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CENSUS OF INDIA 1961

VOLUME III

ASSAM

PART V-A

SCHEDULED TRIBES AND SCHEDULED CASTES

Reprints from old Census Reports and Special Tables

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of the

Indian Administrative Service

Superintendent of Census Operations

ASSAM

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success of the 1961 Census depends upon usands of people who worked very hard the operations and in the compilation of its sults. A great share of the credit goes to the eputy Commissioners and Subdivisional Officers their capacities as District Census Officers odivisional Census Officers, had been largely esponsib'e for the smooth taking of the Census in spite of the many difficulties that we encountered. The Deputy District Census Officers (who were all ional Deputy Commissioners except in three districts), the Principal Census Officers (who were either Extra Assistant Commissioners or Election ers) and a whole host of gazetted and non-gazetted officers in every district and subdivision have thrown in their whole weight to bring the Census Operations to a successful close. But the greatest share of the credit goes to the enumerators who had to go from door to door to beg of the informations required by the Census questionnaire. The Supervisors and Charge Superintendents did their best to instruct and inspire the enumerators to carry out their duties faithfully.

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E. H. PAKYNTEIN

CENSUS OF INDIA 1961

LIST OF PUBLICATIONS, ASSAM

CENTRAL GOVERNMENT PUBLICATIONS

(All the Publications of the State will bear Vol. No. III)

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STATE GOVERNMENT PUBLICATIONS

DISTRICT CENSUS HANDBOOKS

Depending on the size, there may be sub-parts to some of the parts. In addition, Village Survey Monographs will be published separately for each village.

Assam in descending order of numerical strength as recorded in the 1961 Census. From this statement, it is evident that the tribal people of Assam have become more aware of the fact that unity is strength and so the emphasis has changed from sub-tribes into main tribes :

STATEMENT

Name of Scheduled Tribes	Persons	Males	Females
Khasi & Jaintia	356,155	175,000	181,155
Borokachari	345,983	176,918	169,065
Garo	258,122	130,636	127,486
Kachari including Sonwal	236,936	124,342	112,594
Any Mizo (Lushai) Tribes	214,721	105,933	108,788
Miri	163,453	86,795	76,658
Mikir	121,082	62,827	58,255
Rabha	108,029	57,000	51,029
Dimasa	68,718	36,575	32,143
Lalung	61,315	31,697	29,618
Hajong	22,652	11,875	10,777
Chakma	19,338	9,967	9,371
Any Kuki Tribes	19,037	9,830	9,207
Deori	13,876	7,482	6,394
Barmans in Cachar	13,114	6,743	6,371
Any Naga Tribes	9,309	5,306	4,003
Lakher	8,791	4,150	4,641
Hmar	8,741	4,492	4,249
Mech	6,987	3,585	3,402
Pawi	4,587	2,156	2,431
Hojai	3,617	1,986	1,631
Man (Tai-Speaking)	253	136	117
TOTAL	2,064,816	1,055,431	1,009,385

The following is another statement showing the number of Scheduled Castes—Caste-wise and Sex-wise—in Assam according to the 1961 Census. The total number of Scheduled Castes in Assam is now 732,756 against 423,940 in 1951 showing an increase of 72.8 per cent. This abnormal increase may be ascribed partly to immigration from East Pakistan and partly to non-enumeration in the 1951 Census. The table shows that the biggest number of Scheduled Castes are Namasudras who are mostly of Bengali origin. There is no Caste-wise enumeration of the Scheduled Castes in 1951 and so it is not possible to make a comparative statement of the growth of each particular caste :

STATEMENT

Sl. No.	Name of Scheduled Castes	Persons	Males	Females
1	Bansphor	8,179	4,479	3,700
2	Bhuinmali or Mali	26,396	14,266	12,130
3	Brittial-Bania or Bania	30,627	16,527	14,100
4	Dhupi or Dhobi	19,589	11,188	8,401
5	Dugla or Dholi	3,590	1,897	1,693
6	Hira	25,856	13,140	12,716
7	Jalkeot	2,280	1,350	930
8	Jhalo, Malo or Jhalo-Malo	15,503	8,125	7,378
9	Kaibartta or Jaliya	199,590	102,973	96,617
10	Lalbegi	35	17	18
11	Mahara	581	335	246
12	Mehtar or Bhangi	4,198	2,630	1,568
13	Muchi or Rishi	62,564	35,197	27,367
14	Namasudra	221,714	119,463	102,251
15	Patni	85,587	43,575	42,012
16	Sutradhar	26,467	14,109	12,358
	TOTAL	732,756	389,271	343,485

SCT-I : Industrial classification of persons at work and non-workers by sex for Scheduled Castes and Scheduled Tribes.

All the special tables for Scheduled Castes and Scheduled Tribes are divided into two parts. Part A of the tables relates to Scheduled Castes while part B of the tables deals with Scheduled Tribes.

This table gives the population of each Scheduled Caste and Scheduled Tribe separately for rural and urban and also shows in which sectors of Industry members of each Scheduled Caste and Scheduled Tribe are working. In case of Scheduled Castes, data on the unwholesome occupations in which the members are working are also furnished.

SCT-II : Age and marital status for Scheduled Castes and Scheduled Tribes.

This is an important demographic table corresponding to table C-II, but it gives data for the total population only. The age-groups are restricted to 0-14 15-44, 45+ and Age not stated. In previous Censuses, such demographic data are not at all available in respect of these communities. This table thus fulfils a very useful role. The Age and Marital Status data in the case of Tribes give an indication whether the Tribal population is decreasing, stable or increasing. In the case of Assam, all the Tribes are on the increase.

SCT-III : Education.

This table gives the literacy and educational standards for each Scheduled Caste and Scheduled Tribe. In the case of Urban Areas, data are given for educational standards of different levels such as primary or junior basic, matriculation or higher secondary, technical diploma not equal to degree, university degrees etc., but in the case of Rural Areas, data are given only for mere literate, primary or junior basic and matriculation and above. Figures for literacy and education of Scheduled Castes and Scheduled Tribes are now available for the first time in the 1961 Census. This table is likely to be very useful for the Ministry of Education for the purpose of giving scholarships for members of these communities. This will help them for planning.

SCT-IV : Religion.

This table gives the religion professed by members of each caste/tribe belonging to Scheduled Castes and Scheduled Tribes separately for rural and urban population. The members of Scheduled Castes must be either Hindus or Sikhs, but members of the Scheduled Tribes may belong to any religion. Tribal religions in Assam have gone down to swell either Hinduism or Christianity.

SCT-V : Sample Households engaged in cultivation classified by interest in land and size of land cultivated in rural areas only.

This table attempts to give some information in regard to size of holdings held by each Scheduled Caste and Scheduled Tribe. It also attempts to show the interest in such cultivated land by Scheduled Castes and Scheduled Tribes—that is what rights on the land have members of the Scheduled Castes or Scheduled Tribes—whether land is owned or held by them by valid titles or whether they are simply working in the land as crop-sharers.

SPECIAL TABLE FOR SCHEDULED CASTES ONLY

SC-I : Persons not at work classified by sex, type of activity and educational levels for Scheduled Castes only.

This table deals with the total non-working Scheduled Castes population. It gives data for students and unemployed persons in the non-working population and separately for total, rural and urban. They are further classified according to broad educational levels consisting of literates, Primary or Junior Basic and Matriculation or Higher Secondary and above Matriculation or Higher Secondary. This gives very useful information on the students and unemployed persons among the Scheduled Castes.

SPECIAL TABLES FOR SCHEDULED TRIBES ONLY

ST-I : Mother tongue and Bilingualism for Scheduled Tribes.

This table gives the language or dialect of each tribe. Scheduled Tribes have their own peculiar languages and dialects and those members of tribes who have moved out of their homes and as a result of contact with the local population speak some other language also, that language is shown in the table.

ST-II : Persons not at work classified by sex and type of activity for Scheduled Tribes.

This table deals with the activity of each non-working Scheduled Tribe. It gives data for students and unemployed persons in the non-working population. This gives the progress of education and position in regard to the unemployment in the case of each individual tribe.

REPRINT

On the Castes and Tribes of Assam

From Chapter VI

of the Report of the Census of

Assam 1881

CHAPTER VI

CASTES AND TRIBES

[NOTE. –Th. Chapter on Castes in the Brahmaputra Valley has been drawn up by Mr. E. Stack, Director of Agriculture, the note on the Kacharis (para. 118) has been contributed by the kindness of the Rev. Mr. Endle, of Tezpur, and that on the Mikirs (para. 132) is from the pen of Mr. C. J. Lyall, Secretary to the Chief Commissioner, to all of whom the thanks of the Chief Commissioner are due. No data whatever have been furnished on which to write an account of the castes in the Surma Valley.]

107. Division of Races in the Assam Valley: I. Bodo.- The preceding sections, more particularly those which treat of language and religion, will have conveyed some notion of the extraordinary mixture of races which we find in the Assam valley, and of the interesting consequences thence arising. Taking race distinction as a test, the population of the valley may be broadly divided into four classes. Of the non-Aryan races the oldest inhabitants and much the most numerous are those upon whom Mr. Brian Hodgson has conferred the generic name of Bodo, being the title given to themselves by the most numerous branch of the race, namely, the Káchárís. The name covers a large variety of tribes, and among these are included the Garos, who belong, not to the valley itself, but to the highlands which limit it on its south-western side In the valley itself the names and numbers of the various branches of the Bodo, as returned by the Census of 1881, stand as follows; they have been roughly classified according as their designation connotes immunity from, or contact with, the influence of the Hindu religion :

I.—Uninfluenced by Hinduism.		
Name	Number	
Kachari	265,418	
Mech	57,885	
Lalung	46,077	
Hajong	3,689	
Garo (plains)	23,373	
		396,442
II.—In process of conversion.		
Rabha	56,285	
Madhahi	13,149	
Mahalia	6,108	
Sarania	4,778	
Totila	2,539	
		82,889
III.—Wholly converted.		
Chutiya	59,163	
Koch and Rajbansi	336,739	
		395,902
GRAND TOTAL		875,233

Thus, it appears that the Bodo race alone constitutes more than one-third of the population of the Assam valley. If to these we add 88,731 Garos of the hills and 19,752 Bodo of sorts scattered throughout the rest of Assam (mostly Káchárís in the North Káchár hills and the plains at their feet), we have a grand total of 983,716 persons of Bodo origin in the Province of Assam. It is true that all the Koch are not of pure Bodo descent, and some of them may not be of Bodo descent at all, but against these we may fairly set those large numbers of Bodos by race who have escaped classification as such, because they are Musalmans by religion.

The Mikirs.

The Mikirs, who live partly in the Assam valley and partly in the North Káchár and Jaintia Hills, but the bulk of whom are concentrated in an insulated mountain tract separated from the Naga Hills by the valley of the Dhansiri, seem to be connected more probably with the Bodo than with any other neighbouring race. They number 77,765.

108. II. Shan Tribes. The second class of tribes are those of Shan origin, shown in the census under the three heads of Ahom, Khamti, and Shan. These are comparatively recent settlers. The Ahoms came into the valley about the date of Magna Charta, and ruled over portions, and finally over nearly the whole of it, until the end of the eighteenth century. The Khamtis may possibly have come in small numbers with the Ahoms, from whom at that early period they were perhaps not very clearly distinguished, but their most important immigration is of quite recent date. The Shans returned in the census are probably Aitonias, and Aitonias and Phakials seem to have been included also under Khamtis, from whom they differ but little. The grand difference between these tribes and the Ahoms is that they have been converted to Buddhism, while the Ahoms have been converted to Hinduism. The numbers of the Shan race within the inner line of frontier appears as follows :

Ahom	179,283
Khamti	2,883
Shan	275
TOTAL	182,441

This enumeration, however, takes no account of settlements between the inner line and the outer line.

109. III. Tribes of the Mountains East of Bhutan.—Next comes the race inhabiting the mountains which form the northern frontier of Eastern or Upper Assam. This race has no generic name. Proceeding eastward from the frontier of Bhutan, those branches of it which are settled in the valley are known to the Assamese as Akas, Daphlas, Miris, and Abors. We know practically nothing about their history or their ethnological affinities. Their settlements in the Assam valley are shown in the present census as having a population of 27,006, divided as follows:

Daphlas	549
Miris	25,636
Abors	821
TOTAL	27,006

Abor and Miri villages beyond the inner line have not been counted. There are apparently no settlements of the Akas in the plains.

110. IV. Hindus. The fourth and last class consists of those who, whatever their origin, are by common consent counted Hindus. Deducting the Mahalias, and adding in the Mataks, the number of this class appears as 857,450, whereof the most numerous castes are Kalita (241,589), Kewat or Kalbarttha (105,317), Dom (96,779), Brahmin or Ganak (86,174), and Katani or Jugi (81,931). The separation of Hindus as an ethnological class is open to the objection that it includes a large number who are not Aryans. The Doms, for example, are a numerous body of origin certainly not Aryan. Again, there are 22,052 Bhumij tea-coolies from Central India, who are certainly not Aryan, and probably are not all Hindu even by religion. For general purposes, however, the classification is exact enough, as distinguishing the non-Aryan tribes of the Assam Valley from those who, as a mark of superiority, call themselves Hindus.

111. Geographical Distribution of Races.—Though largely inter-mingled, these various races are still distinguishable in the main as belonging each to some particular locality in the valley of the Brahmaputra. The Bodo, as the most numerous, cover the widest area. They are found in every district, but occur in greatest numbers in the lower and middle parts of the valley, namely, in the districts of Goalpara, Kamrup, Darrang and Nowgong, where, under the name of Koch, they are mixed up with the Hindu population, while the unconverted portion, whose special habitat is the submontane tract or either bank of the Brahmaputra, are known as Kácháris, Meches, and Rabhas living mainly on the northern, and the Lalungs who live altogether on the southern side

Koch.

Kácháris, &c.

The Mikirs, again (if they can be counted among the Bodo), dwell chiefly in their own highlands, though extending also along the foot of the Jaintia Hills as far west as Gauhati. In Upper Assam we find the Chutiyas, whose kingdom succeeded that of the early Hindu dynasties, and was overthrown by the Ahoms in the beginning of the sixteenth century. The Ahoms, though extending their rule over the entire valley, confined themselves as settlers almost exclusively to the Sibsagar district, with the adjoining borders of Lakhimpur and Nowgong, and it is in these parts that the bulk of the Ahom population is still to be found, while on the north bank of the Brahmaputra they are almost unknown. The Khamtis are recent colonists in the south eastern corner of the valley. The settlements of the northern mountaineers, Abors, Daphlas, and Miris, on the other hand, lie mostly on the north bank, in Darrang and Lakhimpur, though some of the old-settled Miris have taken up their abode on the affluents of the Brahmaputra from the southern hills. Whether on the north or the south side, these tribes belong altogether to Upper Assam, and there is no record of any settlement of theirs lower down the Brahmaputra than a point twenty-seven miles east of Tezpur. The distribution of the Hindu population has been commented on in a preceding chapter. The fact of its preponderance in the western districts is explained by their proximity to the borders of older Hindu settlements, and notably to the historic kingdom of Kamatapur, which had its capital in Koch Behar, and was ruled over for several centuries by successive dynasties, the most powerful of whose sovereigns included Kamrup and even western Darrang within their dominions

Mikirs.

Chutiyas.

Ahoms.

Khamtis.

Abors, Daphlas, and Miris.

Hindus.

112. Mutual Influence of the various Races.—It is impossible that so many different races can have been in contact for six centuries without mutually affecting each other's religion, language, and customs. Unfortunately we have no sufficient means of judging how far the Hinduism of Assam has been modified by intercourse with the non-Aryan population. That is a question which still remains for investigation, but the countereffect of Hinduism upon the non-Aryan tribes is one which lies on the surface, and can be seen at once both in history and in what is going on at the present day. Wherever they are not protected by mountains or by jungles, the non-Aryan residents invariably have yielded, and are yielding, to the overpowering fascination of the Hindu religion, and of that higher civilization to which it is the key. The Chutiyas were converted before the 13th century. The Koch were already Hinduized when they invaded Upper

Progress of Hinduism.

Assam in the 16th century. The last of the Ahom kings who clung to his old faith made a vain attempt to stop the conversion of his people by expelling the Hindu religious preceptors a century later. In every case conversion means not only the worship of new gods, but the adoption of Hindu restrictions as to food and drink, and the abandonment also of other national customs. Thus the Ahoms have entirely renounced their habit of living in houses raised on platforms, in favour of the Hindu fashion of building on the ground. With the national worship the national language goes also. The languages of the non-Aryan tribes, on the other hand, do not seem to have contributed to the vocabulary of Assamese (which, like Bengali, rests in the main upon a foundation of Sanskrit) in any greater degree than Welsh has contributed to our modern English.

113. Failure of Hinduism in Certain Cases.—This wholesale and progressive conversion to Hinduism renders the more conspicuous those few cases which stand out as exceptions to the general rule,—not the case of the unconverted masses who owe their immunity simply to the fact that Hinduism has not yet come into contact with them in their mountains or jungles, but the case of small isolated communities like the Deori Chutiyas, or of individuals like the Ahom Bailungs and Deodhas, who, though living in the midst of a Hindu population and surrounded by their apostate countrymen, nevertheless continue to use their own speech and to serve their peculiar deities. They are the remnants of the old priestly families, and the perfection in which they have preserved their old language proves how strong must have been the influence which persuaded their countrymen deliberately to renounce it.

114. Refinement of Caste Scruples.—The grand attraction of Hinduism for barbarous tribe, Colonel Dalton observes, is that it professes to teach the secret of ceremonial purity; and the pretension to purity will often be found most exaggerated among those castes and tribes which hand doubtfully on the skirts of Hinduism. It may be said of the Assamese generally that they carry sanctimoniousness to an extreme. They have scruples unknown in other parts of India, about eating in the houses of their relatives, drinking from public wells, carrying fowls, or even eating in their working clothes. One member of a family will even refuse to touch food which has been prepared by another. The eagerness of the converted non-Aryan tribes to conform to the ceremonial law given them by their teachers seems to have re-acted on Hinduism itself, and made it assume a specially artificial and exacting form, as it might easily do in a country where every genuine Hindu by race held his own rank, as it were, in a hierarchy surrounded by a large population of barbarians. At any rate one noteworthy feature of Hinduism in the Assam Valley is the relatively high estimation of certain castes which elsewhere are held in contempt or even abhorrence. Ganaks, for example, are looked down upon in Bengal as a spurious kind of Brahmins, but here they are commonly regarded as on much the same level with Brahmins of the genuine sort. The Dom of the Assam Valley is a person of exceptional purity, and, though his non-Aryan origin is recognised, yet he is counted among Hindus, and is held in respect accordingly. The same tendency towards exaltation of caste takes a somewhat different shape in the circumstance that the sub-divisions of certain castes disappear in the upper portion of the valley of the Brahmaputra. Kolita, Keot, Koch and Dom of the western districts have their classes of great or small, agriculturist or fisherman, between whom commensality and intermarriage are forbidden; but, as we proceed eastwards, we find that these distinctions cease to be observed, and all the members of the caste are of an equal status. By contrast with the non-Aryan races prevailing in Upper Assam, the Hindu population by descent or religion stands out as a comparatively homogeneous mass, free from those minute sub-divisions which split up caste in purely Hindu districts. Again, to take an example of yet another kind, the Hari, who used to be a sweeper, is now a goldsmith. This last is rather an instance of a rise in occupation than of one in the estimation of a caste; and perhaps the higher level of respectability on which the lower castes generally stand in Assam may be explained partly by the circumstances of a country where land is abundant, and where nobody is restricted to any degrading occupation as the only available means of earning his bread.

Exaltation of certain castes.

115. Transition from Higher to Lower Castes.—It would be interesting to know whether this process of exaltation is carried a stage further, so as to reinforce the higher castes by accessions from the lower. Some of the caste-statistics for 1881 and 1872, when compared together, suggest such an hypothesis. But we can never be sure that the two sets of figures cover exactly the same ground, and speculation upon them is unsafe. We do know for certain that a process of this kind goes on among the converted Bodo, who first become Saraniya, Madhâhi, or Totila, and then develop into Koch. We also know that a large proportion of those now classed as pure Hindus have a non-Aryan strain in their blood. Apart from confirmatory tradition, it is obvious to reason that intermarriage must have taken place in earlier times between the Aryan settlers and the non-Aryan inhabitants.

116. Musalmans.—In the case of Musalmans all ethnological differences merge, of course, in the common religion. The distribution of Musalmans in Assam has been noted in a previous chapter, and a few words more about them will be found further on.

117. Explanation of following Paragraphs.—The following paragraphs contain an account of some of the castes and tribes peculiar to, or commonest in, the valley of the Brahmaputra. No attempt has been

made to recapitulate the information already accessible to the public in such standard works as the essays of Mr. Brian Hodgson or Colonel Dalton's Ethnology of Bengal, but any facts that seemed to be new have been recorded, sometimes perhaps at disproportionate length.

History, ethnological and linguistic affinities, &c.

118. I. Bodo.—(a) Kacharis (Bara) (1)—1. Little or nothing seems to be known of the origin and history of the people commonly spoken of among us as the "Kácháris". They themselves rarely or never use this term as their national name, but speak of themselves as the "Bara" or Baraphisa (*i.e.* "children of the Bara"), a title of which they are not a little proud, though it is not clear what precise shade of meaning they attach to this term "Bara". The author of the "Larár Mitra" speaks of the Kácháris as claiming descent from Bhima of Mahabharat fame, but this idea may have been derived from their Hindu neighbours. It is possible that they may at one time have been the dominant race in the Brahmaputra Valley, one indication of which may be found in the fact that they seem to have left traces of their languages in the names of some of the more important physical features of the country. Thus, it is noteworthy that the names of not a few of the principal rivers in the Assam Valley begin with the syllable "di", which is perhaps the Káchári word for water (dai, di), *e.g.* Di-puta, Dikarai, Dihong, Dibong, Dibru, Dihing, Dikhu, Disang, Diju (*cf.* Daimapur, river-town, the old Káchári centre on the Dhansiri). But, however this may be, the evidence of language points very strongly to the inference of some ethnological relationship between the Kácháris and the Garos, as well as the races known under the different names of Dhimal, Chutiya, Koch, Mech, &c., all of whom are to be found in the western districts of the Assam Valley or the adjoining territories of Eastern Bengal and Koch Behar. Of the languages of these last-named races little seems to be known, but that of the Garos is still a vigorous form of non-Aryan speech, which has much in common with Káchári both in regard to its vocabulary and its structure. Of this affinity between these two languages a few illustrations are here given :

(A) Vocabulary—

English	*Káchári*	*Garo*
One	Sè	Sa
Two	Nè	Gon
Three	Tham	Githam
Four	Bre	Bri
Five	Ba	Banga
Six	Da(ra)	Dak
Seven	Sni	Sni
Eight	Yat	Chet
Nine	Sko	Skhu
Ten	Yi	Chi (Chikhung)

Contributed by the kindness of the Rev. Mr. Endle, of Tezpur.

English	*Káchári*	*Garo*
I	Ang	Anga
Me	Ang-kho	Ang-kho
To me	Ang-na	Ang-nà
Of me, mine	Ang-ni	Ang-ni
In me	Ang-ân	Ang-o
Thou	Nang	Naà
Of thee	Nang-ni	Nàng-n
Nose	Gang-thang	Ging-thing
Mouth	Khugà	Kushik
Tongue	Slài	Srè
Child	Phisà	Bishà
Hog	Omà	Oàk
Tiger	Masà	Màcchà
Cow	Massaû	Màcchu
Bear	Maphur	Mapil
Bird (fowl)	Dàu	Do
Rice (paddy)	Mai	Mi
Rice (cleaned)	Mairang	Merang

(B) *Structure, syntax, &c.*—Here there are many points of resemblance or affinity which hardly admit of being explained away as accidental, e.g.—

(a) *Case-endings.*—Some of these are given above for the first and second personal pronouns, and from these it will be seen that the terminations expressing the objective, dative, possessive and locative cases are almost identical in Káchári and Garo.

(b) Use of the numerals.—This is much the same in both languages, the numeral almost always following the noun, and being itself preceded by a sort of enclitic adjective which serves to classify the noun with which it is used, *e.g.*—

English	*Káchári*	*Garo*
One man	Mansaí sà-se	Màne shàk-shà
Two cows	Massaú mâ-nê	Màcchu màng-gn

Here the enclitic adjectives are in Káchári sá, and má, in Garo shăk and máng; and in both languages, they (1) precede the numeral, and (2) with it follow the nouns they respectively qualify.

(c) Peculiar method of combining verbs with other parts of speech (*e.g.*, nouns, adjectives, &c.) common to both languages, *e.g.*—

English	*Káchári*	*Garo*
Morning	Phûngàuri	Phringàu
Will (shall, sign of future time).	Gan	Gen
It will be morning (literally will morn).	Phúngà-gan	Phringà-gen
Good	Gaham	Nàmmà
The child will be good	Phisa ham-gan	Bisha nam-gen

Here in both languages no verb, properly so called, is used at all, the temporal affix "gan" or "gen" (will or shall) being attached directly to the noun or to a shortened form of the adjective : the two parts of speech thus combined admitting of being conjugated as a compound verb throughout the

moods and tenses. This use is very common in both languages.

(d) Negative verbs.—In both languages a negative sense is given to the verb, not (as in many forms of speech) by prefixing some word implying negation, but by affixing a syllable to the verbal root, this affix itself varying with the different tenses, thus—

English	*Káchári*	*Garo*
To strike	Bu-ná	Dak-ná
I am striking	Bu-dang	Dak-engá
I am not striking	Bu-a	Dak-já

Here it will be seen that a negative force is given to the root (which remains unchanged throughout) by an affix—in Káchári á, in Garo já.

These illustrations—and it would be easy to add to their number—of the vocabulary and structure of the two languages may suffice to show that there is no small affinity between them. And this subject is not altogether without interest, as it has hitherto been often taken for granted that the Garos were quite an isolated race. This view is, perhaps, hardly tenable in the light of the probable affinity between their speech and that of the Kácháris, combined with points of relationship in other ways, and it must be remembered that, with regard to races wholly without culture, like the Garos and Kácháris, &c., a comparison of the spoken languages affords almost the only clue to their ethnological affinities; as it has been well said of such races, "Their languages are their history".

Religion, worship, &c.

2. The Kácháris seem to have no clear idea of the existence of any one Supreme Being, and their religion, so far as it may be said to have any active living influence, is one not of love, but of fear. On the other hand, they are not subject to the mischievous spell of Pantheism, which is the great bane of their Hindu neighbours. There seems to be no formally appointed priestly caste, though there is an approximation to one in the persons of the deoris (Deoshis), who invariably take the lead in all religious ceremonies. Their office does not seem to be hereditary, nor are they treated with any great respect, and, as a rule, they are celibates. Their services are called into requisition chiefly in time of epidemic disease, physical evils of all kinds being attributed to the direct, though occult, agency of the gods, whose action is supposed to be generally of a malignant, not benevolent, character. The Deori is supposed to have the power of finding out which of the gods has caused disease in any one instance, and also of ascertaining by what offerings the wrath of the evil spirit may be appeased. The process adopted is somewhat as follows, as practised in the Káchári Duars of this district (Darrang). A number of figures, usually seven or nine in number, bearing a rude resemblance to the outlines of the human form, are roughly made of jungle grass twisted together, the size rarely exceeding 10 or 12 inches. These are placed upright on the ground, and before them is deposited a layer of the plantain-tree with its concave side upwards, and in this are placed salt, a mixture of rice and pulse (called gázi), a lighted lamp (halá), eggs, the bodies (or, at least, the heads) of slaughtered pigeons, goats and chickens, the whole being sprinkled with blood and rice flour (pithaguri). Sugarcane, plaintains, &c., are sometimes added. In front of these offerings the Deori proceeds to offer up prayers and incantations, commencing in a low tone, but gradually working himself into a state of excitement bordering on frenzy, and it is apparently when in this condition of mental excitement that he is supposed to ascertain in some occult way the knowledge of which he is in search, *i.e.*, the name of the offended deity who has caused disease, and the appropriate method of propitiation, which later usually involves an offering of pigs, goats, &c., to the god and the giving of a feast to the neighbours at the patient's expense.

There seem to be no religious festivals properly or exclusively so called. There are, however, large gatherings of the people about the end of November or beginning of December, and again in April, but these meetings seem to be rather of the nature of merry-makings than to have anything distinctively religious about them. The former gathering is known as the eating of the new rice (mekhám gadán zánai), and is intended to celebrate the opening of the harvest season (sáli-dhán). There is a very liberal consumption of madh (rice-beer) at these meetings, and excesses sometimes occur; but the people are not habitually intemperate, and they would, perhaps, in this respect compare not unfavourably with the same classes in England.

Some of the most widely worshipped deities are Bathau[1] or Siju (Ghar-burá). This god is reverenced by all Kácháris, and is looked upon as the tutelary "deity of the house" : this is commonly represented by a species of cactus[2], sometimes known as Siju gohain, which is very generally found in the courtyard of a well-to-do Káchári ryot, carefully protected by a rude fence of split bamboo. Occasionally rice, goats, eggs, chickens, &c., the latter recently slaughtered, will be found lying inside this fence.

Mainau.—This deity is said to provide food and drink, and, if properly propitiated, to give bountiful harvests. The first part of his name is perhaps connected ethnologically with the Káchári word for rice (mai=paddy).

1 Chief of the Lares or Panates.

2 More properly Euphorbia: the species is Euphorbia antiquorum, Linn.

The god of the paddy-field, khober (perhaps the Hindu Kuver), is looked upon as the god of wealth, especially in the form of money.

Hásung Madai, the god of travellers, invoked when entering on a journey, &c.

There are other deities bearing various names (*e.g.* Dalah Gabang, Snárumaroi, Bura Gohain, &c.), which may be classified as Hgráni Madái, gods of the woods; Daini Madái, gods of the waters. But all are alike looked upon as generally hostile to human well-being, though in a capricious way, and only to be prevented from gratifying their malignant tendencies by propitiatory offerings of poultry, rice, &c.

Physical peculiarities, food, dress, &c.

3. The Káchári, as regards his physique, contrasts favourably with his Hindu and Muhammadan neighbours, not so much in appearance as in capacity for sustained hard labour. His outer man bears some resemblance to that of the Nepali. As a rule, he is not tall, but is strongly and sturdily built, with square shoulders and broad chest, and well-developed legs and arms. In feature he approximates sometimes very closely to the Mongolian type, with projecting cheek-bones, scanty beard and moustache, and strongly marked almond-shaped eyes. Their physical strength is probably due to the absence of caste restrictions in their use of food. Rice is the staple diet, but this is supplemented by a plentiful supply of vegetables, sometimes procured from the neighbouring forest; and it is seldom that they do not manage to procure some kind of animal food, flesh or fish, of which latter they are very fond. When untainted by Hinduism, they are at liberty to eat almost every kind of flesh (*e.g.*, pork, goat, &c.), with the one exception of the domestic cow: wild cattle (buffalo, mithan, &c.) are lawful food for them. The most highly prized article of diet is the pig, and numbers of these animals may be seen in all Káchári villages. The favourite beverage is a kind of rice-beer known as madh, prepared by steeping rice in water for two or three days, at the end of which time it is boiled with the addition of certain condiments and drunk straight from the kalsi, while still warm. It is not an inviting drink to the eye, as it is a thick greyish-looking fluid, but it is not unpleasant to the palate, having a slightly sub-acid taste. It does not seem to be very intoxicating, as the people are able to consume large quantities without being incapacitated from work. Another liquor, photika, prepared from madh by distillation, is of a less innocent character. It is perfectly colourless, and has a strong pungent taste, redolent of smoke, and has something in common with very strong whiskey. This, if taken in any quantity, acts on the brain very rapidly and injuriously, and if its use can be restricted in any way by legislation or otherwise, there can be little doubt that such restriction would be a distinct gain to the people at large. In their mode of dress the Kácháris do not differ materially from their Hindu neighbours, but they show a certain fondness for coloured garments, and are acquainted with the art of dyeing, the materials for preparing the dyes (usually blue and various shades of red) being supplied generally from the leaves or roots of trees. In their deportment they compare favourably with other dwellers in the plains. They have a bold, independent manly bearing, though in conversation their manner is apt to be unpleasantly abrupt and brusque, and when bent on attaining unlawful ends they do so more commonly by violence and force than by deceit and fraud. One leading feature in their national type of character is a very strongly marked clannish feeling, which causes them sometimes to stand by and support each other for good or for evil to the last extremity.

Social and domestic customs, &c.

5. The social and domestic life of the average Káchari ryot is of a very simple, primitive, patriarchal character, and by no means entirely wanting in pleasing features. The relations of the sexes are on the whole sound and pure, the young men being as a rule chaste before marriage and faithful to their wives afterwards. The tie between parent and child is often one of strong affection, but the sons of the household are as a rule more enterprising than the same class among Hindus, and are apt to leave the family fold to push their fortunes elsewhere. Thus, great numbers of Kácháris from North Goalpara, Kamrup, Darrang, &c., leave their homes every spring for the tea factories of Upper Assam, returning early in the cold season in time for the Sáli-dhán harvest. The custom of infant marriages seems not to prevail among them, nor are they as a rule polygamists, though when a man has no children by a first wife he is permitted to take a second or even a third during the lifetime of the first. There seems to be nothing distinctively religious in their marriage ceremonies. When a young man reaches marriageable age, his parents exert themselves to find a suitable wife for him, and usually commence operations by making presents of támul pán, pigs, and the inevitable madh to the father and mother of the bride elect, a favourable reception of these overtures being indicated by the formal cutting as under and eating a betel-nut by the contracting parties, after which ceremony the young people are assumed to be engaged to each other. The marriage itself is not consummated for some months afterwards, and the ceremony is always marked by a great feast and merry-making, during which there is a very liberal consumption of madh, pork, rice, &c. A less pleasing feature is the payment of a sum of money by the bridegroom's parents to those of the bride. Where this payment from poverty or other cause is impossible, it is a common practice for the bridegroom to perform certain services for the bride's parents, the period during which such services are rendered being sometimes prolonged for months and years. My informant, a Christian Káchári, illustrated what he meant by referring to the case of Jacob serving Laban for Rachel and Leah (see Genesis,

xxix. 20—30). But notwithstanding this objectionable feature in domestic life, the family relations among the Kácháris are on the whole sound and pure, much more so perhaps than in more civilised communities.

The dead are usually disposed of by burial as a matter of fact, though the Káchári prefers cremation and looks upon it as the orthodox mode of dealing with the dead, burial being resorted to merely as the less expensive process. Whenever the dead are burnt, a certain amount of ceremony is always observed, the act of itself taking place almost always on the bank of a small river. A certain quantity of madh and rice is prepared and solemnly placed before the dead man as an offering to his spirit. The dead body is clothed with quite new garments and the head anointed with oil, when it is placed in the midst of the funeral pile, on which money is also placed by the wealthier classes. A torch is then lighted, and the relatives and friends of the deceased pass round the funeral pile in procession, the men five times, the women seven, after which the torch is applied to the pile. After the body has been wholly consumed all who have taken part in the ceremony bathe in running water and return home, where they are looked upon as ceremonially unclean (suá) for some four or five months, their restoration to ordinary social life being commonly celebrated by a general feast.

Probable future of the Kácháris—Hindu Proselytism.

6. What the future of the Kácháris and cognate tribes (e.g., Rábhas, Bhulgoniyas, Mahaliyas, etc.) will be it is not at all easy to foresee. At present they are for the most part simply a kind of navvies, hewers of wood and drawers of water, taking a leading part in the hard physical work of the country, for which their great physical strength and endurance eminently qualify them. It is difficult to say how far Hindu influence is telling upon them injuriously. In what are called the Káchári Duars of this district (Darrang), I have been in the habit of visiting every village of more than four or five houses for some 25 years past, and I do not know of any instance where any one village has adopted Hinduism or has made any movement in that direction: on the other hand, I have occasionally found villages in Upper Assam still bearing the name Kácháriqaon, where the feature and build of the people stamp them as Káchári, but where they have entirely lost their ancestral faith and mother-tongue and are to all intents and purposes Hindus, worshipping Ram and Krishna, and paying tribute to the Gosains, etc. I cannot ascertain that there is any definite organized system of proselytism at work, but I have occasionally seen imposing processions in the Káchári country got up by local Gosains, where there is much that is attractive to eye and ear for a simple tamasha-loving oriental people. The intense *clannishness* of the Kácháris may enable them to withstand Hindu or other outside influence longer than other races, and their conversion to Hinduism is certainly more strongly to be deprecated, inasmuch as they possess at present many simple virtues of great price (truthfulness, honesty, simplicity, straight-forwardness of character and conduct, etc.) and have not as yet had all the manhood crushed out of them by a vicious one-sided civilization.

119. (b) Lálungs.—The Lálungs are proved by their language to be closely connected with the Kácháris. They are in fact Kácháris of the south bank of the Brahmaputra, inhabiting the northern skirts of the Jaintá Hills and the plains at their feet, and thence eastward up the valley of the Kopili, and under the northern face of the Mikir highlands. A reference to the map will show that the region thus bounded includes all the southern part of the district of Nowgong, and it is almost exclusively in this district that Lálungs are found. No explanation of their name has ever been offered. It is noteworthy that the native Assamese histories make no mention of them, though narrating in great detail the conflicts between the Ahom kings and the Kácháris in the Kopili valley, now extensively peopled by Lálungs. The Lálungs themselves give various accounts of their origin. The commonly received story is that they came from Jaintia, but one tradition assigns them to a range of mountains which they call by a name resembling Choku, and the locality of which is said to be somewhere in eastern Assam.

Their affinity with Kácháris.

The Lálungs, like the Kácháris, use the word Midai to denote a god. The western Lálungs are said to worship a god called Godal Margi. They regard as sacred, not only the euphorbia, but also the madar (*Calotropis gigantea*) and the gomari tree (*Gmelina arborea*). The manner of their worship is like that of all the wild tribes: a fowl, goat or pig is sacrificed, or, on very great occasions, a buffalo, and a simple prayer is put up, imploring the deity to protect themselves, their cattle, rice-fields, farm-yards and little ones; a banquet of flesh and rice-beer concludes the ceremony.

Their Religion.

The public place of sacrifice is a *thán,* or earthen platform, and the *dao* or bill-hook used on the occasion is a sacred weapon kept on the spot and held worthy in itself to receive adoration. The two great months of public worship are said to be Phagun and Jeth. Private worship can be performed at any time, as occasion requires. The Lálungs invariably burn their dead.

Traces of Hindu influence to their Religion.

On the whole, the Lálungs have not preserved their primitive religious notions so well as the Kácháris. Their prayer to Midai is often a curious mixture of Assamese with Lálung words bearing Assamese inflections. The very name of Midai is giving place to Parmeshwar or Ram. The deity worshipped in

Phagun. is known more commonly by the Hindu name of Lakhi than by the Lálung name of Holobuni. Mahadeo and Kali are worshipped in Jeth. In the month of Magh a ceremony called *mál,* consisting in the planting of a tall shaft of bamboo, accompanied by religious rites, is performed on the boundaries of villages. Certain deities called Chári Bai may be a Hindu rendering of primitive Lálung gods. The names of their priests are also of Hindu origin. The *deoraja* fixes the day for the celebration, and the *deori* kills the victim. Two other officials are the *lora* and the *pharangai;* the former assists in the celebration, the latter provides the necessary materials. The manner of private propitiation of Midai, by suspending in the house a plantain leaf containing betel-nuts and leaves of tulsi and dub grass, looks like a rite borrowed from the Hindus.

