97	212	...	...	...	...	3	
175	137	107	131	...	49	33	...	115	101	98	206	...	...	...	...	3	
177	136	97	125	...	43	33	...	106	97	96	211	...	...	...	...	4	
190	138	105	130	...	50	36	...	116	105	98	209	...	...	...	...	3	A flattish crown.
189	139	100	131	...	50	35	...	112	100	107	224	...	...	...	35	3	
166	132	98	130	...	46	33	...	107	98	93	200	...	...	...	33	3	
185	140	98	129	...	43	35	...	109	104	118	220	...	...	...	34	4	
194	140	97	134	...	47	41	...	112	105	115	228	...	...	...	34	3	
184	135	99	137	...	45	36	...	116	107	100	214	...	...	...	35	3	
180	142	99	135	...	45	49	...	114	101	108	224	...	...	...	30	3	oblique eyes.

o=oblique, *r*=red, *s*=slightly, *T*=tattooed, *t*=thigh, *v*=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
332	KOCH — <i>contd.</i>	Poli, Sadhu	Maldah	Shialu	40	1524	...	...	...
333	"	"	"	Shok näl	30	1502	...	...	...
334	"	"	"	Agam	30	1680	...	...	...
335	"	"	"	Te-pua	28	1580	...	...	...
336	"	"	"	Ka-tik	26	1540	...	...	...
337	"	"	"	Tuni	30	1640	...	...	...
338	"	"	"	Alim	30	1694	...	...	...
				<i>Average</i>	...	1591	...	...	...
339	KOLITA	"	Gauhati	Omrit	...	1568	...	...	...
340	"	"	"	Robi-Ram	...	1645	...	...	...
341	"	"	"	Kala-Dum	...	1640	...	...	...
342	"	"	"	Atāru	...	1625	...	...	...
343	"	"	"	Ram-mal	...	1625	...	...	...
344	"	"	"	Budh-Ram	...	1666	...	...	...
				<i>Average</i>	...	1628	...	...	...
345	KUKI	...	Luk-suar (R ^c igamati) Lung-leh.	Tai-te-ya	30	1550	804	1525	95
346	"	"	"	Li-shu Tang- nga.	26	1510	842	1568	111
347	"	"	"	Tang-hle-a	40	1670	852	1724	133
348	"	"	"	Bak-tsa-la	28	1604	855	1632	123
349	"	"	"	Lang-Chu-nga	30	1583	853	1586	116
350	"	"	"	Du-kha-pa	32	1664	848	1612	136
351	"	"	"	Me-to-ka	45	1640	857	1688	115

* *b*=black, *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high, *n*=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28	
																Colour.			REMARKS.
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bipomial breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	Ir. mid-finger to middle of patella.	Left calf girth	Breast <i>c</i> =covered, <i>s</i> =semicovd.	Face.	Iris.	
182	139	99	134	...	42	34	23	111	100	105	221	...	...	...	30			2	<i>o</i> p. ; <i>n.</i> T.
194	137	97	125	...	47	32	24	104	94	100	210	...	...	...	31			2	Eyes, <i>v. o.</i>
186	138	106	133	...	46	38	23	114	96	109	232	...	...	...	29			3	
196	140	98	130	...	46	37	...	110	96	116	222	...	...	...	30			3	photo pl.
187	138	105	134	...	40	37	...	114	106	115	225	...	...	...	30			3	
190	140	97	128	...	45	36	...	114	108	115	237	...	...	...	29			2	
183	141	103	133	...	41	37	...	106	102	109	227	...	...	...	30			3	
181	139	99	131	104	45	36	23	110	100	106	223	290	243	136	33			2	
187	148	101	127	...	42	39	...	115	99	95	212	...	...	...	33			3	
181	141	107	136	...	44	40	...	125	101	110	220	...	...	...	32			3	
181	134	105	129	...	45	35	...	118	100	118	230	...	...	...	33			3	
185	140	103	136	...	43	39	...	114	103	108	212	...	...	...	34			4	<i>v. broad face.</i>
182	140	106	137	...	38	37	...	124	106	110	225	...	...	...	33			4	
170	136	100	127	...	47	31	...	114	97	94	215	...	...	...	33			2	
181	139	103	132	...	43	36	...	118	101	105	219	...	...	...	33			3	
186	137	100	133	111	44	42	31	124	110	108	230	278	234	160	32				
192	146	111	143	110	44	43	29	118	108	101	240	272	232	148	34				
184	150	110	144	120	49	41	23	124	114	113	228	284	255	158	35				
191	143	110	141	115	48	43	24	128	113	89	206	262	234	152	35				
186	141	103	140	116	41	41	20	122	109	102	240	261	235	162	34				
193	143	109	142	115	48	44	20	124	111	93	208	272	232	264	36				
195	151	105	148	110	48	45	24	128	114	91	216	275	248	153	35				

o=oblique, *r*=red, *s*=slightly, *T*=tattooed, *t*=thigh, *v*=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
352	KUKI— <i>contd.</i>	Luk-suar	(Rangamati) Lung-leh.	Li-shu-ra ...	28	1580	822	1624	142
353	"	"	"	Ai-ko-ma ...	30	1540	800	1626	119
354	"	"	"	Hle-bo-ra ...	28	1562	830	1556	111
355	"	Mi-la ...	Chittagong Hills.	Lom-bo ...	40	1508	800	1604	125
				<i>Average</i> ...		1587	833	1613	120
356	KYON- TSU or Lhota Naga		Changsi ...	T'ang-pa-mo	26	165	...	...	123
357	"		Woka ...	Lam-tzo ...	40	158	...	...	106
358	"		"	Chas-tang ...	25	158	...	...	105
359	"		"	Pying-cha-mo	38	169	...	...	110
				<i>Average</i>		162	...	...	111
360	MANDE or Garo.	Abeng ...	Garo Hills ...	E-leng	29	1601	828	1662	122
361	"	"	"	Mong-run ...	32	1618	882	1706	131
362	"	"	"	Ba-rong ...	40	1626	861	1705	141
363	"	"	"	Shal-jung ...	32	1573	821	1578	120
364	"	"	"	Ram-bang ...	35	1651	820	1661	146
365	"	"	"	Ram-bhing ...	35	1608	863	1635	139
366	"	"	"	Sang-nat ...	25	1534	806	1632	117
367	"	"	"	Jung-ni ...	40	1521	770	1592	101
368	"	"	"	Ma-lang ...	35	1616	779	1720	124
369	"	"	"	Bo-kā ...	30	1621	852	1640	123
370	"	"	"	Ra-jung ...	25	1566	770	1610	126
371	"	Ma-chi or Ma-toi.	"	Ra-jong ...	26	1598	858	1600	133