Process of Conversion.

The process of conversion of the Lálung is similar to that of the Káchári. When he first places himself under the protection of a Gosain, he is known as a Saraniya. In this stage he is often left free to eat and drink as he pleases; his renunciation of strong liquor and swine's flesh must precede his taking rank as a small Koch, and when he becomes a big Koch he is to all religious intents and purposes a Hindu.

Physical appearance, &c.

The Lálung has the Bodo features, but he is less stalwart than the Káchári, and his race characteristics are less plainly marked. Possibly the more relaxing climate of the jungle and swamps under the low hills of the south bank, as compared with the open gravelly plains midway between the mountains of Bhutan and the Brahmaputra, has something to do with his inferior physique. The national language is falling into disuse in villages situated at a distance from the skirts of the hills. The Lálungs still, however, drink rice-beer and spirits, and eat the flesh of all domestic animals except the cow. Child-marriages are unknown among them, and polygamy is not common. A widow can always claim the hand of her deceased husband's brother. In the remoter villages the custom of separate sleeping-houses for the unmarried youths and maidens is still kept up.

Tribal Divisions.

Exogamy is a characteristic of the Lálungs, as of many other half-civilised tribes on the borders of the Brahmaputra Valley. The following is a list (not exhaustive) of their *phoids,* or clans, within which marriage is forbidden :—

Hukai	Muthuru	Lorang
Masalang	Khoroi	Amjir
Masaring	Borang	Jimjir
Bhuma	Korsilak	Bursing
Amshi	Manu	Magaro
Pansang	Murni	Mikti
Madul	Darpang	Purulak
Shola	Ampili	Ladur
Damlung	Garaiku	Misdid

Then there are sub-divisions of the *phoid,* as—

Hukai jakoi	Hukai mana	Hukai purgunna
„ rangkhang	„ thana	„ gangang
„ khaloi		

and so on.

The following table shows the number and distribution of Lálungs in the Assam Valley in 1872 and 1881 :

District	1872	1881
Kamrup	1,950	3,353
Darrang	2	..
Nowgong	32,113	41,695
Sibsagar	9	319
Lakhimpur	785	730
TOTAL .	34,859	46,077

This large increase of one-third in the recorded numbers of Lálungs is probably to be ascribed to a more careful enumeration over a wider area, including the Kopili and Dhansiri valleys. It will be observed that almost all the Lálungs belong either to Nowgong or to the marches of Nowgong and Kamrup. There were also 1,505 Lálungs enumerated in the Jaintia Hills in 1881, and 68 within the borders of the Sylhet district at the southern foot of those hills. They may have been more numerously distributed over the Jaintia Hills in former times.

120. (c) Rabhas, (d) Hajongs, (e) Mech.—Going further west, we meet with the Rábhas, divided into Rangdaniya and Páte, who differ from the Kácháris still less than Lálungs do : the small tribe of Hajongs, at the foot of the Garo Hills. who owe their name, apparently, to the Bodo name for a mountain (*hájo*); and finally in Goalpara we find the Bodo race called by the name of Mech, as in the north-eastern districts of Bengal. Rábha seems often to be used as a term to denote the first stage of conversion to Hinduism in the case indifferently of a *Káchári,* a Mech, or a Garo, but there are plenty of Rábhas who are wholly unconverted, and person styled Káchari and Rábha may even be members of the same household. The distribution of these tribes is as follows :

District	Rábha	Hajong	Mech
Garo plains .	3,785	3,689	26
Goalpara	14,293	..	57,391
Kamrup .. .	22,723	.	
Darrang . ..	15,090	.	.
Nowgong .. .	4	.	.
Sibsagar		.	278
Lakhimpur .	390	.	
TOTAL :	56,285	3,689	57,885

The Sibsagar and Lakhimpur figures probably represent tea-coolies. There are 585 Hajongs in Sylhet, and 80 in the Khasi Hills.

121. (f) Koch.—The history of the Koch kingdom belongs to Bengal. Its name and fragment of its territory are still preserved in the independent State of Kuch (or Koch) Behar. The Koch invasion of Assam occurred about the middle of the 16th century. The story is told with substantial agreement by the chronicles of Kuch Behar and the local histories of Assam. The latter represent the cause of collision to have been the withholding of tribute by the Koch ruler Viswa Singh, who had placed himself under the protection of the Ahom as far back as 1532, while the Koch power was yet struggling for existence. In the war which followed, Sila Rai, Viswa Singh's younger son, the China Raya of the Kuch Behar version, appears as the victorious commander of the invading forces. A battle fought in 1563 A.D. was followed the dispersion of the Ahom army; Sila Rai overran the whole country, occupied the capital city, Garhgaon, and, after exacting a formal submission from the Ahom nobles, departed with one youth from each of their families as hostage. It seems that the Koch monarch relinquished the upper portion of the valley, retaining only Kamrup and Darrang. Viswa Singh was succeeded by his son Nar Narayan, who permitted the captives to return. The story goes that their liberty was won from him at the dice by one of their number who was a favourite of the king. They were accompanied by a number of Koch emigrants who are said to have introduced into Upper Assam the handicrafts of weaving and working in gold. Subsequently we find Nar Narayan giving a daughter in marriage to the Ahom king, while his younger brother becomes Raja of Darrang. The present Rajas of Darrang and of Bijni in the Goalpara district are descended from this branch of the Kuch Behar dynasty. Goalpara, Kamrup and the western portion of Darrang remained provinces of the Koch kingdom until its overthrow by the Mahomedans in the opening of the 17th century, and before the close of that century they were absorbed into the Ahom dominions. The Raja of Darrang, however, retained his tributary power, and a century later we find one of his descendants attempting to wrest Gauhati from the failing grasp of the Ahoms.

History of the Koch power in Assam.

122. The name Koch is said to be the Prakrit form of Kavach, a word used in the Yogini Tantra to designate the non-Aryan tribes of Northern Bengal. It would probably be more correct to say that Kavach is the Sanskritized form of Koch, a word of unknown etymology. The best authorities regard the Koch as a branch of the Bodo who had been Hinduized at a very early date. We know that the non-Aryan population of north-eastern Bengal, consisting of races identical with or cognate to those now called Mech in Bengal and Káchári in Assam had been in contact with Hinduism for centuries before the Koch invasion of Assam. Three successive dynasties of Hindu monarchs had their capitals in Kuch Behar, and it was on the ruins of the last of these dynasties that the Koch kingdom arose, under a king bearing a Hindu name, and ruling over a people so thoroughly converted that the Ahoms were able to hold them in check for a time by sending against them an army of Sudras disguised as Brahmins. The process of converting Káchári into Koch is one which still goes on extensively in Assam and invariably involves a change of language, as well as religion. It need, therefore, cause no surprise that of the language spoken by the Koch invaders of the 16th century not a trace remains either in Assam or Bengal. But in a recent work by Herr Bastian (*Volkerstamme am Brahmaputra*: Berlin, 1883) I find it mentioned that the Pál dynasty in Kamatapur was over-thrown by Khyens previously converted to Hinduism by Brahmans, and, from a few words which he gives, the language of these Khyens (who must have been the original of the Koch power) seems to be closely connected with Káchári. Herr Bastian's authorities are not stated.

Their origin.

123. (1) **Rajbansi.**—A large number of Koch in the Goalpara district call themselves Rajbansi, or clansmen of the Raja of Bijni, and thus claim alliance with the royal stock of Kuch Behar. We should expect to find the same name occuring in Darrang also, but such is not the case. The legendary origin of the family from a Mech woman, by the god Vishnu, corroborates in some degree the hypothesis that the Koch is a Bodo Hinduized.

Division of Koch.

(2) **Kámtáli, Heremia, Madháhi.**—Of the Koch who retain their proper name, three divisions are recognized in Goalpara, Kamrup, and the western part of Darrang. These are called Kámtáli, Heremia, and Madháhi. The Kámtáli abstain from intoxicating liquors, and for the most part also from swine's flesh; the Heremia have forsworn liquor only; the Madháhi still rejoice in their primitive liberty of eating, and, as their name denotes, of drinking too. These two latter varieties are Kácháris in the first stages of conversion, and in fact Heremia appears also as the name of one class of Kácháris pure and simple. It is said to be derived from the name of the female demon Hiramba, whose union with Bhim Sen produced the Káchári race.

(3) **Great and Small.**—Further east these distinctions are lost, and the Koch are divided into small and great, according as their conversion has been recent or dates back to a respectable antiquity. Once fixed, this classification seems to be permanent, and no lapse of time can make a small Koch great, though a great Koch may become small by eating with one of the latter class. In the easternmost districts of the Assam Valley all Koch are equal.

(4) **Páni Koch.**—The people called Páni Koch, found only in the sub-montane tract of the Garo Hills, are Garos who have never got beyond an imperfect stage of conversion, involving merely abstinence from beef. It has been conjectured that they assumed their present name (which means small or inferior Koch) by way of propitiating the Koch power predominant on their borders. Their language is said to differ little from Garo.

Total number of Koch population.

124. The number of Koch of all kinds in the Assam Valley in 1872 and 1881 is shown below—

District	1872		1881		
	Koch of all classes	Koch	Rajbonsi	Madhahi	Total
Garo Plains	..	2,337	..	..	2,337
Goalpara ..	120,447	32,703	106,363	4,962	144,028
Kamrup ..	77,001	81,551	.	6,047	87,598
Darrang ..	46,788	42,061	..	2,140	44,201
Nowgong ..	41,051	42,878	..	..	42,878
Sibsagar ..	23,965	24,248	..	.	24,248
Lakhimpur .	3,747	4,598	..	.	4,598
TOTAL ..	**312,999**	**230,376**	**106,363**	**13,149**	**349,888**

The small rate of increase (12 per cent) in a caste continually recruited from the ranks of the Káchári, Mech, Rábha and Lálung population, suggests the suspicion that a number of Koch, especially in the eastern districts, have returned themselves as belonging to some higher caste.

The Koch caste is peculiar to the Assam Valley. There are only 19 Koch and Rajbansi in all the rest of the province, and these are casual residents of the Khasi and Jaintia Hills. The 2,337 Koch in the sub-montane tract of the Garo Hills probably belong to the class known as Páni Koch.

125. (g) Chutiya.—The Chutiyas are very old inhabitants of Upper Assam. When the Ahoms entered the country a Chutiya king reigned at Garhgaon over dominions comprising the greater part of the present districts of Sibsagar and southern Lakhimpur, as far even as Sadiya. There was still, however, so much room for the new-comers, that the collision between Ahom and Chutiya was long deferred. We read that in 1376 A.D. the Chutiya king invited the Ahom to a boat-race on the Safrai river, a tributary of the Disang, and there treacherously captured and put him to death. A century and a quarter later, Chutiya and Ahom tried their strength in a final struggle. A battle fought in 1500 A.D. ended in the defeat and death of the Chutiya king. His head was planted by the victorious Ahom at the foot of the ladder leading up to the temple of the great god Songto be trodden under foot as often as the conqueror made the ascent; and the head of the principal Chutiya minister was similarly converted into a stepping-stone to the temple of an inferior deity. From the fact that the name of the Chutiya king was Dhir Narayan, we may presume that the Chutiyas had become partly Hinduized before this event.

Present Divisions.

126. The Chutiyas of the present day are divided into four classes, Hindu, Ahom, Boráhi and Deori. The first two of these classes are completely Hinduized. They are practically on a level and will eat together, though the Hindu Chutiya asserts a nominal superiority as representing the earliest converted branch of his countrymen, as distinguished from those who changed their religion with the Ahoms some centuries later. The Borahi Chutiya, on the other hand, is so far below the other two that neither of them will eat with him. The Borahi, whose name denotes simply cater of swine's flesh (*borá*), appear in Assamese histories as a small community living under a king of their own on the upper courses of the Dihing. They were the first tribe subdued by the Ahoms, who employed them as cooks, keepers of fowls, and in other menial offices, whence perhaps the low estimation in which they are at present held. They are very few in number, adhere still in great part to their ancient religion, and are divided into Chángi and Máti Boráhi, according as they keep to their national custom of platform-houses, or have adopted the Hindu fashion of building on the ground.

The Deori Chutiya.

127. The Deori or Levite Chutiya is the best specimen of the original race. A few villages of these people may be found on the Dikrang in North Lakhimpur, on the Kherketia channel of the Brahmaputra between North Lakhimpur and the Majhuli island, and again on the Tengapani in the extreme east of the valley. They are worshippers of Durga. They relate a legend that the goddess, in the form of a stone image, rose to the surface of the Dibong, and after the Hindus and other tribes had vainly tried to move her, she consented to go away in a dooly carried by Chutiya bearers, whose tribe were thenceforth devoted to her service. Their names for the goddess are Gokhani, Tamasurai Mai and Khesakhati. The first name signifies the wife of Mahadeo in his character of a religious mendicant; the second is an allusion to the copper-roofed temple on the Dhola to the east of Sadiya, where the Mother (*mai*) is worshipped; the third name means literally the eater of raw flesh, and recalls the human and uncooked sacrifices which used to be offered to her there. Durga no doubt merely took the place of a multitude of evil spirits to which the Chutiyas, like all the other wild tribes of the valley, used to offer propitiatory sacrifices. The Deori Chutiyas have never employed the services of Brahmins, nor adopted any part of the Hindu ritual. This copper temple, which was endowed by the Ahom kings with money and lands (since lost), and furnished

with an annual human victim, seems to have been a centre of worship for all the wild tribes of the frontier. The advent of the Burmese put a stop to the barbarous sacrifice, and in later days the raids of the Mishmis drove numbers of the Deori Chutiyas to emigrate to their present seats in Sibsagar and Lakhimpur.

Their mode of life.

128. A Deori Chutiya village consists of some thirty houses, built on bamboo platforms (*cháng*) raised about five feet from the ground. A single house will often contain a family of forty persons, living in one great room without any compartments, with a verandah in front where visitors are entertained. Deori Chutiyas are tall, large, well-nourished men, with features bearing a strong resemblance to the Káchári. They drink strong liquor and eat all kinds of flesh except beef. Like the Kácháris, they will not drink milk, but they keep buffaloes and trade in dairy produce. They speak their own language among themselves, and hold converse with outsiders in Assamese, with which, indeed, some of them have a very imperfect acquaintance. Their social relations appear to be commendable. Child-marriage and polygamy are unknown. Marriages are negotiated by the parents of the parties, and are usually a business transaction, in which the price of the bride sometimes rises as high as hundred rupees; but love-matches in defiance of parental arrangements are not uncommon, though these again depend mainly on the accepted lover's capacity to pay.

Members of the same *phoid* or clan may not intermarry.

Tribal Divisions

The *phoids* are twelve in number, with the following names :—

1. Airio.
2. Sundâri.
3. Pâtri.
4. Shitigâ.
5. Morá.
6. Tcharió.
7. Komotâ.
8. Legâso.
9. Lupai.
10. Kumá.
11. Koliasoko.
12. Sukrang.

Besides these phoids there are four khels, viz., Borgoniya or Boliamota, Patergoniya or Patorhat, Tengaponiya or Khesakhotia, and Buraberi or Dibongia. These names denote merely the location of each settlement.

Their Religion.

129. They burn their dead, and profess ignorance regarding a future state. They propitiate the goddess on the occasion of any mishap, by offerings of spirits, of a fowl or pig, according to the means of the worshipper, who gives the offering to the priest and bids him present it to the Mother on his behalf. Their priest are of two classes, Deori and Bhoráli, and there is a small and a great priest of each class, making four altogether Bhoráli was the designation of a class of commissariat officers under the Ahom kings, but the function of the Bhorái in this c is to hold the head of the victim while the Deori decapitates. Private offerings may be presented by either the great or the little Deori, but all four priests officiate at the great festival of Durga. A peculiar language, distinct from the common Chutiya, is employed in their religious services. The priests decline to furnish a vocabulary of it, alleging the displeasure of the goddess. A shrine of Durga, with a conical thatched roof (probably in imitation of the abandoned temple on the Dhola) stands near one of the Majhul villages. The people of this settlement have of late years become clients of the Goshain of Teok, but his influence has not yet been permitted to extend to matters of their religion.

Their Traditions.

The Deori Chutiyas still preserve some tradition of their ancient power. They say that, before the coming of the Ahoms, two successive dynasties, the Adi and the Chutiya, reigned over Upper Assam. Colonel Dalton cites from an old Assamese history the story of the marriage of the daughter of the Hindu king of Sadiya to a Chutiya youth, who succeeded to the throne of his father-in-law, and took the name of Sisupal. The royal seat of Sisupal is assigned by the Deori Chutiyas to Kundil, east of Sadiya, and their copper temple situated in the same neighbourhood may have owed its origin to this alliance between the Chutiyas and the earliest Hindu settlers in Upper Assam.

Their affinity with the Kacharis.

The language spoken by the Deor Chutiyas has a strong affinity with Káchári, and the Chutiyas may, therefore, be regarded as a branch of the Bodo race. Their connection with the Káchári is, of course, quite unknown to themselves and is indignantly denied if suggested. In Assamese histories the two people are treated as quite distinct, the Chutiyas occupying Upper Assam, while the Káchári country extended westwards from a line corresponding roughly with the eastern border of the present district of Nowgong.

Their Number

130. The number of Chutiyas in the Assam Valley in 1872 and 1881 are shown below—

District	1872	1881
Goalpara	.	1,918
Kamrup	794	1 168
Darrang	2,532	1,362
Nowgong	7,361	8,055
Sibsagar	31,342	29,952
Lakhimpur	9,453	16,708
TOTAL :	51,482	59,163

There are also 1,069 Chutiyas in Sylhet. An eastward movement seems to be taking place among them in

the Assam Valley, but their distribution is still very much what it was in the days of the Ahoms.

131. Mikirs.—In Robinson's Account of Assam it is stated that the Mikirs have a tradition that their ancestors originally came from the Jaintia hills. Colonel Dalton's version of the legend is that they only went to Jaintia on their expulsion from Tularam's country by the Kácháris, and that, not being satisfied with their new quarters, they eventually placed themselves under the protection of the Rajas of Assam. The story that I have been told of their first appearance in Assam is that being driven out of the Jaintia Hills into what is now the Nowgong district, they sent emissaries to claim protection from the Ahom governor of the province of Raha. These luckless persons being unable to make themselves understood were straightway buried alive in a tank which that officer was then engaged in excavating. The hostilities which ensued were concluded by an embassage to the king himself in Sibsagar, and the Mikirs have been living peacefully ever since in the territory assigned them. Their present seat is chiefly in the Mikir hills, a low mountain tract in Nowgong, cut off by the valleys of the Kopili and Dhansiri from the main range of the Naga hills, but with a Naga population in its southern half, while large numbers again are to be found still in their original settlements along the foot of the Jaintia hills both in Nowgong and Kamrup. A few communities have emigrated into Upper Assam and across the river into Darrang.

Their Origin.

132. Regarding the geographical distribution and ethnological affinities of the Mikiris, Mr. C. J. Lyll writes as follows :—

Ethnological affinities.

"The country which, from its geographical nomenclature, we should look upon as the home of the Mikir race, is tolerably extensive, and includes a large area of hills in which there are now few or no Mikirs. The characteristic elements of Mikir topographical nomenclature are *Láng,* river, water; *Lángso,* small stream; *Inglong,* mountain; *Long,* stone; *Rong,* village; *Sár,* chief. In the isolated mountainous block which fills the triangle between the Brahmaputra on the north, the Dhansiri Valley on the east, and the Kopilli and Kalang Valleys on the west, these names are found everywhere, as well in the southern part now inhabited by the Rengma Nagas from the hills across the Dhansiri as in the northern portion included in the Nowgong district and known more particularly as the Mikir Hills. They are also found in considerable numbers to the south of the Lángkher Valley, in the mountains now inhabited by Kukis, Kutcha Nagas, and *Kácháris, e.g., Lángreng*="water of life," *Lángting, Long-lai,* &c., as far south as the courses of the Jhiri and Jhinám. In the centre of North Káchár they are rarer; but there is a considerable group of Mikir names again to the west of this tract about the head waters of the Kopili and on the southern face of the hills north of Badarpur Mikirs also abound, mixed with Lálungs, on the northern face of the Khasi and Jaintia Hills, and along the courses of the Kopili and Umkhen rivers. Across the Brahmaputra the topographical nomenclature shows no trace of them, though there are a few recent colonies of the race in Darrang

"They are thus essentially a people of the lower hills and adjoining lowlands of the central portion of the range stretching from the Garo Hills to the Pátkoi. Their neighbours are (1) the Santengs of Jaintia on the west; (2) Bodos or Kácháris on the south; and (3) Assamese on the north and east, where the country is inhabited at all; and, intermixed with them, are recent colonies of Kukis and Rengma Nagas and older ones of Lálungs and Hills Kácháris.

"To what linguistic and national group they should be affiliated, whether to the Bodo (Káchári, Lálung), Naga, or Khasi (Santeng), is a question the answer to which must be sought in their language. Mr. Neighbor's very full vocabulary of Mikir (Calcutta, 1878) and the little Mikir catechism in the Assamese character printed at Sibsagar in 1875 afford the means of making an examination of the problem. Khasi is well known; and so also is Bodo, from Mr Brian Hodgson's Essays and from the Rev. Mr Endle's (still unprinted) sketch of Káchári grammar Of the neighbouring Naga dialects, unfortunately, we know nothing as yet.

"The vocabulary of Mikir does not appear to afford many co-incidences with the neighbouring tongues. The nouns especially seem to be generally quite different in it and in Bodo and Khasi. But a nominal vocabulary of a hill language almost invariably shows a strong tendency to local divergence. Even in the Khasi and Jaintia Hills, where there can be no doubt that the race throughout is the same and the language closely akin, the nouns employed vary immensely in neighbouring tracts. We must look rather to the pronouns, the numerals, the system of word-building and the structure of the language as exemplified in the sentence, for our affinities. And here, I think, there are sufficient indications to warrant us in declaring Mikir to be the kinsman of Bodo rather than of Khasi.

"The following are the personal pronouns in the three languages :

	Mikir	*Bodo*	*Khasi*
I .. .	ne	áng	nga
Thou . ..	náng	nang	me
He, she, it ..	la	bí	U, ka
We .	ne-tum	zang-phur	ngi
Ye ..	náng-tum	nang-sur	ph
They .. .	lá-tum	bí-sur	ki

"Although, except in the 2nd person, the words used in Mikir differ from those in Káchári, the formation of the plural is in principle the same in both

languages. The following are the numerals in the three languages :

	Mikir	*Bodo*	*Khasi*
1 ..	i-si	se, sai (Lalung jessa)	wei, shi
2 ..	hi-ni	ne, nai	ár
3 ..	ke-thom	thám	lai
4 ..	phili	bre, brai	saw
5 ..	phong-o	bá	san
6 ..	therok	dá	hinriw
7 ..	therok-si	sni	hiniew
8 ..	nerkep	skho	phra
9 ..	sirkep	zát	khandai
10 ..	kep	za, zi	shiphew

"Here there are no coincidences between Mikir and Khasi; but the first three numerals in Mikir and Bodo appear to present the same elements; and if we consider the Bodo preference for the *b*-sound, and the Mikir for the *p* and *ph,* there is an apparent relationship in the words for 4 and 5 (the Garo word for 5 is *bonga*). The *the* in *therok* may be the Bodo *dá.* After 6 the list in Mikir is differently constructed from that of the other two; 7 is evidently 6+1, and 8 is 10—2, and 9 is 10—1.

"In the declension of nouns the machinery used by Mikir, though it differs in detail from that of Bodo, exhibits the same principles, viz., the employment of post-positions. The following appears to be its scheme :—

Singular.

ARLENG, man.

Nom. Arleng-si (*lit.*, man-one).
Acc. Arleng-ke.
Dat. Arleng-áphán (=man-for).
Gen. Arleng (placed *before* the governing word).
Abl. Arleng-âpen (=man-from)
Loc. Arleng-árlo (=man-in).

Plural.

Nom. Arleng-atum, arleng-ta
Acc. Arleng-atum-ke.
&c. &c.

Compare this with Bodo.

Singular.

MANSAI, man.

Nom. Mánsai-á.
Acc. Mansai-kho.
Dat. Mansai-na.
Gen. Mansai-ni (*ni* sometimes omitted)
Abl. Mansai-ni-phrai.
Loc. Mansai-an.

Plural.

Nom. Mansai-phur (with case-endings as above).

"The formation of adjectival from verbal or root-stems in both languages presents some resemblances. In Bodo the characteristic formation is the prefix *gá* (in Garo also *gá, go, gu*), as *hám*='being good'; *gá hám,* good; *det,* greatness, *gedget,* great; *dán,* newness; *gadán,* new. In Mikir, *we, ka, ki* appear to perform the same functions; *reng,* live, *kerang,* alive; *phere,* fear, *kaphere,* afraid; *do,* abide; *kedo,* inhabiting, *thi,* die; *kethi,* dead; *ráp,* help; *keráp,* helping, *the,* greatness, *kethe,* great. The formation of numerals by a subjoined enclitic syllable (Mikir *so,* Bodo *sa*) is another point of resemblance, *e.g., láng,* river; *láng-so,* brook, compare Bodo *dai* river, *daisá* brook.

"A very striking point of resemblance is in the formation of negative verbal stems. In Bodo this is effected by the addition of the syllable—*á* to the verbal root, which is then conjugated exactly like a simple stem; as *nu see, nuá* not see. In Mikir the sub-joined vowel is—*e,* but before it, if the root begins with a consonant or consonantal group, the consonant or group is repeated; thus *un* be able, can; *un-e* cannot; *thek* know; *thek-the* know not; *pu* speak; *pu-pe* speak not; *práng* open; *práng-pre* open not.

"In the imperative, however, both languages agree in using other machinery. Thus *see* (imper.) is in Bodo *nu,* in Mikir *thek-non; see not* (*imper.*) is in Bodo *dá-nu,* in Mikir *thek-ri-non;* or *thek-ri.*

"The structure of the sentence in both languages is strikingly similar. Examples :

"Did you call us?"

Bodo—*Nang zang-phur-kho ling-nai ná ?*

"You us (acc.) call-did?"

Mikir—*Nang netum-ke láng-lo má ?*

"The tiger ate the cow."

Bodo—*Mossaià mossaw-kho zábai.*

Lálung—*Misà màsu chágá*

Mikir—*Teke-si chaynong-ke choto.*

"Tiger (nom.) cow (acc.) ate."

"I will eat and come again."

Bodo—*Ang zá-na-nái phái-pháphin gau.*

Mikir—*Ne cho-det-si váng-phák-po.*

"I eat-having come-repeat will".

"In all these sentences the order of the words and structure of the phrase is exactly the same in both languages.

"It is needless to quote the corresponding combinations in Khasi, for they differ completely from those in Mikir in form and syntactical arrangement.

"As regards vocabulary, a thorough search among word-lists, and a further investigation of the corresponding sounds of the languages, would, no doubt, disclose many more points of likeness between Mikir and Bodo than are apparent on the surface. I give

below a few coincidences which I have found on a hasty search :

	Bodo	*Mikir*
Eat	Zá (*Laluug cha*)	Cho
Run	Khát	Kát
Go	Tháng	Dám
Need, must	Náng	Náng
Remain	Tha	Do
Come	Fai	Váng
Die	Thoi	Thi
Say	Bung	Pu
Wash (clothes)	Su	Ghok
Face	Mákhángá	Meháng
Great	Gedet	Kethe

Turning to Garo and Dhimal, admittedly of the Bodo stock, further coincidences are found thus :

	Garo	*Dhimal*	*Mikir*
Eye	Makar	Mí	Mek
Egg	Tau-chi (fowl)	Túi	Vo-ti (fowl)
Elephant	...	Nária	Ing-nar
Fire	..	Me	Me
Head	..	Pu-ring	Phu
Hog	Vák	..	Phak
Iron	Shurr	Chir	Ing-chin
Leaf	(*Bodo*) lai	Lhává	Lo
Mouth	Ho-tong	..	Ing-ho
Name	Mung	Ming	Men
Stone	Long	..	Long
Today	Ting-ni	Ná-ni	Pi-ni
To-morrow	Ga-náp	.	Pe-náp
Stand-up	Chap	Jáp	Ar-jáp
Give	..	Pi	Pi
Strike	Tok	..	Thok-ni
Ripe	(*Bodo*) ga-mang	..	Ke-men
Sweet	„ ga-doi	..	Ke-dok
Bitter	„ ga-khá	..	Ke-ho

"The only point of resemblance which I have been able to find between Mikir and Khasi is in the formation of the causal verb. In Khasi this is made by prefixing *pan* to the root, as, *iáp* die, *paniáp* kill; *bhá* good, *panbhá* make good. In Mikir *pe, pi* is similarly used: *mesen* good, *pemesen* make good; *plen* being full [ ] full (adj.), *pepleng,* fill *pipleng; me* well, *peme* heal; *thi* die, *pethi* kill. It is possible that we have here no borrowing, but merely an analogous formation; for *pan* in Khasi means 'to produce', and *pi* in Mikir 'to give, yield.' In Bodo causals are formed by the means of *ha-na* 'to give,' but there the auxiliary *follows* the verb turned into casual.

"On the whole, until we know more about the Naga dialects bordering on the Mikir country, I think we may conclude that this language is an outlier of the Bodo or Káchári group, though perhaps more widely separated from the general stock than other members of the family."

Tribal Divisions

The Mikirs do not claim relationship with any other race, and the name by which they call themselves, Arleng, means simply 'a man.' They are divided into three tribes, namely, Chintong, Ronghang, and Amri, whereof the first two rank rather higher than the third, because Amri excused itself from sending a man on the dangerous embassage to the Ahom king in Sibsagar, when a representative was required from each tribe. Hence Amri is excluded from sharing the liquor at a sacrifice, and is held in contempt by the western Mikir especially. These latter are a fourth tribe called Dumráli by the Mikirs and Tholua by the Assamese, and from the fact of their acting as interpreters to the embassy, we may presume that they had then been settled in the Assam Valley for some time. All four tribes, as it seems, have the same divisions or phoids, within each of which marriage is interdicted. In this respect the Mikirs contrast strongly with their immediate neighbours, the Lálungs, for they have only four phoids, viz.,

I. Ingti II. Terang III. Lekti IV Timung and the sub-divisions of these are not very numerous, namely,

I. Taro.	II. Beh.	III. Hanse.	IV. Tokbi.
Kátár.	Kro.	Tutso.	
Hensek.	Ingjár.	Inghi.	
Ingleng.			

Though all the phoids are socially on an equality, and have no scruples as to eating together or intermarriage, yet their traditional rank is in the order given above. Ingti and Terang appear to be priestly clans, though their office has fallen entirely into desuetude. Lekti is said to have been the military clan, while Timung embraced the rest of the people.

Their Mode of Life.

133. But whatever sort of polity the Mikirs may have had in the old days, they have none now Each little hamlet manages its own affairs. In their own hills the Mikirs cultivate cotton and summer rice in forest clearings made mostly on the slopes of the hills. Their implement is the hoe, cattle are not kept, and milk is regarded as impure. In the plains, however, they are giving up this prejudice and learning to cultivate winter rice with the plough. A Mikir village or *cháng* (so called from the high platforms on which the houses are raised ten or twelve feet above the ground) consists of single houses or disconnected groups scattered about the jungle and constantly liable to change as their inhabitants shift their dwellings in search of fresh lands Usually all the members of a family, however numerous, occupy a single house, which may thus be of very respectable size. The houses are very strongly put together. Under the platforms live the pigs and fowls which contribute victims to the Mikir gods.

Their religion

134. The principle deity is Arnám Kethe, *i.e.* the great god, whom the western Mikirs are said to call Hujai, but this word may simply be the name of a district (*Hozai*), or may be connected with the Bodo *hájo*, a hill. His victim is usually a pig. The sacrificial ground is a cleared space near every village, and the principal times for worship are the first days of Mágh, Baisákh, and Kátik. The ground is swept clean and spread with leaves of wild plaintain and wild cardamum (*tora*), upon which are placed the offerings of flowers and whole and ground rice. The pig is then introduced to Arnám Kethe, 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 in return that you will keep us safe." The blood and some of the cooked food are offered to the god before the company eat. Once a year at least all the people of a *chang* meet together for this solemnity which they call Rongker, perhaps an Assamese word. But propitiatory offerings have constantly to be made by individuals to evil spirits whose names and numbers are indefinite. They are demons of the higher hills, of the streams, and even of large bils, or collections of water, and some are household devils, as Mukrang and Peng, who are worshipped indoors by the family once or twice a month by way of disarming their malice. The list may be increased at any time by the discovery of new devils. In the case of sickness, meeting a tiger, or any other mischance, the medicine-man is called upon to divine the particular devil in fault, who is thenceforth propitiated by his new worshipper with yearly offerings of a fowl or goat. The names of the dead are also reckoned among the powers of evil. Mikir burn their dead. The funeral service is held either at the time or afterwards over the burnt bones and consists in the offering of a victim to the spirit of the departed, followed by drinking, singing, and dancing, often kept up for several nights in succession, and always running into excesses which a more civilized people would consider shameful. Those who can afford it set up an upright stone (*long-é*) as a memorial of the deceased, with a flat horizontal stone (*long pât*) before it, to serve as a table for the offerings of rice occassionally supplied as food to the dead man.

Funeral rites

Marriage

Mikiris never marry before maturity. Polygamy is permitted if a man can afford it; on the other hand, a man too poor to support a wife is not supposed to marry at all. Betrothals by the parents seem to be unknown. If a man takes a fancy to a girl he calls on her parents with a present of rice-beer, and if approved of by the young woman he wins her by serving in her father's house for a term agreed on—usually two years—after which he carries off his bride to his own home. Social intercourse between the sexes is entirely unrestrained, and the women take an equal part in all the occupations, ceremonies and diversions of the men.

Influence of Hinduism over them

135. The Mikirs have yielded but little to the influence of Hinduism. They do indeed call their principal deity (Arnám Kethe) by the alternative name of Pirte Recho, corrupted from the Hindu *Prithi Raja,* but they have not begun to place themselves under the protection of Goshains. In their native hills they are safe, but the colonies on the north bank of the Brahmaputra will probably soon yield to the fascination which the Hindu religious system has for all wild tribes.

Their numbers

136. The number of Mikirs in the Assam Valley returned by the census of 1872 compares as follows with the figures of 1881 :

District	1872	1881
Goalpara	383	..
Kamrup	11,447	15,548
Darrang	510	1,315
Nowgong	34,823	47,497
Sibsagar	219	1,403
Lakhimpur	..	2,752
TOTAL ..	**47,382**	**67,516**

There are also 5,546 Mikirs in the Khasi and Jaintia Hills, 3,045 in Northern and 659 in Southern Cachar, making altogether 77,765, the total number of the Mikir race. The enumeration of 1872 was less careful and extensive than that of 1881 in the Mikir country proper. What was then shown as the Naga Hills belongs now to Nowgong. The large increase of Mikirs in Darrang, Sibsagar and Lakhimpur is due most probably to immigration. In Kamrup they are confined exclusively to the hilly part of the district extending eastwards from Gauhati.

Their History

137. II. THE SHAN TRIBES—(a) AHOM.—We know more about the Ahoms than about any other race in the Assam Valley. They were Shans living in the country on the upper courses of the Irrawaddy, of which the city now called Mogoung was anciently the capital. The proximate cause of their invasion of Assam is said to have been a dispute as to the right of accession to the throne between Chukápha, the grandson of the last monarch, and his first cousin; Chukápha finding his claims set aside, left his native country with 3,000 followers, and marching north-eastwards by stages detailed with great exactness in the Assamese histories, crossed the Pátkoi range and entered Assam in the year 1228 A.D. by the valley of the Námrup river, a tributary of the Buri Dihing. This part of the country was then almost uninhabited. A few settlements in the jungle,

made by people probably of Bodo race, who were known afterwards as Boráhi, and Morán, were speedily subjugated by the invaders, and for a century and a half the successors of Chukapha appear to have ruled in quietness over a small territory extending along the foot of the hills on either side of the Dihing. In 1376 A.D. they first came into collision with the Chutiyas, then occupying all the populated parts of southern Lakhimpur and Sibsagar. The struggle was renewed at intervals during a century and a quarter, and ended in the destruction of the Chutiya monarch and monarchy in 1500 A.D.

The Ahoms now made Garhgaon their capital, and ruled over the country between the Brahmaputra and the southern hills from Sadiya to Koliabár. In 1563 their newly-acquired territory was overrun, and their capital taken, by the Army of the Koch king of Rangpur (in Bengal), who, however, made no attempt to retain his conquests. The restoration of Ahom rule after the departure of the invaders was followed by a struggle with the Káchárís in Nowgong and eastern Darrang. This had scarcely terminated favourably for the Ahoms when they were obliged to call their late enemies into alliance against the Muhammadans advancing from Bengal. Early in the 17th century their united forces repulsed an attempt at invasion, and the Ahom territory was extended to Gauhati (1615). Half a century later, after having once gained possession of the Ahom capital and imposed a tribute upon its ruler, the Muhammadans were finally compelled to fall back as far as Goalpara on the south bank and a point some 36 miles above Dhubri on the north bank of the Brahmaputra. The Ahom kings now held sway over the Assam Valley from Sadiya to the vicinity of Goalpara, and from the skirts of the southern hills to the Bhutia frontier or sub-montane territory on the north. The grand seat of the Ahom people, however, was still the country on the borders of Sibsagar and southern Lakhimpur where the foundations of their power had been laid. They were a nation here, but a garrison in Lower Assam.

Garhgaon remained the capital until it was sacked by the rebel sect of the Moamorias about the middle of the 18th century, after which the seat of government was transferred to Rangpur (in Assam), and continuous internal dissensions forced the Ahom king to remove his residence still further westward, and finally to fix it at Gauhati.

The advent of the Burmese, who were called in by one of the contending factions in 1810, was followed by their usurpation of the Assam Valley, their expulsion by the British, and the annexation of the country in 1826.

138. The Ahoms retained their peculiar form of Government, which may be briefly described as an organized system of personal service in lieu of taxation, so long as they ruled in the Assam Valley, But in other respects their national customs were sapped by Hinduism. The first step in this direction is said to have been taken by a prince who, succeeding to the throne in 1399, adopted as one of his gods the saligram of a Brahmin living on the Dihing who had sheltered him and his mother in the days of their exile. One of the acts recorded of Sukhlen, whose reign began in 1539, is the building of two temples to Song Deo and Lakhi Narayan. The earliest instances of lands granted to Brahmins and their temples did not occur till a century later (1640), and from this date the Ahom kings bear alternative Hindu names. The Ahoms of the present day, though the off spring of generations of mixed descent, are still often distinguishable in feature from the Hindus. In religion they are completely Hinduized. They have even adopted two Hindu castes, Kolita and Koch, within their own nationality, so to speak. But an Ahom, in whatsoever caste he may count himself as such, ranks below the Hindu Keot.

Their Hinduization

There is a class of Ahoms called Cháodáng, found only in the Sibsagar district, where they numbered 2,256 in 1872. The name is a term of office denoting the guards or executioners who lived in the precincts of the Court, sleeping underneath the platform upon which stood the bamboo palace of the King. These people still retain some of their old liberties; they drink strong liquor, eat swine's flesh and fowls, and bury their dead. But the national deity Chang or Song, whom Chukapha stole and carried with him from Mogoung, and to whose influence the success that attended his emigration was ascribed, has long been forgotten by all except a few of the Bailungs or astrologers, or of the Deodhas or priestly class, who still retain at least the tradition of their old faith and some written records of their old language. The latter is said to resemble Khamti closely both in writing and speaking, and certainly the small vocabulary of Ahom words given in Colonel Dalton's work would easily pass current among the Khamtis of North Lakhimpur.

Chaodang Ahoms

Bailungs and Deodhas

139. The number of Ahoms recorded in the previous and the present census is as follows :—

Their Numbers

District	Number 1872	1881
Goalpara	112	
Kamrup	1,280	546
Darrang	3,490	3,312
Nowgong	4,695	5,965
Sibsagar	96,796	117,872
Lakhimpur	24,003	51,588
TOTAL	**130,376**	**179,283**

The Sibsagar Ahoms of 18 2 include 2,256 Chaodangs; in the census of 1881 their distinctive title was overlooked or abjured. The figures show how small a portion of the valley was really colonized by the Ahoms. The large increase in their numbers in Lakhimpur is, no doubt, more apparent than real, and is to be explained by the imperfection of the census of 1872.

140. (*b*) **Khamtis.**—The Khamtis in Assam come from the country known to the Assamese as Bor Khamti, or great Khamti land. It lies high on the Irrawaddy, in latitude 27° and 28°N., eastwards from the frontier of Lakhimpur. Captain Wilcox visited in 1826, and found the Khamtis living in the midst of an alien population, the descendants of races whom their ancestors had subjugated. The original seat of the Khamtis, as of the Ahoms, was the ancient Shan Kingdom of Pong, with the city now called Mogoung for its capital. The date of their emigration northwards to Bor Khamti, where, they say, they have been settled for centuries, is unknown, but if it did not correspond with the Ahom emigration to Assam, it would seem at any rate that some Khamtis either accompanied Chukapha or came in under his successors, for the name Khamti occurs as the appellation of one of the rulers of the Ahom kingdom towards the end of the 14th century. Subsequent events assigned very different fortunes to these two branches of the Shan people. When the ancient kingdom of their common ancestors was broken up by the Burmese about the middle of the last century, stray parties of Khamti emigrants, pushed forward by pressure from the south, began to appear on the borders of Sadiya. They brought with them the religion of Buddha, and found the Ahoms thoroughly Hinduized. Civil war had weakened the hold of the Ahom king on the province of Sadiya, and the Khamtis were allowed to oust the governor and instal their own leader in his place. This arrangement was left undisturbed by the British Government, until in 1839 the Khamtis attempted to imitate the Ahoms in their conquest of Assam, and had to be put down by force of arms. Their Sadiya-khoa, or jagirdar of the Sadiya district, and all his clan with him, were relegated to Narayanpur on the Dikrang, where they continue to live, cultivating the soil on the same terms as their Assamese neighbours, but preserving their national dress, language, customs, and religion; the rest of the Khamtis of Sadiya, after some years of a fugitive life, were permitted to return and settle again in their old haunts. Colonel Dalton mentions an accession to their numbers by fresh emigration from Bor Khamti in 1850.

Their origin

Their history in Assam

141. Kámjáng, Aitonia, Páni, Nora, Phakiál.—Closely connected with the Khamtis, but of somewhat inferior status, are the tribes known as Kámjáng, Aitonia, Páni Nora, and Phakiál. The first of these takes its name from one of the stages on the route followed by the Ahoms in entering Assam, and all of them live on the extreme eastern or south-eastern edge of the valley. We read in Assamese histories that in the 15th century Kámjáng, Aitonia, and Páni Nora, who were then counted three tribes of the Ahoms, sought to transfer their allegiance to the Nora or Shan ruler of the country lying to the east of the Pátkoi mountains, and corresponding perhaps in part with the Bor Khamti of the present day. They seem, in fact, whether by reason of their Khamti origin, or simply because of their position beyond the frontier of the plains, to have been subject to influences from the eastern rather than the western side of the Pátkoi, and consequently they appear at the present day as Buddhists, not Hindus. The Phakiáls are more recent Buddhist settlers. The Census of 1881 has not distinguished any of these tribes from the general mass of Khamtis. The name Páni Nora signifies little or inferior Nora, and none of the four tribes are allowed to take wives from the Khamtis, though the Khamtis do not object to taking wives from them.

142. The colony at Narayanpur affords a good example of the mode of life characteristics of the Khamti in Assam. The houses are built on platforms raised a few feet above the ground. The chief's house is a very large structure, 90 feet long by 30 broad, with the customary deep verandah or porch in front. Both men and women still retain their national costume, *viz.*, a blue cotton jacket and kilt of chequered cloth for the former, and for the latter a blue cloth tied under the arms and reaching down nearly to the ankles, with a jacket above. Thus attired, the women may be seen of an evening bringing in large loads of firewood to the village. Both sexes have that robust and well-nourished appearance which distinguishes the non-Aryan races of Assam from the Hindu, whenever the former have not yet been persuaded to relinquish their freedom of eating and drinking. Though professedly, followers of the Buddhist religion, the Khamti laity eat all kinds of flesh (except beef) and drink strong liquors, but their priests are bound to abstinence. The Bápu-cháng, or monastery, is a large house outside their village, with only two residents, an old man who had lived there five-and-thirty years, and a young lad in training to be his successor. Their daily meal of rice and curried vegetables is supplied to them by the women of the village. The interior of the home is occupied by the carpets and beds of the priests, their domestic utensils, and a shrine with a red canopy, containing several images of Gautama, one of which is a clay model three feet high, and gilded, but of course workmanship, while another is a small image of white marble, and both are of the ordinary Buddhist type. The priests shave their heads, and wear a yellow dress.

Mode of life of the Khamtis

The doctrines of their religion are contained in sacred books written in the Khamti character, but believed in some cases to be of the Pali language. They have not, however, any very definite notion of the religion they profess. They celebrate Thursday as the

birthday of Gautama, or Kodoma, as they call him, but of the month and year of his birth they are ignorant. Their principal feasts are on the full moon of Asarh and Asin. The common people worship both Kodoma and the Hindu goddess Debi or Durga, but they are not the followers of any Goshain, and they employ in her service their own priests, instead of Brahmans. The priests of Debi are called Pomu, while those of Kodoma are called Thomon (*Assamese* bâpu). Fowls, pigs and buffaloes may be offered to Debi, but not a duck nor a goat; the service of Kodoma consists of floral offerings only. The worship of Durga, like the custom of burning their dead, is said by themselves to date from time immemorial, but it seems more probable that both practices have been adopted from the Hindus with whom this little colony has been thrown so intimately into contact. The Khamtis of Sadiya, in Colonel Dalton's time at least, used not only to bury their dead, but to preserve the graves with particular care. The chief man of the colony, who has adopted the Hindu name of Mani Ram, is the grandson of the old Sadiya-khoa, whose office was taken away in 1839. He belongs to the noble family or sept, of Lungting, while the common folk of his village are Mânchi, Lung-na, and Lung-tha. Other septs in the Sadiya country are Man-phai, Man-Sai, Matun and Lung-pong.

Their clans

143. From the foregoing account it will be understood why the Khamtis are found in the Lakhimpur district only. They numbered 1,562 in 1872, and are 2,883 now, including Kamjangs and Phakials. Twenty-one Khamtis were numbered in the Sibsagar district in 1872, in whose place 275 people are now returned as Shans, and these are probably Aitonias

Khamtis found in the Lakhimpur district only

144. The Miris, Daphlas, and Abors.—Miri, Daphla, and Abor are names which have been given by the Assamese to three sections of one and the same race, inhabiting the mountains between the Assam Valley and Tibet and settled also to some number (especially the Miris) in the valley itself, where they follow a system of migratory cultivation. Their principal crops are summer rice and mustard, maize, and cotton, sown in clearances made by the axe and hoe in the forest or the jungle of reeds. Their villages, usually placed on or near the banks of a river, consist of a few houses built on platforms raised four or five feet above the naked surface of the plain, presenting a strong contrast to the ordinary Assamese village with its orchards of betel, palm, and plantain, and its embowering thicket of bamboos. Under the houses live the fowls and pigs which furnish out the village feasts, and the more prosperous villages keep herds of buffaloes also, though these people, like so many of the non-Aryan races of Assam, eschew milk as an unclean thing. The language spoken by all three sections of the race is practically one and the same In geographical order, beginning from the eastern frontier of Bhutan, the succession is as follows : Akas, a tribe closely akin to the Daphlas, but who have hitherto made no settlements in the plains then Daphlas, next the hill Miris; and finally the Abors, at the eastern end of the valley In point of importance, however, the Miris rank a long way first.

Their several modes of life in the plains

145. (1) The Miris.- The Miris are much the oldest settlers and the most numerous. They are divided into two mutually exclusive sections, which are respectively known as Bárahgam and Dohgám, or the twelve-clan and ten-clan Miris These Assamese names give no clue to the origin of the distinction, but it seems probable that the Bárahgám Miris are the older settlers. Their tradition is that their ancestors, to the number of twelve-score ladders (the ladder standing for the house to which it is the means of access), came down from the hills under their king Baruk Chutiya, who was himself one of the clan, and hence the Bárahgám Miris call themselves Rajbansi A third appellation of theirs is Chutiya, which, they say, was given them by the Ahom kings, and which seems to denote that they were found resident in the Chutiya dominions at the time of their conquest by the Ahoms, and are thus to be distinguished from more recent settlers. They explain their subjection to the Ahoms by the fact that the ancestors of the Ahom king came down from heaven by a ladder of gold, while the clan of king Buruk originated in a person who came down by the humbler means of a ladder of bamboo. and was therefore destined to occupy an inferior position on the earth. Their king was entitled, however, to sit on the throne of the Ahoms for a day and a half in the year The Bárahgám Miris have only two phoids, or clans Pegu and Dore, both of which are exogamous, so that a Pegu man must marry a Dore woman, and *vice versa.* They say these are the names of two brothers, the ancestors of the tribe while yet in its native seats. The list of their khels appears to be the following :

(a) Bàrahgàm Miris

1. Dambukujà	7. Bongkuàl.
2. Sàengià.	8. Tàmaragovà
3 Moiengiyà .	9. J ngoyà
4 Oëniàl.	10. Pangova
5. Làsong-goyà.	11. Pàri-pau.
6 Dohetiyàl.	12. Yorang gova.

It is not clear whether these 12 khels correspond with the 12 clans of the Bárahgám, but the clans are probably of much older origin, while the *khels* chiefly take their names from places in the Assam Valley, only Oëniál, Sáengiá, and Moiengiyál appearing to be genuine Miri names, and these three are claimed also by the Dohgam Miris. The Dohgam, or öringam (as they call themselves, *öring* being the Miri word for "ten"), are divided into the exogamous *phoids* of Nora, Mílí, Paien, Kârdho, Koman, Pogak, and Sinte. The story which the Dohgam Miris tell of their coming to Assam is that one of the Ahom kings established three depôts (*bhoral*)of salt, dried fish, and cloth, wherewith he

(b) Dohgam Miris

tempted them to come down and aid him against the Khamtis (whose invasion of Sadiya occurred in the last twelve or fifteen years of the 18th century), and that their original settlements were in Abbhaipur, a tract of country between the Naga Hills and the Disang, which seems to have been assigned by the Ahom kings as a dwelling-place for more than one tribe of uncivilized allies.

Physical aspect and customs

146. Whether late or early immigrants, the Miris have hitherto preserved the purity of their race, their language, and their religion. Colonel Dalton describes them well as being "of the yellow Mongolian type, tall and powerfully framed, but with a slouching gait and sluggish habits". The beardless cheek and obliquely-set eyes of the Mongolian may be recognized in any Miri village. The strong well-nourished appearance of men and women alike is due, no doubt, to the animal food (beef excepted) which forms a large portion of their diet. Another point in favour of the race is their custom of marrying only at adult age. Betrothal may take place at childhood, but marriage is deferred until the young couple are able to set up house for themselves. Often the bridegroom-elect has to serve for his wife, perhaps several years, in the house of his father-in-law. The women weave their own petticoats of course cotton cloth in stripes of gray colours wrought with dyes obtained (as they say) from the Khamtis. Another article of domestic manufacture is the Miri rug (*jim*) made of cotton ticking on a backing of thick cloth. Upon the men alone devolves the labour of first clearing the jungle or felling the forest, but the use of the long Miri hoe is familiar to both sexes, and the women certainly take their full share of field labour.

Their religious belief

147. The religion of the Miris is of a very rude and vague character, *Nekirí Nekirán* (or *Mekiri* and *Mekiran*) seem to be the departed spirit of their male and female relatives, who require to be propitiated on the occasion of any small or great mischance. They also reverence the sun (*doinya*), the heaven (*talang*), and the earth (*Mobâshiné*). The intermediary between these deities and mankind is the *Mîbîor Mimbua,* a kind of sacrificial priest or medicine-man. The function is so far hereditary that one of the sons of a Mimbua will usually be a Mimbua, but the election depends upon the deity, who may just as easily choose an outsider. The process of vocation is thus described : About the age of eighteen the favourite of the god is driven by the spirit into the jungle, where he remains for many days unsupported by any food but what he finds there At the end of the time he comes home a changed person, perhaps wearing snakes coiled harmlessly round his neck, but at any rate able thenceforth to commune with the invisible world, and to answer all manner of questions by intuitive knowledge: he also possesses the gifts of prophesy and of healing by prayer. Sometimes these gifts develop themselves only after the lad's illness on his return from the jungle, in which case a Mimbua has to be called into plead between him and the afflictive hand of the god. The Bárahgám Miris, as older residents of the valley, are partly fallen away from their old religion. Nekirí and Nekirán serve them well enough for small domestic occasions, but in public worship (*bor khewa*) they invoke Sankar and Paramesvar, and though it is still the Mimbua who officiates, the ordeal of vocation has been dispensed with or forgotten. Whatever the deity, the essentials of worship are the same, consisting of the sacrifice of a fowl, a pig, or, on great occasions, a buffalo, and the drinking of rice-beer.

Traces of Hinduism in religion of Barahgam Miris

148. Miris bury their dead. They surround the grave with a fence, inside which they set up a piece of cloth at the end of a tall bamboo. During the following days they visit the grave and look for the footprints of men or animals in its vicinity, and, if any are seen, they conclude that the person or creature to whom or which they belonged will shortly die.

Disposal of the dead

149. The Miris, like other wild tribes, are distinguished by the Assamese into *bhakatia* and *abhakatia,* according as they are or are not followers of a Goshain. Their Goshains are chiefly those of the Sibsagar district, on the south bank of the Brahmaputra, though the great majority of the Miri settlements are on the north bank or in the island of the Májhuli, itself the seat of some of the biggest Goshains in Assam. Their connection with Goshain, however, is rather temporal than spiritual. It is worth their while to secure him as their friend by presents of a few annas yearly and a portion of mustard and pulse according to each man's means and inclination; but they have no Brahmins, nor do they adore any idol. In some places, however, I found that they had been prevailed on to leave off buffalo's flesh. That they are sinking into the mass of the Hindu population, however slowly, is proved by the existence of the class known as *máti* or ground Miris, who have given up their national custom of platform-houses and taken to living on the ground—a change which signifies also a departure from many other national customs, religion included.

Influence of Hindu Goshains

150. The religion of the Hill Miris, who come down to the valley with madder in the cold season, is quite as vague as that of the settlers in the plains, but here the place of Nekirí and Nekirán is taken by the Yâpum, a kind of sylvan deity, who suffices for the needs of everyday life, though in critical conjunctures some greater god has to be gained over by the sacrifice of a mithan. A Hill Miri told me how he had once, while a boy, actually seen a Yâpum. The character of this god is that he lives in trees, and all the beasts of the forest obey him. My informant was throwing stones in a thicket by the edge of a pool, and suddenly became aware that he had hit the Yâpum, who was sit-

(c) The Hill Miris

ting at the foot of a tree in the likeness of an old grey-beared man. A dangerous illness was the consequence, from which the boy was saved by an offering of a dog and four fowls made by his parents to the offended Yâpum, who has subsequently visited him in dreams. The hillmen propitiate also the spirits of the dead, called "Orom" in their own language (apparently), and "Mora deo" by them in Assamese. Their tribes are very numerous. I easily obtained a list of some fifty, which are subjoined[1] :

I.—Panbotia Miris (*Who come down the rivers*)	II.—Tarbotia Miris (*Who come across country*)		
Bini	Laha	Homdon	Dowám
Rottom	Talen	(Homdau)	Tár
Biku	(Talum)	Dobom	Bá.o
Gocham	Chimirr	Ukar	Rongá
Moragám	(Timur)	Bomrik	Silí
Golom	Hipu	Nida	Pheĭ
Ghomoci	Gochi	Lie	Öi
Gobha	Lumai	Taga	Alká
Laya	Haro	Paro	Moblá
	Dui	Rakpo	Möli
	Doomur	Lika	Mibá
	Chilihari	Sojan	Hili
	Nimar	Kerin	
	Meli	Kabak	
	Lidak	Tekár	
	Docha		

But these include some *phoids* of the same tribe, *i.e.*, sections or families within the limits of which marriage is interdicted. The Timur or Chimirr tribe, for instance, has the four phoids of Hepo, Tejir, Tore and Lumo. Over and above this minute sub-division into tribes, there seem to be two main divisions of Táre and Táne, or the inhabitants of the lower and the higher ranges respectively. The Chutiya Miris are said by their hill brethren to have belonged to the Táre, while the so called Anka (or tattooed) Miris, who are distinguished from all others by having for their habitation a spacious well-watered plain far back in the mountains, are of the Táne or Tening (Colonel Dalton's *Tenae*); or it may be that the division is the other way, and that Anka and Chutiya Miris are related to each other as *Táne* and *Táre* of the same tribe

Relations of the Miris to the Abors

151. The accepted explanation of the name *Miri* is that it is an Assamese word signifying a go-between, and that it was applied to this section of the northern hill people in their special character as traders and interpreters between the mountains and the plains. We find the same thing on the south side of the valley, where the Nagas of the nearer ranges enjoy the monopoly of trading, and are ready to defend it by force of arms against the tribes of the background. The plains-dwelling Miris, less fortunate, have been pushed down from their hills by the pressure from behind. The common story is that they were slaves to the Abors, and they themselves, while not actually confessing this, admit that hostilities with the Abors (whom they claim as near relations) were the cause of their leaving hills. One of their settlements on the Dikrang is known as that of the *Khálas* or freed Miris. It must always be borne in mind, however, that the name *Miri* is merely an Assamese term applied at random. Hill Miris and Plains Miris speak almost exactly the same language, while the language of the Hill Miris is said to be identical with that of the Abors.

152. (2) **The Abors.**—The mountain region occupied by the Miris is situated midway between the country of the Abors on the east and that of the Daphlas on the west. The Assamese word *abor* means independent (*bori* means "subject or dependent" and *bor* is the root of the verb meaning "to submit or own allegiance"), and the Abors may have been so called by way of contrast with the vassal Miris. So closely are Abors and Miris connected that the names of some of their tribes (Rottom, Beni, Talen, Hepu, Laha and Chimirr) are the same, but the Abor branch of Chimirr is said to be distinguished by the custom of eating dogs; in fact, they are cynophagists. Occasional intercourse is still maintained between them and Miris long settled in the plains. In one of the houses of a Miri village of the Májhuli, I found a young Abor girl who had been purchased from her parents for Rs. 60 by a Miri on a trading visit to the hills. He had brought her up as one of his family, but she was easily distinguishable from them by her fairer complexion and more strongly marked Mongolian features. The Abors have only just begun to settle in our territory, mostly between the inner and outer lines of frontier, and consequently beyond the limit of the census.

153. (2) **The Daphlas.**—The origin and meaning of the name Daphla are not known. As pronounced in Lakhimpur, it would be written Domphila. They call themselves *Nisö* or *Nising*. The Miris they call *Bodö* and the Abors Tegín, but this last word seems to be merely the name of a tribe common to the Abors and Daphlas. The Daphla name for the natives of the Assam Valley is *Háring*.

Meaning of the name

154. The Daphlas, like the Abors, are recent settlers. Of late years they have been coming down in small communities of five or six families at a time, driven by scarcity of food or by the oppressions of the Abors. Some of these little colonies suffer ter-

Their history and customs

[1] I believe, however, that these are really the names of Miri (and in some cases of Abor) villages in the mountains, though possibly each village may also be a clan.

ribly from sickness, and a Daphla hamlet too often presents a sad array of tenantless and decaying houses. The Daphlas are less labourious cultivators than the Miris. Their villages are not so well stocked, nor so comfortable, nor are the men so tall as the Miris, though the eastern Daphlas are physically very fine fellows. They bring the hair forward, wind it in a ball over the forehead, and stick a skewer of wood or metal through it (a silver arrow in the case of a chief). A habit of slightly contracting the brows gives them a singularly proud and stern appearance. As one goes westward, however, the race degenerates in physique and in the outward appearances of prosperity, and the westernmost Daphlas are squalid and dirty. Yet they regard themselves as superior to the Miris, with whom they will acknowledge no relationship—a fact which seems to bear out the tradition of Miri vassalage.

Their religion

155. Daphla and Miri speak practically the same language, and their deities, Yâpum and Orom, are the same. The Yâpum are male and female, and exist in indefinite numbers. A white goat or fowl is their appropriate victim. The Daphlas also count the sun among their deities, but their great god, who requires a mithan to propitiate him, is called Ui or Wi, of whom no Daphla cares to speak much for fear of incurring his displeasure. His character may be guessed from the Assamese equivalent of his name, Yom or Yama, the god of the infernal regions.

Their connection with the Abors

156. In contrast to their repudiation of the Miris, the Daphlas are very ready to claim close relationship with the Abors who seem to be the most powerful of the three sections of the race. Though separated by the whole breadth of the Miri country as marked on the map, the Daphlas and Abors have a number of tribes in common, speak the same language, and are free to intermarry. The following is a list of Daphla tribes :—

Tána	Tângö	Báto
Toku	Tobu	Chiri
Tachu	Ayá	Pámá
Teri	Nabum	Tâkhak
Kára	Pil	Tâlak
Yávö	Tâde	Hödung
Hölu	Tángö	Tâphu
Nírí	Ráfa	Tesin
Chuhu	Tábiyá	Teghing
Tening	Beta	Tâbâng
Tochi	Goling	Táo
Táde	Öbubor	

Marriage between members of the same tribe is forbidden, as also between members of tribes which are regarded as having a common ancestor.

Numbers of the three tribes in the Assam Valley

157. The total numbers of Miris, Abors, and Daphlas in the Assam Valley (within the inner line) in 1872 and 1881 is shown in the subjoined table :—

Year	MIRIS					
	Kamrup	Darrang	Nowgong	Sibsagar	Lakhimpur	Total
1872 ..	107	2,048	225	6,651	4,886	13,917
1881 ..	..	3,113	..	10,836	11,687	25,636

Year	ABORS	DAPHLAS			Grand Total
	Lakhimpur	Darrang	Lakhimpur	Total	
1872	none	263	155	418	14,335
1881	821	339	210	549	27,006

The Abors, it will be seen, are quite recent settlers. Daphlas are found in the western part of North Lakhimpur and the eastern part of Darrang. They once had a settlement so far west as Hakomata, within 27 miles of Tezpur, but it was abandoned some years ago for sites further east. The number returned by the census has since been augmented by new colonies of immigrants in 1882 and 1883. The increase among the Miris is remarkable, and must be ascribed chiefly to immigration.

Repudiation of certain customs

158. Two remarks are due to the reputation of these tribes. Colonel Dalton says that polyandry is common among the Daphlas. To me, however, they repudiated the practice with horror, and declared that it would be visited with death. The Miris of the Majhuli, again, utterly denied that their boys and girls were ever allowed to come together in the manner which "Colonel Dalton describes as a festival which few of the uninitiated even hear of".

Their history in the Assam Valley

159. IV. Hindus. (1) Brahmans.—Brahmans are among the oldest of the Hindu settlers in the valley of the Brahmaputra. They penetrated to the farthest north-eastern corner under the Hindu and Chutiya dynasties which preceded the Ahom invasion, and we find them mentioned subsequently among the inhabitants of the rising kingdom of the Ahoms.

(a) Upper Assam

(b) Lower Assam

In Lower Assam several immigrations of Brahmans are known to have taken place. The Rajas of Kamatapur, whose dominions extended into Kamrup, imported a number of Brahmans from Mithila or Behar in the 13th or 14th century, some of whom must have settled permanently in that part of Assam. Early in the 16th century the great Koch ruler Viswa Singh introduced a number of Brahmans either directly from Oudh or through Sylhet, whose descendants in the Rangpur District are known as Kamrupi Brahmans to the present day. Soon after this we find the Ahom kings repelling the first attack of Viswa Singh's successor by an army of Sudras disguised as Brahmans, riding on cows, and wearing the Brahminical thread. Some thirty years later (about 1640 A.D.) the Ahom king deprived these pseudo-Brahmins of their sacred threads, and restricted the name of Brahman to eight colonies in different parts of Upper Assam. About the same time occur the first instances of alienations of brahmottar lands by the Crown.

Brahmans of Assam mostly Vaisnavas

160. It is noteworthy that the Brahmins of Upper Assam appear to have been Vaishnava from the earliest historical times. The Brahmans of the Dihing mentioned in the 14th century (par. 138) was a worshiper of Narayan, and the deity honoured by the Ahom kings in their first initiation into Hinduism under the guidance of Brahmans in the 17th century is described as Govind Thakur. The same rule holds good still, but the majority of the Brahmans of Upper Assam, instead of asserting their descent from the earliest settlers, prefer to claim a more recent and very doubtful connection with Kanauj. The principal Tántrik families, on the other hand, are to be found in the lower districts, and trace their origin to the Brahmans imported by the Ahom king Rudra Singh from the village of Simla in the Santipur pargana of the Nadiya district, about the close of the 17th century. One of these became *rajguru,* or court confessor, while others had temples and lands assigned to them in Kamrup. Thus the Tántrik form of religion would seem to have been introduced into the Assam Valley at a comparatively modern date, though that country usually gets the credit of being its original home. The Tántrik Brahmans permit themselves to eat the flesh of animals offered in sacrifice, and to drink spirits, but these things are an abomination to the great mass of the Assamese, who have always remained Vaishnava. It was the attempt of an Ahom queen to propagate the worship of Debi by force that led to the Moamaria rebellion and eventually to the overthrow of the Ahom kingdom (s. v. Matak).

Tántrik Brahmans in Lower Assam

Their Number

161. The number of Brahmans in the Assam Valley, as given in the census returns of 1872 and 1881, is shown below. No distinction appears to have been made between Brahmans and Ganaks in 1872.

District	1872	1881		
	Brahman and Ganak	Brahman	Ganak	Total
Garo plains ..	..	..	.	77
Goalpara	2,366	2,970	8	2,978
Kamrup	31,335	36,336	6,582	42,918
Darrang	5,783	8,929	8,798	17,727
Nowgong .	6,875	7,502	125	7,627
Sibsagar	11,077	11,607	1,551	13,138
Lakhimpur ..	1,142	1,363	346	1,709
TOTAL ..	**58,578**	**68,784**	**17,390**	**68,174**

The apparent increase is thus 50 per cent. in ten years, pointing to some inaccuracy in the enumeration either in 1872 or 1881, for immigration will certainly not account for a growth so largely above the natural rate. The prevalence of Brahmans in Kamrup and Sibsagar is partly explained by history. The proportion of Brahmans proper to the total Hindu population is only six per cent, against nine per cent in Bengal proper (excluding Orissa and Behar).

162. (2) **Ganaks.**—Ganaks are a meaner kind of Brahmans, who are said to be of inferior origin on the mother's side, or to have degraded themselves by accepting alms from the lower castes. In the Assam Valley, however, they enjoy much greater honour than in Bengal, and the Brahman Goshain of one of the great Shattras of Upper Assam has lately vindicated in writing their claim to be regarded as brothers of the Brahmans. Their profession is astrology. It is recorded that a prediction made about 1720 A.D. by one of these men caused the Ahom king (Siva Singh) to resign the throne in favour of his queen, whose persecution of the Moamárias prepared the way for the predicted destruction of his kingdom which he had sought to avoid.

The distribution of Ganaks in the Assam Valley is peculiar. They muster very strong in Darrang, which is not distinguished for the number of its Brahmans.

Meaning of the name

163. (3) **Bhuiya.**—The name Bhuiya occurs frequently in the south of the Gya district, in Champarun, the Santhal hills, Chota Nagpur and Orissa, where it seems to be used in the sense of "children of the soil", to designate the aboriginal or at least non-Aryan inhabitants of the highlands that fringe the southern borders of Bengal. As used in Assam, however, the word must originally have borne that meaning of "land-owner" which in other parts of India we find attached to the kindred forms *bhumiya, bhuyan, bhuyi, bhuinhâr;* and, in fact, there is some reason to suppose that the Bhuiyas of the Brahmaputra Valley are of the same stock as the bhuinhar, or land-owning,

Brahmans or Rajputs who form so numerous a community in Behar and the eastern districts of the North-Western Provinces.

A passage in Dr. Buchanan Hamilton's *Dinajpur* relates that "on a certain occasion twelve persons of very high distinction, and mostly of the Pál family, came down from the west country to perform a ceremony on the Korotia river, but arrived too late, and, as the next season for performing the ceremony was twelve years distant, they in the interval took up their abode there, built palaces and temples, dug tanks, and performed many other great works. They are said to have belonged to the tribe called Bhungyas (bhuinhár) to which the Rajas of Benares and Bettiah also belong." It appears, in fact, that Eastern Bengal, and a portion of Assam, possibly comprising nearly the whole of the north bank of the Brahmaputra, were governed by a number of petty sovereigns called vaguely the Twelve Bhuiyas. The name lasted till the 17th century, for the Portugese traveller Manriquez (1628) speaks of the 12 Boiones de Bengala under the king of Bengal. The title may have been in vogue in various parts of Assam at different times.

Assamese account of the Barah Bhuiya

According to native histories of Assam, the Bhuiyas were the head of twelve families given as hostages by a western chieftain to a king of the line which succeeded the Pál dynasty on the thrown of Kamatapur. Six of the families were Brahmans and six were Kayasth, while the person recognized by all alike as their leader was the Kayasth Chandibar. The king settled these people on the eastern border of his kingdom, corresponding to the eastern half of the district of Kamrup, or the west of Darrang. Here they were known as the Bárah Bhuiya, and formed a kind of ruling aristocracy in the midst of the Koch population. On the death of Chandibar, his son Jogabar was elected chief, and the great-grandson of Jogabar was the religious reformer Sankar. It will be observed that this Assamese account of the origin of the Bhuiya, while deriving some colour of accuracy from its connection with an historical personage like Sankar, agrees so far with the Bengal story given by Dr. Hamilton that it represents the original emigrants as persons of respectability, twelve in number, coming from the country formerly occupied by the Pál kings, where bhunyar or zamindari Brahmans (as they are called in Rangpur) are still to be found in small numbers. We hear nothing more of the Bárah Bhuiya until they were subdued by the Ahom king Chuhumung in 1505 A.D. Another account, however, represents them as voluntarily offering their allegiance to Chuhumung's successor Sukhlen in 1544. The Ahom treated them with the consideration due to their respectability, selecting their young men for honourable offices in his court, while he imposed upon them a tribute of silken sashes and handkerchiefs. Their descendants have not all been equally fortunate, but an Assamese proverb testifies to their gentlemanly demeanour in all circumstances :—

"Bhonga hok chiga hok Bhuniyar puàli:
Phata hok chita chok pàtar tongàli."

"Broken and shattered—still ascion of the Bhuiya :
Rent and torn—still a scarf of fine silk."

Their numbers

164. The Bhuiyas of the present day are all Kolitas, but claim a superiority over the ordinary Kolita which the latter is not disposed to admit. They are very few in number, as the subjoined table will show :—

District	1872	1881
Goalpara	3	..
Kamrup	3	742
Darrang	822	1,876
Nowgong	52	792
Sibsagar	1,771	..
Lakhimpur	244	1
TOTAL ..	2,895	3,411

The apparent change in their distribution is probably due to some confusion, both in 1872 and 1881, between the Assamese *Bhuiya* and the aboriginal *Bhuiya* or *Bhumij* from southern Bengal, who are largely imported as coolies on tea-gardens. These latter seem to have been counted, at least to some extent, in Sibsagar and Lakhimpur in 1872, and in Kamrup, Darrang and Nowgong in 1881.

Their traditionary origin

165. (4) **Kolita.**—The Kolitas are the highest of Sudra castes native to the Assam Valley. One tradition derives them from Kshatriya refugees, who flying eastwards across the Tista from the vengeance of Parasu Ram, dissembled or forgot their caste and became known as Kul-lupta, or those whose caste had been obliterated. Another story, based on the same fanciful etymology, is that the Kolitas are Kayasthas who have lost caste by putting their hands to the plough. In Herr Bastian's work already quoted, I find it stated that Kolita was the name of Mugalanan, the favourite youth who stood at the left hand of Buddha. The Kolitas are said to have entered Assam from Rangpur while the Koch power was still flourshing, but it is not improbable that their advent was of much earlier date.

Elsewhere found in India

The name occurs in two parts of India besides Assam, namely, in the Sambhalpur district of the Central Provinces, with its feudatory states, and in the tributary states of Katak and Chota Nagpur. The census of 1881 shows 67,102 Kolitas in Sambhalpur, and 25,386 in the feudatory states. Whether met with in Sambhalpur, Orissa, or Assam, the Kolitas are every-

where an agricultural class occupying a position of much respectability among the Sudra castes.

Their alleged religious influence

166. Various authorities state that the Kolitas were the religious instructors of the Koch rulers of Rangpur, and subsequently of the Ahom rulers in Assam, and that they were gradually displaced from this position by Brahmans. This theory of the Kolita's position is not borne out by the native histories of Assam. On the contrary, it seems probable that Brahmans are among the oldest Hindu inhabitants of the Assam Valley, and it is certain that the first steps of the Ahom rulers towards Hinduism, as recorded in the native chronicles, were guided not by Kolitas but by Brahmans, while in later days the *rajguru,* or court confessor, seems invariably to have been a Brahman. The Kolita Goshains of the present day, on the other hand, cannot be regarded as survivals of an old Kolita hierarchy antecedent to Brahmanism, seeing that they owe their origin to a religious movement of no earlier date than the 15th century. This movement, instituted by Sankar (himself a Kolita of Nowgong) and modelled on that which was set on foot about the same time by Chaitanya in eastern Bengal, may be described as a revolt against the spiritual ascendancy of the Brahmans, and the highest Sudra caste naturally took a leading part in it. According to the tradition preserved among his disciples, Sankar was born in 1449 A.D., lived 119 years, and died in 1568, having preached his religion for the space of 60 years.

Relation between Kolitas and Kayasths

Though mostly agriculturists, the Kolitas readily profit by education, and may frequently be met with as traders or clerks. In a position of respectability they claim to be regarded as Kayasths, and habitually speak of themselves by that name, pretending to have regained their caste by renouncing agriculture. The last step in their social progress is investiture with the sacred thread (*uttari*), worn by Kayasths, after which the Kolita considers himself as entitled to intermarry with the Kayasths of Assam, though it is very doubtful whether any claim of the kind would be admitted by Kayasths of Bengal. It may be noted in this connection that the remnant of the Kolitas left in the Bengal district of Rangpur after the emigration of their brethren eastwards are said to have assumed the name of Kayasths.

Brithiyal Kolitas

The Kolita has always been regarded as a genuine Hindu, of unmixed Aryan descent. In the days when Assam exported slaves to Bengal, a Kolita lad fetched double the price of a Koch. Some artisan castes in the Assam Valley attach Kolita to their names by way of asserting their Aryan origin; thus, we have Kumhar Kolita and Nat Kolita as distinguished from less honourable dancers and potters. These *brithyál* or artisan Kolitas are regarded as inferior, and cannot marry nor eat with the agriculturist.

Number of Kolitas

The number and distribution of Kolitas in the Assam Valley are shown in the following table for 1872 and 1881 :

District	1872	1881
Garo Plains	..	219
Goalpara	11,527	11,299
Kamrup	99,226	140,923
Darrang	16,998	24,460
Nowgong	20,972	23,104
Sibsagar	26,931	33,812
Lakhimpur	3,406	7,742
TOTAL ..	**179,060**	**241,589**

In all the rest of the provinces there are only 12,271 Kolitas, of whom 12,210 are in Sylhet. The increase in Kamrup and Darrang is so great as to suggest the suspicion that a large number of Koch have returned themselves as Kolita.

Divisions of Kewats

167. (5) **Kaibartha and Kewat.**—The word Kewat or Keot seems to be a corruption of Kaibartha, the name of a caste numbering more than two millions in Bengal, and mentioned in the Laws of Manu as fishermen by occupation. The Kewats of Assam are counted one of the respectable Sudra castes, and form a large proportion of the agricultural community. In Lower Assam a distinction is observed between *hálwa* and *jálwa* Kewats, or agriculturists and fishermen, the former being held superior to the latter. A *hálwa* Keot, by eating with a *jálwa,* may degrade himself to his level, but the latter can never rise to the level of the former, not even by giving up fishing and taking to the plough. As we go eastwards, this distinction gives place to one between great and small Kewats, the latter being mostly washermen. Higher up the valley we find all Kewats regarded as equal.

Their number

The numbers of the Kewat and Kaibartha castes in 1872 and 1881 are given below :

District	1872		
	Kewat	Kaibartha	Total
Goalpara	610	908	1,518
Kamrup	7,167	40,948	48,115
Darrang	9,317	3,460	12,777
Nowgong	4,519	13,737	18,256
Sibsagar	8,752	2,159	10,911
Lakhimpur	935	975	1,910
TOTAL ..	**31,300**	**62,187**	**93,487**

District	1881		
	Kewat	Kaibartha	Total
Goalpara	327	..	327
Kamrup	53,203	1,551	54,754
Darrang	13,970	..	13,970
Nowgong	17,896	..	17,896
Sibsagar	17,736	..	17,736
Lakhimpur	634	..	634
TOTAL ..	**103,766**	**1,551**	**105,317**

The apparent rate of increase is thus only 12½ per cent. in ten years, and presents a strong contrast to the rapid increase of the Kolitas. The number of Kaibarthas shown in 1872 is probably to be explained by the pedantry of the Bengali enumerators or compilers who returned agricultural Kewats under this name.

The Dâs, or Kaibartha of Sylhet.

Originally of the same caste with Kewats are the Dâs, who are not found in the Assam Valley at all, but number 102,065 in Sylhet. Dâs and Kaibartha are mentioned in the institutes of Manu as alternative designations of the same people. In Sylhet this caste is composed exclusively of cultivators who call themselves *hâlwa* Dâs, in token that they live by the more honourable occupation of the plough, instead of the trade of fishing assigned to their ancestors by Manu.