* *b*=black, *c*=chest, *e*=eye, *ep*=ear-plug, *h*=high, *n*=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Verter to nasal notch.	Verter to chin.	Left humerus.	Left radius.	I. mid-finger to middle of patella.	Left calf girth.	Colour.	REMARKS.*
187	147	112	147	112	46	41	21	120	114	92	213	280	241	158	36		
176	139	106	135	118	43	38	21	114	101	88	194	281	240	158	35		
192	144	108	136	110	45	41	21	116	106	100	218	272	240	178	34		
181	142	95	131	108	47	41	23	120	110	98	224	274	238	149	35		
187	143	107	140	113	45	41	23	121	110	97	219	273	239	158	34		
200	154	108	146	...	44	37	...	131	112	122	239	...	...	...	...		e. p.
190	143	109	109	...	46	38	...	113	105	119	224	...	...	...	...
180	141	100	100	...	38	38	...	115	98	112	216	...	...	...	...
178	141	102	102	...	47	34	...	114	98	112	230	...	...	...	...
187	144	104	114	...	43	34	...	118	103	116	227	...	...	...	...
183	142	102	135	112	43	42	25	106	99	113	222	293	249	145	33	3	e. p.
184	140	105	138	114	44	41	30	114	106	114	235	289	266	141	34	2	
193	150	111	144	112	42	43	31	128	108	120	235	299	261	135	34	2	
183	145	111	142	103	38	37	28	112	108	113	225	269	236	129	35	3	
186	139	111	139	114	40	43	27	116	108	130	233	232	253	146	34	3	
186	141	105	140	99	43	40	29	118	102	93	212	272	233	...	36	3	
184	134	102	134	95	42	36	30	108	101	108	221	271	239	...	35	4	
176	136	100	132	97	42	42	25	112	101	99	201	269	236	...	34	3	
179	140	104	131	95	36	42	27	106	99	113	222	293	257	129	33	3	
182	141	111	146	111	43	42	28	116	104	118	228	279	249	138	35	3	
185	141	102	135	103	47	40	27	118	104	115	231	287	247	...	36	2	
191	146	105	140	107	43	38	26	118	106	114	220	275	232	...	35	3	

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
372	MANDE or Garo— <i>contd.</i>	Ma-chi or Ma-toi.	Garo Hills ...	Kar-sin	... 35	1594	794	1646	117
373	"	" ...	" ...	Jung-ra	... 25	1524	794	1585	101
374	"	" ...	" ...	Jang-sang	... 35	1576	834	1614	114
375	"	" ...	" ...	Rik-jeng	... 36	1570	778	1576	101
376	"	" ...	" ...	Sa-buk	... 40	1584	801	1635	106
377	"	" ...	" ...	Mung-khu	... 32	1520	780	1580	110
378	"	" ...	" ...	Jā-sin	... 30	1613	804	1708	114
379	"	Nam Dha- niya (low- landers).	Goalpara	Ma-bug	... 40	1540	800	1548	120
380	"	" ...	" ...	Tho-jong	... 40	1538	782	1567	117
381	"	Achik ...	Garo Hills ...	Gobindo	... 35	1624	845	1650	...
382	"	" ...	" ...	T'ang-khēl	... 38	1558	800	1608	...
383	"	" ...	" ...	Cheng-gan	... 35	1594	818	1611	...
384	"	" ..	" ...	Sa-ding	... 38	1548	808	1632	...
385	"	" ...	" ...	Po'-tu	... 23	1578	800	1658	...
386	"	" ...	" ...	Rām-ti	... 26	1628	823	1734	...
387	"	Abeng ...	" ...	Rō-khin	... 38	1568	830	1554	...
388	"	Achik ...	" ...	Ram-sang	... 34	1611	835	1610	...
389	"	Lang-am	" ...	Sing-han	... 33	1679	810	1670	...
390	"	" ...	" ...	Tam-mang	... 30	1590	833	1684	...
391	"	" ...	" ...	Ro-ban	... 25	1512	758	1588	...
392	"	" ...	" ...	E-ruk-chan	... 25	1579	...	...	93
393	"	" ...	Goalpara	Jo-rāl	... 40	1640	...	...	99
<i>Average</i>					... 1588	813	1633	118	

* *b*=black, *c*=chest, *e*=eye, *ep*=ear-plug, *h*=high, *n*=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
																Colour.		
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	L. calf girth.	Breast	Face.	REMARKS.
180	138	100	132	106	42	35	28	112	102	124	225	270	234	136	35		3	e. p.
182	134	106	135	106	38	36	25	114	104	112	214	276	242	...	34		2	
186	134	106	136	100	45	40	24	116	108	96	212	286	245	...	35		3	
188	142	103	133	96	43	41	27	116	108	122	240	275	237	...	35		3	
178	136	98	132	104	42	40	23	108	106	116	220	286	254	128	34		3	
181	144	102	136	103	41	38	23	112	104	95	205	270	235	130	32		1	
187	141	107	138	106	38	42	22	122	110	121	228	279	244	141	35		3	
190	138	111	144	120	43	42	24	122	117	114	226	264	230	125	33		2	
184	142	105	135	102	43	40	22	106	97	115	226	268	250	128	32		2	
189	147	101	137	101	39	39	23	120	111	118	228	291	263	...	35		1	
174	135	103	135	98	42	42	23	110	108	113	221	290	245	...	35		3	
181	138	101	128	97	39	38	24	106	103	114	224	285	253	...	35		3	
187	135	106	132	100	38	40	22	112	105	104	212	292	244	...	34		3	
175	138	101	132	98	39	40	21	120	108	105	216	298	266	...	35		2	
177	140	104	139	105	37	38	21	116	111	103	212	295	271	...	33		3	
181	142	97	140	105	40	42	22	116	105	115	225	289	243	...	32		3	
191	141	102	132	92	44	39	23	122	108	114	230	282	251	...	33		3	
186	142	99	132	101	45	40	22	108	103	109	225	296	254	188	35		3	
188	141	97	132	98	41	38	22	110	107	109	222	313	247	139	36		2	
182	135	99	132	96	38	37	...	...	...	...	...	...	...	...	...		3	
184	131	100	134	...	41	37	...	120	104	117	232	...	...	...	...		1	
191	136	101	134	...	38	39	...	121	109	113	234	...	...	...	...		2	
183	139	103	132	103	41	39	24	114	102	112	223	283	247	138	34	...	3	