Status of the Dom in Assam.

168. (6) **Doms.**—The Assamese Dom is usually a fisherman. Though of an inferior caste, he is not regarded, as in Upper India, with contempt and aversion, nor does he perform any menial and disagreeable offices. On the contrary, the Dom usually pretends to an exceptional degree of ceremonial purity. A Dom cooly, for instance, will object to carry a load to which fowls are attached, while the large section of Doms who are Mahapurushi,—that is, who are disciples of some religious institution which traces its origin to the reformer Sankar,—carry their punctiliousness so far as to refuse to eat, except in clothes specially reserved for that purpose, or still wet from the bath. The very name Dom is usually euphemised into Nadiyál, denoting occupation instead of race.

In Upper Assam the whole caste seems to be on an equality, but in Kamrup a distinction akin to that noted in the case of Keots prevails between *hàlwa* Doms, who have taken to agriculture, and the *jálwa* Doms, who still follow their trade of fishing. The former class is considered the more honourable.

Child-marriage is said to be unknown among the Doms.

The numbers of the Doms in the Assam Valley by the past and present Census compare as follows :

District	1872	1881
Garo Plains	..	322
Goalpara	4,080	8,573
Kamrup	10,276	18,281
Darrang	8,269	9,418
Nowgong	19,999	25,553
Sibsagar	17,349	22,867
Lakhimpur	8,647	11,765
TOTAL ..	**68,620**	**96,779**

The apparent rate of increase in ten years is 40 per cent, and is especially great in Goalpara (101 per cent) and in Kamrup (78 per cent). It is insufficiently accounted for by the imperfection of the previous census.

169. (7) **Kátani or Jugi (Nath).**—It seems doubtful how far the Kátani or Jugi caste should be classed among Hindus. The genuine Jugi is said to eat all manner of meat, to live without a Goshain, and to bury his dead. Their name Nath suggests some connection with the gipsy caste of Hindustan, as does also the nickname *hâp khoa* or *hâp mel,* signifying snake-eaters or snake-charmers, applied to them in contempt or incivility. It seems not unlikely that they may be the remnants of some degraded non-Aryan race. The great majority, however, though admittedly akin to the non-Hindu or original Jugi, have enrolled themselves among Hindu castes by the name of Kátani, which means spinners or reelers of thread. The mystery of breeding the mulberry silkworm was assigned to this caste by the Ahom kings, and remains peculiar to them to this day, though with the decline of the silk industry a number of them have taken to agriculture, and look down upon their fellows who still cling to their ancient occupation. In Assam this caste of Kátani as distinguished from Jugi is found in the Brahmaputra Valley only. The numbers stand as follows :

District	1872		
	Jugi	Kátani	Total
Goalpara	6,885	8,226	15,111
Kamrup	5,314	8,393	13,707
Darrang	9,600	8,495	18,095
Nowgong	1,646	14,746	16,392
Sibsagar	4,090	309	4,399
Lakhimpur	546	244	790
TOTAL ..	**27,881**	**40,413**	**68,294**

District	1881		
	Jugi	Kátani	Total
Goalpara	14,731	..	14,731
Kamrup	341	19,348	19,689
Darrang	..	17,937	17,937
Nowgong	7,012	16,609	23,621
Sibsagar	..	5,404	5,404
Lakhimpur	.	549	549
TOTAL ..	**22,084**	**59,847**	**81,931**

If we leave out Goalpara, where all the Kátanis have been classed as Jugis (the Bengali name for the caste), we find that Nowgong is the only district where a large number of Jugis have remained content with their proper appellation. The general increase in numbers is entirely accounted for by the two districts of Kamrup and Nowgong, where the rate of increase, for some unknown reason, appears as high as 45 per cent.

There are 90,645 Jugis in Sylhet and Káchár.

170. (8) **Chandál and Hira.**—Chandáls (Sarál) are not numerous in the Assam Valley. Their numbers are shown as follows in 1872 and 1881 :

District	1872			1881
	Chandal	Hira	Total	Chandál and Hira
Goalpara ..	6,918	1,259	8,177	5,129
Kamrup ..	10,222	3,059	13,281	16,555
Darrang ..	244	287	531	1,966
Nowgong ..	5,469	1,868	7,337	7,243
Sibsagar ..	304	..	304	258
Lakhimpur	83	..	83	1,081
TOTAL ..	**23,240**	**6,473**	**29,713**	**32,222**

The Chandáls of 1881 include the Híras, who were shown separately in 1872. Híra is the name of a caste of potters distinguished from Kumhárs by the fact that their workers are women, who shape the vessels by hand, without the assistance of the potter's wheel. The moist clay is added strip by strip, being beaten out between two flat pieces of stone, and thus the vessel is gradually built up and brought to completion in four or five days. More rapid progress is impossible, as one course must harden before another can be added; but the woman lays a single course on as great a number of pots as she can in a day, and thus turns out a large number of completed pots at the end of the term. Upon the men devolves the labour of fetching reeds for fuel from the jungle and of baking the moulded pots. They do not, like the Kumhárs, use a furnace for this purpose, but simply pile the vessels on an open space with the reeds in layers between. Híras and Chandáls are regarded as on the same level generally throughout the Assam Valley, but they will not eat together nor intermarry. Originally a Híra may have been simply a potter Chandál, but the caste is a perfectly distinct one now, and it is to be regretted that it has not found a place for itself in the census returns. The caste is peculiar to the Assam Valley. Chandáls, on the other hand, number no less than 141,310 in Sylhet and Káchár, where they are also called by the name Cháng.

171. (9) **Boria.**—The Borias are an agricultural caste, deriving their name from the Assamese word *bauri,* "a widow". A Boria is the offspring of a Brahman widow by a man of any other caste. The numbers of the caste thus increase by accessions from without as well as from within, but Borias of recent origin are regarded as inferior to those of older descent. They call themselves by the euphemistic title of Hud or Sut, *i.e.*, Sudra; or possibly (as stated in the *Statistical Account of Assam*) the word may indicate some claim to relationship with "the renowned expounder of the Puranas, of the same name, who was born of a Brahmin widow". Borias are peculiar to the Assam Valley. Their numbers stand as follows :

District	1872	1881
Goalpara	61	484
Kamrup	4,042	1,419
Darrang	2,374	3,002
Nowgong	111	9,674
Sibsagar	3,330	2,791
Lakhimpur	823	3,066
TOTAL ..	**10,741**	**20,436**

In the 1872 Census Boria and Boráhi were confounded together, with the result, apparently, that in Nowgong and Lakhimpur the Boráhi only were counted, while the Borias got mixed up with some other class of Hindus. The Boráhi have been mentioned under the head Chutiya (paragraph 126 above). They are, of course, perfectly distinct from the Borias, who are undoubted Hindus.

172. (10) **Sálai.**—The Sálai or Sháloi caste is peculiar to the Assam Valley. They are an agricultural caste, ranking beneath the Kewat. They are divided into *Pátua* and *Bongali;* the latter, who are inferior, are supposed to be immigrants from Bengal, where, however, this caste does not appear to be found; the former ought by their designation to be weavers or breeders of silkworms. Notwithstanding his comparatively low position in the scale of castes,

Their divisions

the Shâloi does not scruple to call himself a Kayasth, and this title is as freely claimed by the ragged herd-boy as by the educated and wealthy. The sub-joined table shows that this caste is confined to four districts of the Assam Valley, and that two-thirds of their whole number live in Kamrup :

Their locality

District	1872	1881
Goalpara	842	367
Kamrup	1,192	8,776
Darrang	1,112	918
Nowgong	34	2,030
TOTAL ..	**3,180**	**12,091**

Most of the Shâlois of 1872 appear to have been returned under other castes.

173. (11) **Hári.**—The Hári of Lower Bengal is, I believe, a scavenger, and this was the calling of the Hári caste in Assam also under the Ahom kings. Now, however, it would be impossible to induce a Hári to perform any offices of the kind. Where they are not agriculturists, the Háris have taken to the trade of goldsmiths, and call themselves by the more respectable title of *brithiyál,* or artisan. The lowest members of the caste still keep pigs and eat fowls, but the majority have entirely conformed to Hindu notions as regards food and drink. These two sections do not eat together or intermarry. In point of caste status the Hári is reputed to rank below the Dom. The Census of 1872 and that of 1881 show the following statistics of this caste :

District	1872	1881
Goalpara	118	1,967
Kamrup	2,200	4,248
Darrang	1,502	324
Nowgong	1,748	2,772
Sibsagar	1,126	1,374
Lakhimpur	521	560
TOTAL ..	**7,215**	**11,245**

They have thus, apparently, increased at the rate of 55 per cent. in ten years, and in Kamrup especially their numbers have almost doubled. There are also 289 Háris in Sylhet.

174. (12) **Nápit.**—The Nápit, or barber, calls himself also Nat Kolita, where Nat is apparently an abbreviated form of Nápit, and the affix Kolita asserts his claim to take rank with the highest among Sudra castes. The numbers of this caste in 1872 and 1881 are shown as follows :

District	1872	1881
Goalpara	1,378	1,077
Kamrup	4,378	3,734
Darrang	1,371	1,107
Nowgong	82	453
Sibsagar	136	718
Lakhimpur	64	319
TOTAL ..	**7,409**	**7,398**

175. (13) **Nat.**—The Nat is a dancer or singer by profession, but all professional dancers and singers are not Nats. A Koch, or even a Kolita, may take to this way of earning his livelihood without losing caste, and some of the singing and dancing Nats actually add Kolita to their name, in order to mark themselves as genuine Sudras. Nats are divided into three classes, Dhodang and Bharat Kuli, who sing only, and the Málagáyan, a company of singing men and singing and dancing women, the latter of light character. The number of Nats in the Assam Valley is shown as follows :

District	1872	1881
Goalpara	34	26
Kamrup	1,735	..
Darrang	252	35
Nowgong	1,079	1,285
Sibsagar	1,481	1,963
Lakhimpur	146	769
TOTAL ..	**4,687**	**4,078**

The total disappearance of the Nats of the Kamrup district is rather puzzling.

176. (14) **Jaladha.**—The Jaladha, as his name imports, is a fisherman. The caste is found only in two district of the province, Goalpara and Darrang returning 2,318 and 477 individuals respectively.

177. (15) **Bauri.**—Bauris are a numerous caste in Lower Bengal. Mr. Magrath believes that they are the same as the Baurias, a thieving tribe in Upper Bengal and part of the North-Western Provinces. Their numbers in the Assam Valley are very small :

District	1881
Goalpara	399
Kamrup	379
Darrang	496
Sibsagar	1,207
TOTAL ..	**2,481**

and 712 in Sylhet. But in Káchár they number no less than 6,685. The Bauris of the Assam Valley are labourers and agriculturists.

178. (16) **Kámár.**—Kámár is the name for a blacksmith. The numbers of this caste in the Assam Valley are as follows :

District	1881
Goalpara	613
Kamrup	38
Nowgong	8
Lakhimpur	1,684
TOTAL	2,343

There are, however, 9,340 persons of this caste in Káchár and Sylhet.

179. (17) **Matak (Morán).**—It is doubtful whether Matak (Morán) should have been returned as a separate caste at all. Matak is the name of an old division of Upper Assam lying between the Noa Dihing, the Brahmaputra, and the southern mountains, and thus including nearly the whole of the present Lakhimpur district on the south bank. The common designation of the people of this country would be Matak (a word which Robinson says is of Khamti origin), but what the term now denotes is not a resident of the country, but a follower of the Matak Goshain, and this latter distinction again, whatever may have been its effect in former times, does not now avail to constitute a separate caste. The original Matak or Moamaria Goshain was a Kolita, who taught the doctrines of the Vaishnava school, which he had probably inherited from Sankar, and whose disciples, comprising the great bulk of the inhabitants of the Matak country, may have been bound together by community of worship into a single religious body, in which caste differences were for the moment sunk. The tradition, in fact, is that the Mataks were converted by Sankar. They are characterised by Robinson and others as people of the lowest castes. The Lakhimpur census returns explain what this means, for they show that two-thirds of the population of Matak consists of non-Aryan tribes, while among the Hindu portion the two respectable castes of Kolita and Keot constitute barely one-fifth. The Assamese of the lower districts regarded the Goshain and his medley following with some contempt, which they expressed by the term Moamaria, or catchers of the *Moa* fish, in allusion to the fishing carried on by his Dom disciples in the lake on whose bank the Goshain had his seat. This was in the Májhuli, a large island in the Brahmaputra between the Sibsagar and Lakhimpur districts, and the name of the first Goshain who resided there is said to have been Aniruddh. The Shattra was subsequently transferred to the vicinity of Gorhat. Towards the middle of the last century an Ahom queen, jealous of the honour of Gokhani (Kali), the goddess of her own Tántrik Goshain, compelled certain Moamarias and their Goshain to do homage to the goddess by rubbing the sacrificial blood on their foreheads. Such an insult, the extremity of pollution for a Vaishnava, was not forgotten, and some thirty years later the Moamarias rose in open rebellion, and obtained possession of the capital, whence they were not finally expelled until after several disastrous conflicts, which shook the Ahom kingdom towards its fall. In their own country they maintained their independence, and remained a tributary state under British rule until 1839, when their chief was deposed, and they were absorbed into the rest of the province. As a religious body, however, they never recovered from the effects of the bloody struggles around the Ahom capital, in which the Goshain had been killed and his most devoted followers dispersed. Forty years ago they were still to be found, under the name of Moamarias, in all parts of the Assam Valley, but the nickname has since fallen out of use, and its former synonym Matak is now heard only in Upper Assam, where it may mean either an inhabitant of the Matak country, or a follower of some Kolita Goshain who claims to represent the historical Moamaria. In the latter sense the bearer of the name is usually careful to distinguish himself as a *purána bhagat*, or old believer. But this, as remarked above, is not a caste distinction, though it may happen that the followers of such a Goshain are mainly drawn for some one caste, such as the Doms.

(1) Matak

The few Mataks shown in the census returns are characterized as Morán. The meaning of the word Morán is not very clear. It was the name applied to the upper portion of the Matak country, and is now used to designate the extensive tract of waste land to the east and north-east of Dibrugarh, where several Goshains still have their residence. A follower of one of these Goshains would call himself Matak Morán, but the distinction is one neither of caste nor nationality. In Pemberton's *Report on the Eastern Frontier*, and in other early works relating to Assam, the Moamarias, Mataks, or Moráns are spoken of as a distinct tribe or nation. The Moráns are mentioned in Assamese history as having been subdued by the Ahom invader in 1251 A.D. Robinson says that the word Morán means "inhabitants of the jungles"; and the occupation assigned them by the Ahom conqueror, namely, that of woodcutters, consorts well enough with this derivation. In a list of divisions of the people according to the service exacted from each class under the Ahom system of government, grass-cutters are mentioned as Hábungia or Morán, the former of which words certainly means "frequenters of the jungles" (*hábi*). The distinctive nationality of the Moráns, whatever it may have been, has long since disappeared, and I suspect that the 220 persons returned in the present census as Matak (Morán) are all inhabitants of a single village in North Lakhimpur, and in that case

(2) Moran

they are Ahoms. The census of 1872 shows 14 Mataks in Kamrup, 84 in Sibsagar, and 113 in Lakhimpur.

180. (18) **Mahalia.**—I believe the Mahalia caste have been classed among Hindus by a mistake. They are found nowhere in the province except in Goalpara (362) and Darrang (5,836), and the word is simply one of the local names for converted Káchárís who have wholly given up the keeping of pigs and have conformed to Hindu habits of eating and drinking. They are mentioned in the latter part of the Rev. Mr. Endle's note on the Káchárís.

181. (19) **Bhumij.**—The Bhumij, again, are wrongly classed as Hindus. They are aboriginals from the highlands of southern Bengal, imported in large numbers into Assam as tea-garden coolies. The 1872 census shows them rightly among aboriginal tribes, but returns their numbers as 449 only in the Sibsagar district (where there are now 18,492), the rest having slipped in as some caste, specified or unspecified, of Hindus. The present census has made the mistake of taking their religion instead of their nationality as the classification test. The number of these people in the Brahmaputra Valley in 1881 is shown as follows:

District	1881
Darrang	1,912
Nowgong	473
Sibsagar	18,492
Lakhimpur	1,175
TOTAL ..	22,052

It will be noticed that they are found chiefly in the Sibsagar district where tea-gardens are most numerous.

182. V.—Muhammadans and Morias.—The common appellation of Muhammadans in the Assam Valley is Goria, a name which probably connotes the introduction of the faith by invaders who came from Gaur or Bengal. The Kingdom of Kuch Behar, including Goalpara, Kamrup, and the western border of Darrang, was overrun by the Musalmans in 1603, and about sixty years later they advanced up the valley as far as Garhgáon, the capital of the Ahom kings, and imposed a tribute upon its ruler. Though the Assamese, however, were unable to face the superior arms of the invaders, the insidious climate and the difficulty of communications soon compelled the Musalmans to abandon their conquests in Upper Assam. The next mention of them in Assamese histories occurs about 1669, when a second invading force was defeated, and the Musalmans were driven back behind the Manás. Ten years later, taking advantage of internal dissensions in the Ahom kingdom, they regained possession of Gauhati, but were finally expelled about 1688, and thenceforward the outposts of Islam were Goalpara on the south bank and on the north bank Rangamati, about 36 miles still further west.

History of Muhammadanism in the Brahmaputra Valley.

The Musalman peasantry of the Assam Valley, like those of Bengal, are extremely ignorant of the elements of their faith. Some of them have never heard of Mohamet; some regard him as a personage corresponding in their system of religion to the Ram or Lachman of the Hindus; others again believe that the word is an appellation expressive of the unity of God; while some of the better educated explained that Mohamet is their *dángar pir,* or chief saint, the minor saints being four individuals named Hoji (*Hájji*), Ghoji (*Gházi*), Auliya and Ambiya. Abu Hanifa appears as the son of Ali; the Koran is hardly read, even in Bengali, and in the original Arabic not at all; and many of those who have heard of it cannot tell who wrote it. Yet any Muhammadan peasant, when asked, will be able to repeat a few scraps of prayer in Arabic with a pronounciation of surprising accuracy, though his explanations of their supposed meaning are often ingeniously wide of the mark. *Allahu Akbar,* for instance, is supposed to mean *allah ek bár,* a testimony to the oneness of the Deity, and *Khátimunnabíyyín* signifies the nabi or saint to whom worship (*khátaun*) is due.

Condition of the Muhammadan religion.

The Musalmans have borrowed the ecclesiastical machinery of the Hindus. They have their Goshains or spiritual preceptors, to someone of whom every Musalman is bound to attach himself. The names of these personages, originally Arabic or Persian, have usually been corrupted almost beyond recognition. Those most famous in Upper Assam have their seats in the Jorhat sub-division of the Sibsagar district. Occasionally they bear the title of diwán, while their local names are derived from their place of residence, or from the name of the first saint of the line, whose successors are distinguished from him by the appellation *deka,* or youth. Thus, the present Halungapuria Goshain is Akondeka, son of Kurpuldeka; the Bákirpíria Goshain (called after the first Pir of the line, one Bakir) is Aoldeka, and the successor of the deceased *Hak khoa* (or vegetarian) *diwán* is called Diwandeka. These Musalman Goshains have their own shattras or establishments of resident disciples (*bhagat*), who, however, are not bound to celibacy. They collect their tribute from non-resident disciples by means of village officers of their own, called *gaonbura,* each of whom is assisted by a *bárik,* or peon. The gaonbura is appointed by investiture with a turban at the hands of the Goshain. He receives no direct emoluments, but is entitled to the highest place at village entertainments on the occasion of religious festivals, weddings, funerals, &c.

The Morias

183. An interesting sub-division of Muhammadans in the Assam Valley are the people called Morias. That they have not been returned as a separate class in the present census is perhaps due in some measure to the progress they have made towards orthodox Muhammadanism. The census of 1872 (excluding, doubtless, a host of Morias who were ashamed of the name) returns their numbers as follows :

District	1872
Goalpara	15
Darrang	13
Nowgong	611
Sibsagar	1,169
Lakhimpur	193
TOTAL	2,001

Though so few in number, the Morias have a history of their own. There seems little reason to doubt that they are the relics of one of the earlier Musalman invasions. The native histories of Assam relate that in the spring of 1510 A.D. a force was sent into Assam by Goreshwar, or the ruler of Gaur, a title which, notwithstanding its Hindu etymology, was commonly used in Assam to denote the head of the Musalman dominion in Bengal. The commander of the force was a personage named Turbuk, who is still remembered by the Morias as their traditionary leader or king. He fought his way up the south bank as far as Koliabar, but reinforcements were sent down from Upper Assam by the Ahom king, and at Dikrai Mukh the Bengalis were surrounded and broken. Turbuk's head, with that of his colleague Nawab Khush-hál Khan, was carried to Garhgáon, and formed part of a chaplet of skulls exposed by the victorious Ahom on one of the hills near his capital. Turbuk's vanquished followers who escaped the slaughter were carried into captivity. They were employed at first in agriculture, but when the harvest raised by the labour nine hundred Morias came to be reaped, it was no more than six hundred puras of rice, or 20 lbs. per man. Being next tried as wood-cutters, they brought in all kinds of wood that are useless for house-building. As grass cutters to the royal elephants they proved such a ludicrous and damaging failure that the term *háti mahaut* is a by-word against Morias to this day. At last when left to themselves they chose to be braziers, and braziers they are still, though they frequently eke out the profits of their trade with a little agriculture.

Their Origin

During the period of their isolation in Assam, the Morias departed considerably from the doctrines of their religion. Circumcision fell into disuse, and they borrowed from the Assamese the custom of drinking strong liquor and eating swine's flesh. But the gradual development of the country has been favourable to the introduction of a purer form of Muhammadanism, and late years have witnessed a great reform in all these respects. Most of the larger communities of Morias will now be found to profess all the orthodox doctrines of Islam; they practise circumcision, abstain religiously from forbidden meat and drink, follow recognized Musalman Goshains, and proudly assert that the mullas of the bazar will partake of food with them. The Morias have a slang language of their own. It is simply Assamese modified by certain changes of letters; thus, *k* is changed into *t*, *m* into *r*, and *g* into *n*. They evince great anxiety, when questioned about this lingo of theirs, to have it understood that they are not people of a barbarous speech, like the Káchárís or Daphlas, but are genuine Assamese and acknowledged members of the Musalman community.

Number of Muhammadans

The number of Muhammadans in the Assam Valley in 1872 and 1881 stands as follows :

District	1872	1881
Garo Plains	..	4,120
Goalpara	89 916	102,773
Kamrup	45,923	50,305
Darrang	13,859	14,677
Nowgong	10,066	11,486
Sibsagar	12,619	15,179
Lakhimpur	3,826	5,804
TOTAL	176,109	204,344

The distribution is what we should have expected from the history of the short-lived Musalman dominion in these parts. In Sylhet, on the other hand, which was annexed to the Musalman dominions in the 14th century, the number of Muhammadans by the Census of 1881 is 1,103,706.

REPRINT

On the Castes and Tribes of Assam

From Chapter X

of the Report of the Census of Assam 1891

(**From pages *202* to *291***)

CHAPTER X

CASTE, TRIBE, &c.

IMPERIAL TABLE XVI

217. In this Chapter the tribes and castes of the people will be dealt with. The total number of castes returned is so large and so much information is already available regarding many of them, that I shall not attempt to describe them all in full. I shall confine myself to giving such information regarding the indigenous tribes and castes as is not already available in standard works, such as those of Mr. Risley, Colonel Dalton, and Brian Hodgson, or in the Census Report of 1881.

218. The system of classification of the different castes, &c., is based on their traditional occupation. Full details of the strength of each are given in Imperial Table XVI, and a list of the different subdivisions of each caste returned, with the strength of the more important ones, will be found in Provincial Table X. A list of the castes in each group, with the total provincial strength, is given below. Those indigenous to Assam are underlined.

Statement No. 27, showing the strength of the different Castes returned at the Census.

GROUP 1.—**Military and Dominant**

Awàn	1	Jàt	51	Làma	3
Bàbhan	765	Khandàit	342	Mangar	3,404
Chhatri	5,200	Khas	96	Ràjput	2,783
Gujar	23	Khawàs	111	Thakur	349
Gurung	1,193	Khokhar	1	Thàpà	1,515

GROUP 2.—**Minor Agricultural**

Bàrui	22 581	Kaibartta	67,324	Ràjbansi	123,751
Borià	22,521	Kewat	91,129	Mekuri	4
Hàlwà Dàs	143,536	Khyen	878	Ràrh	192
Kalità	222,606	Koch	254,056	Sàlai	9,356
Agrarià	573	Kadulu	60	Munda	46,244
Amàt	86	Kàlàngà	26	Murmi	42
Bànwar	2	Kalingà	5	Nàgbansi	536
Bàuri	32,149	Kandh	175	Nàgesar	141
Bedià	57	Kàpu	17	Newàr	560
Bhar	6,389	Kaur	198	Oràon	17,736
Bhil	65	Khadàl	255	Pàhàri	913
Bhoer	45	Khairà	3,194	Parghà	13
Bhuiyà	32,186	Kharià	3,368	Parwàri	6
Bhumij	20,632	Kharwàr	4,509	Ràju	59
Bind	1,921	Khatik	9	Ràjwàr	5,360
Binjhià	139	Kiràr	2	Rautià	790
Chàsà	1,842	Kisan	418	Sadgop	846
Chàin	119	Koiri	5,800	Saini	2
Chàsati	8	Kol	2,704	Santhàl	23,220
Chero	176	Korwà	786	Sàràk	53
Dhànuk	315	Kurmi	12,576	Savar	684
Dhenuàr	38	Lodhi	18	Setwàr	1
Dhorà	3	Magh	13	Sudhà	2
Gangotà	4	Màl	1,604	Sudrà	7,068
Ghàsi	9,172	Màlë	94	Telingà	393
Gond	3,595	Màl Pahàrià	1,647	Tokar	1,069
Ho	22	Mandal	9	Upparà	29
Kàchhi	132	Màrkande	18
Kadar	740	Maulik	208

Group 3.—Cattle Breeders and Graziers

Goàlà	31,089	Ràjbhar	1,086

Group 4.—Field Labourers

Dhàkar	15	Dhàngar	293	Musahar	16,667

Group 6.—Forest and Hill Tribes

Abor	223	Làlung	52,423	Kezhàmà ,,	1,593
Aka	14	Lushài	257	Lhotà ,,	22,691
Chutiyà	87,691	Lyngam	1,847	Naked ,,	595
Daflà	1,137	Mahalià	5,612	Rengmà ,,	7,865
Dehàn	870	Manipuri	71,328	Semà ,,	5,167
Dyko	673	Mech	70,201	Nàgà (unspecified)	6,526
Gàro	119,754	Mikir	94,829	*Total Nàgà*	*102,085*
Hàjong	8,470	Miri	37,430	Ràbhà	69,774
Hojài	3,780	Mishmi	217	Solanemià	274
Jaladhà	6,311	Moràn	5,812	Synteng	51,739
Kàchàri	243,378	Angàmi Nàgà	26,906	Tipperah	8,659
Khasi	117,891	Ao	21,360	Totlà	6,296
Kuki	18,790	Kàbui Nàgà	302	Thàru	43
Khàmbu	117	Kàchà Nàga	9,080	Yàkhà	5
Limbu	1,044				

Group 7.—Priests

Bràhman	97,001	Bàrna Bráhman	5,568

Group 8.—Devotees

Fakir	158	Bairagi	4,803	Baishnab (unspecified)	866
Aghori	22	Kabirpanthi	21	Ràmàyat	137
Atit	37	Ràmànandi	29	Sannyàsi	227
		Udàsi	39		

Group 10.—Genealogists

Bhàt	1,275

Group 11.—Writers

Kàyastha	92,395	Karan	18

Group 12.—Astrologers

Ganak	23,739

Group 13.—Physicians

Baidya	4,698

Group 14.—Musicians and Ballad Reciters

Dholi	7,951	Kawàli	263
Chukar	2	Kathak	2
Gorait	1,533	Turàhà	600

Group 15.—Dancers and Singers

Nat	4,261	Bhàtiyà	24

Group 17.—Traders

Agarwàl	2,325	Jaiswàl	2	Màhuri	20
Agrahari	6	Kalàpuri	11	Oswàl	1,352
Aguri	104	Kumti	2	Parwàl	1
Bànià	2,801	Kasarwàni	12	Rasat	1
Bàis Bànià	2	Khatri	226	Saràogi	246
Bhagwat	3	Mahesri	259	Vaisya	3,713

GROUP 20.—**Goldsmiths**

Sarnakàr	835	Sonàr	3,861
Subarnabanik	19		

GROUP 21.—**Barbers**

Nápit	32,989	Hajàm	1,393
Bhàndàri	48		

GROUP 22. **Blacksmiths**

Kàmàr	29,654	Lohàr	7,388
Kàmi	120		

GROUP 23.—**Carpenters and Turners**

Sutradhar	16,731	Bàrhi	419

GROUP 24.—**Brass and Coppersmiths**

Kànsàri	41	Morià	1,681

GROUP 25.—**Tailors**

Dàmi (Darzi)	1,021

GROUP 26.—**Grain-parchers and Confectioners**

Mayarà (Madak)	1,625	Kándu	2,329
Hàlwài	932		

GROUP 27.—**Drug Preparers, Betel-Leaf Dealers, Garland and Leaf-Plate Makers**

Gandhabanik	635			Phulmàli (Màlàkàr)	960
Bàri	216	Benito	344	Tàmbuli	137

GROUP 28.—**Weavers, Calenderers and Dyers**

Jugi	177,746	Kapàli	1,122	Tànti	11,002
Chhipà	35	Mehrà	71	Pàtwà	719
Jolàhà	2,180	Pàn	20,106	Samosi	113
Koshtà	14	Pàtor	820	Tatwa	22

GROUP 29.—**Washermen**

Dhobà	24,299
Dhobi	13,693

GROUP 30.—**Cotton Cleaners**

Dhunià	13

GROUP 31.—**Shepherds and Wool-Weavers**

Gareri	624	Gadarià	1

GROUP 32.—**Oil-Pressers**

Teli	35,624

GROUP 33.—**Potters**

Hirà	10,065	Kumàr	25,441

GROUP 34(*a*).—**Bangle-Makers**

Làheri	22	Sànkhàri	10

GROUP 35.—**Salt, &c. Workers**

Nunià	6,993

Group 36.—Lime-Burners

Mukhi	2,361
Chunàri (Bàiti)	33

Group 38.—Gold-Washers

Jhorà	117

Group 39.—Iron-Smelters

Asura (Agorià)	513

Group 40.—Fishermen, Boatmen, Palki-Bearers, Cooks, &c.

Dàtiyà	898	Màhimal	58,100	Màhárà	6,262		
Dom (Pàtni)	205,053	Málo (Jhálo)	20,068	Namasudra (Chandàl)	180,539		
		Tiyar	237				
Bàgdi	8,094	Khatwè	7	Muriàri	7		
Ghatwàl	3,329	Mànjhi	4,766	Pod	29		
Káhár	5,442	Màllàh	1,490	Suràhiyà	823		

Group 41.—Distillers and Toddy-Drawers

Shàhà	51,971		
Kalwar	709	Shegádi	26
Pasi	3,573	Sunri	105

Group 42.—Butchers

Kasài	6

Group 43.—Leather-Workers

Chàmàr (Jaiswàr)	17,879			Munchi	10,337
Khàrol	11	Madgi	26	Sàrk	101

Group 44.—Village Watchmen

Dosàdh	7,097	Kotàl	15

Group 45.—Scavengers

Bhuinmàli	50,940	Hàri	13,620
Làlbegi	187	Mehtar	748

Group 46.—Grindstone-Makers and Stone-Quarriers

Bhàskar	2

Group 47.—Earth-Workers and Stone-Dressers

Beldàr	573	Korà	4,669

Group 49.—Mat-Makers and Cane-Splitters

Patià	3,508	Pàtiàl	209
Karangà	34	Mang	12
Màhili	3,606	Turi	8,240

Group 51.—Hunters and Fowlers, &c.

Gandapàl	1,955			Mirshikàri	473
Bàhelià	129			Gulgulià	20
Birhor	73			Pardhià	4
		Sunuwàr	54		

Group 52.—Miscellaneous and Disreputable Livers

Besyà	91				
Gandharp	6			Kanjar	8

GROUP 54.—**Jugglers, Snake-Charmers and Animal Exhibitors**

Bediyà	..	..	1,005

GROUP 55.—**Non-Indian Asiatic Races**

Àhom	..	..	153,528	Shekh	..	..	1,377,015	Biloch (Lund)	 1
Àiton	..	..	163	Siddiki	..	..	4,789	Chinese	 5
Khàmjang	..	..	35	Singpho	..	..	1,469	Jew	 5
Khàmti	..	..	3,040	Turung	..	..	301	Kàbuli	 35
Norà	..	..	716	Ansari	..	..	81	Moghal	 2,126
Phàkiàl	..	..	365	Armenian	..	..	9	Pàthàn	 13,088
Shàn	..	..	1,278	Bhutià	..	..	1,503	Qureshi	 1,356
Saiad	..	..	12,127					Uzbec	 2

GROUP 56.—**Mixed Asiatic Races**

Doànià	..	..	715

GROUP 57.—**Non-Asiatic Races**

Abyssinian	..	..	3	Dutch	..	..	1	Italian	 2
American	..	..	24	English	..	..	1,381	New Zealander	 1
Australian	..	..	2	European	..	..	237	Norwegian	 3
Austrian	..	..	3	French	..	..	9	Portuguese	 8
Canadian	..	..	4	German	..	..	14	Spanish	 1
Danish	..	..	3	Goanese	..	..	3	Swede	 1

GROUP 58.—**Eurasians**

Eurasian	..	..	383

GROUP 59.—**Christian Converts**

Native Christian	..	..	14,756

GROUP 60.—**Persons Enumerated by Nationality**

Assamese	..	..	948	Matak	..	..	824		
Bengali	..	..	202	Hindustani	..	..	13	Nipàli	 1,707
Bràhmo	..	..	69	Madrasi	..	..	592	Punjàbi	 1
Burmese	..	..	1	Maràthi	..	..	3	Singhalese	 2
Sikh	..	..	97	Uriya	..	..	2,251		

GROUP 61.—**Unspecified and Insufficiently Described**

Aboriginal	..	..	181	Hindu	..	..	539	Kanaujià	 199

GROUP 1—*Military and Dominant*

219. The castes included under this head are all foreign, unless it may be that some of the Káchári and Manipuri converts to Hinduism are included in the caste described as Chhatri or Kshettriya. It is unnecessary to mention all the castes in detail; it will suffice to say that the group includes Nipal castes, such as the Mangar (3,404) and Gurung (1,193), which Sir Charles Reid describes as 'the true fighting class of Gurkhás'. It includes also the up-country Rájput, Ját, and Gujar, and the Khandáit or Swordsman of Orissa. The Gurkhás, of course, are chiefly found in the local regiments and military police battalions. The Khandáit, on the other hand, has exchanged his sword for the hoe, and those found in Assam have immigrated, not as fighting men, but in order to work as coolies on tea gardens.

One entry in this group requires explanation. Many Gurkhás when asked what their caste is, answer 'Thápá, and this word frequently appeared in the census schedules. It is not really a caste, but is rather a family name common to several castes,—the Khas, Mangar, &c. As, however, I had no means of ascertaining the real caste of persons thus described, I thought it best to enter them simply as Thápás.

GROUP 2—MINOR AGRICULTURAL

220. This is the most numerous group in the scheme. It contains the great bulk of the Hindu cultivators of Assam, and also a large proportion of the immigrants who have come to work on tea gardens. I will take the indigenous castes first, and will then refer briefly to those which are foreign to the province.

Barui

The Báruis are cultivators of the betel vine. They belong to the Nava-Sákha Group, but are not contented with their rank as such, nor even with their euphemistic title Látábaidya, and they now claim to be Káyasthas. With a view to proving their claims to this rank, they often pay large sums for Káyastha brides and describe themselves as Káyasthas in documents and on every possible occasion. The figures for 1881 show that on that occasion a considerably

larger number succeeded in thus misdescribing themselves in the Census schedules than at the present enumeration. Srotriya Bráhmans act as their priests and preside at their religious ceremonies. The Báruis are numerous in the district of Sylhet only.

Statement No. 128, *showing the strength and distribution of the Bâruis*

District	1891	1881
Cachar	1,031	335
Sylhet	21,274	4,092
Other districts	276	2
TOTAL ..	**22,581**	**4,429**

Boriá

221. The Boriá is an agricultural caste, which is generally said to be composed of the offspring of Bráhman widows and their descendants. As a matter of fact, it appears to include all manner of outcastes, not only of Bráhmans, but of Ganaks also; it includes the offspring of widows, of persons of those castes who marry within the prohibited degrees of relationship, and of bastards. The caste is still being recruited from outside, and existing members of the caste admit into their community persons born under the circumstances just mentioned. The Boriás often euphemistically style themselves 'Sud', whereby they claim relationship with the expounder of the Puranas of that name, who was himself born of a Bráhman widow. The caste is peculiar to the Brahmaputra Valley, and only a very small number of persons belonging to it are found elsewhere. The total strength of the caste has increased by about 10 per cent. during the past ten years. The distribution by districts has, however, changed a good deal. The prevalent occupation is agriculture.

Statement No. 129, *showing the strength and distribution of the Boriá caste.*

District	1891	1881
Cachar	21	..
Sylhet	22	..
Goalpara	68	484
Kamrup	969	1,419
Darrang	3,568	3,002
Nowgong	11,612	9,674
Sibsagar	5,319	2,791
Lakhimpur	941	3,066
Naga Hills	1	..
Khasi and Jaintia Hills	..	2
TOTAL ..	**22,521**	**20,438**

Kewat

222. Whether the Kewats are of the same origin as the Kaibarttas or not is perhaps an open question. In Bengal and the Central Provinces the Kewats subsist chiefly by fishing, but in Assam they rank as a superior Sudra caste, of which by far the greater number live by agriculture. They are found chiefly in the districts of the Brahmaputra Valley proper, and, like the Kalitás, are divided into a number of functional subcastes. The main division is between the Hálwá and the Jáliyá,—the cultivating and fishing Kewats. The former largely predominate, the latter being found in any numbers in Sylhet and Kamrup only. Those in the former district are probably nearly all immigrants from Bengal. In Kamrup 557 persons are returned as Máli Kewats, and a few are also shown as Teli Kewats. In Nowgong and Sibsagar we find Kumár Kewats, and in Darrang and Sibsagar Dhobá Kewats, but it is doubtful whether these are true sub-castes. In Tezpur they are said to be a true sub-caste of Kewat, who were employed as washermen in the time of the Ahom Rajas; but in the Mangaldai subdivision of the same district it is stated that these people are simply Dhobás who have misdescribed themselves as Kewats. In Nowgong it is reported that all artizans belonging to this caste are included in the general term Saru Kewat. In the same district there is a sub-caste called Uttori, which consists of persons who have renounced agriculture and assumed the sacred thread.