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.	
394	MANIPUR		Manipur	Puba, &c. ...	1674	... 1722	... 1622	... 1642	... 1582	95
403	NAGA or KABUI.									
404	MECH ...		Goalpara	Gala Gop ...	40	1722	... 1622	... 1641	... 1676	...
405	" ...		"	Hakla ...	35	1622	... 1590	... 1654	... 1692	...
406	" - ...		"	Borgā ...	43	1642	... 1638	... 1564	... 1564	...
407	" ...		"	O-hälū ...	26	1582	... 1665	... 1695	... 1600	...
408	" ...		"	Nai-kha ...	35	1590	... 1638	... 1638	... 1600	...
409	" ...		"	Mer-bang ...	38	1641	... 1665	... 1695	... 1600	...
410	" ...		"	Haro ...	25	1676	... 1665	... 1638	... 1600	...
411	" ...		"	Morīa ...	45	1654	... 1638	... 1600	... 1564	...
412	" ...		"	Ashina ...	40	1692	... 1665	... 1638	... 1600	...
413	" ...		"	The ...	28	1617	... 1638	... 1600	... 1564	...
				<i>Average</i>		1643	... 1665	... 1638	... 1600	...
414	MI-SHING or MIRI.	Mo-engia	Sibsagar	Dung-bi ...	35	1671	807	1790	134	
415	" ...	" ...	Lakhimpur	Si-bi ...	39	1591	828	1736	115	
416	" ...	" ...	"	O-khur ...	30	1665	805	1785	130	
417	" ...	Lasong- goniya.	Sibsagar	Sonabor ...	28	1638	... 1665	... 1638	... 1600	...
418	" ...	" ...	"	Mukhbor ...	38	1595	... 1638	... 1600	... 1564	...
419	" ...	" ...	"	Médhe ...	20	1600	... 1665	... 1638	... 1600	...
420	" ...	" ...	"	Lahmon ...	28	1695	... 1638	... 1600	... 1564	...
421	" ...	" ...	"	Sonbor ...	35	1564	... 1665	... 1638	... 1600	...
422	" ...	" ...	"	Ō-khur ...	25	1600	... 1638	... 1600	... 1564	...
423	" ...	" ...	Dibrugarh	Mon ...	32	1618	... 1665	... 1638	... 1600	...

* *b*=black, *c*=chest, *e*=eye, *sp.*=ear-plug, *h*=high, *n*=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28	REMARKS.*		
																Colour.					
179	147	99	138	...	46	35	29	112	101	111	230	...	...	...	...	34			2	e. p.
182	149	108	137	...	42	38	...	110	101	107	225	...	...	...	...	34			4	e. p.; n. T
187	147	97	135	...	43	38	...	113	99	111	220	...	...	...	...	33			3	"
194	153	104	139	...	43	43	...	114	106	108	227	...	...	...	...	33			4	"
185	149	105	139	...	45	38	...	104	100	112	225	...	...	...	...	33			3	"
176	146	102	138	...	42	38	...	112	102	106	221	...	...	...	...	34			3	"
203	144	109	137	...	45	42	...	114	107	112	235	...	...	...	...	34			4	"
190	148	105	134	...	45	38	...	120	109	118	232	...	...	...	...	33			3	"
186	145	110	144	...	42	42	...	120	112	112	230	...	...	...	...	33			2	"
183	149	105	140	...	43	39	...	120	112	114	238	...	...	...	...	33			3	"
171	143	101	136	...	44	38	...	113	99	100	205	...	...	...	...	32			3	"
185	147	104	137	...	43	39	23	114	104	110	225	...	...	...	...	32			3	"
188	144	105	140	110	51	38	22	120	109	115	226	311	272	163	34			2	e. p.; n. T		
182	146	100	139	108	44	38	23	122	111	112	273	293	265	120	35			3	"		
186	143	103	138	110	47	39	23	116	107	120	230	299	268	160	35			2	"		
181	146	101	139	...	45	37	...	114	107	105	231	...	...	...	...	33			2	"
186	148	101	137	...	42	34	...	114	104	123	235	...	...	...	...	34			2	"
189	145	101	134	...	42	40	...	104	97	128	232	...	...	...	...	34			2	"
184	146	105	136	...	40	40	...	116	106	121	234	...	...	...	...	33			2	"
185	140	100	139	...	42	35	...	110	98	111	220	...	...	...	...	34			2	"
189	147	105	145	...	44	38	...	115	106	113	234	...	...	...	...	33			3	"
199	145	104	137	...	47	38	...	117	104	111	233	...	...	...	...	35			2	"

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth	5 Personal name. ♂	6 Age.	7 Height.	8 Heelitz slitting.	9 Outspread arms.	10 Weight in pounds
424	MISHING contd.	Dam-bukiya.	Sibsagar	Dari-ya	45	1640	...	...	...
425	"	Sutiya...	"	Māghuwa	35	1620	...	...	...
426	"	"	"	Bē-bar	40	1632	...	...	...
427	"	"	"	Sag-but	40	1700	...	...	...
428	"	"	"	Mō-ran	35	1655	...	...	...
429	"	"	"	Nam-khir	38	1654	...	...	...
430	"	"	"	Lī-mat	34	1540	...	...	...
431	"	"	"	Chandah	20	1586	...	...	...
432	"	"	"	Mūt-khur	28	1565	...	...	...
433	"	"	"	Nāb-ling	32	1525	...	...	...
434	"	"	"	Mōn	30	1582	...	...	...
435	"	"	"	Unu	28	1565	...	...	...
436	"	"	"	Tong Ki	23	1518	...	...	...
437	"	"	"	Pōdeshar	22	1538	...	...	...
438	"	"	"	Nabling	25	1556	...	...	...
				Average	...	1564	813	1770	126
439	MITAI or Manipuri.		Manipur	Ning Tao-ba	45	1665	832	1708	126
440	"		"	Cheng	38	1658	825	1690	130
441	"		"	Ebai	40	1595	...	...	...
442	"		Sibsagar	Kunje	35	1656	...	...	...
443	"		Manipur	Mele	40	1705	...	...	...

* *b*=black, *c*=chest, *e*=eye, *ep*=ear-plug, *h*=high, *n*=not.

11	Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bifrontal breadth.	15	16	17	18	19	20	21	22	23	24	25	26	27		28
																		Colour.		
195	146	104	141	...	47	41	...	118	109	110	223	...	...	...	...	35	2	2	e. p. ; n. T.
188	142	102	146	...	48	40	...	122	108	112	226	...	...	...	...	34	2	2	"
186	140	95	135	...	42	35	...	117	103	105	228	...	...	...	...	34	2	2	"
195	149	101	144	...	48	38	...	125	112	104	248	...	...	...	...	33	1	1	"
186	140	104	143	...	43	38	...	130	109	116	228	...	...	...	...	34	2	2	"
180	139	99	142	...	41	38	...	116	104	109	220	...	...	...	...	33	2	2	"
188	140	90	133	...	42	37	...	110	98	107	222	...	...	...	...	33	3	3	"
188	149	98	145	...	44	40	...	121	107	102	215	...	...	...	...	33	2	2	"
169	147	97	139	...	44	37	...	112	109	119	233	...	...	...	...	34	3	3	"
185	145	110	147	...	47	36	...	117	109	113	229	...	...	...	...	34	2	2	"
185	153	101	144	...	48	37	...	115	103	118	230	...	...	...	...	33	3	3	"
171	147	101	138	...	47	37	...	114	102	116	228	...	...	...	...	33	3	3	"
177	151	102	141	...	44	37	...	110	103	116	223	...	...	...	...	35	3	3	"
178	147	102	141	...	46	39	...	120	112	118	233	...	...	...	...	33	2	2	"
171	139	103	136	...	42	36	...	108	105	113	223	...	...	...	...	33	2	2	"
178	144	101	139	109	44	37	23	116	105	113	228	301	268	171	34	—	2	2		
184	140	97	130	101	46	36	28	112	102	106	224	310	256	140	35	3	3	e. pierced ; n. T.		
182	144	99	128	100	46	35	29	110	101	107	226	308	258	139	34	3	3	"		
185	143	104	133	45	35	108	96	103	216	—	—	—	—	—	33	1	1	"		
186	135	99	136	45	38	118	97	90	206	—	—	—	—	—	32	4	4	"		
188	136	109	138	50	38	124	105	104	226	—	—	—	—	—	32	3	3	"		

o=oblique, r=red, t=slightly, T=tattooed, t thigh, v=very. |

Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 ♂ Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
444	MITAI— <i>contd.</i>		Manipur	Nildhar Sing	50	1595	...	...	...
445	"	"	Sibsagar	Hem Chandra Sing.	35	1656	...	...	...
446	"	"	Manipur	Chengo Sing	40	1705	...	...	...
447	"	"	Sylhet	Muktah Sing	40	1658	...	...	...
448	"	"	Nowgong	Mele Sing	29	1640	...	...	...
449	"	"		Lasan Sing	30	1634	...	...	...
450	"	"	Dibrugarh	Gopal Sing	26	1585	...	...	...
451	"	"	Sylhet	Kunje Sing	28	1658	...	...	...
452	"	"	Sibsagar	Benu Sing	27	1595	..	...	...
453	"	"	Manipur	Ebai Sing	40	1583	...	...	...
				<i>Average</i>		1636	828	1699	128
454	RABHA	Pati	...	Kamrup	...	Blék	...	25	1675
455	"	"	"	"	...	U-pai	...	50	1646
456	"	"	"	Goalpara	...	Ber	...	30	1695
457	"	"	"	Kamrup	...	Judu	...	28	1592
458	"	"	"	"	...	Ka-pa-hu	...	26	1608
459	"	"	"	"	...	Bansi	...	25	1612
460	"	"	"	"	...	Bud-bāru	...	30	1588
461	"	"	"	"	...	La-haru	...	35	1540
462	"	"	"	"	...	Ka-hāru	...	30	1622
463	"	"	Goalpara	U-pai	...	45	1612	...	...

* *b*=black, *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high, *n*=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.	REMARKS.*
185	143	104	133	...	45	35	...	108	96	103	216	...	...	...	33	4	e. p.; n. T.
186	135	99	136	...	45	38	...	118	97	90	206	...	...	...	32	2	
188	136	109	138	...	50	38	...	124	105	104	226	...	...	...	32	3	
193	144	102	137	...	52	38	...	121	100	97	221	...	...	...	35	4	
182	144	105	132	...	48	36	...	112	99	113	228	...	...	...	33	3	
186	140	93	121	...	51	37	...	107	92	113	220	...	...	...	32	4	
177	141	97	128	...	44	37	...	106	94	118	230	...	...	...	33	2	
185	146	104	142	...	47	38	...	120	105	113	225	...	...	...	33	2	
180	152	101	133	...	48	35	...	108	102	97	211	...	...	...	32	2	
181	143	99	130	...	44	35	...	118	101	105	226	...	...	...	33	1	
184	142	100	133	100	47	36	28	113	99	105	221	309	258	139	33	3	
180	145	107	135	...	41	38	...	122	110	122	236	...	...	...	34	3	e. p.; n. T.
190	144	102	130	...	41	41	...	127	99	129	246	...	...	...	34	3	
186	139	101	140	...	49	36	...	120	105	97	224	...	...	...	35	2	
187	149	102	139	...	47	37	...	117	103	114	231	...	...	...	33	2	
180	144	101	131	...	37	37	...	119	104	121	230	...	...	...	34	2	
188	143	102	135	...	47	38	...	117	105	118	232	...	...	...	33	1	
171	140	103	131	...	44	38	...	102	98	105	216	...	...	...	33	2	
170	135	98	125	...	46	38	...	110	95	98	210	...	...	...	33	2	
174	139	99	132	...	43	40	...	107	97	109	231	...	...	...	33	3	
197	146	105	148	...	42	44	...	110	106	105	233	...	...	...	33	2	

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name. ♂	6 Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
464	RABHA — <i>contd.</i>	Kochari ...	Kamrup	O-ba ..	40	1552	...	...	...
465	" ...	" ...	" ...	Mon-da ...	48	1528	...	...	...
				<i>Average</i> ...		1605	...	...	...
466	RONG or LEPCHA.	Ri-ā-mo ...	Sikhim...	A-phor ...	28	1645	...	1701	...
467	" ...	Tar-gyen-bo	" ...	Dao ...	28	1608	...	1618	...
468	" ...	Mang-mo ...	" ...	Mik-bryam ...	29	1606	...	1636	...
469	" ...	Nam-tsū-mo	" ...	A-düp ...	27	1578	...	1597	...
470	" ...	Pori-mo ...	" ...	La-chung ...	25	1567	...	1574	...
471	" ...	Fan-ying-mo	" ...	Yi-do ...	40	1654	...	1706	...
472	" ...	Sang-dyang- mo	Darjiling	Chok-dün ...	25	1635	...	...	...
473	" ...	" ...	" ...	Ma-lik ...	40	1525	...	...	...
474	" ...	" ...	" ...	Gu-lap ...	32	1605	...	...	...
475	" ...	Talong-mo ...	" ...	Gar-dan Sing	40	1610	...	...	...
476	" ...	" ...	" ...	Ting-gye ...	30	1570	...	...	...
477	" ...	Tar-zok-mo...	" ...	A-do ...	25	1570	...	...	...
478	" ...	" ...	" ...	A-chok ...	18	1470	...	...	...
479	" ...	Sang-thiog-bo	Sikhim...	A-tsom ...	40	1558	...	...	...
480	" ...	Ri-ā-mo ...	Elam ...	Pa-sang ...	48	1633	...	...	...
481	" ...	Sang-dyang- mo	Darjiling	Pat-thong ...	25	1505	...	...	...
482	" ...	Tar-zok-mo ...	Sikhim...	Ang-rūp ...	29	1590	...	...	...
483	" ...	Song-mo ...	" ...	Kam-pa ...	25	1542	...	...	...

* *b*=black, *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus.	Left radius.	L. middle finger to middle of patella.	Left calf girth.	Colour.	REMARKS.*
175	143	97	134	...	43	40	...	106	98	114	228	...	...	...	33		2 e. p. n. T.
188	143	100	138	...	46	43	...	116	107	111	228	...	...	...	33		2 Claims to be a Kochari Modai as well as a 2 Radha.
182	142	102	134	...	43	39	...	114	102	111	228	...	...	...
192	142	100	143	111	44	40	18	117	107	106	223	293	242	214	34	3	Ears pierced; n. T.
179	145	100	141	...	51	36	21	115	106	113	243	287	240	180	34	4	
187	157	104	145	108	48	34	21	108	102	118	230	285	229	168	33	3	
167	147	106	142	111	46	37	20	102	101	119	228	296	218	164	35	3	
191	148	104	144	112	41	35	19	112	104	118	232	286	229	167	33	3	
182	147	100	137	106	49	33	19	110	99	112	235	299	239	182	32	3	
184	145	101	136	...	45	39	...	108	101	116	231	...	...	...	32	4	
188	138	102	132	...	45	35	...	104	97	105	227	...	...	...	35	3	
173	145	98	135	...	45	36	...	102	99	112	225	...	...	...	32	4	
189	139	87	132	...	49	40	...	98	9 ₅	105	232	...	...	...	33	3	
182	143	98	138	...	45	36	...	107	102	104	227	...	...	...	33	2	
179	140	106	139	...	47	37	...	119	105	103	218	...	...	...	34	4	
182	142	100	137	...	44	35	...	121	108	114	224	...	...	...	35	3	
186	151	101	145	...	48	37	...	116	103	104	224	...	...	...	33	3	
128	146	93	131	...	45	38	...	102	97	105	222	...	...	...	34	4	All very typical.
182	135	101	130	...	45	36	...	114	106	106	215	...	...	...	33	3	
186	143	103	143	...	49	38	...	94	102	103	221	...	...	...	36	3	
186	150	96	140	...	44	37	...	104	99	117	235	...	...	...	36	4	