Statement No. 130, *showing the strength and distribution of the Kewat caste*

District	1891	881
Kamrup	32,239	53,203
Darrang .. .	14,239	13,970
Nowgong	20,553	17,896
Sibsagar	20,618	17,736
Lakhimpur	2,457	634
Other districts	1,026	836
TOTAL ..	**91,129**	**104,275**

There has been an increase in the number of Kewats returned in each district except Kamrup, where, however, 22,468 persons have been returned as Kaibartta, against none in 1881. If these be added to the persons shown as Kewat above, the number in that district will be 54,707, or 1,504 more than in 1881. The increase in the other districts is greater than that in the total native born population; and from this it may perhaps be inferred that the caste is being recruited to a small extent from others which are socially inferior to it. The suggestion is denied by those concerned, but it is difficult to find any other explanation for the increase. The Kewats permit divorce and widow remarriage, although both practices are said to be gradually dying out.

Kaibartta

223. The Kaibarttas are found chiefly in Sylhet and Kamrup, but a few are also scattered over the other plains districts. The only point to notice regarding their distribution is that 22,468 persons have been returned as Kaibartta in Kamrup against none at the last census. The reason for this appears to be, as already stated, that all Kaibarttas were then shown under one head with Kewats in the districts of the Brahmaputra Valley proper. It is not improbable

that many of these persons really are Kewats, but in the return for the present census they have been entered under the designation recorded in the enumerators' schedules. Two subdivisions are recorded,—**hálwá** and Jáliyá. Of the total number of Kaibarttas, 33,473 returned no subdivisions; of the remainder, 18,594 are described as belonging to the fishing and 15,162 to the cultivating subdivision.

Statement No. 131, *showing the strength and distribution of the Kaibartta caste*

District	1891	1881
Cachar	685	182
Sylhet	40,911	35,407
Goalpara	1,806	1,551
Kamrup	22,468	..
Darrang	246	..
Nowgong	97	..
Sibsagar	587	..
Lakhimpur .	522	..
Other districts ..	2	21
TOTAL ..	67,324	37,161

Hálwá Dás

224. Closely connected with the Kaibarttas are the Hálwá Dás of Sylhet. In fact, Mr. Risley treats the Hálwá Dás of Bengal as a sub-caste of Kaibartta. In Sylhet, however, they occupy a much higher position than in Bengal, and have already almost attained the position which Mr. Risley predicts that they will eventually reach in that province. He says: "The Hálwá Kaibarttas are usually allowed to smoke in the same *'hookah'* with members of the Nava-Sákha; and this fairly marks their position as standing first below that group. The same privilege is not accorded to the Jáliyá Kaibarttas. At present Bráhmans will not take water from the hands even of the Hálwá sub-caste; but it seems likely, as time goes on, that this sub-caste will rise in social estimation, and will altogether sink the Kaibartta, so that eventually it is possible that they may succeed in securing a place with the Nava-Sákha."

Now, in Sylhet a great deal of this has already come to pass. The Hálwá Dás have succeeded in effecting a severance not only from the fishing Kaibarttas, but also from the members of that caste who have only recently taken to cultivation. Their water is drinkable by all classes except Bráhmans and the widows of Bráhmans and Káyasthas—a distinction which is not generally accorded to them in Bengal, and the origin of which is accounted for as follows: Ballal Sen's son was away from home, and, wishing for his immediate return, the Raja offered to grant any request that might be made by the person who should bring him back the same day. Some Kaibarttas succeeded in doing this, and asked in return that their water might be made drinkable by the higher castes. Having given his promise, Ballal Sen was compelled to comply with their petition; but in order to save as much of his kingdom as possible from this contamination, he directed that the order should only apply to the Hálwá Dás of Sylhet and Cachar.* Their position is much higher than that of the ordinary Kaibartta, and they may fairly claim to rank next to, if not as high as, the Nava-Sákha group. But they claim much more than this, and assert that they are Sudras or Káyasthas. Their pretensions are helped by the success in life which has attended their leading members; and to further advance their claims, they are in the habit of taking Káyastha and Baidya girls in marriage. In such cases, however, the girl loses her caste; and although she is allowed to enter the cook-room of her parents, and even touch their water, food cooked by her is not eaten by her relatives. In this respect a distinction is drawn between the Dás and the Bárui and Kámár—the two castes of the Nava-Sákha group, the members of which are addicted to the same form of hypergamy. A Káyastha girl who is married to a man of either of these castes may still cook food for her parents.

As already noted, the caste is found principally in the Sylhet district, the number returned elsewhere being inconsiderable. There has been a vast increase since 1881, the reason for which appears to be that on that occasion a large number of persons belonging to this caste returned themselves as Káyasthas. On this occasion greater pains were taken to secure the entry of the true caste, and the second caste column often furnished a clue, when a wrong entry was made in the column showing the main caste.

Statement No. 132, *showing the strength and distribution of the Hálwá Das caste*

District	1891	1881
Cachar	1,242	335
Sylhet	140,996	102,065
Goalpara	1,021	..
Other districts	277	26
TOTAL .	143,536	102,426

Kalitá

225. The Kalitás are found only the valley of the Brahmaputra.† Their history is unknown, and very little credence can be given to the legends which have been invented to account for their name and origin. One account is that they are the descendants of the Kshettriyas who fled from the wrath of Parasuráma,‡ and, throwing away their sacred thread, concealed their caste, from which circumstance they were called Kul-lupta or Kalitá. Another suggestion is that they are Káyasthas who have been degraded for taking to cultivation,—a view which derives its main support from the fact that the Káyastha settlers of the time of the Báro Bhuiya are known to have intermarried with them. Buchanan says that they were

* The water of their Bráhman is not in use, as the latter is said to be a Máli.

† There are Kalitás in Sambhalpur and the Tributary Mahals of Chota Nagpur, but the homonym appears to be accidental. Mr. Risley is of opinion that the latter are simply Orh Chasas under another name.

‡ The same fable is repeated by the Koch and Mech as accounting for their present lowly position and as giving colour to their claims to occupy a high place in the Hindu caste system on their conversion to that religion.

formerly the priests of the Bodo; and in this statement he has been followed by Hodgson.* A more plausible hypothesis is that they are the descendants of the earliest Aryan† invaders who entered Assam before the existing profession castes of Bengal had been formed. In Manu's list of mixed castes we find mention of the important aboriginal or race castes, such as the Chandáls and the Kaibarttas, but no reference is made to the profession castes which are now found in most parts of India,—the Káyasthas, the Baidyas, and the castes of the Nava-Sákha group. The inference which Mr. R. C. Dutt draws‡ from this circumstance is that in Manu's time the only caste distinctions known were those of the four main castes and of the different aboriginal tribes, and that the professions were then practised simply as professions, and had not at that time been formed into the distinct castes which subsequently replaced three out of the four main castes of Manu. Now, what is the present position of caste in the Brahmaputra Valley? We have the Bráhman and the Kalitá, and we have also the different race castes, that is to say we have the castes of Manu, except that the Kalitá takes the place of the Kshettriya, Vaisya, and Sudra. The modern profession castes, which have taken the place of the Kshettriyas, Vaisyas, and Sudras in other parts of India, are none of them found here. There are, of course, gardeners, barbers, potters, blacksmiths, &c., but the persons following these occupations do not constitute separate castes: the oilman is generally a Kewat; the potter a Kalitá, a Kewat, or a Chandál; the barber is usually a Kalitá; and so for all the rest. The profession castes are non-existent, and the only portion of the population of the Brahmaputra Valley which corresponds to them are the Kalitás. How they got this name, and how all Hindus, except the Bráhmans, were thus classed together, I cannot say. But it seems not unlikely that the term was at first used to indicate nationality rather than caste. The paucity of the numbers of the early Aryan invaders, their isolation, and possibly also the levelling influence of Buddhism, would all tend to cause them to drop such caste distinctions as may have existed at the time of their immigration and unite as a common nationality in the midst of the aboriginal tribes which surrounded them, whose numbers far exceeded their own. Less than two and a half centuries ago, the chronicler of Mir Jumla's invasion described the inhabitants of Upper Assam as consisting of two races—the Ahom and the Kalitá; and it seems clear from his description that the latter term was used to indicate the Aryan settlers, as distinguished from the less intelligent but more courageous hill tribes, and especially from the Ahoms, who were then the dominant race.

226. The Kalitás occupy a high position among the indigenous castes of the Brahmaputra Valley, and rank next to the Bráhmans and Ganaks.** Although they are mainly of Aryan extraction, it seems not unlikely that there have from time to time been admissions into the castes from outside. Just as in the Surma Valley the Báruis, Shahás, Hálwá Dás, and others claim to rank as Káyasthas, so in the Brahmaputra Valley do other castes endeavour to obtain recognition as Kalitás. I have explained elsewhere how the Duliyá Jugis have recently endeavoured to raise themselves to this level; and it is not uncommon for the Bar Kewat (the Hálwá Dás of the Brahmaputra Valley) to try to pass himself off as a Saru Kalitá. Apart from these, there are several functional subdivisions of the Kalitá caste, the true position of which is doubtful. These are the Kumár Kalitá, the Máli Kalitá, the Nat Kalitá, and the Bez Kalitá. Some assert that these are not Kalitás at all, and have no title to describe themselves as such, while others say that they are true Kalitás, who have degraded themselves by taking to the occupations which their names denote. On the whole, the evidence is in favour of their being Kalitás, but it seems not unlikely that persons of other castes have also gained admission to these lower grades. These different artisan sections seem to be much on the same level, and intermarriage is said to be permitted amongst them. They often describe themselves as Saru Kalitá instead of by their occuptional name, and are thus distinguished from the better class Kalitás, who call themselves Bar Kalitá and who never intermarry with the artisan subdivisions of the caste. The strength and distribution of each subcaste are shown in Statement No. 133.

Statement No. 133, *showing the strength and distribution of the Kalitas*

Dist ict	Bar Kalita	Saru Kalita	Kumar Kalita	Mali Kalita	Nat Kalita	Bez Kalita	Kalita unspecified	Total 1891	Total 1881
Goalpara	3,326	305	3	..	..	..	6,163	9,797	11,299
Kamrup	10,513	516	480	504	11	751	117,164	129,939	140,923
Darrang	7,289	1,775	260	1	132	1,372	8,641	19,470	24,460
Nowgong	9,384	635	1,208	..	642	1	12,164	24,034	23,144
Sibsagar	14,606	2,858	2,121	.	1,681	..	13,209	34,475	33,812
Lakhimpur	2,239	425	9	..	136	1	1,884	4,694	7,742
Other districts	31	8	..	..	..	12	146	197	12,480
TOTAL : ..	**47,388**	**6,522**	**4,081**	**505**	**2,602**	**2,137**	**159,371**	**222,606**	**253,860**

* But Hodgson added that the Kalitas are a sub-caste of Koch, which they most certainly are not.

† I use the word in its most general sense, as a convenient way of distinguishing the Hindus from the Dravidians and other races.

‡ 'Ancient India', vol. III, page 151.

** They are inferior to the Kayasthas, but the latter are scarcely natives of the Brahmaputra Valley.

The decrease in Goalpara, Kamrup, Darrang, and Lakhimpur is probably due to stricter enumeration, as it was stated in the Report on the Census of 1881 that the large increase then shown was possibly owing to a large number of Koches having returned themselves as Kalitás. The increase in Nowgong and Sibsagar is moderate. The difference in the figures recorded under other districts is due to 12,210 persons in Sylhet having been shown as Kalitos, against only 77 at the present census. Although the number of Kalitás shows a decrease, as compared with 1881, it is greater by 24 per cent. than in 1872, when the number returned was 179,060.

Khyens.

227. The Khyens belong to Bengal rather than Assam, and are here found only in two districts, Goalpara and Kamrup, where they number 814 and 64 respectively. They were not shown separately in 1881, but in 1872 their number was returned as 776 in Goalpara and 77 in Kamrup. It is generally thought that they are allied to the Koch or Rájbansi.

In Rai Gunabhiram Baruah's 'Asam Buranji,* it is stated that Raja Niladhwaj, who overthrew the Pál dynasty in Kámarupa, was of the Khyen race; but he does not state his authority for this conclusion. Mr. Risley identifies the Khyen or Khyán with the Kalitá, but although they frequently describe themselves as Khen Kalitás it seems doubtful whether there is any real connection with that caste.

Koch.

228. The first mention of the Koch of which I am aware is in 1198 A.D., when Bakhtiyar Ghilji conquered Bengal and invaded Tibet. The historian says that at that time North Bengal was peopled by the Koch, Mech, and Tháru tribes, whose features were described as Mongolian.† Hodgson also classes them as such,‡ and says:

> The physical type of the Koch as contrasted with that of the Hindu is palpable, but not so as compared with that of the Bodo and Dhimal.....I can attest the entire conformity of the physiognomy of all, and of the creeds and customs of this remnant with those of other aborigines around them.

Racial affinities.

And again, when giving certain measurements of the head and body,—

> A young man named Birna, a Bodo, has been selected to represent his nation, and through it the Dhimals and Koches also, for the traits of face and form are so nearly alike in all that neither pen nor pencil could satisfactorily set them apart.

Similarly, we read in the Dacca Blue Book§ that "the Koch possess the prominent cheek bones, flat features, and narrow and oblique eyelids of the Mongolian variety of the human species." The religion and customs of the Koch, as described by Buchanan, correspond very closely with those of the various Bodo tribes, while the language of the Páni Koch is very nearly allied to Gáro.‖

On the other hand, Colonel Dalton argues** that the Koch is Dravidian, his opinion being based on their colour, the thickness of their lips, and their angular facial line. Mr. Risley agrees with Colonel Dalton's view, and sums up his conclusions as follows.***

> A comparison of these opinions with my own observations and with the average cephalic, nasal, and naso-malar indices of the caste ascertained by a large number of actual measurements seems to me to warrant the conclusion that the Koch, Rájbansi, Paliya Desi, and other varieties, by whatever names they are called, are descended from a Dravidian stock, which may probably have occupied the Valley of the Ganges at the time of the Aryan advance into Bengal. Driven forward by this incursion into the swamps and forests of Northern and North-eastern Bengal, the tribe were here and there brought into contact with the Mongoloid races of the Lower Himalayas and of the Assam border, and their type may have been affected to a varying degree by intermixture with these people. But, on the whole, Dravidian characteristics predominate among them over Mongolian.

It seems impossible that so accurate an observer as Brian Hodgson should have been mistaken in saying so positively that the Koch who came under his personal observation were Mongolian, while it is still more unlikely that a mistake in classifying the cases before him could have been made by Mr. Risley, who substitutes actual measurement for mere personal impressions. How, then, are these conflicting opinions to be accounted for? The solution, I think, is to be found in the fact that the Bengal Koch, or Rajbánsi of to-day, is a mixed race. Dr. Hunter says that it is almost certain that some of the lower fishing castes of Eastern Bengal have adopted the sounding appellation of Rajbánsi, instead of their proper name of Tiyar;†† and this being so, it would seem that some observers have had before them members of the tribe showing traces of a Dravidian origin, while others have judged of all by specimens descended from a Mongolian stock.

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* Page 52. The same statement is made in Robinson's 'Assam', page 150.

† 'Tabaqát iNaciri', *apud* Blochmann, Journal of the Asiatic Society of Bengal, 1873, page 239.

‡ 'Essays relating to Indian Subjects', vol. I, pages 113 and 154.

§ Page 7.

‖ It is, however, not certain that these people belong to the Koch tribe. They may be Garos in process of conversion.

** 'Enthnology', page 90.

*** 'Castes and Tribes', vol. I, page. 492.

†† Hunter's 'Statistical Account of Kuch Behar', vol. X, page 347.

The question is to which of these stocks the original Koch belonged. Buchanan, who was the first English writer on the subject, considered the Páni Koch, who are admittedly Mongolian, to be the primitive type; and the theory of a Mongolian origin is corroborated by the description of the tribe seven centuries ago as given by the Musalman historian of Bakhtiyar Ghilji's invasion, and by the fact that the Pani Koch are the only members of the tribe still speaking a non-Aryan language. The same conclusion might perhaps be supported by the close alliance which subsisted for centuries between the Mech and Koch tribes,—an alliance which involved intermarriage between the two tribes in the royal family itself, and by the fact that the lineal descendants of this family, the Darrang and Beltola Rajas, have unmistakeably Mongolian features. Ralph Fitch, who visited the Koch kingdom in the 16th century, says, "The people have ears which be marvellous great, of a span long, which they draw out by devices when they be young," a practice which is still common amongst the Mongolian Garos, although it has now been abandoned by the Koch.

But whatever may have been the racial affinities of the original Koch tribe, there can be no doubt that the present Koch of Assam belong to the Mongolian rather than to the Dravidian stock.

In Bengal the Rájbansi-Koch have been proved by Mr. Risley's enquiries to be more nearly allied to the Dravidians, but the circumstances in Assam are quite different. Whatever may have been the origin of the tribe which gave its name to the heterogeneous horde now known as Koch or Rájbansi, in Bengal it has mixed so much with the Dravidian races around it that its physical type would in any case have partaken largely of the Dravidian element. In Assam, on the other hand, the tribe, which, though dominant, was always numerically small, has been surrounded by Mongolian tribes, with which it has not only intermarried, but which it has absorbed in numbers large enough to swamp its original characteristics, even if these at first were purely Dravidian. The name in Assam is no longer that of a tribe, but rather of a Hindu caste, into which all converts to Hinduism from the different tribes,—Káchári, Gáro, Hájong, Lálung, Mikir, &c.,—are admitted on conversion. In Assam, therefore, it seems, for the present at any rate, desirable to treat the Koch as allied to the Bodo, and through them as a branch of the Mongolian stock.

Historical sketch.

229. Although there is no doubt many of the Bodo tribes rose in turn to power at some previous period of their career, the Koch alone have traditions which merit the name of history.* The seat of their kingdom was Kámarupa, a country comprising North-Eastern Bengal and Lower Assam, and famed in Hindu mythology as a sacred place, favoured by the gods, abounding in temples and sacred shrines, and especially celebrated as being the place where Kámdeo, the Indian Cupid, recovered his form after being turned to ashes by Siva, and as containing the temple of Kámákhya,† the goddess of sexual desire.

The early history of Kámarupa is only dimly set forth in passing references in the Jogini Tantra, the Kálika Puran, and other religious books, which contain little more than long lists of kings and accounts of their dealings with the gods. The first king we read of is Mahirang Dánab, who ruled at Gauhati, then known as Prágjyotishpur, or the 'City of departed glory'. He was succeeded in turn by his descendants, Hatak Asur, Sambar Asur, Narak Asur (who was slain by Krishna), and Bhog Datta, the last of whom is said to have given his daughter to Duryodhan, and to have died fighting on his side in the battle of Kurukshetra. When Hiouen Thsang visited Kámarupa (Kyamalupa) about 640 A.D., he found a Hindu king named Kumar Bháskara Barman** on the throne, and visited in his company one of the celebrated Buddhist assemblages summoned by Siladitya‡ at Nalanda. The Chinese traveller describes the people as being short, with dark yellow complexions, of a wild and impetuous nature, with retentive memories and earnest in study. Our knowledge of succeeding dynasties is chiefly confined to confusing and often conflicting lists of names. We know, however, that there reigned a Pál dynasty, who were probably Buddhists, and may have been descendants of the Pál kings of Bengal. The last of this line was deposed by Niladhwaj, who is said to have belonged to the Khyen tribe. He was originally a cowherd in the service of a Bráhman, who became his mantri when he succeeded to the throne. Niladhwaj made his capital at Kamatapur in Kuch Behar, and declared his caste to be that of 'High Sudra'. He was succeeded by his son Chakradhwaj, and the latter by his son Nilambar, who was defeated by Hussein Shah about 1498 A.D. About this time the Koch kings rose to power. The legend

* *Vide* Glazier's 'Report on Rangpur', Rai Gunabhiram Barua's 'Asam Buranji', Robinson's 'History of Assam', and a manuscript metrical history (Sanskrit) in the possession of Raja Lakshmi Narayan of Howli Mohanpur. The latter is supposed to have been written about 1806 by Surja Hari Ganak under the orders of Raja Samudra Narayan. It is written on oblong strips of *suchi* bark, and each page is illustrated. The account of the earlier Koch kings there given is by far the fullest I have yet seen.

† The legend is that Siva carried the body of his deceased wife, 'Sati', about on his shoulder, and that Vishnu, to break his penance lopped away the body piecemeal with his *discus*. There were 51 pieces, and on the place where each piece fell a temple was erected. The temple of Kamakhya is said to stand on the spot on which her organ of generation fell.

** He called this king a Bráhman; but this, doubtless, simply mean that he was a Hindu, and not a Buddhist. The word Bárman is a Kshettriya title which to this day is commonly assumed by Káchári and other converts to Hinduism.

‡ Beal, vol. II, page 196.

runs that Hájo Koch had two daughters, Hira and Jira, whom he married to Haria Mandal, a Mech. Hira was an incarnation of Bhagavati, and was visited by Siva in the guise of Haria Mandal. The offspring of this intercourse was a son, Bisu, who consolidated the power of his tribe* and defeated the Báro Bhuiyas, who had become powerful during the reign of Nilambar. He became a Hindu, taking the name of Biswa Sing, and imported Baidik Bráhmans from Sylhet in the place of the Kalitás who were previously the priests of his tribe. He made an abortive attempt to invade the country of the Ahoms, but was more successful in the internal management of his kingdom. He settled the different offices of state, and established his army on a secure basis. His son Nar Náráyan succeeded him about 1528 A.D. and at once commenced a series of expeditions against the neighbouring powers. He defeated the Ahoms, and made them tributary to him; and his brother Sukladhwaj, *alias* Silaraj, subsequently conquered the kings of Hiramba (Cachar), Jaintia, and Sylhet, but was defeated and made prisoner by the Musalman ruler of Gaur. Silarai's son Raghu was adopted by Nar Náráyan as his successor. Then Silarai died and Nar Náráyan begat a son of his own, named Lakshmi, whereupon Raghu, fearing he would lose the succession, broke out in rebellion. The armies met, but a peace was concluded without bloodshed; the kingdom was divided into two parts†, Raghu taking the portion east of the Sankosh, while the part west of that river was reserved for Nar Náráyan's son Lakshmi. This division of the kingdom took place about 1581 A.D.

Raghu was succeeded by his son Parikhit, who fought with and defeated Lakshmi. The latter then invoked the aid of the Emperor of Delhi, by whose troops Parikhit was in his turn defeated and made prisoner. His brother Balit Náráyan fled to the Ahom Raja Swarga Náráyan, who sent an army against the Musalmans, and drove them across the Karatoya. From that time the independent rule of the Koch kings ceased Balit Náráyan became a tributary of the Ahoms, and the western branch succumbed to the Musalmans. The existing representatives of Hájo are the Maharaja of Kuch Behar, the Bijni Raja, and the Rajas of Darrang and Beltola.

Strength and distribution of the Koch caste.

230. The strength and distribution of the Koch caste including Rájbansis are given in Statement No. 134. In 1881 the increase as compared with 1872 was only 8 per cent. and the conclusion arrived at was that, in view of the way in which the Koch caste is constantly being recruited from the ranks of the hill tribes, the only possible explanation was that a number of Koches must have returned themselves as belonging to some higher caste. At the present census the increase is even smaller, but there are special reasons which help to explain this anomaly. We have already seen that in Kamrup the indigenous population has decreased by 20,479, or 3.2 per cent, so that, assuming the Koch caste to have been reduced in the same proportions, the number now living would have been only 89,157 had there been no accessions to the caste from outside. The difference between these figures and the numbers actually returned, *viz.*, 10,816, may, therefore, be taken as representing the extent to which fresh converts have entered the caste during the past ten years‡. In Goalpara the decrease in the number returned is in the same way chiefly due to the decrease in the general indigenous population. In the same way there has been no increase in the native born population of Darrang, so that the whole of the increase in the number of persons of the Koch caste in that district (10,137) may be assumed to be due to fresh conversions.

Statement No. 134, showing the strength and distribution of the Koch caste

District	1891	1881
Cachar	1,271	..
Goalpara	133,702	144,240
Kamrup	99,973	92,104
Darrang	54,338	44,201
Nowgong	49,907	42,878
Sibsagar	25,808	24,248
Lakhimpur	6,243	4,598
Garo Hills	5,609	2,337
Other districts	956	29
TOTAL	377,807	354,635

The increase in the total native born population of Nowgong is 7.22 per cent.; and at this rate the persons now returned as Koch would have numbered 45,973. The number returned exceeds this figure by 3,934, the whole of which is probably due to new converts. In Upper Assam the rate of increase is smaller, but in those districts the Goseins are Vaishnavas, and do not consider it necessary to resort to fiction in order to admit outsiders to their flock. In those districts a Káchári or Miri, when he becomes a Hindu, continues to retain his old tribal designation, and seldom or never hides it by calling himself a Koch.

*The date of his accession to power is entered in a manuscript copy of the Jogini Tantra in the possession of a Mangaldai Brahman as 1494 A.D. It must have been somewhat later than this, and the date given by Rai Gunabhiram Barua in his 'Asam Buranji', (1498-1508) is probably more correct.

†A different version is given by some authorities, but this is the account given in Raja Lakshmi Narayan's manuscript 'Purushnameh' and in Gunabhiram's 'Asam Buranji'.

‡It should also be stated that castes have been tabulated in greater detail on the present occasion and that some classes which were included under 'Koch' in 1881 have been shown separately on the present occasion. The Mukhis, who number 2,361 (2,335 in Kamrup alone, are an instance of this.

231. From what has already been stated it will be gathered that the constitution of this caste is by no means homogeneous. In the Garo Hills and Goalpara we find the small body of people already referred to who are known as Koch or Páni Koch who still speak their own language and are either animistic or are only nominally Hindus* Mr. Teunon writes regarding them—"The Koches have no Gurus, Goseins, or Purohits, and no *rápit* or *dhobá,* eat pigs and *murghis,* and are Hindus only in name or in shouting Hari and Ram and in wearing *málas* round their throats." The question of their ethnic affinities has already been discussed.

Internal structure Pani Koch.

232. Next to these may be mentioned the Rájbansis, who in Assam are mainly persons of the Koch and Mech tribes who have assumed this name on conversion to Hinduism. These figures show that the term is gradually becoming fashionable, and that more persons are annually adopting it in preference to the less pretentious title of Koch. As already stated, it is most in use in Goalpara, where the number of persons so describing themselves is 121,001, or 14,638 in excess of 1881. Most of these called themselves simply Rajbansis, but 1,311 added Khetri as their caste subdivision and 750 returned Koch as their main caste and Rájbansi as the subdivision of the same. The additions to this subdivision in the Goalpara district seem to have come entirely from amongst persons who were formerly known as Koch, the number so returned being now only 1,652, against 32,703 in 1881. In Cachar, I am inclined to think that the persons described as Rájbansis are really Dehán, who claim to be of Koch descent and have latterly aspired to the title of Rájbansi. Some of them may also be converted Káchárís. In Darrang it is reported that the Koches who called themselves Rájbansi belong to the family of the Darrang Rajas; and the same is perhaps also the case in Kamrup. The Rájbansis found in the other districts of the Brahmaputra Valley are probably emigrants from Goalpara.

Rajbansi.

Statement No. 135, *showing the strength and distribution of the Rajbansis*

District	1891	1881
Cachar	428	..
Goalpara	121,001	106,363
Kamrup . . .	21	.
Darrang	250	..
Nowgong	116	..
Sibsagar	152	..
Lakhimpur	196	.
Garo Hills	1,364	..
Other districts	223	13
TOTAL ..	**123,751**	**106,376**

233. I will now notice the other subdivisions of the Koch caste, which consist almost entirely of recruits from the hill tribes, and contain comparatively few descendants of the true Koch tribe. Excluding the persons described as Rájbansi, the total number of Koch of all kinds is 252,723; and of these 103,770 have simply described themselves as Koch, and have not mentioned the precise branch of the caste to which they belong.

Sectarian sub-castes.

The divisions returned by the remainder are chiefly indicative of the extent to which the process of Hinduisation has been carried. The figures for each of these sectarian subdivisions are noted below:

Statement No. 136, *showing the strength of some of the subdivisions of the Koch caste*

District	Kamtali or Bar Koch	Saru Koch	Heremia Koch	Sarania Koch		Madani Koch	
				1891	1881	1891	1881
Goalpara	..	..	..	705	212	9,102	4,962
Kamrup	14,600	2,042	..	12,173	4,506	4,953	6,047
Darrang	30,678	8,657	3,612	4,106	..	4,115	2,140
Nowgong	17,202	16,879	..	5,841	.	14	.
Sibsagar	7,575	221	2	2,524	..	174	.
Lakhimpur	1,647	43	..	895	.	64	.
Other districts	242	..	..	4	.	8	.
TOTAL :	**71,944**	**27,842**	**3,614**	**26,248**	**4,718**	**18,430**	**13,149**

*A full account of them will found in the extract from Buchanan Hamilton's report quoted by Brian Hodgson—'Essays' vol. I, page 110.

The terms applied to the converts in different districts vary. In most places the first stage is that of the Saraniá.* Another name for an early stage of conversion is Madáhi, in which, as the name implies, the convert still retains his old freedom in the matter of drinking and eating. Above the Madáhi rank the Heremiá, or Saru Koch, who have begun to submit to restrictions in this respect, and are supposed to abstain from intoxicating liquors. This subdivision is also called Phairi in Nowgong. At the top of the list stand the Kámtáli or Bar Koch, who in outward appearance at least are ceremonially pure Hindus. They are generally supposed to conform entirely to Hindu precepts, and to refrain alike from strong drinks and from eating pork and fowls. Whether this 'purity' exists in fact as well as theory is doubtful. In some parts, no doubt, pork is no longer eaten by the Kámtáli, but in others his fondness for the food of his forefathers is too great to be withstood; and it is an open secret that he still from time to time indulges in it. The Goseins periodically try to put down the practice, and for a time their efforts meet with apparent success. But the craving for the ancestral *bonne bouche* often proves too strong to be overcome, and the promises made to the Goseins are again forgotten and neglected. A Kámtáli Koch may not marry the daughter of a Saru Koch, but will give his own daughter (for sufficient consideration) to a member of that sub-caste. In such cases, however, the girl is degraded to the rank of her husband.

Functional sub-castes : Mahang Koch.

234. The only functional subdivisions which at all merit the name of sub-castes are the Mahang and Garámi Koch. The former consists of the descendants of some Koches who were settled by the Ahom Rajas at a place called Mahang near the boundary of the Naga Hills, where they were employed as salt workers at the salt springs in that neighbourhood. This sub-caste numbers only 352 persons, all of whom are found in the Naga Hills district. A few sections of this sub-caste are returned, but they appear to be simply the names of their former villages. The Garámis were treated as a separate caste in 1872, when 2,416 were recorded in the Goalpara district. In 1881 they were apparently included under the general head 'Koch'; and so far as I am in a position to judge from the very scanty information which I have been able to obtain, there seems to be no doubt that they are really a subdivision of that caste. Only 495 persons have been returned under this head, and of these all but 3 are found in the Goalpara district. Their special occupation is thatching. Other functional subdivisions have been returned, such as Kumár, Kámár, and Duliyá; but these do not appear to be true sub-castes. They simply denote the occupations followed by the persons so returned, or by their ancestors under the old Rajas; but they involve no distinction of social status or in the limits within which marriage is permitted.

Garami Koch.

Subdivisions of Koch in the Garo Hills.

235. Returning to the Koch of the Garo Hills, six sections are recorded, namely, Harigaya, Satpariya, Dasgaya or Banai, Chapra, Wanang, and Tintekiya, which rank in the order in which I have named them. The first five are said to be named after the places where they formerly resided, and the last, or Tintekiya, from the dress of the women, who wear one cloth round the waist, another over the body, and a third on the head.

The latter occupy the lowest position amongst the Garo Hills Koch, and are said to greatly resemble the plains Garos, from whom the Deputy Commissioner thinks that they are in fact descended. Inter-marriage is freely permitted between the two first sections only. In other cases, a man marrying a girl of a lower section must give a costly feast to the other members of his class in order not to be degraded.

Religion, marriage, &c.

236. The Koch of the Brahmaputra Valley are nominally Hindus, and have Goseins and priests. They retain, however, a great deal of their primitive animistic beliefs and exorcism is still practised amongst them. Their marriage customs partake but little of Hinduism. The Bar or Kámtáli Koch are said to marry by the *hom* ceremony; but they, as well as the other sub-castes, permit widow remarriage and divorce. They buy their wives, and sometimes carry them off by force, just as do the Kácháris and other tribes from which the caste is recruited.

Mekuri.

237. The Mekuris are a small body of Hindu outcastes.** Their present degraded position is said to be due to a cat having stolen some food cooked by Musalmans and accidentally dropped it into the food of some Hindus, who ate it before the contamination had been discovered. On the matter being reported to the king an enquiry was held, and the conclusion come to was that they must be outcasted. They were refused admission into the Musalman community, and thus remained as a separate caste of degraded Hindus, to whom the term Mekuri was applied as denoting the origin of their degradation. No other caste will take water from their hands. They have their own Bráhman. No other caste will take their daughters in marriage; and as their number is extremely small, it is often difficult to find husbands for their daughters, who thus often become dancing girls. The men occasionally purchase wives of the Koch caste, but the latter lose their caste

* In Darrang and Kamrup a Kachari when he first becomes a Sarania is still looked on as a Kachari rather than a Koch.

** Most Mekuris returned themselves at the census as Doms, so that the true strength of the caste is uncertain

on marriage. Their chief occupation is agriculture. They are found pricipally in the neighbourhood of Howli Mohanpur in Mangaldai.

Rarh

238. The Rárhs are found only in the southern portion of the Sylhet district. They have a separate class of degraded Bráhmans as their priests. They call themselves Sudras, but none of the respectable castes will admit this, or drink their water. They are described as being a hardworking class of people who never, if they can avoid it, enter service. They are cultivators, and are supposed to be descended from converts from some of the hill tribes. They are known also as Kushiáris (from the river of that name), and sometimes again as Kupádárs. They number only 192 souls according to the return; but as they are known to be more numerous than this, it is clear that some must have returned themselves under other heads. In 1881 the number was recorded as 1,365.

Salai

239. The Sálai caste is found only in the Brahmaputra Valley. It occupies a position intermediate between Kewat and Koch. Sálais marry girls from the Kewat caste, but the Kewats will not marry Sálai girls, neither will the Sálais take Koch girls as wives. People of the Koch caste will eat food cooked by Sálais. The Sálais claim to constitute one of the main castes; but the smallness of their number militates against this supposition, and it seems not improbable that they are really a local section of the Hálwai caste of Bengal. Sálai in Assamese is pronounced Háloi, so that the difference in sound is very slight. It is true that the Bengali Hálwais are confectioners, while the Assamese Sálais are cultivators; but many castes in Assam no longer adhere to their traditional and characteristic occupation, and it is not more surprising for Hálwais to become agriculturists than it is to find Háris abandoning the broom for the counter.*

There are two sub-castes. The Bengali Sálais are so called from their having permitted some Bengalis to marry their girls and admitted them into their society. The Sálais who declined to countenance this breach of caste rules are called 'Pat', or genuine Sálais. The Sálais are found only in the four lower districts of the Brahmaputra Valley. There has not been much change as compared with the last census, except in Nowgong, where the number returned has fallen from 2,030 to 207. I am unable to explain this variation, and can only suggest that some of the Sálais of 1881 have since succeeded in obtaining recognition as members of higher castes.

Statement No. 137, *showing the strength and distribution of the Salai caste*

District	1891	1881
Goalpara	239	367
Kamrup	7,832	8,776
Darrang	1,065	918
Nowgong	207	2,030
Other Districts	13	2
TOTAL ..	9,356	12,093

Sudra

240. The term 'Sudra' has a double signification. In one sense it is the fourth caste of Manu, and is the term by which many of the modern profession and other castes love to describe themselves as indicative of the purity of their origin. In this sense the term is meaningless, and special instructions were issued to prevent its appearance in the schedules. Notwithstanding all the trouble that was taken to avoid it, it was frequently found in the enumeration schedules from the Sylhet district; but, thanks to the second caste column, we were usually able in such cases to ascertain what the true caste was. The word used in this sense has, therefore, been eliminated as far as possible, and the persons described as Sudra in table XVI are really, it is believed, members of the existing caste of that name, which includes 7,068 persons.

Tokar

241. The Tokar is a small Hindu caste of Kamrup and Mangaldai, which occupies much the same position as Hirás and Háris, and is inferior to the Kátani subcaste of Jugis. No other castes will intermarry with them or take their water. The Jugi priest officiates at their religious ceremonies.** Their chief occupation is agriculture.

Foreign castes: Agaria, Amat, Bauri, Bhuiya, and Bhumij.

242. The Agariá is a cultivating caste of Chota Nagpur, and the Amât a similar caste of Behar. Neither are very numerous in Assam. The Báuri, Bhuiyá, and Bhumij, on the other hand, are present in large members. They all belong to non-Aryan races, and are much sought after as garden coolies on account of their more hardy physique and comparative freedom from malarial affections, which Hodgson has noted as a characteristic of all the aboriginal races of India. They are all cultivating and labouring castes. As regards the Bhuiyá, Mr. Risley points out that the name is of Sanskrit origin, and that it is necessary to guard against the fallacy of supposing that tribes known by it in different places are necessarily allied to one another. The total number of

* Another suggestion that has been made is that the Salais are Sunris who have taken to agriculture, and this view is supported by the distribution of Salais in the Assam Valley, the number varying with the latter. Besides, when Nar Náráyan invaded Upper Assam the Sunris, 'rich with the money of Tisal Debi', are mentioned as having formed a numerous class in the country he passed through; and as the number of persons of this caste is now comparatively small, some of them must evidently have entered other castes.

** This seems to be the case, but the point is disputed.

these three tribes in Assam has risen during the last ten years from 40,571 to 84,967, a result which is entirely due to the recruiting operations of tea planters.

Statement No. 138, *showing the strength of the Báuri, Bhuiyá, and Bhumiji Castes*

Caste	1891	1881
Bauri	32,149	9,914
Bhuiya	32,186	5,218
Bhumij	20,632	25,439
TOTAL	84,967	40,571

243. The Bhar is another Dravidian tribe of Chota Nagpur, which is fairly numerous on our tea gardens, the total number being 6,389. The caste was not shown separately in 1881. The same remarks apply to the Bind, which is described by Mr. Risley as being a large non-Aryan caste of Behar and Upper India. Table XVI shows that 1,921 persons of this caste are settled in the province.

Bhar and Bind.

244. The Chásá is the great cultivating caste of Orissa, and appears to correspond generally with the Hálwá Dás of Sylhet. It is represented in Assam by 1,824 persons, most of whom are, doubtless, garden coolies.

Chasa, Ghasi, Gond.

There are 9,172 Ghásis in Assam. Their occupation is cultivation and fishing. They occupy a very low social position, and are described by Colonel Dalton as "foul parasites of the Central Indian hill tribes."

The Gonds come chiefly from the Central Provinces, but are found also in Chota Nagpur; 3,595 persons of this tribe were censused in Assam.

245. The Kháirá is described by Mr. Risely as a small tribe of Hazaribagh allied to the Kharwár. 3,194 persons of this caste were censused in this province, against 1,588 in 1881. The Khariá and Kharwár are Dravidian tribes of Chota Nagpur; 3,368 persons of the former and 4,509 of the latter are included in the return. These tribes were not shown separately in 1881.