o=oblique, r=red, s=slightly, T=tattooed, t=thigh, v=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 ♂ Age.	7 Height.	8 Height sitting.	9 Outspread arms.	10 Weight in pounds.
484	RONG — <i>contd.</i>	A-den ...	Sikhim...	Kar-ma ...	20	1515	...	...	...
485	" ...	Lok-som-mo	," ...	A-dsin ...	30	1684	...	...	...
486	" ...	Sang-dyang- mo	," ...	Lob-zong ...	36	1541	...	...	...
487	" ...	Zim-chung-mo	," ...	Nam-den ...	22	1597	...	...	...
488	" ...	Sang-git-mo	," ...	Pa-thang ...	30	1638	...	...	...
489	" ...	Nam-tsü-mo	," ...	Sō-nam ...	26	1619	...	...	...
490	" ...	Tar-zok-po ...	," ...	A-dā ...	50	1546	...	...	...
491	" ...	Bar-fung-mo	," ...	Bo-khu ...	27	1559	...	...	...
492	" ...	Tar-zok-po ...	," ...	Go-re ...	25	1449	...	...	...
493	" ...	Sam-bo-mo ...	," ...	Ong-rup ...	24	1560	...	...	...
494	" ...	De-bong-mo	," ...	A-jin ...	30	1582	...	...	...
495	" ...	" ...	," ...	Ta-chong ...	25	1606	...	...	...
496	" ...	" ...	," ...	Shar-rap ...	26	1610	...	...	...
497	" ...	Sang-poin-mo	," ...	Da-nän ...	26	1563	...	...	...
498	" ...	Arüm-bon- putso.	," ...	A-gyah ...	30	1548	...	...	...
499	" ...	Lok-som-mo	," ...	Tob-chin ...	24	1632	...	...	...
500	" ...	" ...	," ...	Phub ...	29	1652	...	...	...
501	" ...	Sing-mar-mo	," ...	Sham-bo ...	33	1670	...	...	...
				<i>Average</i> ...		1584	...	...	...
502	SÖMA Naga		Naga Hills	Ha-sne-su, &c.	1501	790	1568	110	
509									
510	SUMDAM		Sumdam	Yon-thun, &c.	1580	...	1670	...	
520	Naga.		Patkoi Hill.						

* *b*=black, *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high *n*=not,

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch	Vertex to chin.	Left humerus.	Left radius.	L. mid-finger to middle of patella.	Left calf girth.	Colour.	REMARKS.*
181	146	94	134	...	45	36	21	108	98	98	208	...	...	...	33	3	e. pierced ; n.T.
189	142	105	140	...	50	42	22	123	103	111	233	...	...	...	37	3	
180	133	95	127	...	51	39	19	100	95	104	220	...	...	...	36	2	
180	138	99	137	...	46	34	20	119	107	96	213	...	...	...	32	2	
184	148	101	150	...	47	35	...	118	107	118	235	...	...	...	36	2	
175	137	93	134	...	49	36	...	111	107	99	223	...	...	...	33	2	
177	147	106	145	...	44	37	...	112	102	104	226	...	...	...	35	2	
177	152	100	135	...	51	36	...	108	100	99	222	...	...	...	35	2	
180	150	97	139	...	45	34	...	112	102	104	215	...	...	...	33	1	Doubtfully pure.
189	148	98	136	...	46	32	...	116	98	96	209	...	...	...	31	2	
175	150	102	140	...	47	34	...	113	104	106	227	...	...	...	35	2	
193	141	110	138	...	47	32	...	117	104	106	224	...	...	...	34	3	
176	144	102	139	...	40	35	...	106	105	112	222	...	...	...	34	2	
182	151	102	141	...	48	36	...	110	101	115	223	...	...	...	34	2	
178	146	100	138	...	45	35	...	99	99	107	224	...	...	...	33	2	
193	145	104	141	...	44	35	...	119	108	114	235	...	...	...	33	3	
188	149	106	139	...	44	35	...	115	104	121	237	...	...	...	34	2	
180	150	110	146	...	48	34	...	120	112	118	235	...	...	...	36	2	
180	145	100	138	108	46	36	20	108	102	108	225	...	...	...	34	2	e. p. ; n. T.
170	138	96	132	99	40	34	19	112	105	113	210	277	245	130	33	3	
184	140	106	140	105	42	39	24	118	109	103	208	282	252	148	34	2	e. p. ; T. b. on c. both forearms and t.

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

Serial number.	2 TRIBE.	3 Sub-tribe.	4 District of Birth.	5 Personal name.	6 ♂ Age.	7 Height.	8 Height sitting.	9 Outspread arms.	Weight in pounds.
521	SINTENG	Khur Chong Sumer.	Nung-chungi E. of Shillong.	U-Ita	... 25	1653	825	1650	129
522	" ...	Li-wai ...	" ...	U-Kro	... 40	1584	813	1569	...
523	" ...	Nar-tyang	" ...	U-Môn	... 30	1556	823	1608	...
524	" ...	Slong ...	" ...	U-Yang	... 28	1548	790	1604	...
525	" ...	Maphet	" ...	U-Lung	... 30	1688	908	1758	...
526	" ...	Shu-lai...	" ...	U-Kyang	... 22	1627	872	1664	...
527	Pâ-när ...	Pa-sa ...	" ...	U-Ra-ton	... 28	1640	821	1704	...
528	Sub-t ...	Ba-ti-tan	" ...	U-Jâ-tâ	... 29	1583	812	1654	...
529	" ...	Ba-man	Jaintia Hills	U-Rî	... 35	1571	780	1673	...
530	" ...	La-nang	" ...	U-Rî-ang-môn	23	1600	806	1680	...
531	" ...	Shu-lai...	" ...	U-Jâ-ta	... 25	1652	849	1762	...
532	" ...	Li-wait...	" ...	U-Dôn	... 26	1658	866	1645	...
533	" ...	Pir-bat...	" ...	U-Ri-ang	... 30	1604	815	1690	...
534	" ...	La-lu ...	" ...	U-Ton-sing...	24	1506	790	1608	...
535	" ...	Pâ-när ...	" ...	U-Sa-phet	... 26	1595	812	1661	...
536	" ...	" ...	" ...	U-Dan	... 38	1706	836	1740	...
537	" ...	" ...	" ...	U-Kot	... 35	1615	771	1695	...
538	" ...	" ...	" ...	U-Chai	... 30	1655	820	1752	...
539	" ...	" ...	" ...	U-Hât	... 32	1690	870	1806	...
540	" ...	" ...	" ...	U-Jâ-ta	... 30	1713	904	1790	...
541	" ...	" ...	" ...	U-Büt	... 28	1694	854	1750	...