Khaira, Kharia and Kharwar.

246. We next come to the Kol (2,704), which is the generic name by which Hindus denote persons of the Munda, Oráon, Bhumji, and Khairá castes; it is not a real caste name, but like Thápá, I have had to show it separately, because I had no means of ascertaining to which of these several castes the persons returned as Kol really belonged. Then come the Koiri and Kurmi caste, which Dr. Wise believed to be closely allied to one another. Both castes are mainly engaged in cultivation, and are found in Chota Nagpur, Behar, and Upper India. Both of them are numerous on our tea gardens, especially the Kurmis, the number of whom, however, does not appear to have increased to any great extent during the last ten years.

Kol, Koiri, Kurmi.

Statement No. 139, *showing the strength of Koiri and Kurmi castes*

Caste	1891	1881
Koiri	5,800	3,067
Kurmi	12,576	12,532

247. Passing rapidly over the Korwá, Mál, and Málé, Dravidian tribes of West Bengal, and the Mál Paháriá of Santhal Parganas, we come to the Munda, a large Dravidian tribe of Chota Nagpur, of which no less than 46,244 persons were censused in Assam, against 15,985 in 1881. They are in great request as coolies for tea gardens. The name 'Munda' is said by Mr. Risley to be of Sanskrit origin, and to mean the headman of a village. The same authority states that the tribe is closely allied to the Hos and Santháls, and probably also to the Kandhs.

Munda.

248. Nágbansi and Páhári are titles rather than castes, but are shown separately for reasons already given. Leaving them, we come to the Oráons, who according to Mr. Risley are allied to the Málé of the Rajmahal hills, and who, like the Munda, Báuri, and Bhumij, are in great demand as coolies. The number in this province amounts to 17,736.

Oraon.

249. The Newárs are a Nipalese tribe, regarding whom Colonel Hill writes that they are by no means warlike, but that their agriculture is unrivalled in Nipal.

Newar.

250. The Rájwár and Ráutiá are Dravidian tribes of Chota Nagpur; 5 360 of the former and 790 of the latter were enumerated in this province. Next in order comes the Santhal, a large tribe of the same race as the above, which is found in the north of Orissa and all over West Bengal. The number of Santháls censused in Assam on this occasion is 23,220, against only 7,397 ten years ago.

Rajwar, Rautia, Santhal.

251. Lastly, I may mention the Savara, a cultivating and servile caste of Orissa, the members of which number 684, and the Telinga, a Madras caste, of which there

Savar, Telinga.

are 393 persons in Assam, all of whom are probably garden coolies, recruited in Ganjam.

GROUP 3.—CATTLE-BREEDERS AND GRAZIERS.

252. The Goalá or Gop is the great cowherd and milkman caste. It is widely spread over the North-Western Provinces, Behar, and Orissa; and to the immigrants from these places must be attributed the large increase which has taken place in the strength of this caste during the past ten years. The persons returned in the Brahmaputra Valley proper are probably all foreigners; and it is only in the Bengali-speaking districts, *viz.*, Sylhet, Cachar, and Goalpara, that the caste can be called indigenous. Part of the increase in Sylhet is possibly due to some Goálás having returned themselves as Sudras or Káyasthás in 1881, but the greater part is to be attributed, as already stated, to immigration. I have included with the Goálá the Ahir or pastoral caste of Behar, under which head 1,018 persons were returned in Cachar, 2,131 in Sylhet, 443 in Lakhimpur, and 263 in other districts. The Goálás rank high amongst the Nava-Sákha group, and have Srotriya Bráhmans for their priests. Goala.

Statement No. 140, *showing the strength and distribution of the Goala caste.*

District	1891	188
Cachar	4,846	1,895
Sylhet	15,05[illegible]	7,319
Goalpara	[illegible],946	1,383
Kamrup	320	276
Darrang	1,577	34
Nowgong	921	77
Sibsagar	3,076	920
Lakhimpur	3,240	720
Other districts	106	396
TOTAL .	**31,089**	**13,020**

253. The Sadgop, which I have classed in group 2, is a cultivating caste, which was originally the same as the Goálá, but separated from it on its members taking to agriculture as a means of livelihood in lieu of pasture. 846 persons of this caste were censused in Assam.

254. The Rájbhar is an up-country pastoral caste, which claims to be quite distinct from the Bhar which I have classed in group 2. It numbers 1,086 persons in the province. Rajbhar.

GROUP 4.—FIELD LABOURERS.

255. Only three castes are classed under this head, the Dhákar, Dhángar, and the Musáhar. The first mentioned only number 15 persons in Assam, and the Dhángar only 293. Dhangar is not strictly speaking, a caste name, but a term meaning labourer, and is generally used with reference to the Dravidian tribes of Chota Nagpur. The Musahars are much more numerous, 16,667 persons having returned themselves under this head, against 3,851 ten years ago. Mr. Risley describes them as "a Dravidian cultivating and servile caste of Behar, who appear to be an offshoot from the Bhuiyan tribe of Chota Nagpur." Dhakar, Dhangar, Musahar.

GROUP 6.—HILL TRIBES.

256. I have shown in this group only the hill tribes of Assam and the Nipal frontier of Bengal. Aboriginal tribes of other parts of India have been included as minor agricultural in group 2.

THE ABOR-MIRI GROUP

257. The Ábors have been fully described by Colonel Dalton. They live outside our territory, and a few only have settled down in the Lakhimpur district. The total number returned is only 223, against 821 in 1881. The difference is probably due to the fact that the hill Miris describe themselves as Ábor Miris; and in 1881, when there was only one caste column in the schedule, some of these hill Miris may possibly have been classed as Ábors. There is a slight discrepancy between the number of Ábors now returned and the number shown as speaking the Ábor language, which is similarly to be ascribed to the confusion which appears to prevail in regard to the tribal nomenclature. Abor.

258. A full account of the Miris was given in the last Census Report, and I have no further information regarding them. The number of Miri settlers appears to have increased considerably during the last ten years. The matter has not been noticed by deputy commissioners in their reports, and I have had no time to make enquiries on the subject since the figures have been available. I am, therefore, not in a position to explain the increase in their numbers which appears to have taken place. They are found chiefly in Sibsagar and Lakhimpur, and it is in the last mentioned district that the greater part of the increase over 1881 is found. There are only 472 Miris outside these two districts and Darrang. Miri.

Statement No. 141 *showing the strength and distribution of the Miris*

District	1891	1881
Darrang	2,749	3,113
Nowgong	243	..
Sibsagar	15,579	10,836
Lakhimpur	18,640	11,687
Other districts	219	..
TOTAL ..	37,430	25,636

The Daflas. Tradition of origin.

259. The Daflás inhabit the hills north of Darrang and Lakhimpur, between the country of the Akas and that inhabited by the Abors and hill Miris. They call themselves Nyising, and assert that they are descended from Nyia, the son of Abotani, whose father was Dhanyi, the Sun, by his wife Chinne, the daughter of Chatachi, the Earth. Nyia had a number of sons, and the children of the latter were the founders of the existing clans. The features of the Daflás are distinctly Mongolian. Their language is closely allied to that of the Miris. They tattoo their faces, the reason assigned being that it is done to enable them to be recognised in the next world.

Internal Structure.

There are numerous exogamous clans, which are said to be named after the sons of Nyia. So far as I have been able to ascertain, none of their clans are totemistic. As with the Khásis and other tribes, there are signs of the old exogamous groups breaking off into smaller new ones, but the prohibition in regard to intermarriage amongst members of the same original group has not yet been removed.

Slaves.

The Daflás purchase slaves from the Abors, and in former times also carried off into bondage persons captured in their raids on the plains. These persons are called Hatimorias,* and are really serfs, rather than slaves. They are extremely well treated, are never sold, and, failing other heirs, inherit the property of their Daflá masters or Gáms.† They are not allowed to intermarry with women of the tribe, but they often act as guardians to a Daflá widow or a Gám who is a minor.

Marriage.

Marriage is effected by purchase or capture, but the latter is the more common. The bridegroom lies in wait for the girl, and carries her off by force to his own house. The parents profess to be very indignant, but are usually pacified by presents of mithun, &c. The other method is simple barter. The man goes to the father of the girl he wishes to marry, and asks for her. The father examines the entrails of a fowl; and if the omens are favourable, the price to be paid is fixed and the girl is made over to her lover.

Polygamy.

Polygamy is very common. Each man has as many wives as he can afford to purchase; and when he dies, the heir takes them all, except only his own mother, together with the rest of the property of the deceased.‡

Polyandry.

Colonel Dalton says that polyandry is common amongst the members of this tribe, and cites one unmistakeable case which came under his personal notice Mr. Stack, on the other hand, made special enquiries on this point, and said that the Daflás whom he questioned repudiated the practice with horror, and declared that it would be visited with death. The local officers whom I have consulted on this point agree in saying that polyandry as a general practice is non-existent; but a tea planter,** who has an extensive acquaintance with the Daflás, says that polyandry is not forbidden, and describes a practice which may possibly be a survival of this custom. He says that when a man's wife has no children, he may invoke the assistance of a brother or a cousin, and mentions a case in which a Daflá, failing to beget children on his head wife, induced a younger cousin to visit her, and says that both now live with the woman. He adds that the young man's relations are greatly annoyed with him, as they wish him to marry and raise up children of his own. But it seems doubtful whether this is a true case of polyandry. The second 'husband' was apparently never married to the woman, and the children belonged to the first or real husband, and not to the natural father. It may be that it is a form of the levirate not unlike that which was permitted in former times amongst the Hindus.††

Kinship.

Kinship with the Daflas is traced through the father, and the children enter his clan, and not that of their mother.

Religion

The general name for God is Ui, but there are also special names for each particular deity. Most of their gods are inimical to men, and have to be propitiated by sacrifices. The chief gods are Sonole the god of heaven; Siki, who presides over the delivery of

* Mr. Waller distinguishes Hatimorias and Ni Hatimorias. The former, he says, are pure Daflas, and the latter descendents of slaves captured in the plains.

† In which case they acquire the status of Gam or free man.

‡ The same practice is mentioned by Marco Polo as existing amongst the Tartars (Colonel Yule's edition, vol. 1, page 221).

** Mr. Penny, of Bishnath, who was consulted on the subject by Mr. Waller District Superintendent of Police of the Darrang district.

†† There was a special name, '*kshetraja*', for the son thus begotten on the wife, and in the Mahabharata it is related how King Saudasa, being childless, induced Vasistha to beget for him a son upon his wife Damayanti.

women, Vogle and Lungté, who hurt men; and Yenpu, who injures children. Then, there is Yapum, the god of trees, who frightens people to madness when they go into the forest; Chili, the god of water; Prom, the god of diseases; Sotu, the god of dumbness; and numerous others. There are a few beneficent deities, such as Pkhong, the god of breath, and Yechu, the goddess of wealth. To all these gods, sacrifices are offered. When a person is ill, a sorcerer, or *deondic*,* is called in, and chants an incantation in a loud singsong voice, which he sometimes keeps up until he works himself into a frenzy of excitement. The Daflas believe in a future life, but cannot say much about it, except that they expect to cultivate and hunt there. The dead are buried in a sitting position, and a small shed is put up over the grave; in it rice and drink are placed, and a fire is kept burning for five days. The mourners sacrifice fowls, pig, and sometimes mithun, the blood of which is sprinkled over the grave the flesh they eat themselves.

Statement No. 142, *showing the strength and the distribution of the Daflas*

Census of	Total	Darrang	Lakhimpur
1872	418	263	155
1881	549	339	210
1891	1,137	347	790

Strength of tribe now and in 1881.

The number of Daflás in British territory is increasing slightly, especially in the Lakhimpur district, where 790 are now returned, against 210 in 1881 and 155 in 1872. The rate of increase of the tribe in Darrang is less marked.

260. The Ákás are a small tribe, who call themselves Hrusso, and occupy the tract of country between that of the Daflás, to whom they are closely allied, and the Towang principality of Lhassa. Very few persons of this tribe have as yet settled in British territory, and a detailed account of them would, therefore, be out of place. It will suffice to say that they are divided into two sub-tribes,—the Kápáschors, or cotton-thieves, and the Házári Khowás, the 'eater of a thousand hearths'! Their religion, manners, and customs are believed to be very similar to those of the Daflás, except that they have been very slightly affected by Hinduism, owing to the detention of one of their former chiefs in the Gauhati jail, where he was brought under the influence of a Hindu *guru*. The Kápáschors raided on the plains in 1883-84, and the usual expedition followed. The results of the latter were not altogether satisfactory, and it was followed by a blockade of their hills, which eventually brought the tribesmen to reason. Their attitude is now reported to be peaceful.

No Ákás are found in the return of the census of 1881. On the present occasion 12 males and 2 females were enumerated within the boundary of the Darrang district. Few, if any, of these were permanent settlers, nearly all being temporary visitors, who had come down to trade or to receive their *posa*.

THE BODO GROUP

The Bodo tribes.

261. The group of tribes known as Bodo forms the most numerous and important section of the aboriginal tribe of the province. The group includes the Káchári, Mech, Tipperah, Chutiyá, Lálung, Hájong, Rábhá, Mahaliá, Gáro, and other tribes, and also the greater part at least of the Koch, which is now recognised as a Hindu caste, and has for this reason been shown in group 2. In the absence of anthropometric data, it is impossible to say to what extent racial affinities exist between these tribes; but the evidence of language shows that they must at one time have been very closely connected, and belonged in all probability to one common nationality. Very little is known of their early history; but the fact that nearly every important river in and around Assam begins or ends with the Bodo word for water (*di* or *dui*) has been taken as proving that they were at one time the most important group of tribes over a large area of country.†

Kachari.

262. The first historical notice** of the Kácháris of which I am aware is found in the annals of the Ahoms, who debouched from the Patkoi in 1228 A.D., and found the country at its base in possession o fthe Morans and Boráhis, whom they at once subjugated. They next fought with the Chutiyás, who occupied the north-east portion of the Brahmaputra Valley, and then came into collision with the Kácháris, whose country lay to the west. This was in 1488 A.D., when the Káchári capital was probably still at Dimapur,‡ from

*Any one can become a *deondic*.

†*E.g.*, Dihong, Dibru, Disang, Diju, Diputa, and Diardanes (the ancient name of the Brahmaputra). It is, however, open to question how far this river nomenclature can be held to prove anything, as the same root has been shown by Mr. S. E. Peal, of sibsagar to mean water in twenty-one different languages, including Chinese, Mundari, Siamese, Manipuri &c.

**I have not referred in the text to their own traditions of origin, as these are too vague and untrustworthy to be of any practical use. Colonel Dalton says that they came from Rangshar in Upper Assam, and call themselves Rangshah in the Eastern Duárs and North Cachar in consequence. But at the census I enquired the reason for the use of this term (which was sometimes found in column 5 of the schedule) and was informed that it was applied to Kácháris, whose original home was in the Ramsha mauza of Kamrup. How this mauza got its name, I cannot say. Some Kácháris of Mangaldai once told me that they had a tradition that they entered Assam over the Choraikhaling pass north of the Lakhimpur district.

‡An interesting account of the ruins at Duimapur is given by Major Godwin-Austen, Journal of the Asiatic Society of Bengal, 1874, page 1.

which place it was removed to Maibong in 1536 A.D., after a decisive victory had been gained by the Ahoms. The capital remained there for two centuries, when the attacks of the Raja of Jaintia necessitated a further retreat to Khaspur in the plains of Cachar. These migrations were shared in only by the Raja and a few of his followers. The great bulk of the Kácháris remained behind, and became the subjects of the Ahoms in Upper Assam, and of the Koch kings* lower down the valley.

263. The religion of the Kácháris is of the ordinary animistic type. They have a chief god called Siju, Bathu, or Langsaman, who is represented by the cactus, which is to be seen growing in the courtyard of every Káchári family. There are numerous other gods and goddesses, all of whom are hostile to men, and have on occasions to be propitiated by sacrifices. At ordinary times they are not much attended to; but when drought or sickness occurs, the Deori, or village priest (whose office is not hereditary), is called in to ascertain the deity who requires to be propitiated. This he does by working himself into a paroxysm of excitement, during which he imparts the desired information, and informs the people what sacrifices will be acceptable to the offended god.† The Kácháris are rapidly becoming Hinduised. Many of those who followed their king to Cachar accepted Hinduism in a body in 1790 A.D., when the Raja and his brother, persuaded by the blandishments of the Bráhmans, who had traced his descent from Bhim, made a public profession of Hinduism. The conversion of the Kácháris of the Brahmaputra Valley has been much more gradual. They are ignorant of the claims of their brethren in North Cachar; and when they become Hindus, they enter the Koch caste, as has already been described.** the rate at which the process of conversion has been going on during the past ten years may be gathered from the fact that only 243,378 persons have now been returned as Kácháris, against 281,611 in 1881; and as there is no reason to suppose that the race is dying out, the decrease can only be accounted for on the supposition that many of them have during the interval accepted Hinduism and changed their name from Káchári to Koch.

Religion.

264. Marriage is by purchase or servitude, and sometimes also by capture. The action of our courts tends to discourage the latter form, and it is now much less resorted to than formerly. But even now it is by no means uncommon in cases where the parents of the girl are adverse to the match, or demand too high a price for her. When this happens, the lover lies in wait for his sweetheart, and carries her off with a show of force to his own house, after which negotiations with the parents are resumed, and an amicable settlement is usually arrived at. There is no special religious ceremony at marriage, a feast to the villagers being the most important part of the performance. When purchase is resorted to, the price paid usually varies from Rs. 60 to Rs. 100, but these limits are by no means fixed, and much larger sums are occasionally paid. When the would-be bridegroom is too poor to pay the sum demanded, he frequently enters the parents' house and works for them for three or four years, just as Jacob is said to have worked for Rachel.

Marriage.

Divorce is permitted; but if a man turns out his wife for any reason except adultery, he has no right

* The Koch kings were half Koch half Mech, so that their rule was scarcely that of foreigners.

† The method of divination has been fully described in Hodgon's Essays on Indian subjects, volume I, pages 132 and 134, and at page 69 of the Assam Census Report for 1881.

** The following interesting note by Lieutenant C. G. M. Kennedy, Officiating Deputy Commissioner of Nowgong, gives a full account of the method of conversion in Nowgong. It came to hand too late to be made use of in my note on the methods of conversion in Chapter III above:

* * * * * *

"*Hinduising of the population.*—The aboriginal tribes of this district who are now becoming Hinduised are the Lalungs and Kacharis. Some Mikirs are also converted occasionally, but their number is very limited. The method by which they are converted is as follows :

"The Gosein or some of his subordinates usually select certain families of the aboriginal tribes, who reside in the vicinity of Hindu villages and at a distance from the main villages of the aboriginal tribes. These families are frequently lectured upon the purity of the Hindu religion and the easy way in which they can get salvation, and how they can acquire a position in the Hindu society if they give up their habits of eating pork and other forbidden food and drinking strong liquor, and conform to the Hindu methods of eating and drinking and worship. As these people frequently feel the inconvenience of their isolated position they are easily tempted to become Hindus, and thereby be enabled to associate and move with their Hindu neighbours, by whom they are hated and looked down upon as a degraded class so long as they remain in an unconverted state. When these people after frequent lectures show some inclination towards giving up their religion and becoming Hindus, a certain propitious day is selected, and they are questioned as to whether they would like to give up their former habits and customs, and become perfect Hindus, or that they would simply take *Saran* (religious instructions) from the Hindu Gosein, and remain free as to their habits of eating and drinking. When they express a desire of entire conversion to the Hindu religion, they are made to fast for a day or two, and then to undergo a *Prayachit* catonement), for which they have to spend some 5 to20 rupees according to their circumstances. They then receive their *Saran Bhajan* (religious instruction and mode of worship) from the Gosein, whom from that day they look upon as their spiritual guide. These people then change all former utensils of cooking and eating and also their dwelling house and become quite Hinduised. The Gosein then makes them over to a certain *khel* (a body of Hindus who eat and drink and associate with each other) with whom the converted men are to associate. The converted people then give a feast to their new associates, to whose habits and mode of worship they entirely conform. The converted men are closely watched by their new comrades as to whether they take any of the forbidden food and strong liquor or not; and if they are found to have entirely given up these things, they are freely admitted into the Hindu Society, and are called Saru Koch. For the first three generations from their conversion they are looked down upon a little by their Hindu comrades, and they are not allowed to take any leading part of their society. From the third generation they become quite as good as any Hindu of the Koch caste."

to claim the return of the purchase-money, and the same is the case if the separation is by mutual agreement. Widows are allowed to marry again, the younger brother of the deceased husband being the person having the first claim.

Two wives are allowed, but the permission is seldom made use of.

Internal structure Exogamous clans.

265. In the North Cachar Hills, the Kácháris are divided into a number of exogamous groups or clans, the rules regarding which, as described by Mr. Soppitt, are rather peculiar. He says—

> The Kácháris consider themselves divided into certain sects or families. These sects eat together, and are more or less co-equal; but as regards marriage, restrictions are imposed.
>
> There are 40 families, or sects, to which males may belong, and 42 for females.
>
> The two extra in the latter case remain unaccounted for. To give an example, one male sect is called Hasungsa, and one female sect Sagaodi. A Hasungsa marrying a Sagaodi, the male issue are Hasungsas and the female Sagaodis. The sons, Hasungsas, cannot marry any woman of the mother's caste or sect. In the same manner, the daughter can marry no man of her father's sect. Thus, though no blood tie exists, in many cases a marriage between certain persons is impossible, simply from the bar of sect. On the other hand, cousin-marriage is allowed. An example will best illustrate this : Two brothers, Hasungsas, marry women of the Pasaidi and Sagaodi sect, and have an issue a daughter and a boy. The boy will be a Hasungsa and the girl Sagaodi. These first cousins cannot marry, both father having been Hasungsa. But allowing the first cousins marry Bengali wife and Rajiung husband, respectively, their children are Hasungsa (the boy) and Sagaodi, and may contract marriage ties, the male having no Sagaodi sect in his family. The term Semfong is used to denote the members of one of the sects.

The old rules of exogamy seem to be rapidly dying out in the Brahmaputra Valley. In Upper Assam even the names of the old clans are disappearing; in Darrang the names remain, but the rules of exogamy are no longer remembered; and it is in Nowgong and Kamrup alone that the system is reported to be still in force. I have given elsewhere a list of the different subdivisions returned, and have attempted to explain their meaning and origin. But it is very difficult to get at the true facts, and in some cases it is possible that my information is not wholly reliable. Mr. Anderson, however, in Darrang has made a very careful enquiry into the subdivisions returned in that district, and his report shows that many of them may possibly be totemistic. Amongst others may be mentioned the tiger clan, the muga clan, the sesamum clan, &c. But, as already stated, these clans in Darrang are not now exogamous, and the totem is with one exception, no longer taboo. The exception is in the case of the men of the tiger clan, who are not allowed to speak disrespectfully of tigers, and if they kill one, have to give a feast in atonement. In Kamrup the origin of the sections is accounted for by a local tradition that there were originally twelve Káchári families, and that a certain Rákshasa came one day to devour them, whereupon they all took shelter different places. One family rose to heaven, another hid under the earth, another behind a gourd, and so forth; and the place of refuge of each family thenceforth became, the name by which it and its descendants were known. The clan name descends through the father.

Endogamous subtribes: Sonowal.

266. In the eastern portion of the Brahmaputra Valley there are two functional subtribes of Kácháris, which are reported to be endogamous. These are the Sonowáls, otherwise called Sadiolas, from their residence at Sadiya, who were gold-washers in the time of the Ahom Rajas, and the Thengál Kácháris who were formerly silver-washers. The latter derive their name from an ancestor, who is said to have ascended to heaven legs foremost.* The Sonowáls are nominally Hindus and disciples of the Auniáti Gosein, who is a Vaishnava. Notwithstanding this, they worship the idol Kámákhya, and kill animals in sacrifice. Most of them still eat swine's flesh and fowls and drink strong liquor. They engage no Bráhman at marriage, but have priests of their own called Deoris.

Statement No. 143, *showing the strength of the Sonowals and Thengals*

District	Number of Sonowal Kacharis	Number of Thengal Kacharis
Sibsagar	1,413	4,485
Lakhimpur	13,588	81
TOTAL :	**15,001**	**4,566**

Thengal.

The Thengál Kácháris are more advanced Hindus, although they too indulge in forbidden food and drink. They do not worship or sacrifice to idols; they engage a Bráhman at marriage, and perform the *hom* ceremony just like ordinary Hindus.

In Lower Assam a few local sections are found, such as the Charduaria (or Kácháris of Charduar),

*This is the statement in the Lakhimpur report. In Sibsagar it is stated that the Thengals are so called because they were formerly swahers of the king's feet. I am afraid these explanations of the origin of such terms are too frequently mere guesswork.

Rámsha, and Hojai, between whom marriage is not very freely practised, but is not, wholly forbidden, Hojai is a local name applied to the Káchárís in that part of Nowgong which was formerly under the rule of Tularam Senapati, who made himself independent of the Cachar kings of Khaspur on the death of Krishna Chandra. His sovereignty of the country north of the Barail range was recognised by us in 1830, and he continued enjoyment of it until his death in 1854, when it was annexed, and amalgamated with the Nowgong district. In Mangaldai three such sections are reported: the Hojais, who live on the *chapori*; the Háinare, who reside in the centre of the subdivision; and the Ujania, who live under the hills, and are despised by the other sections as having formerly been slaves of the Bhutiás.

Inheritance, & c.

267. Inheritance goes through the male. The Káchárís usually bury their dead, but those who have come under the influence of Hinduism now resort to cremation. The Káchárís are free feeders, and when not under the influence of Hinduism will eat almost anything. Nor is it necessary that the flesh they eat should be fresh. I have seen them carry home and eat with great relish a deer that they had found lying dead in the jungle, the smell from which would have sufficed to make any ordinary mortal feel ill. They are addicted to strong drink, but usually take it in the shape of *madh*, which is made by fermenting rice, and is reputed to be a wholesome concoction. They also, but more rarely, drink spirit distilled from the above, which is very strong and raw, and is a powerful toxic agent.

In physique the Káchárís are short and thickset, and give one the impression of considerable physical strength. They appear to be a short-lived race, although they never seem to suffer from illness to the same extent as their Hindu neighbours. In North Cachar, however, Mr. Baker informs me that consumption is very common amongst them.

They are a contented and industrious people, and usually seem to be very well off. Mr. Baker reports that a vast improvement in their material condition in North Cachar has taken place during the past five years, and says that every household is now well supplied with brass cooking utensils, which were much more rare in former years. In the Brahmaputra Valley, the Káchárís are generally considered to be more truthful than their Hindu neighbours, but in North Cachar the reverse is said by Mr. Soppitt to be the case.

268. The strength and distribution of the Káchárís is shown in statement No. 144. Cachar Plains has more Káchárís now than in 1881, and North Cachar has less, the reason for which is partly that there has been migration between the two subdivisions, and partly that in 1881 the population of the hill tracts of the sadr subdivision were added to the figures for North Cachar. The vast decrease in Goalpara is partly due to the general decrease in the native born population of that district, and partly to changes in classification. The number of persons returned as Mech in that district is larger by nearly 12,000 than that returned in 1881, while the Rábhás exceed the number at the last census by more than 14,000. The slight decrease in Darrang and Nowgong is attributable to conversions to Hinduism, while the increase in Lakhimpur and decrease in Sibsagar may perhaps be ascribed in part to migration between these two districts. There has also been immigration to both districts from Lower Assam; and this being the case, the two districts combined would probably have shown more than a merely nominal increase, had it not been that some of the persons returned as Káchárís in 1881 now describe themselves by other names.

Statement No. 144, *showing the strength and distribution of the Kacharis*

District	1891	1881
Cachar	6,575	4,425
Sylhet	808	667
Goalpara	8,975	42,016
Kamrup	94,983	99,293
Darrang	66,528	72,200
Nowgong	12,514	12,555
Sibsagar	16,776	19,753
Lakhimpur	23,074	18,699
North Cachar	8,177	10,890
Naga Hills	4,023	*136
Khasi and Jaintia Hills	367	75
Garo Hills	527	902
North Lushai Hills	51	..
TOTAL :	243,378	281,611

*Civil and Military only.

Mech.

269. Although they do not admit the relationship, the Meches are in every way very closely allied to the Káchárís, and it is doubtful whether they are really a distinct tribe.* They inhabit the Goalpara district in Assam, and are also found in North Bengal, where they formed an important section of the population at the time of the invasion of Bakhtiyar Ghilji. The Mech and Koch tribes were closely connected during the reign of the Koch kings, who were in part descended from a Mech family. The number of persons returned as Mech in different parts of the province is noted in the margin. They are practically confined to the Goalpara district. The increase since 1881 is due, as stated above, to change of classification, i.e., to many persons who were described as Káchárís in 1881 having

* Brian Hodgson asserted their absolute identity.

now been returned as Meches. In the Garo Hills the tribe is divided into Meches of the north and Meches of the south bank of the Brahmaputra. The distinction, however, appears to be purely nominal, and involves no difference of social status. It is said that the members of both classes decline to take food from Gáros or Rábhás.

Statement No. 145, *showing the strength and distribution of the Mech tribe*

District	1891	1881
Goalpara	69,235	57,390
Garo Hills	340	267
Other districts	626	228
TOTAL :	70,201	57,885

270. The Gáros claim to be autochthonous in the hills to which they have given their name. They are very closely allied in language and physical type to the Kácháris, while their customs resemble those of the Lálungs, who have in this respect been less affected by outside influences than the Kácháris.

Garo.

There are four sub-tribes, the Abeng, Machi, Arvi, and Atong. The Abengs live in the hills to the west and south-west of the Tura range, the Machis in the interior to the north of this range, the Atongs on either side of the Someswari, and the Arvis on the low hills towards Damra, and Nibari on the Goalpara frontier. The Machis and Abengs are said to understand the dialect spoken by the Arvis, but that of the Atongs is not intelligible to any of the other tribes. Each tribe is divided into two or three sections, or *mátháris* between the members of which intermarriage is forbidden. The general names used for these sections by all the tribes are Momin, Márák, and Sángma; but there are no Momins amongst the Abengs, while the Arvis have a forth *máhári,* which they call Tuang. Each *máhári* is divided into several smaller groups, and the latter are again divided off into families, which are said to derive their name from some personal characteristic of the founder or from some natural feature of the village site, such as a tree or a stream.*

Internal structure —Sub-tribes

Exogamous sections.

In Kamrup there are several sections not found in the Garo Hills, amongst which may be mentioned the Dámelias, who eat the flesh of cows; the Hánás, who are said to be descended from a man who spread an elephant; and the Bárogharia, whose ancestors were the twelve fowl vendors appointed by the Raja of Khairam. With the exception of the Dámelias, these groups are said to be exogamous.

According to Dalton, the proposal of marriage comes from the girl herself. Others say that it is a matter of arrangement between the parents. But however the contract is entered upon, it is agreed that the woman occupies the superior position. The husband enters her mother's family, and the children belong to her clan, and not to that of the father. All property goes through the woman, and males are incapable of inheriting in their own right. There are no restrictions on marriage beyond those entailed by the system of clans. Dalton says that the proper husband for a man's sister is the brother of his wife, and that his son may marry the daughter of his sister and brother-in-law. The Rev. Mr. Mason goes even further than this, and says that there is nothing to prevent even children of the same father from intermarrying, so long as their mothers belong to different clans. There is a curious custom, by which the husband of the youngest daughter has to marry his mother-in-law (who is often his own aunt) when she becomes a widow; and failing to do this, he loses his claim to share in the family property. Mr. Teunon informs me of a case in which a man refused to marry the widow, who was in this instance a second wife, and not his wife's own mother; and the old lady then gave herself and her own daughter in marriage to another man. In a dispute regarding the property which followed, the *laskar* reported that the first man having failed to do his duty, the second was entitled to the greater part of the property. When there is a special object, such as the acquisition or disposal of property, marriages are sometimes performed while the parties are still infants; but this is by no means the general custom, and girls often become adults before contracting an alliance.

Marriage.

The religion of the Gáros is very similar to that of all the other tribes on this frontier. They believe in a supreme being named Salgong, who is not generally hostile to men. Below him are a number of malignant demons, to whose agency they attribute sickness, drought, and other afflictions. They ascertain the particular demon who is offended by the aid of their priests or sorcerers, who also perform the necessary sacrifices and repeat the required incantations. These priests are called Kamál. Their office is not hereditary, and any one who chooses may become a Kamál.

Religion.

The Gáros will eat anything, and, like the Nágás, consider a dog to be a great dainty. They burn their dead, and make offerings of food and drink after cremation has been performed. At the same time, they give a large feast at which they usually succeed in getting very drunk. The strength and distribution of the

Miscellaneous.

* I have been unable to ascertain whether any of these clans are totemistic, or what differences are implied by these minor subdivisions of the *máhári.* Presumably they are merely sarnames. Owing to changes of officers the Garo Hills report was not so complete as could have been wished, while such information as was furnished did not reach me until well on in February, when it was too late to make further enquiries

Gáros is noted in the margin. As compared with 1881, there is an increase of 6,809, or nearly 8 per cent., in the Garo Hills district. The number in Goalpara is very nearly stationary; there is a decrease of 1,659 in Kamrup, an increase of 1,133 in the Khasi and Jaintia Hills, and of 1,639 in other districts. The decrease in Kamrup is, no doubt, partly due to the heavy mortality from *kála-azár* in the submontane tract where the Gáros of that district are chiefly found, while the increase in 'other districts' is to be attributed to emigration to tea gardens.

Statement No. 146, *showing the strength and distribution of the Garos.*

District	1891	1881
Garo Hills	95,541	88,732
Goalpara	11,438	11,710
Kamrup	5,800	7,459
Khasi and Jaintia Hills	3,920	2,787
Other districts	3,055	1,416
TOTAL :	**119,754**	**112,104**

271. The Lálungs are found chiefly in Nowgong and the two adjacent districts, the Khási and Jaintia Hills and Kamrup. They are slightly more numerous in Nowgong and the Khasi and Jaintia Hills than they were ten years ago, and slightly less so in Kamrup and other districts. How they came to their present site, or when, is not known. They are not mentioned by the Ahom historians, nor in the accounts of the Koch kingdom. In Nowgong they are said to have a tradition that they came from the Jaintia Hills, while some of the Lálungs in the later district say that their ancestors immigrated thither in the region of the Jaintia Raja U Mon Gohain. Another account, however, says that the Lálungs claim to be the autochthones of the Jaintia Hills. I have already mentioned that the language of the Lálungs is closely allied to that of other Bodo tribes. In appearance also they are unmistakeably Bodo. Their customs are more similar to those of the Gáros than of the Kácháris.

Lalung.

Statement No. 147, *showing the strength and distribution of the Lalungs.*

District	1891	1881
Kamrup	2,375	3,333
Nowgong	46,658	41,695
Khasi and Jaintia Hills	2,754	1,505
Other districts	636	1,117
TOTAL ..	**52,423**	**47,650**

Their religion was described in the last Census Report as follows :

Religion.

The Lálungs, like the Kácháris, use the word Midai to denote a god. The Western Lálungs are said to worship a god called Godal Margi. They regard as sacred, not only the euphorbia, but also the madar (*Calotropis gigantea*) and the gomari tree (*Gmelina arborea*). The manner of their worship is like that of all the wild tribes : a fowl, goat, or pig is sacrificed, or, on very great occasions a buffalo, and a simple prayer is put up, imploring the deity to protect themselves, their cattle, rice fields, farm yards, and little ones; a banquet of flesh and rice-beer concludes the ceremony.

The public place of sacrifice is a *than,* or earthen platform, and the *dao* or bill-hook used on the occasion is a sacred weapon kept on the spot and held worthy in itself to receive adoration. The two great months of public worship are said to be Phagun and Jeth. Private worship can be performed at any time, as occasion requires. The Lálungs invariably burn their dead.

On the whole, the Lálungs have not preserved their primitive religious notions so well as the Kácháris.* Their prayer to Midai is often a curious mixture of Assamese, with Lálung words bearing Assamese inflections. The very name of Midai is giving place to Parmeshwar or Ram. The deity worshipped in Phagun is known more commonly by the Hindu name of Lakshmi than by the Lálung name of Holobuni. Mahadeo and Kali are worship in Jeth. In the month of Magh a ceremony called *mal,* consisting in the planting of a tall shaft of bamboo, accompanied by religious rites, is performed on the boundaries of villages. Certain deities called Chari Bai may be a Hindu rendering of primitive Lálung gods. The names of their priests are also of Hindu origin. The *Deoraja* fixes the day for the celebration, and the Deori kills the victim. Two other officials are the *Lora* and the *Pharangai;* the former assists in the celebration, the latter provides the necessary materials. The manner of private propitiation of Midai, —by suspending in the house a plantain leaf containing betal-nuts and leaves of *tulsi* and *dub* grass,—looks like a rite borrowed from the Hindus.

The process of conversion of the *Lálung* is similar to that of the Káchári. When he first places himself under the protection of a Gosain, he is known as a Saraniyaá. In this stage he is often left free to eat and drink as he pleases; his renunciation of strong liquor and swine's flesh must precede his taking rank as a small Koch, and when he becomes a big Koch he is to all religious intents and purposes a Hindu.

*This is curious, considering their position and the fact that their tribal customs have been better preserved than those of the Kachári I may add that in addition to the gods mentioned in the text, each Lalung clan has its own special deity.

Internal structure

The Lálungs are divided into a large number of exogámous groups or phoids, which again are subdivided into smaller groups. It is difficult to get at the meaning and origin of the terms used to designate these groups. Amongst those recognised I find the 'bamboo', the 'hill peak', and 'salt' in use as clan names. The explanation given in these cases, which is probably merely a guess, is that the founder was born on a hill, in a salt box, &c. They only undoubted case of totemism which I have found is that of the *khara sali* or white pumpkin clan, who will neither eat, grow, or even touch the ground after which they are named. Another clan is named after the *mati* fish, and another is said to be descended from two girls who had offended Mahadeo, and were in punishment converted into Lálungs.

Marriage and Kinship

The usual custom in regard to marriage is for the parents of a girl to find a husband for her and take him to their house as a member of their family. The offspring of such a marriage enter the clan of the mother. Sometimes, however, girls are enticed away; and when this is the case, they enter their husband's clan, together with any children that may be born to them. The husband either pays a sum of money to the girl's parents as compensation for the girl, or else makes over to them the first female child that is born of the marriage. In Kamrup it is reported that children in all cases enter the father's clan, and in the dual practice in vogue amongst the Lálungs of Nowgong it is possible that we witness the process of change from the maternal to the paternal method of reckoning relationship which has already been completed amongst the Lálungs of Kamrup and the Kácháris of the whole of the Brahmaputra Valley* but which has not yet commenced amongst the Gáros.

Bachelor's dormitory

In the Khasi and Jaintia Hills and the more remote portions of the Nowgong district, the unmarried male Lálungs reside in a common house, or bachelor's *chang*, similar to that found in Gáro and Nágá villages. In this respect, also, the Lálungs appear to be in an interesting state of transition, as the practice is no longer in vogue in Kamrup and the more accessible portions of Nowgong.

Funeral customs.

It is said that the Lálungs burn their dead. After the ceremony a feast is given. A small supply of food and drink is left at the funeral pile and a second offering of the same sort is made after the next harvest has been reaped. On the occurrence of a death, all the members of the clan throw away their earthen cooking pots and pans.

Opium-eating.

The great vice of the Lálungs is opium-eating, to which they are addicted more than any tribe in the province except perhaps the Mikirs. It was this tribe that rioted at Phulaguri in Nowgong less than thirty years ago, when the home cultivation of opium was put a stop to, and killed the Assistant Commissioner, Lieutenant Singer, who had been sent out to disperse them.

Rabha.

272. The Rabhás, who are also known as Totlás and Dátiyál Kácháris, are found chiefly in Goalpara, Kamrup, Darrang, and the Garo Hills. There seems to be a good deal of uncertainty as to what these people really are. In Lower Assam it is asserted that they are an offshoot of the Gáros, while in Kamrup and Darrang it is thought that they are Kácháris on the road to Hinduism. That they belong to the great Bodo family is certain, but it is not equally clear that the Rábhás are more closely allied to any one tribe of that group than to another. They have their own language (which is fast dying out), and it is not necessary for a Káchári or Garo to become a Rabha on his way to Hinduism. On the whole, therefore, although some Kácháris and Garos may have become Rabhas just as others have become Koches, it seems probable that the Rábhás are in reality a distinct tribe.

Internal structure.

In the Garo Hills there are said to be five sections of Rabhas, *viz.*, Rangdaniyá, Páti, Maitariyá, Daburi, and Káchári. The first three of these stand on a higher level, and inter-marriage amongst them is permitted. The Daburi and Káchári sections are said to consist of Garo converts; they can neither intermarry with the three first mentioned sections, nor with each other. These Rábhás of the Garo Hills are said to differ but very slightly from the Koches of the same district.

In Kamrup and Darrang the above mentioned subdivisions tend to disappear, the Rangdaniyá and Pati sections alone being reported. In Kamrup, Garo and Damelia are entered as sub-tribes. In Darrang, Phulguria has been returned as a sept of Rábhás. Mr. Anderson says that it is the name of a family of Rábhás, with the pollen of flowers (*phul-guri*) as its *totem*.

Customs, &c.

The Rábhás consider themselves superior to the Kácháris, and have, as a rule abandoned their tribal dialect in favour of Assamese. But they still partake of swine's flesh and liquor, and often use cows as plough cattle. In Nowgong they are reported to pay especial devotion to Biswahari, the goddess of snakes. They will marry Káchári girls, but a Kachari cannot marry a Rabha girl until he has first gone through a ceremony of purification.

Strength and distribution.

The distribution of this tribe is shown in statement No. 148. There is a considerable increase in Goalpara and a falling off in Kamrup, both of which are to be attributed to

* It will be remembered that in the North Cachar Hills male children enter their father's and females their mother's clan.

the constant change of nomenclature, which occurs amongst all the Bodo tribes. In Kámrúp it seems probable that many persons described as Rábhá in 1881 have now returned themselves as Koch. In Goalpara, on the other hand, persons formerly shown as Gáro, Mech, and Káchári have probably now been entered as Rábhá. A special reason for the increase in the number returned in this district is that the additional column of the schedule enabled us to classify these tribes more correctly. Hindus are indifferent to the tribal distinctions of these people, and often describe a Rábhá loosely as a Káchári; and on this principle Rábhás were often so entered in column 4 of the enumeration schedule. When, however, the next column showing the particular class of Káchári had to be filled in, the correct entry was made, so that when it came to classification, we were able to show under their proper head persons who were really Rábhás, but had been misdescribed as Káchári in column 4 of the schedule.

Statement No. 148, *showing the strength and distribution of the Rabha tribe.*

District	1891	1881
Goalpara	29,269	14,293
Kamrup	17,526	22,723
Darrang	16,594	15,090
Garo Hills	5,381	3,785
Other districts	1,004	608
TOTAL ..	**69,774**	**56,499**

NOTE.—The 1881 figures for the Garo Hills are for the plains portion of the district only.

Hajong.

273. The Hajongs, like the Rábhás, are very closely allied to the Gáros and Kácháris, but appear nevertheless to be a separate tribe. They are found chiefly in the Garo Hills and the three adjacent districts, Sylhet, Goalpara, and the Khasi and Jaintia Hills. The increase in the Sylhet district during the last ten years is very considerable, but I have not had time to ascertain from the Deputy Commissioner the causes which have led to it. The Hájongs appear to be divided into two sections: the Byabahári, or ordinary Hájongs, and the Paramárthi, or seekers after God. The latter are more fully Hinduised than the former, and belong to the Vaishnava sect, while the Byabahári Hájongs are Sáktas. The Paramárthis have given up the use of spirits, and abstain from eating flesh. They will not take food from the Byabahári section of the tribe, but permit intermarriage with them. They are now beginning to describe themselves as Rájbansis.

Statement No. 194, *showing the strength and distribution of the Hajongs.*

District	1891	1881
Sylhet	2,804	585
Goalpara	548	.
Garo Hills	5,017	3,689
Khasi and Jaintia Hills .. .	93	80
Other districts . ..	8	..
TOTAL ..	**8,470**	**4,354**

NOTE. -The 1881 figures for the Garo Hills are for the plains portion of the district only. The Garo Hills figures include 232 persons who described themselves as Rajbansi in column 4 and Hajong in column 5 of the schedule.

Chutiya.

274. The Chutiyás were fully described in the Census Report of 1881, and I have not very much to add to what is there stated regarding them. Their distribution is shown in statement No. 150. The enormous increase in Sibsagar is possibly due to a cause, which I have several times mentioned in explanation of similar variations, *viz.*, the additional caste column in the the schedule. There is a Chutiyá sub-tribe called Ahom Chutiyá; and in 1881, when there was only one column, many persons of this sub-tribe may possibly have been returned as Ahoms. In the case of Darrang the present figures are more in accord with those of the census of 1872, when the number reported was 2,532. The Chutiyás are divided into four main subdivisions, Hindu, Ahom, Boráhi, and Deori. The to former have been Hindus for some generations, the Boráhi is in process of conversion, but still retains his old freedom in the matter of meat and drink, while ten years ago the Deori was reported to be still unaffected by Hinduism.

Statement No. 150, *showing the strength and distribution of the Chutiyas.*

District	1891	1881
Kamrup	1,036	1,168
Darrang	3,546	1,362
Nowgong	10,468	8,055
Sibsagar	54,587	29,952
Lakhimpur	17,206	16,708
Other districts	848	2,987
TOTAL ..	**87,691**	**60,232**

Conversion to Hindusim.

Since the last census report was written, however, that religion has made great progress amongst the Chutiyás, and the number who still hold aloof from Hinduism is very small, only 1,103 having returned themselves as Animistic, against 86,588 who described themselves as Hindus. Even the Deori Chutiyás, who represent the

old priestly class. are now succumbing to the attractions of this religion. In Upper Assam they are now most of them disciples of the Mahara Gosein of Teok. It is said, however, that many of those who profess to be Hindus are so only in name. When the neophyte takes the *saran,* the Gosein inculcates a few moral precepts, such as 'obey your parents', 'never raise your hands against them', 'be always respectful to your elders', 'tell no falsehoods', &c. He then sprinkles sacred water over them and blesses them. Having done this, he takes his fee and departs. He interferes no further with their old religious beliefs, nor does he insist on their abstaining from eating pork and drinking ricebeer. His future connection with them is limited to collecting his annual fee of two annas and paying them an occasional visit. Rai Jogesh Chandra Chatterji informs me that when he asked some Deori Chutiyás why they accepted a Gosein at all when they still adhered to their old beliefs, he was answered that they did not like to be called *abhakatiá* (disciples of no one) and despised accordingly by their neighbours. Thus, their change of religion is purely nominal, and is due to a desire to avoid being unfashionable exceptions to a general rule, rather than to any more serious motive.

Statement No. 151, *showing the strength of the four main subdivisions of the Chutiyas.*

Subdivision	Hindu	Animistic
Hindu	27,109	..
Ahom	12,225	..
Borahi	92	..
Deoris	2,991	1,003
TOTAL ..	**42,417**	**1,003**

Marriage amongst the Deori Chutiyas.

Early marriage is very rare. Marriage is usually by purchase, and the ceremony consists of a feast to the villagers combined with a religious ceremony, in which songs mentioning the names of the clan god and goddess are sung. Polygamy, though rare, is not unknown. There is no regular remarriage of widows, but informal unions are formed, the offspring of which are legitimate.

Their internal structure.

The Deori Chutiyás are divided into four khels—Bargoniá, Patorgoniá, Tengápániá, and Dibongiá,—which derive their names from the places where they originally settled. The only distinction between them is that each khel has its on *deosál,* or temple, where they worship the same deity under different names, that of the Bargoniá being Kesáyikháti; of the Patorgoniá, Támeswari Mai; of the Tengápánia, Bolia Hemotá; and of the Dibongiá, Buráburi.

Digongia khel.

Each khel is divided into a number of exogamous clans, of which the twelve mentioned in the report of 1881 all belong to the Dibongiá, which is the largest of the four khels. Four of them are priestly clans, *viz.,* the Sundari or clan of the Bar Deoris; Patir, the clan of the Saru Deoris; and Airio and Kumotá the clans of the Bar and Saru Bharalis. The Airio and Kumotá are the most numerous, and the men and women of the other ten clans must all marry into one or other of them. There are said to be about 180 to 200 houses of the Dibongiá khel in all.

Bargonia khel.

The Bargonia Deoris are said to now number only 50 houses or so, and are all settled near the Dihing river. They have only four exogamous clans, *viz.,*

Iku Saru .	Bar Deori's clan.
Sufaru ..	Saru Deori's clan.
Hijero ..	Bar Bharali's clan.
Busaro ..	Saru Bharali's clan.

It is said that the members of this khel alone used to offer human sacrifices, and that the other khels were never guilty of this abomination.

Tengapania khel.

The Tengápánias number from 70 to 80 houses, and, like the Bargoniás, are settled chiefly near the Dihing. They are divided into seven exogamous clans :

Musago ..	Clan of Bar Deoris
Khemasa.	
Khutiya Tika ..	Bar Baharali.
Chana Barik Tika.	
Faji Maguraon.	
Tapuyo.	
Chaky Churogia Tika.	

Patorgonia khel.

The Patorgoniá khel has become extinct, and their goddess, Támeswari Mai, is now worshipped by the Bargoniás in a separate *deosál.* The last representative of the khel died five or six years ago.

Jaladha.

275. The Jaladhás are described by Mr. Anderson as the Boriás of Káchári life They are said to be outcastes from Káchári society; the descendants of persons who have married within the prohibited degrees. No other class of Kácháris will intermarry with them. Mr. Anderson, in the course of his enquiries, came across two persons, who had only recently been degraded to that position. They were brothers, and had married, one the mother and the other her daughter, and had on this account been outcasted. Jaladhás can, it is said, regain their position in Káchári society on giving a feast and going through the prescribed formalities.

They usually speak Assamese. The number of persons returned as Jaladhá at this census is 6,311 against 2,795 in 1881.

In Nowgong the term Bahaliá is also applied to Káchári outcastes, but I am not in a position to say whether the two words are synonymous and apply to the same class of people or not.

Dehán.

276. The Dehán̄s are a small caste in Cachar. They claim to be Koches, but at the same time wear the sacred thread and often describe themselves as Kshettriyas or Rájbansis. Their tradition is that they accompanied Gohain Kamal, the brother of the Koch ruler Nar Náráyan, when he invaded Cachar.*

In general estimation they rank above the local Kácháris, although the better class of the latter, who call themselves Barman and also wear the thread, dispute this point with them. They are Hindus of the Vaishnava persuasion, and are disciples of the Goseins of Santipur, under whose orders they recently gave up their old Bengali Bráhmans, and took instead as their priests the Manipuri Bráhmans, who, like themselves, are Vaishnavas and disciples of the above mentioned Goseins.

The derivation of their caste name is uncertain. In the Brahmaputra Valley 'Dehán' is the term applied by Kácháris to persons professing the Hindu religion, and it is possible that the name was first applied to them in this sense. The total number of persons returned as Dehán̄s is only 870. They do not appear to have been noticed as a separate caste at previous censuses.

Solanemias.

277. In Mangaldai there is an interesting little caste of Káchári origin called Solanemiá. The total number returned is only 274. At previous censuses they were not shown separately. They are said to be descended from sixteen Kácháris, who were presented by a Raja to a Bráhman on the occasion of his father's funeral ceremony. Another account is that they were formerly under the Bhutiás and were brought down to the plains by a Raja, who gave them a Gosein and a Bráhman priest. But whatever the cause of their separation, they admit their Káchári ancestry. They rank above ordinary Kácháris, and are on much the same level as the Rábhás and the Saraniá section of the Koch caste, but are said to be inferior to the Mahaliás. They eat swine's flesh and fowls, and are addicted to alcoholic drinks, but they nevertheless have their Gosein and a Bráhman priest, who marries them by the *hom* ceremony. They perform the *sraddh* and other Hindu ceremonies, and, so far as possible, they practise endogamy, but, their number being limited, they have often to intermarry with Kácháris, Rábhás, and Mahaliás. When a Káchari wife is taken, she is made to undergo a purifying ceremony, and a Solanemiá girl who has married a Káchári must do the same before she is permitted to return to her father's house. When a marriage takes place with Rábhás and Saraniás, the bride, whether she be Solanemiá or Rábhá, &c., must perform a similar purification prior to marriage. A Káchári will eat food cooked by a Solanemiá, and a Solanemiá will accept food from the hands of a Mahaliá. But he will not take food from a Rábhá or Saraniá, nor, on the other hand, will the latter eat food cooked by a Solanemia.

Mahaliá.

278. Mahaliá is a term applied to certain classes of converted Kácháris in the Darrang district. I have never been able to ascertain on what grounds the distinction is based, nor why some Kácháris become Mahaliá and others Koch. But all officers consulted agree in saying that there is no doubt that a Mahaliá is a converted Káchári. Intermarriage is permitted under certain restrictions and after the performance of certain ceremonies of purification, but a Mahaliá will never eat with a Káchári. The total number of persons returned as Mahaliá is 5,612, against 6,202 in 1881.

Morán.

279. There has been a good deal of confusion between the terms Morán, Matak, and Moamaria. The Moráns have already been referred to as having been the first tribe to be conquered by the Ahoms when they entered Assam from over the Patkoi. They were employed by the Ahom kings as carriers of firewood, and were thus also known as Hábungias. A writer in the *Fonaki* magazine of April 1891 is of opinion that the Moráns are the autochthenes of Upper Assam.

The word 'Moamaria', on the other hand, is the nickname of the Dinjay and Garpura Goseins, the origin of which has already been explained.** These Goseins ere Vaishnavas, and were persecuted by the Ahom rulers, who had embraced the Sákta form of Hinduism, and who tried to force the Moamarias to conform to the same belief. Amongst other acts of oppression, Phuleswari, the wife of Sib Singh, caused the forehead of their Gosein to be smeared with sacrificial blood,† and this and other wrongs eventually drove the members of the sect to rebellion. They

*This confirms a statement in the 'Purushnameh' of Raja Lakshmi Narayan, of Howli Mohanpur, to the effect that Cachar was conquered by the Koches in the reign of Nar Narayan. In the 'Purushnameh', however, it is stated that another brother, Silarai, was the leader of the expedition.

***Supra* page 81.

†Page 37 *et seq.*, of Kasinath Tamuli Pukan's 'Asam]Buranji'.

defeated the Ahom king, but were in their turn vanquished by Captain Welsh, who had been deputed to assist him. They nevertheless maintained their independence around Sadiya, and set up a ruler of their own, who went by the name of the Bor Senapati. When the Singphos began to raid on Assam, they found the Senapati's people better able to defend themselves than those residing under the decayed power of the Ahoms, and therefore called them 'Matak', meaning 'strong', as distinguished from the 'Mullong', or weaker subjects of the Ahoms. The term 'Matak' thus applies simply to the people residing in the tract of country formerly ruled by the Bor Senapati,* and has no reference to any particular caste or tribe. As the majority of the inhabitants of this tract are disciples of the Moamaria Gosein, the word has now become almost synonymous with Moamaria, and the disciples of this Gosein appear to describe themselves indifferently as Matak or Moamaria, and both words frequently appeared in the schedules as the sub-caste of numerous castes, including Morán, Dom, Hari, &c. The Moráns are not necessarily Mataks any more than are the Doms. Some of them are disciples of the Moamaria Gosein, and in the revolt against the Ahoms mentioned above, the two leaders of the Moamaria army were both of them Moráns. But the greater number are disciples of other Goseins, those in Lakhimpur being chiefly adherents of the Tiphuk and those in Sibsagar of the Sessa Gosein. But whatever their sect, the fact remains that they are a perfectly distinct tribe. They have a language of their own, which is allied to the Káchári, † but they have now practically abandoned it in favour of Assamese. They are now in name at least fully Hinduised. They burn their dead, but engage no Bráhman at their religious ceremonies. Many of them claim to be Ahoms and use the Ahom *chuklong* marriage ceremony. They recognise polygamy, and permit the remarriage of widows. There are said to be four khels of Moráns—Morán, Lohong, Dowse, and Alai—but I have no information as to whether these khels are sub-tribes or merely exogamous groups.

Tipperah.

280. The Tipperahs belong to Bengal rather than Assam, those found in this province being either recent immigrants or the descendants of immigrants.‡ They clearly belong to the Bodo family, and at one period intermarried with the Káchári kings of Khaspur. They are found only in the Surma Valley, and chiefly in Sylhet. Their number has increased considerably since 1881, a result which is in all probability mainly due to immigration, but may perhaps also be ascribed in part to the very careful arrangements which were made on the present occasion to secure the complete enumeration of the out-of-the-way punjis inhabited by these people.

Statement No. 152, *showing the strength and distribution of the Tipperah*

District	1891	1881
Sylhet	8,272	3,982
Cachar	386	2
Other districts	1	..
TOTAL ..	8,659	3,984

NÁGÁ TRIBES

Naga tribes.

281. The following interesting Note on some of the Nágá tribes is from the pen of Mr. A. W. Davis, I.C.S., Deputy Commissioner of the Nágá Hills district :

Angamis.

The Angámis are the largest of the Nágá tribes of which we have any knowledge. The portion of the tribe censused occupies 56 villages, with a population of 26,880. In addition to these, there are 14 villages, with a population of some 5,000, lying outside the district boundary in the piece of country bounded on the west by the Brahmaputra-Irawaddy watershed range, on the north by the Thezir river, on the east by the Tizu river, and on the south by the Lanier. The censused portion of the tribe occupies the country drained by the Zullu, Sijju, and Zubza rivers, which all have their origin in the Japvo or Burrail range of hills. This range forms the boundary of the Angámi country towards the south.

The name Angámi, by which this tribe is known to us, is a corruption of Gnamei, the name by which the tribe is known to the Manipuris, through whom we first came into contact with them (the Angámis). The name by which they call themselves is Tengima, while they are known to the surrounding tribes of Kezhámas, Semás, and Lhotás as Tsoghámi, Tsungumi, and Tsangho

Origin.

The Angámis assert that their people originally came from the south, *i.e.*, the direction of Manipur. They first occupied the spurs just under Japvo, and thence spread north-west and north-east. Their accounts of their origin are extremely vague and untrustworthy, as is to be expected in the case of a people who have no written language.

Tribal divisions.

The Angámi tribe is divided into three main divisions, the Chakroma, who live in a few small villages in the western portion of the country: the Tengima proper, occupy-

*This country lies between the Buri Dehing and the Brahmaputra.

†*Supra*, page 160, in Lakhimpur it is said to be mixed up with Khamti and Singpho.

‡Full information regarding the Tipperahs will be found in Mr. Risley's 'Tribes and Castes of Bengal', volume II, page 323, and Hunter's Statistical Account of Bengal, volume VI, page 463.

ing the central portion, and the Chakrima or Eastern Angámis, who occupy the country south and east of Kohima on both sides of the watershed range. The Chakroma, who represent but a very small percentage of the hole tribe, are practically identical with the Tengima in appearance and language. Between the Tengima and Chakrima, however, especially that portion of the tribe which inhabits the villages on the right bank of the Sijju river, there are very marked differences, both in dialect and general appearance. The differences in dress, cut of hair, &c., between these two divisions of the tribe are in fact greater than those that exist between tribes that are really different, such as the Lhotás and Áos, and it is only by an examination of the language spoken by Tengima and Chakrima that we find that they really belong to the same tribe.

Cultivation.

The Angámis are distinguished from the other tribes within the district by their method of cultivation. While all the other tribes, including the western or Chakroma portion of the Angámi Tribe, raise their rice crops by *jhuming*, the Angámis raise their rice crop on irrigated terraces. These terraces are excavated with great labour and skill from the hillsides, and are watered by means of channels carried along the contour of the hills for long distances and at excessively easy gradients.

The question of whence the Angámis first got the idea of their terraced cultivation, and why they adopted a system which at the outset must have entailed an immense amount of labour, have often been asked : I think the answer must be that this system of cultivation gradually spread northwards from Manipur* until it reached the Angámis, who adopted it for the following reasons :

(1) *A desire for a better kind of food than job's-tears and konidhan, the only* jhúm *crops which can be successfully grown at high elevations,† and which, from the analogy of the Mazung tribe, whose villages are situated at elevations equal to or higher than the older Angámi villages, may safely be assumed to have been in days gone by the Angámis' staple food.*

(2) *The impossibility of raising a sufficient crop of this better kind of food,* i.e., *rice, except by a system like that of irrigated terraces, which their neighbours to the south were already practising, and which allows the same land to be used year after year without the necessity which occurs in the case of jhúme cultivation of throwing up the land after two years' cultivation and allowing it to lie fallow for eight or ten years.*

(3) *A good water supply, which rendered the system of irrigated cultivation possible.*

Tribal customs.

The Angámis live in, for the most part, large villages, reaching in the case of Kohima to over 800 houses. These villages are, as a rule, strongly situated on the tops of hills. The houses in a village are all built close together without much attempt at arrangement, and the whole is surrounded by an almost impenetrable fence of some thorny shrub and huge stinging nettles. The approaches to the village are by narrow sunken paths, the entrance to the actual site being guarded by a strong wooden door now-a-days rarely or never shut.

A village is, however, far from being a united community, as might have been expected. The unit of Nágá society is not the village, but the 'khel', called by the Angámis themselves 'tepfu' or 'tino'. Many of these exist in each village. In Kohima there are seven such subdivisions. The members of each 'khel' or 'tino' are supposed to be descended from a common ancestor, whose name the khel bears. These khels are exogamous subdivisions. Between the khels in the same village great rivalry exists, which in old days used to lead to blood feuds and frequent fighting, indeed, the inter-khel feuds were and are far more bitter than inter-village feuds. Inter-village feuds are now practically extinct, but inter-khel feuds are still kept alive, and result not infrequently at the great drinking festivals in riots and free fights, in which lives are occasionally lost. I know of no Angámi village of any size which is not divided against itself by the bitter feuds which exist between its component parts. The following extract from a report by Mr. Carnegy, then Political Officer in the Naga Hills, dated the 12th September 1876, will show the utter want of combination which exists in an ordinary Angámi village. He writes :

"In the middle of July a party of 40 men of Mozema went over to Kohima, and were admitted by one of the khels friendly to them, living next to the Puchatsuma quarter, into which they passed and killed all they could find, *viz.*, one man, five women, and twenty young children. *The people of the other khels made no effort to interfere, but stood looking on....* One of the on-lookers told me that he never saw such fine sport (*i.e.*, the killing of the children), for it was just like killing fowls."

Such scenes as this are of course things of the past, but the spirit which rendered them possible still exists, and renders all real combination amongst even one tribe impossible. I have dwelt on this point at some length, as the fact of the non-existence of any possibility for united action by even one village, let alone a whole tribe, does not seem to be very widely known.

*I am led to say this from an observation of the fact that the whole of the Naga villages between Kohima and Manipur practise the terrace system of cultivation, while north of Kohima the custom gradually dies out, the necessity for it not existing.

†*Jhúm* rice does not do well at elevations of much over 4,000 feet.

The following is a list of some of the exogamous subdivisions existing amongst the Angámis :

Dakkotsuma.	Puchátsuma.	Chaletsuma.	Chatsuma.
Chitonoma.	Kototsuma.	Levisonoma.	Meyasatusma.
Kotsuma.	Guezonotsuma.	Nisonoma.	Tekrenoma.
Puphetsuma.	Vihutsuma.	Dzinionoma.	Kwoma.
Toloma.	Phetsuma.	Viama.	Kamima.
Tseáma.	Kipfoma.	Dzirama.	Meralitsuma.
Mekroma.	Pavoma.	Tenginuma.	Kizhazuma.
Rotsoma.	Kezanuma.	Cheráma.	Tama.
Sema.	Hepfoma.		

This list could be added to without any trouble, but it seems useless to go on adding to a list of names, which are, except to a Nágá, absolutely meaningless.

Marriage customs.

As stated above, the khels amongst Angámis are exogamous subdivisions. A man is therefore obliged to look for his wife amongst the women of a khel different from his own. Marriages are, therefore, usually not love matches, at least as far as the girl is concerned. The following sketch gives the procedure followed in the village of Khonoma* by a young man who is anxious to marry. Having selected the girl he would like to marry, he informs his father. The father then sends a friend to the girl's house to interview her parents, with a view to ascertain whether they will allow the match or not. If a favourable reply is received from the girl's parents, the father of the young man will on an auspicious day (inauspicious days are days on which there has been a death in the village, or during which there has occurred an eclipse of the sun or moon or an earthquake) at sunrise ascertain, by strangling a fowl and watching which way in dying it crosses its legs, whether the intended marriage is likely to be a prosperous one or not. Should the womens be unfavourable, the arrangements for the marriage are at once broken off, but should the womens be favourable, the go-between will again be sent to inform the parents of the girl of the fact. The girl's opinion is then asked, and should she, within the next three days, dream no dream unfavourable to the idea of the intended marriage, formal consent is given by her parents. A day for the wedding is then fixed. On that day the father of the bridegroom sends some pigs, usually two or three (the number varies according to the wealth of the parties), a few seers of salt, and some liquor to the house of the bride's parents. These pigs are then killed, and a feast given to the khel men and friends of the bride, who also take away small portions of meat wrapped in plantain leaves. The same night at about 9 or 10 p.m. the bride goes to the house of the bridegroom's parents, carrying a small *'lao'* of liquor and a little cooked meat in a basket. She is accompanied by two men and two women carrying four *laos* of liquor, 100 or more pieces of cooked meat, and 10 or 12 pieces of uncooked meat, by a small boy carrying a cup of liquor, and by some 40 or 50 members of her own khel. On arrival at the house the bridegroom is summoned, and he and the bride, first the man and then the woman, eat some of the meat and drink some of the liquor brought by the bride. The bridegroom then returns to his *'deka chang'*, and the companions of the bride, after receiving a few fowls as presents, return to their homes, only two women and one man remaining to sleep with the bride at the house of the bridegroom's father, receiving in the morning a present of one fowl each.

On the second day the bride and bridegroom again eat together, the bridegroom returning at night to his *'deka chang'*, and the bride remaining in his father's house. On the morning of the third day the young couple go together to the bridegroom's cultivation, the girl carrying a *'lao'* of liquor, some food, and a heo. The man carries only his spear. Arrived at his cultivation, first the man and after him the woman take the hoe and do a litle hoeing. A little rice and liquor is then placed on the ground as an offering to the deity. The couple then eat and drink together. They then return home, the man cutting on the way home a few sticks of firewood, which are brought home by the woman. On her return the woman goes to her father's house, and brings thence to her husband's house a few *laos* of liquor and some cooked meat. A feast is then given to the neighbours and children. That night the young couple kill a fowl in order to see whether their marriage will turn out well or the reverse. They then wait for another seven or eight days. At the expiration of this period the high priest of the khel is called in. He sacrifices a chicken, and the ceremony of marriage is complete. Until the completion of the ceremony the bride and bridegroom do not sleep together, but after the completion of the ceremony cohabitation is allowed.

The Angámis do not practise polygamy. Children take the caste of the father, *i.e.*, belong to his khel. This is the rule in all Nágá tribes.

Divorce.

Divorces are frequent amongst the Angámis, and occur for various reasons, such as infidelity on the part of the woman, incompatibility of temper, and failure on the part of the woman to bear children.

If a woman is divorced for infidelity, all her clothes, beads, &c., are taken by her husband, and her family

*In each village customs vary slightly .

are fined the amount of the expenses incurred by the husband's family for the marriage. Should, however, a wife be divorced for any reason but some fault of her own, she receives one-third of all the grain that there is in the house at the time. Should a woman leave her husband for no fault on his part, but merely because she finds she does not like him, she then has to repay to him the expenses incurred for the marriage.

Divorced women, women who have left their husbands for any reason, and widows who have no children, &c., go to reside again in their fathers' houses, and can remarry at pleasure. Widows with children are not supposed to remarry, having to devote themselves to the bringing up of their children.

Rules of inheritance.

During a man's life time his sons, as they marry, receive their share of his landed property. Should, however, a man die, leaving several unmarried sons, these will all receive equal shares. As the sons marry, they leave the paternal mansion, and build houses of their own. The youngest son, therefore, in practice nearly always inherits his father's house. Daughters receive no share in their father's property except amongst certain of the Eastern Angámi villages. Should a man die, leaving no male heirs, his property is, as a rule, divided amongst his nearest male relations. If he has daughters, these daughters would ordinarily be entitled to receive no portion of his property. A man can, however, by word of mouth, bequeath to his daughter or daughters such portion of his property as he may consider fit.

In the case of a married woman, possessed of property in land in her own right, dying without children, her property would, if not sold to meet her funeral expenses, revert to her nearest male relations.

Funeral ceremonies..

As soon as a man dies, his body is washed by his son, if he has one. In the case of a woman, this duty is performed by her daughter. The body is then covered over with a white cloth, and a basket containing dhan, konidhan, job's-tears, yans, Indian corn, and garlic is placed by the side of the body. Preparations are then at once made for the funeral feast and for the funeral, which always takes place the evening after a man's death. The funeral feast is proportionate to the wealth of the deceased. One cow is about the least that can be sacrificed, and it not infrequently happens that a man's whole property goes in furnishing forth his funeral feast.

The cows for the feast, having been procured, are killed in the early morning by an old man of deceased's khel. The livers, heads, and certain portions of the meat having been set apart, the rest is distributed amongst the family members, relations, and friends of deceased, portions being often sent to intimate friends residing in other villages.

The ceremony of the distribution of meat being over, the funeral obsequies are proceeded with. The coffin, a rough wooden box without a lid, having been got ready, the deceased's father-in-law, if he have one, or if not, some friend from another khel, enters the house in which the body is lying, and standing on the left hand side of the body, places a plain spear down on the right hand side of the body. In the case of a woman, a black cloth takes the place of the spear. Having done this, he cuts off a small lock of the dead man's hair. The coffin is then brought into the house, and a wisp of thatching-grass is burnt inside it. This done the body is placed in the coffin, at its right hand being placed a *dao*, two spears, and a split stick with bamboo ribbon for kindling fire after the Nágá fashion. The coffin is then brought out for burial in the grave, which is usually dug close to deceased's house. I append a description of an Angámi burial taken from an old diary of Mr. McCabe's :

> "The grave was about 6 feet deep, close to deceased's house. The body was wrapped in new cloths, and was encased in a regular coffin without the lid. Before the coffin was lowered into the grave, the male friends of the deceased, each with a shield and a couple of spears, danced about, howling at the top of their voices and tears streaming from their eyes. The women were not to be outdone in shrieking, and rushed about with arms outstretched, slapping the ground with their cloths. As the coffin was lowered, the woman ran forward and tried to hold it back, and as it finally disappeared, a most doleful shriek was raised.
>
> " 'Do not be afraid; do not mourn. You have only followed your parents' custom. Although you have died, let us remain happy. Although God has not been kind to you, and you have died, fear not!"
>
> "Inside the coffin and at the right hand of the deceased, two spears and a *dao* were placed. Large flat stones were then used to form the lid of the coffin, and the crevices were carefully filled up with rubble. At this stage of the proceedings, the proceedings, the friends of the deceased suddenly stopped sobbing, dried their eyes, and marched off in a most businesslike manner. A civilised Nágá, who had been as demonstrative with his umbrella as his warrior friends had been with their spears, solemnly closed it and retired. A large basketful of dhan, konidhan, dhall, and job's-tears was now thrown into the grave, and over this the earth was rapidly filled in."

Subsequent to the funeral the following ceremonial is observed :

> On the day after the funeral the friends and relations of the deceased, together with one man of another khel, go to deceased's house, and there eat the meat of the heads of the cows and the other reserved portions except the livers. The

skulls are then taken to the grave, and fixed up over it, together with a shield, spear, and ornaments, such as cane-leggings, &c., worn by deceased during his lifetime.

In the case of a woman, her basket, weaving sticks, &c., are placed over the grave. Food is then again partaken of at deceased's house, and the members of another khel who are present proceed to cook the livers of the cows set apart for this purpose. When cooked, a piece of liver with salt and chillies is given to each member of deceased's family, who, in perfect silence, throw each his piece out of the house to a distance of eight or nine paces. This ceremony being completed, all those present return to their homes.

On the second day after the funeral, seventeen portions of cooked rice, with a little salt, are tied up in plantain leaves. These are buried outside the house on the fourth day. On the fifth day from the funeral, deceased's wooden platter and drinking-cup are hung up by a string inside the house. At the expiration of thirty days, this string is undone and thrown away. The platter and cup are given to one of deceased's intimate friends. About the fortieth day deceased's family sacrifice a cock, the flesh being eaten equally by all. The ceremonies connected with the funeral are then complete.

Very young children are usually buried inside the house. The bodies of women dying in childbirth are taken out through the back of the house, and buried without any ceremony whatever.

Religion.

The Angámis have practically no religion. They recognise a supreme creator called Terhopfŏ or Kepenopfŏ. They also believe in the existence of evil spirits which reside in rocks, trees, and pools of water. These are usually propitiated in cases of illness by offerings of fowls, pigs, or cattle. Customs similar to these are common to the whole of the Nágá and Kuki tribes within this district. Of a future state after death, their ideas are extremely vague. They certainly believe that the soul does not die with the body, but what becomes of it they cannot say,—resembling in this respect more civilised nations.

Village festivals.

The chief Angámi village festivals are those called Terhengi and Sekrengi.

The Terhengi is celebrated within a short time of the completion of the harvest, and is in fact the 'Harvest Home' festival. As the Terhengi marks the end of the year's work for the Angámi, so the Sekrengi marks its commencement, being held shortly before the new year's work in the fields is begun. Both festivals last for ten days, and both are occasions for the unlimited consumption of *zu* (rice beer), pork and beef.

During the Terhengi are given most of those big feeds which wealthy Nágás give in the not vain hope of handing down their names to future generations. Such feasts, at which a man's guests are numbered often by hundreds, cost not infrequently in kind and money as much as Rs. 700 or Rs. 800. The slaughter of ten head of cattle and 20 or 30 pigs is no unusual thing. So much meat, of course, entails the use of enormous quantities of rice, both for food and liquor, and it is at the ceremony of pounding this rice, which takes place a few days before the feast begins, and at which the whole of the adult males of the host's khel assist, that the Angámi warrior is seen to the best advantage. On such occasions he, to use a slang phrase, 'puts em all on', and a crowd of fine a heletic young savages, well adorned with toucan feather headdresses, bear-skin fringes, collars (*tatche*) made of locks of human hair surmounted by a fringe of goat's hair dyed blood red, new bright red and yellow cane leggings and armlets, and a few other small ornaments dear to the savage heart, is no mean sight. To commemorate these feasts, huge stones are dragged, often for long distances on rough wooden sledges, and are erected by the side of the road near the village. The giver of the feast also becomes entitled to put up over his house and huge wooden horns (*hikhya*), which are such a conspicuous feature in most Angámi villages.

At the Sekrengi festival dogs are killed and eaten in large numbers. I have often enquired the reason for this, but have never been able to get a satisfactory answer. Besides these two main festivals, many other minor ones are celebrated during the year, the chief of which is that held just before the new paddy harvest begins.

Ao

The Aos occupy the country which is drained by the Jhanzi, the Desoi, and by the streams which flow into the Dikhu on its left bank. The only Ao village on the right bank of the Dikhu is Longsa. The Aos profess to have had their origin from a stone, which is situated between Longsa and the Sangtam village of Luban. From this place they gradually migrated across the Dikhu, and occupied the country in which they now dwell. They are divided into two tribes. Chungli or Zungi and Mongsen, speaking dialects which are so dissimilar as to be practically different languages. These two tribes, though they in many instances live side by side in the same villages, have each preserved their own dialect.

Origin and habitat.

I have added to this note on the Aos a list of words and sentences in the two dialects, which shows the difference between them.*

The Aos occupy, excluding Longsa, which was not censused, 46 villages. Of these, 21 are Chungli entirely, 19 are Mongsen entirely, while six are mixed villages, inhabited both by Chungli and Mongsen.

*Reprinted as Appendix G.

Roughly speaking, the Áo country is composed of three parallel ridges, called Lampungkung, Changkikung, and Japukung respectively. The Chungli tribe inhabits all the villages on the Lampungkung, (the range immediately overlooking the Dikhu), with the exception of the villages of Mokokchang and Nunkam, which are partially Mongsen. The valley of the Melak or Jhanzi *i.e.*, the valley enclosed between the Lampungkung and Changkikung, contains the mixed villages, while on the Changkikung and Japukung the villages are, with the exception of Deka Haimong, Molungting, and Assiringia (a non-Áo village), entirely Mongsen.

Assiringia, called by the Áos Mirinokpo, is a village which really belongs to the 'naked' tribe of Nágás. The inhabitants came many years ago from the village of Wankhong or Orangkang, a village belonging to that tribe, and situated a day's march east of the Dikhu from Susu village. Nowadays in all but language the Assiringia people have become Áos. The problem is, how did they get on to their present site, which is on the range immediately over the plains, through the intervening Áo villages? Where they are at present, they are at least three days' journey from the nearest villages of the tribe to which they really belong.

Description of an Ao village.