* *b*=black, *c*=chest, *e*=eye, *e p.*=ear-plug, *h*=high, *n*=not.

11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
Cephalic length.	Cephalic breadth.	Min. frontal breadth.	Maximum bizygomatic breadth.	Bigonal breadth.	Nasal height.	Nasal width.	Nasal projection.	Naso-malar breadth.	Bimolar breadth.	Vertex to nasal notch.	Vertex to chin.	Left humerus	Left radius.	Left middle finger to middle of patella.	Left calf girth.	Breast <i>o</i> =covered, <i>s</i> =semicovd.	Face.	Iris.
187	137	109	131	106	46	38	28	116	105	99	211	292	255	150	33		3	e. p.; n. T.
195	147	99	145	109	47	42	23	118	108	109	222	300	228	178	34 $\frac{1}{2}$			2
194	143	102	138	108	39	39	26	118	109	116	225	284	247	162	34			2
190	141	103	138	111	48	39	24	126	111	97	224	287	234	172	33			3
198	145	108	143	108	48	38	...	119	109	114	282	321	279		34			2
198	144	104	135	106	43	34	...	116	106	114	218	299	244	163	33			1
190	138	102	134	108	48	38	...	124	108	118	238	301	245	160	34			1
192	143	100	135	112	48	38	25	122	111	114	239	292	242	112	35			2
189	149	107	134	109	51	38	26	126	111	115	220	301	252	125	34			3
188	137	98	130	103	43	37	24	122	107	107	218	302	252	166	33			2
194	134	102	133	102	47	37	23	120	108	115	225	301	263	150	32			2
193	139	98	130	108	44	37	25	122	108	109	224	304	248	156	33			1
189	142	106	136	107	44	39	24	124	109	101	222	312	257	160	34			2
194	141	98	139	104	43	42	22	120	101	103	218	292	240	...	32			2 ⁺ below height.
176	141	101	131	96	45	34	25	124	111	90	204	...	...	...	34			2
197	145	106	139	106	48	38	26	126	112	116	235	...	...	...	32			2
191	136	104	130	103	49	37	24	126	117	104	222	...	...	150	33			2
192	140	96	125	102	48	38	25	208	99	121	234	296	251	118	34			3
194	140	111	141	116	43	39	24	122	109	106	226	322	274	143	37			4
194	143	104	142	118	47	38	25	112	110	121	248	316	262	168	35			4
198	140	105	141	110	47	38	25	122	111	120	233	298	258	160	36			3

o=oblique, *r*=red, *s*=slightly, *T*=tattooed, *t*=thigh, *v*=very.

1 Serial number.	2 TRIBE.	3 Sub-tribe	4 District of Birth.	5 Personal name.	6 ♂	7 Age.	8 Height.	9 Height sitting.	10 Outspread arms.	Weight in pounds.
542	SIN-TENG— contd.	Pa-nār ...	Jaintia Hills	U-Smon	...	26	1556	794	1662	...
543	"	" ...	" ...	U-Jā-tā	...	38	1612	880	1716	...
544	"	" ...	" ...	U-Shai	...	30	1550	864	1614	...
545	"	" ...	" ...	U-Mon	...	36	1612	818	1750	...
546	"	" ...	" ...	U-Yang	...	40	1566	813	1674	106
547	"	" ...	" ...	U-Sing	...	38	1505	771	1547	...
				Average	...	...	1612	828	1682	117
548	TANG-KUL		Manipur ...							
557	NAGA.									
558	TE-WA or LALUNG.		Goalpara (Nowgong)	Goi-bor	...	38	1659	830	1664	126
559	"	" ...	" ...	Dip-shing	...	30	1612	784	1680	128
560	"	" ...	" ...	"	...	28	1573	820	...	...
				Average	...	...	1548	811	1672	127
561	TIBETANS of LOWER TSANG-PO.	Lhō-ka ...	Kong-bu ...	Ta-shi	...	32	1623	...	...	...
562	"	" ...	" ...	Tshe-ring	...	33	1748	...	...	...
563	"	" ...	Tak-po	Pu-bo	...	25	1656	...	...	...
564	"	" ...	" ...	P'un-tshok	...	24	1608	...	...	...
565	"	" ...	Kong-bu ...	Tün-duk	...	25	1570	...	...	...
566	"	" ...	" ...	Nor-bu-Teu-zi	25	1615	...	...	...	...
567	"	" ...	Chetang	Dor-je	...	30	1600	...	...	...
568	"	" ...	" ...	Pa-sang	...	30	1658	...	...	...
				Average	...	...	1634	...	...	...

* b=black, c=chest, e=eye, e.p.=ear-plug, h=high, n=not.

11	Cephalic length.	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27		28
																	Breast	Colour.	
REMARKS.*																			
191	141	108	138	108	42	40	22	120	112	106	212	290	244	125	35			3	e. p.; n. T.
190	143	106	140	107	45	38	24	124	111	108	224	303	247	165	36			2	
195	135	100	130	106	43	36	25	110	103	101	212	276	243	142	35			2	
189	140	100	140	106	44	38	24	116	102	100	212	304	254	148	36			2	
187	139	101	137	99	52	38	25	110	99	101	220	92	238	123	36			2	
199	140	99	132	105	47	32	25	110	102	100	208	...	...	135	35			3	
192	140	102	135	106	45	37	24	119	107	108	223	290	254	149	34			2	
																		2	e. p.; n. T.
177	141	96	131	105	51	38	28	56	108	108	218	299	260	137	32			2	
185	130	104	140	106	50	37	26	58	108	98	209	293	261	128	33			2	
182	140	90	132	104	45	38	24	...	...	...	...	...	...	...	32			2	
181	137	96	134	105	48	37	26	57	108	104	213	296	260	132	32			2	
183	143	103	139	...	45	38	21	119	109	115	238	...	...	...	35		4	n. T.	
187	161	115	149	...	45	41	20	116	109	121	237	...	...	...	36		2	Exceptionally tall.	
189	151	105	139	...	46	38	...	111	105	118	242	...	...	...	34		3		
177	150	104	140	...	42	37	...	107	105	106	220	...	...	...	35		2		
173	146	106	136	...	42	37	...	108	103	108	222	...	...	...	35		2		
180	148	108	141	...	46	38	...	110	105	115	233	...	...	...	35		2		
184	149	107	147	...	49	37	...	110	105	116	238	...	...	...	35		2		
184	143	104	138	...	47	36	...	116	107	109	229	...	...	...	33		2		
182	148	106	141	...	45	37	20	112	106	113	232	...	...	...	35		2		

* = oblique, r = red, s = slightly, T = tattooed, t = thigh, v = very.

Serial number.	TRIBE.	Sub-tribe.	District of Birth	Personal name.	♂	Age.	Height.	Height sitting.	Outspread arms.	Weight in pounds.
569	TSAK-MA	Phwā Ho	Chittagong Hills	A-on-chi-a ...	28	1560	...	...	119
570	" ...	Tai-yo	" ...	Dzu-ro-dhon	55	1546	...	...	102
571	" ...	Ang-ngu	" ...	Tson-nā-dhon	45	1583	...	...	126
572	" ...	Bor-ua	" ...	O-ri-nāt ...	46	1639	...	...	136
573	" ...	Kwzu	" ...	Me-go-nāt ...	52	1608	...	...	126
574	" ...	Bung-ngu	" ...	Kho-leng-ngā	65	1608	...	...	113
575	" ...	Zotia	" ...	Go-zai-ya ...	36	1597	...	...	131
576	" ...	" ...	" ...	Sur-ja-dhon	50	1638	...	...	118
<i>Average</i> ...										
577	MONGOL	Sok-po ...	Or-to-so ...	Chö-lō	33	1595	
578	" ...	" ...	Har-chin Ta-wang	Ir-tin	38	1655	
579	" ...	" ...	Cha-k'ar ...	Ô-chir	30	1528	
580	" ...	" ...	Har-chin Ta-wang	Tu-gus	25	1614	
<i>Average</i> ...										

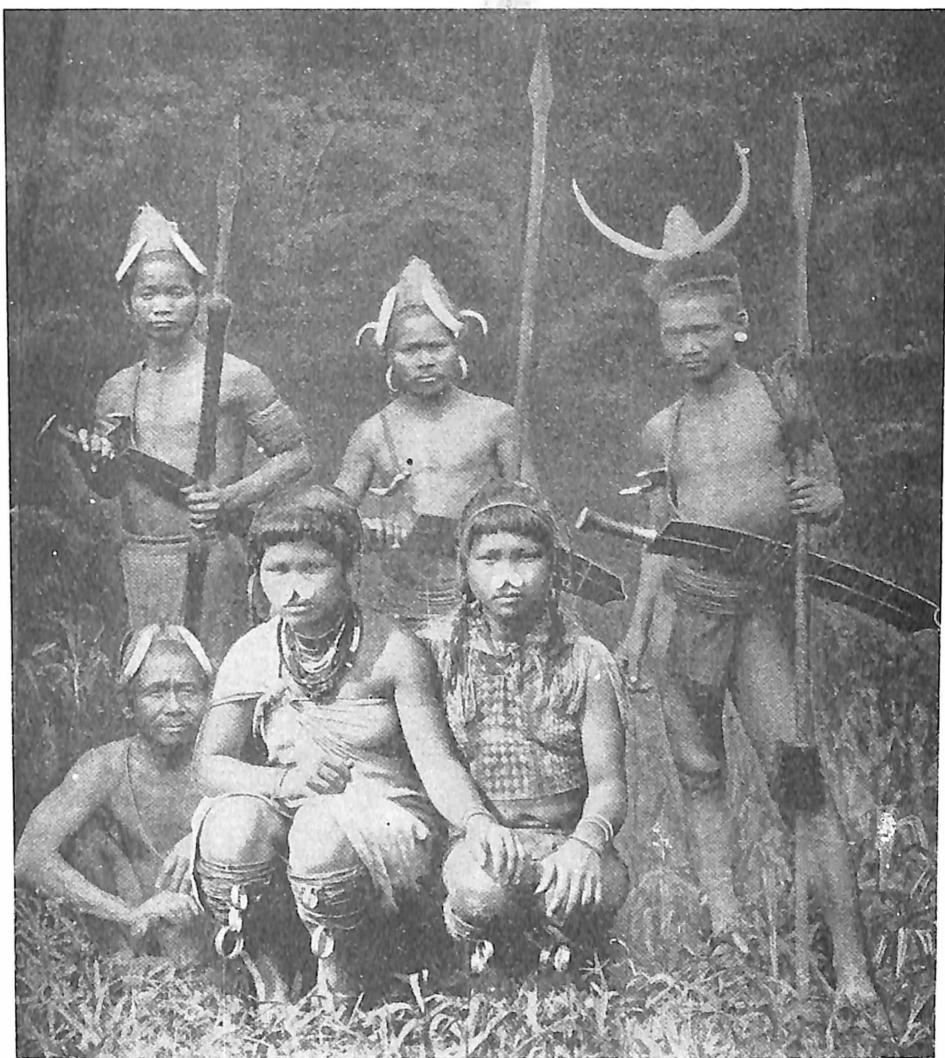
* b=black, c=chest, e=eye, e.p.=ear-plug, h=high, n=not,

11 Cephalic length.	12 Cephalic breadth.	13 Min. frontal breadth.	14 Maximum bizygomatic breadth.	15 Bigenial breadth.	16 Nasal height.	17 Nasal width.	18 Nasal projection.	19 Naso-malar breadth.	20 Bimolar breadth.	21 Vertex to nasal notch.	22 Vertex to chin.	23 Left humerus.	24 Left radius.	25 L. mid-finger to middle of patella.	27 Colour.		28 REMARKS.*	
															c = covered. s = semicovd.	Face. Iris.		
184	150	100	138	...	42	38	...	115	104	117	234	...	...	...	34		2	n. T.
180	143	101	140	...	47	39	...	111	100	99	214	...	...	...	35		3	
184	146	109	143	...	47	38	...	124	105	109	231	...	...	...	34		2	
179	156	104	151	...	43	44	...	126	110	116	236	...	...	...	35		2	v. broad nose.
186	148	102	142	...	46	43	...	114	103	118	241	...	...	...	34		3	
179	135	100	136	...	49	39	...	111	94	105	225	...	...	...	34		3	
186	138	105	140	...	45	45	...	129	107	118	231	...	...	...	34		2	
177	143	107	148	...	39	38	...	111	104	112	221	...	...	...	32		3	
181	144	103	142	...	44	40	...	117	103	111	227	...	...	...	34			
185	160	108	147	...	47	38	22	120	111	120	245	...	...	...	33		5	n. T.
180	153	103	139	...	51	37	19	116	108	114	243	...	...	...	33		6	
171	148	98	135	...	45	36	18	112	104	96	214	...	...	...	35		4	
177	147	103	138	...	43	33	17	104	98	114	234	...	...	...	34		5	
178	152	100	139	...	46	36	18	113	105	111	234	...	...	...	34		5	

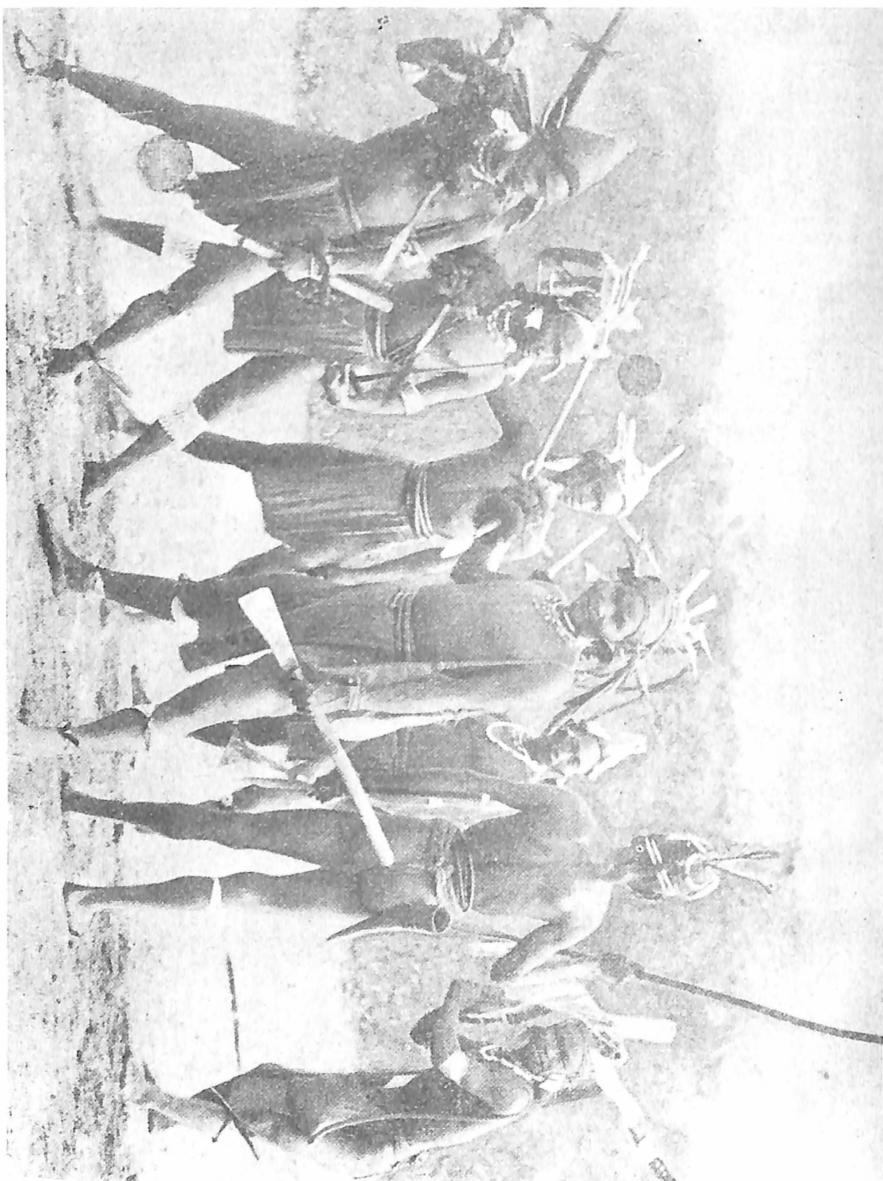
o = oblique, r = red, s = slightly. T = tattooed, t = high, v = very.

PLATES

PLATE I



KHAM-BA NAGAS,—DIRAP VALLEY.



SA-LA NAGAS (‘*Borduriya*’)

PLATE III



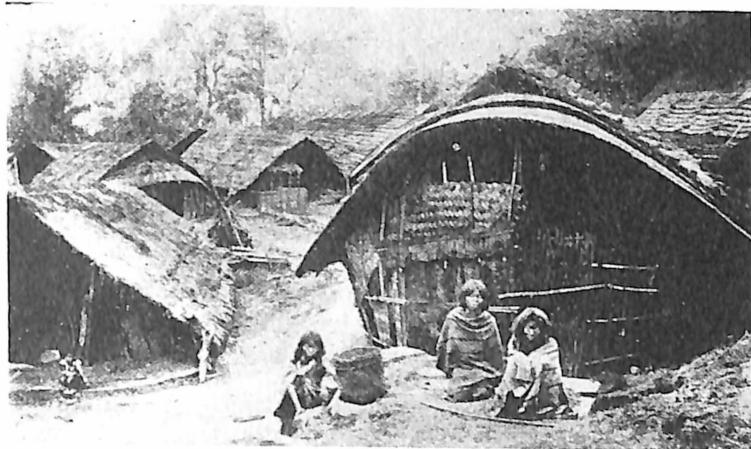
CHOP-NU 'NAGA' (*Mutoniya*.)

PLATE IV



1. ABOR (PASI) *Front & Profile.*
3. SEMA 'Naga' *Front & Profile.*

2. GROUP OF ABORS (PADAM).
4. CHANG-NAK 'Naga.'



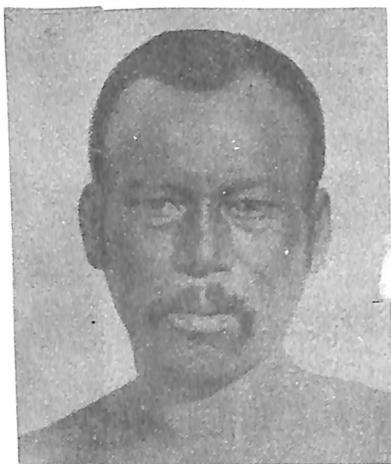
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2

1. RENGMA ('*Insuma*') NAGAS,
2. NAGA GUARDHOUSE.

PLATE VI



1. AHOM

2. CHUTIYA

3. HOJAI KACHARI

PLATE VII



ANGAMI 'Naga.'

PLATE VIII



HAIR-CHOPPING.



LHOTA 'Nagas.'

PLATE IX

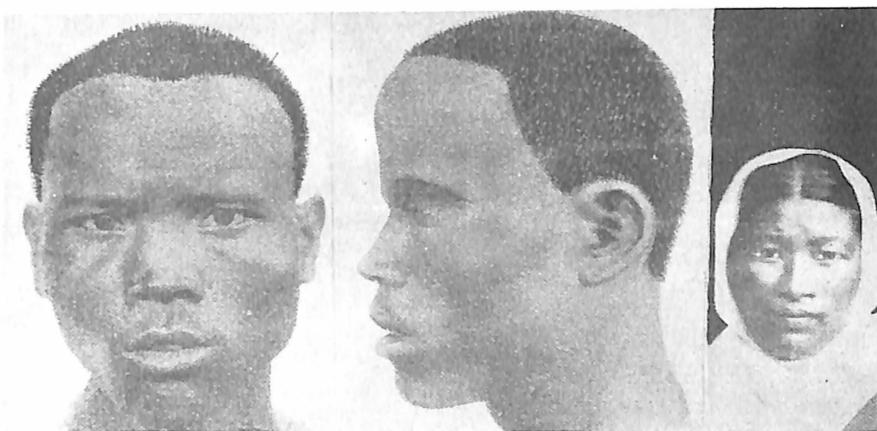


CHING-PÔ ('*Singpho*').

PLATE X



DAFLA.



KASIAS.



FAKIAL.

PLATE XII



KOCH.



1.



2.



1A.



2A.

KACHARI.

PLATE XIII



MANDE OR GARO.



GARO.



BHOTANESE.

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