The following description is taken from Colonel Woodthorpe's Report of the survey operations in the Nágá Hills, 1874-75 :

> "The villages, which are usually large, as a rule, occupy the most commanding points along the ridges, and the approaches to them are exceedingly pretty. Broad roads, bordered with grass and low shrubs, lead up, through avenues of fine trees, to the main entrance, which is generally very strongly guarded by two or three panjied ditches, running right across the ridge and stockaded on the inner bank. The stockades are strongly built of a double line of posts, supporting a wall of interlaced bamboo, and are capable of offering a good resistance. The outermost ditch is generally about 200 or 300 yards, or even more, away from the village, the second being situated between it and the one enclosing the village. The gate through the stockade of this last ditch into the village is cut out of one huge block, and is frequently four or five feet broad and about six feet high. A large gable roof is constructed over it, giving it a great resemblance to our old lych-gates at home. Look-outs are built commanding the entrance, and in some cases little huts are constructed in large trees outside the most advanced stockades on the main roads, communications being preserved with the interior by means of long ladders and causeways. passing through the gate into the village, we find ourselves before the *'Morang'* or bachelor's house, a large and most peculiar-looking building, appearing to be all roof, which springs from a small back gabled wall about five feet high and six or seven feet broad. The ridge rises rapidly from this to the front till it attains a height from the ground of 25 feet or 30 feet, the eaves resting on the ground on either side. The front is closed with a semi-circular wall of thatch, a small door about four feet high giving admittance to the building, which, as this is generally the only opening, is necessarily somewhat dark. As the eye gets accustomed to the gloom, we find that the house is divided into two parts by a low wall formed of a log of wood, over which a thick bamboo mat is stretched. The half of the house has a matted floor, and is provided with a hearth and planked sleeping places round it, and here the young men sleep, but the other half is unfloored. We also make out that the principal uprights are carved with large figures of men, elephants, tigers, lizards, etc., roughly painted with the three colours common to the Nágá and Gáro tribes, *i.e.*, black, white, and reddish brown. Arranged round the walls are the skulls of men and animals and skilful imitations of them* 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 drum, formed of a huge trunk hollowed out and elaborately carved (generally to resemble a buffalo's head) and painted in front after the manner of the figurehead of a ship and furnished with a straight 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 to one side of the roof) fall on it, and by beating it with double-headed clubs."

The ordinary houses in the village are large and clean. They are built in regular streets, and are divided into three rooms, the outer room being on the ground, and the two inner rooms being raised off the ground. At the back of the house there is a bamboo platform, and in front an open verandah. The ridge projects a few feet in front, and in villages built on a narrow piece of ground these ridges often overlap, rendering the village street quite dark.

Personal appearance of the Aos.

The men amongst the Áos, both Chungli and Mongsen, are somewhat darker in complexion and inferior in physique to the Angámis. They wear a loin-cloth and small apron. The pattern of this last varies from

*Human skulls.

village to village. All wear a cotton cloth thrown lightly round the shoulders, the commonest colours being dark blue or dirty white. Thin brass tubes about four inches long, to the ends of which are attached thin chains, each chain ending in a small bell, are the commonest ear ornaments among the men. Tufts of cotton are occasionally worn in the ears. One or two strings of long white beads are usually worn round the neck. The arms of the men are spear, shield, and *dao,* the last being carried on the back in a small wooden sheath, which is bound round the waist by a cotton rope. The men in the villages at the northern extremity of the tribe generally wear small helmets made of plaited cane ornamented with boar's tusks. A collar of wild boar's tusks round the neck and cowrie cuffs round the wrists are worn by all men who have taken a head. Nowadays men who have not taken a head begun to wear these distinctive marks.

The men of the tribe are not tattooed, and there is in outward appearance no difference between Chungli and Mongsen.

The women, who are comparatively superior in physique to the men, are, after the Angámis, the best looking in the hills. They are tattooed on the face, neck, breasts, arms, and legs. The marks on the face are slight, and are confined to four vertical lines on the chin. These are the same both for Chungli and Mongsen. The other tattoo marks, however, are different for either tribe, the difference in pattern on the arms and calves of the leg being very noticeable. Both tribes tie their hair in the same manner, but the Mongsen women use a white cotton rope for that purpose, while the Chungli women use ropes of plaited black hair. The clothes of both are similar. They consist of a dark blue petticoat, sometimes ornamented with red stripes, reaching from waist to knee, and a dark blue or dirty white cloth thrown loosely round the shoulders. Their ornaments are numerous strings of cheap red cornelian beads worn round 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. The lobe of the ear supports large crystal ear ornaments.

Men, women, and children all smoke short bamboo or iron pipes; they are seldom seen without these. Old women often wear gaiters made of white or dark blue cloth.

Cultivation.

This tribe cultivates by the *jhúm* system. Land is kept under cultivation for two years, and then allowed to lie fallow for ten years or so. The reason for abandoning land after the second year is said to be partly due to the impoverishment of the soil, and partly to the rank growth of weeds, the roots of which are never eradicated from the soil, and which after the second year come up in such numbers that it is found quite impossible to keep them down.

Tribal constitution

Each village amongst the Áos is a small republic, and each man is as good as his neighbour, indeed, it would be hard to find anywhere else more thoroughly democratic communities. Headmen (*tátár*) do exist, but their authority is very small.

Village customs.

As above stated (description of an Áo village), sleeping houses for bachelors are provided. These, however, are seldom used except by small boys, it being an almost universal custom for the young men each to sleep with the girl of his choice. The unmarried girls sleep by twos and threes in houses otherwise empty, or else tenanted by one old woman. Here they are visited nightly by their lovers. The resultant immorality is not so great as might be expected, for the following reasons : (1) the numbers of men and women are, as a rule, pretty equally balanced, and (2) girls of known extremely immoral habits find it, I am told, difficult to get husbands.

Village festivals.

The chief festivals of the year are the two that occur in August before the commencement of the harvest, and the one that occurs at its close; all of them are occasions for the consumption of much pork and rice-beer. The harvest home festival is usually the time chosen for killing mithán by the rich men of the village. A mithán feast involves, as do similar feasts among the Angámis, an expenditure in cash and kind of not less than Rs. 500.

Mithán at these festivals are, or rather were,—the custom is being gradually suppressed,—killed in an extremely cruel manner, being literally hacked to bits with *doos,* the animal finally dying from loss of blood.

The second festival in August is, however, the most interesting. At its celebration two customs are practised, which are not, as far as I am aware, practised by any other tribe in this district. The first of these is the custom during the three days the festival lasts of having 'tugs-of-war' between the young men and unmarried girls of each khel. The ropes used are thick jungle creepers of great length. The object of the girls is to pull the rope right outside the boundaries of the khel. This they are seldom allowed to do, the young men generally pouncing down on the rope and dragging it back before it has been taken clean out of their ground. After dark the ropes are dropped, and the second portion of the *tamasha* begins. The girls form into circle holding hands, each khel 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 khel. 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 so carried off being obliged by custom to stand the young men free drinks.

Slavery.

This custom was universal throughout the Áo tribe. Since our occupation of the country, every effort has been made to suppress the custom, and the selling and buying of slaves is now, I fancy, very uncommon. Slaves were and are, I believe, on the whole, very well treated, being considered almost as members of the family. Cases of harsh treatment, of course, must have occurred occasionally, but these must now be very rare, and the slaves who have remained with their owners know very well that, if illtreated, all they have to do is to run away. In old days slaves, unless they could get down to the plains, could not run away, it being etiquette for them to be caught and returned by the inhabitants of any village in which they took refuge.

Troublesome slaves were usually sold to people living across the Dikhu, amongst whom the custom of human sacrifices is not, I believe, entirely unknown. Amongst the Áos, before our occupation of the country, slaves were not infrequently paid by one village to another village with which they happened to be on bad terms, to make up a quarrel, and as a sort of set off against any heads taken by them. Slaves paid in this way were invariably slaughtered by the village which received them, as an offering to the spirits of the men on their side who had been killed.

Female slaves were not allowed to marry or have children. If they became pregnant, their children were killed immediately after birth, or else abortion was procured. Female slaves are not tattooed.

Religion.

Like other Nágá tribes, the Áos have an intense belief in the powers of certain evil spirits which reside usually in rocks, pools of water, and streams. Two of the most well known stones in which reside *'Deos'* are the Lungpalung, close to Lungpa village, and the Changchanglung, between the villages of Dibua and Woromong. Sacrifices are regularly offered to these stones by the villages near them. In cases of sickness pigs and fowls are sacrificed in large numbers, in order to appease the particular spirit to whose malign influence the sickness is supposed to be due. Poor men often run deeply into debt in obtaining the pig, etc., necessary for these offerings, which are consumed of course by their friends.

Marriage customs.

When a man has fixed on the girl he wants to marry, he sends a friend or some near relation to the father of the girl to ascertain if her people are willing to give her. If his proposal is accepted, he will, if he be of the Chungli tribe, send a small present to the father of his future bride, and after this is done he is at liberty to take the girl as soon as he has got a house ready to receive her. No further ceremony appears to be gone through. On the day on which a girl goes to her husband's house, a pig or so may be killed at her father's house and the meat distributed to friends and relations.

The Mongsen custom is more elaborate. A man's proposals having been favourably received, a period of thirty days is allowed to expire. At the end of this period the engaged couple go on a trading expedition for twenty days. Should the results of this trading expedition be good, *i.e.,* should a fair profit have been made, it is considered a good woman, and the arrangements for the marriage are proceeded with. Should, however, the results of the trading expedition be unfavourable, the marriage is at once broken off. About three months after the return from the trading expedition, as soon as the house is ready for her reception, the girl goes to her husband's house, being escorted thither by all her relations and friends. A feast is given on that day, both at her house and at the house of her husband's people. For the first six nights after a woman had gone to her husband's house, six men and six women sleep in the house with the newly-married couple, the men, including the bridegroom, sleeping separate from the women, with whom sleeps the bride.

The Áos do not practise polygamy, and, as with the Angámis, but a nominal price is paid for a wife.

Internal structure.

The tribe is divided into exogamous subdivisions. These, as far as I have been able to ascertain, are five for the Mongsen tribe, *i.e.,* Mongsentsung, Yemchen, Uchi, Chár, and Ai, and three for the Chungli tribe, *i.e.,* Pungen, Uonkam, and Mungatungmen. The names of these exogamous subdivisions vary from village to village. Of course a member of any subdivision of the Mongsen tribe can marry a member of any subdivision of the Chungli tribe.

Widows.

Widows are allowed to remarry at a decent interval after the death of a husband. A year is the least interval that is supposed to elapse before a woman is allowed to take a new husband. If this rule is broken a fine is imposed. The rule with regard to widowers is the same as that for widows. A woman who has been divorced for infidelity is not allowed to remarry without paying a considerable fine to her former husband.

Children follow the clan of the father in all cases.

Funeral customs.

The Áos do not bury their dead. As soon as a man dies, preparations are made for his funeral. The coffin, a structure of bamboo and thatch, shaped somewhat like a house, and just large enough to admit the body, having been made, the body is placed in it, and then put up to be smoked in the outer compartment of the

house. This smoking, which is done in a very perfunctory manner, lasts for from ten days to two months. When it is over, the coffin, over which is laid one of the dead man's cloths, is taken out and placed on a bamboo platform in the village cemetery. The cemeteries invariably occupy one side of the main road leading to the village gate, and often render the approaches to the village extremely unpleasant to one's nose. On the machan, along with the coffin, are hung a man's eating-plate and drinking-cup, while in front in a row are ranged the heads he has taken and close to these, his shield and spear are placed. Bodies are not always smoked. If this custom is not observed, the body in its coffin is taken out and placed in the village cemetery as soon after death as possible.

Habitat, physique, &c.

The only two villages of this tribe within the district are Tamlu and Resong. These villages lie at the extreme north-east corner of the district, at the point where the Dikhu makes its bend towards the Sibsagar district. The men of this tribe differ in every point from the Áos, their next-door neighbours. In physique they are superior to that tribe, while in dress, general appearance, cut of hair, and language they are entirely different.

The dress of the men consists of a few strips of blackened rattan cane or a broad strip of white bark bound tightly round the waist, a large tail of bark being often left hanging down behind. Add to this garters of cowries or strips of cane dyed red and armlets of the same, with, on great occasions, a helmet of cane and a few stripes of white paint on the face, and the costume of a Tamlu brave is complete.

The women, who are very fair complexioned, wear a white petticoat, in some cases striped with red. This petticoat is only about 12 inches wide, and only just long enough for both ends to meet when being worn, and is a garment that leaves very little to the imagination. The breasts are left quite bare. Square white glass or crystal ear ornaments are generally worn by the women. 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, and the women on their legs and breasts. Most of the men are opium-eaters. Both sexes chew pán and betel, and both have their teeth artificially blackened, a process which does not tend to enhance their beauty.

Description of villages.

The villages of this tribe are built in regular streets, similar to the Áo villages. The houses are not raised on *changs*, and in this respect differ from the Áo houses. The chief difference from the Áos lies, however, in the shape of the *Morangs*, or bachelors' houses. These buildings are situated close to the village gate, and at a short distance look like huge thatched bungalows. They consist of a large verandah, generally raised, as at Resong, a considerable distance above the ground, a central hall, and a small back verandah. In the front verandah are collected all the trophies of war and of the chase, from a man's skull down to a monkey's, most of them black with the smoke and dust of years. From the verandah one enters the large central hall. Lengthways along both sides of this are ranged the sleeping berths of the young men, while the centre space, which is floored with massive planks, is left quite open, and is used by the braves for their dances. Behind this hall, again, is the small back verandah, which often communicates by a raised footway with the lookout house, situated in some convenient tree just outside the village door.

As amongst the Áos, corpses are not buried, but, after being smoked for 10 or 20 days, are put in wooden coffins and placed in the fork of a big tree just outside the village gate. In the case of men of distinction the following curious custom is observed : When the body is thoroughly cured, the head is wrenched off and placed in an earthen pot. This pot is then neatly thatched over with *tokâ pát*, and deposited at the foot of the tree in which the coffin containing the body is placed.

Sema.

Of this large tribe, who call themselves Simi, but are known to us by their Angámi name of Semá, there are only nine villages within the district boundary. Outside the district there are about 70 villages belonging to the tribe. The Semás occupy the whole of the Tizu valley and the whole of the country on the right bank of the Doyang, from the junction of the Sijju and Zulu rivers to the point where the Teshi river flows into the Doyang.

Physical characteristics and dress.

The Semás differ in language, customs, and appearance from the tribes near them. Their language is more like Angámi than it is like any of the other languages spoken in this district. In appearance the Semás more nearly resemble the Rengmás. The men are short and muscular. They are practically naked, as the small flap they wear dangling from their waists cannot be said to in any way hide their nakedness. In addition to this flap they wear the large cloth common to all the Nágá tribes. The commonest pattern amongst them is a cloth with alternate broad stripes of white and dark blue. The ornaments of the men are beads. In their ears they often wear enormous quantities of cotton. Their arms are spear, crossbow, and dao.

The women wear a very scanty black petticoat, and leave their breasts bare. For ornaments they wear strings of beads round their waists and necks, and on their arms brass bracelets. Above their elbow, large and very heavy armlets made of some white metal are usually worn.

Hereditary chiefs.

The chief point in which the Semás differ from the other Nágá tribes living in this district is the possession of hereditary village chiefs. These chiefs have many privileges, *i.e.*,

their subjects cut their *jhúms* and cultivate them for nothing; they get a portion of every animal killed in the chase, and generally are in a position far superior to that of an ordinary Nágá headman. These chiefs invariably have three or four wives, and usually large families. It is the custom for the sons as they grow up to start new villages on their own account. We thus find that, as a rule, Semá villages are small as compared with the villages of other Nágá tribes. They, the Semás, are to all appearance a rapidly increasing tribe. They have, within the last 30 or 40 years, occupied the whole of the Tizu valley and a portion of the Lita valley, and have ousted the Aos from the sites on which now stand the Semá villages of Lopphemi and Limitsimi. They are now getting considerably pressed for land, and as they can extend no further to the north, south, or west, and not much further to the east, it appears to be merely a question of time before they are obliged to adopt the terraced system of rice cultivation. This system, together with the Angámi dress, has already been adopted by the seven or eight Semá villages situated near the Eastern Angámi villages of Zogazumi and Pholami, and these Semá villages are, except in language, indistinguishable from the Angámis living in the two villages just mentioned.

Village site. The villages of the Semás are situated, like other Nágá villages, on the tops of ridges or hills. They are, as noticed above, usually small. They are practically without artificial defences of any kind. The houses, as with Angámis, are not arranged in regular streets within the village site, but each individual appears to put his own house where he finds it most convenient to do so, due regard being had to the fact that the houses must for purposes of defence be not too widely scattered. The houses of the chiefs are distinguished by their extra size. The houses are built on the ground, and present no features calling for special remark. Like most other Nágá tribes, the Semás, except in the case of a few villages which have copied the Angámi custom, keep their grain in small granaries clear of the houses of the village. It is, therefore, safe in the case of fire.

Marriage customs. Except in the case of headmen, the Semás do not, as a rule, practise polygamy. It is, however, allowed. Wives are bought, and usually for a comparatively large sum Rs. 80 to Rs. 100 being the usual price. Arrangements are first made through the parents, and the girl is given away as soon as the full price for her is paid, and not before. Of course, runaway love matches occasionally occur, but as a rule Semá marriages are purely matters of arrangement. The girls appear, to judge from Lozema, to marry rather late, *i.e.,* not till 18 or 20 years of age.

Widows are allowed to remarry. Women who leave their husbands merely because they do not like them have to pay back their marriage price. Should they marry again without doing so, a claim would lie against their new husbands. No marriage can take place between members of the same exogamous subdivision, many of which exist. Children follow the clan of the father.

Funeral customs. The Semás bury their dead. Graves are, as a rule, dug just outside the dead man's house, and are not more than three feet deep. The body is usually wrapped up in a bamboo mat previous to interment. In some villages a small thatched roof is put up over the grave, but it is usually left without any distinguishing mark. The skulls of the cows, if any, killed for the funeral feast are put up over the grave, as also are the dead man's spear and shield. Children dying within ten days of birth are buried inside the house. Women dying in childbirth are buried without any ceremony being observed.

Origin of the tribe. The Semás say that they had their origin from the small village of Swemi, situated just north of Khizobami and about 30 miles east of Kohima. From Swemi they spread north and north-west until they occupied the country in which they now dwell.

Religion. Like all the Nágás, the Semás believe in and try and propitiate a variety of evil spirits. That they have some idea of a future state is certain, and for this reason : The parallel and horizontal lines marking the stratification of the rocks in the east side of Thebzothu (the Wokha hill) are very plainly seen from the whole of the Semá country, and are called 'Kitilá' (dead man's road), and are said to be the path leading to the village of the dead. Where this village is, however, no one can say, but that it exists all believe.

Village Customs. Bachelors usually sleep together in separate houses, but these houses have not, as among some of the tribes, any feature to distinguish them from the ordinary village houses, and are only used by the young men at night. Unmarried girls sleep together by threes and fours in the front compartment of certain houses; here they assemble at nightfall and sit spinning yarn, cleaning cotton, &c., and chaffing and laughing with the young men often for hours.

The principal village festivals amongst the Semás are those that occur after the conclusion of the rice harvest and before the commencement of the new cultivation. Both are occasions for the consumption of immense quantities of rice-beer. As amongst the Angámis, men who wish to obtain fame by feasting their fellow villagers, usually do so by giving a feast at the harvest-home festival.

General remarks. The Semás are the most barbarous and savage tribes with which we have yet come into contact in these hills. But four years ago the custom of head-taking was in full

swing amongst all the villages to the east of the Doyang river, and the use of money was unknown to almost every village of the tribe. That this should have been so is not surprising, regard being had to the fact that the Semás have never had any chance of intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture, owing to their treacherous and bloodthirsty habits. In treachery and lying they were and are quite unsurpassed, even amongst Nágás : to entreat a man well, who came to your house as a guest, and then when he was off his guard to kill him was not considered by a Semá to be other than a meritorious action. A Semá oath is worth less than the oath of any other Nágá tribe, not excepting the Áos, who, as liars, run a good second to the Semás. Judged by the Nágá standard, the Semás are good fighting men, and were much respected by their neighbours. Towards the north they kept the Áos 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 Áo country has, however, stopped this movement, and the only outlet for this rapidly increasing tribe is towards the east.

Lhota

This tribe inhabits in all 73 villages, the whole of which were censused. Of these villages 69 lie in the Wokha subdivision, and four in the Mokokchang subdivision. The Lhotás inhabit the hills on both sides of the Doyang river from the point where the Chebi river falls into it. The customs of this tribe present no marked differences from those of the Rengmás on the south. Their dress is, however, slightly more decent, and consists, for the men of a small loin-cloth and apron either of light blue or white striped horizontally with thin lines of red, or, for the lower villages, of dark blue striped with broad lines of red. A cloth of alternate broad stripes of white and dark blue is worn round the shoulders and reaches to the knee. The men are usually small and muscular. Their arms are spear, *dáo,* and shield. The women wear a scanty black petticoat, and leave the breasts bare. Their ornaments are brass and white metal armlets, beads, and ear ornaments made of small bamboo tubes, into the ends of which are inserted small tufts of red hair.

The villages of this tribe are built in regular streets, and usually consist of one long street, with houses on both sides facing each other along a narrow ridge. The houses are built on the ground, and contain, counting the enclosed verandah, three compartments. The ridge projects in front for a few feet. The *morangs,* or bachelors' houses, are conspicuous at each end of the village. In shape they resemble very much the Áo *morangs,* though they are not, as a rule, so large.

Cultivation

The Lhotás cultivate by *jhúming.* Land is cultivated for two years and then allowed to lie fallow for eight or ten years.

Marriage customs.

Polygamy is allowed, but is practised only by the rich. Girls are, as a rule, married when young, 13 or 14 years of age. Marriages are almost entirely matters of arrangement. The price paid for a wife is usually about Rs. 100. Owing to the system of early marriages by arrangement, divorces for infidelity are very common. Nearly all the cases brought for decision to the subdivisional officer, Wokha, are cases for the recovery of marriage expenses from runaway or divorced wives. Marriage within the circle or a man's blood relations is not permitted. Children follow the clan of the father. Widows are allowed to remarry.

Religion

The religious beliefs of the Lhotás appear to be as vague as those of other Nágá tribes. Sacrifices to evil spirits are frequent, especially in cases of sickness.

Funeral customs

The Lhotás bury their dead. The funeral takes place as soon after death as possible, the grave being dug within a pace or two of the front door of the house. A fire is often kept burning for several days over a man's grave after his burial, and flowers are very often put up over it. The skulls of cattle killed for the funeral feast are, of course, put up over the grave.

General remarks

The Lhotás are, of all the tribes in this district, the most quiet and amenable to discipline. The outer villages do a large trade in cotton with the Marwari traders of Golaghat. A great deal of this cotton is taken down the Doyang by boat in the cold weather, and is duly watered half a day's journey above Golaghat in order to increase its weight. I have seen this being done myself. The Lhotás are exceedingly democratic in their village customs. Headmen have little or no power, and every man does as it seems best to him.

Village festivals

The chief festivals, as amongst the other tribes, are those after harvest and before the commencement of the new year's cultivation.

Customs common to all Naga tribes

Annexed is an account of certain customs common to all the Nágá tribes in this district, which have not been noted in the detailed accounts given of the tribes.

Head-taking and warfare

The whole of the Nágá and Kuki tribes are head-hunters, and they all try and get heads in the same treacherous way. Any head counts, be it that of man, woman, or child, and entitles the man who takes it to wear certain ornaments according to the custom of the tribe or village. Most heads are taken, or rather used to be taken, not in fair fight, but by methods the most treacherous. As common a method as any was for a man to lurk about the water ghat of a hostile village, and kill the first woman or child who came to draw water. Sometimes expeditions on a large scale were made, several villages combining for the purpose of making a large bag. Even then if the village to be attached

was found prepared, the valiant warriors who had come against it would, as a rule, retire without striking a blow. If, however, it was found that the whole of the adult population was away in the fields, an attack would be delivered, and as many children and old people as could within a reasonable time be killed would be killed, a retreat being effected before the men of the village attacked could have time to receive the news and return from their fields.

The desire for heads is still very strong amongst the youth of all the tribes in this district: that this should be so is more the fault of the women than of any one else; these are given to laugh at the young bucks at the village festivals when they turn out without such decorations as mark the successful warrior (?). That they (the women) should do so is strange, as it is the women who in old days, when the manly custom of headtaking was in full swing, always got the worst of it, being unarmed and unable to run as fast as the men. Though, however, heads are still the object of the ardent desire of many a buck, yet, if talked to seriously, there are very few Nágás but will admit, that, on the whole, the present condition of things, under which they can in safety till their fields and indulge their trading propensities, is better than living in the constant uncertainty of whether you will, when you go out to your fields in the morning, return safe and sound in the evening.

Genna

The custom of *'genna'* is common to all the Nágá and Kuki tribes in this district. The word *genna* is used in two ways: (1) It may mean practically a holiday, *i.e.,* a man will say 'my village is doing *genna* today, by which he means that, owing either to the occurrence of a village festival or some such unusual occurrence as an earthquake, eclipse, or burning of a village within sight of his own, his village people are observing a holiday; (2) *'genna'* means anything forbidden.

Gennas sometimes affect whole villages, sometimes only khels or single households. During *gennas* affecting whole villages or khels, no work is done. The people remain in their villages; outsiders are, by strict custom, not allowed into the villages, or, if allowed in, cannot be entertained. Nothing is allowed to be taken out of the village or brought into it during the continuance of a *genna.*

Gennas affecting single households occur on the following occasions: the birth of a child in the house, a cow calving, or, in fact, any domestic animal bringing forth young. On such occasions no outsider is allowed into the house, and food and drink can be given to no one, even the most intimate friend. I have myself been refused a drink at a house, because the family bitch had had puppies.

The following custom prevails amongst the Lhotás and Aos: Should any member of a household be killed by a tiger, by drowning, by falling from a tree, 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 cloths 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 this 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 that has been abandoned. This custom is, I believe, still carried out with the greatest strictness.

Democratic nature of Naga village communities

Except amongst certain of the Semá villages, which, as noticed in the account of the Semá tribe, possess hereditary village chiefs, in no Nágá tribe have the village headmen any real power. In a Nágá village community every man is as good as his neighbour, and in his own opinion probably a little better. Headmen there are, of course, and these usually have a certain amount of influence over their fellow villages, but their authority is practically *nil,* as may be judged from the fact that in hardly any case are the headmen able to keep the commission paid to them on revenue collected.

Manufactures

The manufactures of all Nágá tribes are the same, and consist of cloths, cooking-pots, spears and daos, and agricultural implements, none of these articles are of any artistic or commercial value.

Position of women

Women amongst all the hill tribes living in this district occupy a very inferior position as compared with men. They cannot inherit landed property, and after marriage become mere household drudges. It is wonderful how soon after marriage a Nágá woman loses her good looks, if she ever had any. As soon as ever she has had a child, she takes no further care about her personal appearance. Till marriage girls are allowed a very free hand, and I should say that it was very rare for a girl not to have at least one lover. This lover would, as a rule, belong to the girl's own khel,* and would be a man whom it would be impossible for her to marry in any case. Illegitimate children are, however, rare, and it is impossible to resist the conclusion that they are made away with immediately after birth, or that abortion is procured before the birth of the child. The Aos have admitted to me that abortion is always procured in such cases, and the method has been described to me. Amongst the other tribes two

*This is an important point in connection with speculations regarding the origin of marriage, exogamy, etc., *vide* foot note on page 122 above.

or three cases of infanticide have come to light within the last ten years or so, and it is only fair to assume that for every case that comes to light many happen of which nothing is ever heard. The custom being one that is approved of by all Nágás, it is impossible to expect them to give information of the occurrence of such cases.

Veracity

I have often seen it stated that telling the truth is one of the virtues of savage tribes. I must say, however, that I have not found this to be the case as far as Nágás are concerned. Indeed, the more savage the tribe, the more distinguished are they as liars. The Semás are, beyond all comparison, the most savage and backward of all the tribes with which we have up to date been brought into contact,—they are also the greatest liars. Nágás are, fortunately, unlike their more civilised neighbours, not good lairs in the sense of doing the thing artistically. They have very short memories and thus frequently contradict themselves, which leads to their detection.

Tendency of Naga to become Hinduised or to become Christians

As far as my observations go, neither Nágás nor Kukis show any tendency towards being converted to Hinduism. Such a conversion would mean to most of them such an entire change of habits that it is difficult to see how it could possibly come to pass. Christianity also does not appear to have many attractions for them. The Reverend E. W. Clark, who has been labouring for so many years amongst the Aos, and who has done so much by his village schools towards the civilisation of that tribe, has had a certain amount of success, but his success has not been at all commensurate with his efforts. A few years ago, a good beginning was made at Wokha by the Reverend W. E. Witter amongst the Lhotás, who are of all the tribes in this district the tribe most amenable to discipline, and who would seem to offer the most promising field for missionary labour. Mr. Witter had, however, owing to ill-health, to abandon his work amongst the Lhotás, and no one was ever sent to take his place. There has been now for many years a missionary at Kohima. The Angámis, however, who are in many respects the most advanced and independent of all the Nágá tribes, show no disposition towards being converted to Christianity.

Property in land

Private rights of property in land are the rule amongst all the tribes in this district, except the Kukis, Mikirs, and plains Rengmás, *i.e.*, the migratory tribes. That private rights of property in land are not recognised amongst these tribes is due to the fact that they are in no way pressed for land, the villages being small and uncut jungles extensive. When, however, we come to tribes like the Angámis, Lhotás, and Aos, who live in permanent and large villages, and amongst whom land is none too plentiful, we find that the rights of individuals to property in land are well known and well recognised, and the rules as to inheritance and partition of such property settled by strict customary law. Amongst the Angamis land, especially permanent terraced cultivation, is freely sold and bought, there being no more difficulty in selling a terraced field than in selling a pig or a cow. Amongst the other tribes the custom of letting out land is largely practised, a rent varying from Rs. 3 to Rs. 5 for a field than in selling a pig or a cow. Amongst the hold being the usual amount charged for the use of land for two years.

Superstitions prevalent amongst the Naga tribes

Of these, two of the most curious are (1) the belief in the existence of 'tiger-men', *i.e.*, men with the power of turning themselves into tigers; and (2) the belief in the existence of a village inhabited only by women. Tiger-men are well known, and I have the pleasure of the acquaintance of one. This gentleman is a Semá chief of a small village in the Tizu valley. He himself disclaims the power, but that he has it is implicitly believed by the whole of the Semá and Angámi tribes. A whole village of tiger-men is said to exist in the far north-east. It is in this direction, too, that there lies the happy village peopled entirely by women. The population of this village is kept up by its inhabitants being visited by traders from the surrounding tribes.

The Kuki-Lushai Group

Kuki-Lushai tribes

282. The tribes variously known as Kuki, Lushái, Poi etc., are all closely allied. They are all of the Mongolian type; and are a short squat people with a good deal of muscular power, but very effeminate-looking in appearance.* The persons known as Kukis are found chiefly in Cachar, Manipur, and the Nágá Hills. Mr. Soppit† distinguishes four main tribes, the Rangkhol, Bété tribes, commonly known as old Kukis, who were in an interesting note on the tribes, with which he has favoured me, adds Langrang, Kelma, Kotong, Goni, Joni, Chaimar and Tangom. Mr. Soppit treats the Langrang and Kelma as offshoots of the Rangkhol tribe, and the Kotong as a sub-tribe of the Jansen.‡ The oldest settlers in Cáchár are the Rangkhol and Bété tribes, commonly known as old Kukis, who were driven north from the tract known as the Lushái Hills by the pressure of the Jansens and Thadoi tribes behind them, and the latter were in their turn ousted by the Lushais.

*Mr. Baker gives the following particulars of a Kuki measured by him:—height 4′ 11½″, chest 37″, thigh 2″, calf 6½″, biceps 11″.

†Preface to his Rangkhol-Lushai Grammar.

‡Unfortunately the want of uniformity in the entries in column 5 of the census schedule made it impossible to tabulate the strength of each of these tribes separately.

Internal structure.

Mr. Baker says that each tribe is divided into eight grades, or castes, which are noted below in order of precedence :

Bangkeng, Pena, Jolkar, Portong, Dumkar, Jorai, Jalka, and Simbhai.

He adds that these divisions mean very little, and all classes can eat together and intermarry. Intermarriage is also permitted amongst the members of different tribes. I have not been able to trace any division into exogamous clans, most of the entries in column 5 of the schedule having consisted of the names of villages, personal descriptions (*e.g.*, 'traveller'), and occasionally terms of abuse, levelled, doubtless, at the too inquisitive enumerator. It is possible, however, that the village names are also the names of clans, or that the eight tribal subdivisions mentioned above are really clans, and not sub-tribes.

Marriage.

Marriage is by service or purchase. The former is more common amongst the Rangkhol, while the latter is preferred by the Thadoi. When the bridegroom serves for his wife, he remains in her father's house as one of the family for a period varying from three to seven years, during which time he is allowed free access to the girl of his choice. In the case of marriage by purchase, the price varies from Rs. 20 to over Rs. 200 according to the means of the parents. The latter usually arrange the marriages of their children, and sometimes the betrothal is effected at a very early age. Cohabitation, however, is not permitted until the girl is full grown. The marriage ceremony consists simply of a feast, at which both food and drink are provided by the father of the bride. After marriage, adultery is very rare, and, when detected, is very severely punished. The unmarried girls, however, are allowed considerable liberty, and no notice is taken of their love affairs so long as they do not become too public. Widow remarriage is permitted; a man who has lost his wife may not marry again for three years, but a widow may form another alliance at once. A man, not already married, is bound to marry the widow of his elder brother, however old she may be. Polygamy is forbidden amongst the Rangkhols, but a Jansen may take as many as three wives.

Divorce

Divorce is only permitted in the case of adultery, when the offenders are brought before the village council and, on the case being proved, every scrap of clothing is torn off their bodies, and they are then severely beaten and expelled from the village. Divorcées may marry the co-respondent, but no one else.

Inheritance

Mr. Soppitt says that man's male children succeed him; Mr. Baker, however, informs me that the brothers are his heirs, and, failing them, his wife. When a brother succeeds, he is supposed to take the deceased's widow and children to his house and support them. Should he fail to do this, a *panchayet* is held, and the property is taken from him and made over to the widow.

Religion

The Kukis believe in a head god and a number of minor deities, to all of whom sacrifices are offered. The chief god gets two goats and four fowls, the value of the sacrifice gradually decreasing according to the status of the spirit to be propitiated. The head of the animal is severed at one blow and left for the god; the rest of the body is taken away and eaten. Sacrifices are offered under a cloth canopy, which is supposed to represent the sky. Large quantities of liquor are consumed on these occasions, the women being reputed to drink more than the men. The Kukis have no special priestly class, but select as priest one from among their number. His duty is to arrange about *pujas*, offer sacrifices, and exorcise the evil spirits when a person falls sick. After death it is thought that people go to Itikuo, the village of death, where all the pleasures of earth are experienced without the troubles which attend this life.* Mr. Soppitt adds that the spirit is supposed to again return to earth, after a number of years, in the body of a newly-born babe. The earliest immigrants, the Rangkhols, follow the Hindu practice and burn their dead; the other tribes bury them in a plank coffin with their heads to the west.† Two fowls are usually sacrificed at the funeral.

All Kuki and Lushái tribes, except the Rangkhols, have Rájas, to whom they pay implicit obedience and for whom they have great respect. The Rangkhols, on the other hand, recognise no Rájas, but elect headmen to carry on the business of the village.

I have no separate information regarding the Lushéis, but understand that their customs are much the same as those of the Kukis. The marginal table shows the distribution of these tribes now and in 1881. There are also a number of Kukis in Manipur for whom details are not available. The increase in Cachar plains and decrease in North Cachar are due to a circumstance already mentioned namely the inclusion of certain hill tracts of the sadr subdivision in the figures for 'Cachar Hills' at the census of 1881.

*Persons killed by animals go to another place called Shara Kuo, which is a far less pleasurable abode. Other people, good and bad alike go to Itikuo as stated above, but the latter have first to fight and overcome the spirit of any person whom they may have injured when alive.

†The effect of the example of their Hindu neighbours on the Rangkhols is seen also in other ways. They will not, for instance, eat monkeys or pythons, which are favourite dishes with the other tribes.

Statement No. 153, *showing the strength and distribution of the Kuki and Lushái tribes*

Districts	Kuki		Lushái	
	1891	1881	1891	1881
Cachar Plains ..	5,270	2,794	247	..
Sylhet	1,524	808	6	..
North Cachar ..	4,924	6,420	..	..
Naga Hills ..	6,140	..	..	..
Khasi and Jaintia Hills	923	647	..	..
Other districts ..	9	143	4	..
TOTAL ..	**8,790**	**10,812**	**257**	..

283. The true Manipuris, who now claim to be Kshettryas, are divided into four tribes,—Khumal, Luyáng, Ningthaujá (Meithei), and Mayaráng. Each tribe contains numerous exogamous phoids or family groups, the names of which are generally indicative of the occupation of the founder, or some nickname which was applied to him. The earliest mention of the Manipuris is contained in the chronicles of the Pong Sháns, in which it is said that Samlong, a brother of the Pong king, descended into the valley about 777 A.D. on his return from Tipperah, but found the Manipuris so poor that he exacted little or no tribute from them. Their history for the next 1,000 years appears to have been sufficiently uneventful. Their power and prosperity steadily increased up to the middle of the eighteenth century, when we find the Raja invading Burmese territory. He was, however, eventually defeated, and shortly afterwards the Burmese turned the tables on him and invaded Manipur. The history of the subsequent years is one of constant internal feuds, due to disputes about the succession, which usually ended in Burmese intervention. On the conclusion of the Burmese war, the independence of the State was declared, and since that time Manipur has been under the protection of the British Government.

Manipuri.

Religion.

The Manipuris are strict Hindus of the Vaishnava sect. They eat fish, but will not touch flesh, and profess to be very particular in their social and religious observances, and especially in adorning their foreheads with the 'tilak'. They will eat food cooked by their Bráhmans, but not that cooked by any other Manipuri, whether he be of the same social position as themselves or not. Their chief festivals are the Rásh and Gosthabihar, when they commemorate Krishna's sports with the milkmaids and the time he passed amongst the cowherds. About the middle of the eighteenth century, the Bráhmans professed to have discovered that the Rája and his subjects were descended from Arjun, the hero of the Mahábhárata, by a Nágá woman, and that they were consequently Kshettriyas of the Lunar race. On this, the ruling prince, Gharib Nawáz, embraced Hinduism, and, after a great ceremony of purification, was invested with the sacred thread. Many of his subjects apostatised with him, and they, as well as all later converts, were also allowed to describe themselves as Kshettriyas.* They have their own Bráhmans, who are said to be the descendants of the Bráhmans who originally immigrated by Manipuri women.

There are some Sudra Manipuris, who it is supposed are the descendants of immigrants who married Manipuri wives. There is also a degraded class called Kálácheiya or Bishnupuri, which consists of the descendants of Doms and other Bengalis of low caste. Their occupation was originally that of supplying grass for the royal stables. They speak a language, which is different from that of the true Manipuris, and is in fact closely allied to vulgar Bengali.

Although the Manipuris now call themselves Hindus they still retain much of their old animistic worship, and McCulloch says that they have "above three hundred deities who are still propitiated by sacrifices of things abhorrent to real Hindus." The Manipuris are addicted to snake worship, and every man has hanging in his house a small basket, which is supposed to contain his household deity. The priests and priestesses who perform these ceremonies are called Maibas and Maibis. They practise exorcism in a way similar to that which has already been described in connection with other tribes. Any one who claims to have had a call may become a Maiba.

The Manipuri Musalmans are said to be the descendants of persons who took Musalman wives before Hinduism became the State religion. They are supposed to have been more numerous before the Burmese invasions.

Marriage.

Wives are purchased; they are really the slaves of their husbands, and are occasionally sold by them when in debt. Chastity before marriage is not insisted on. Widow remarriage is permitted, and so also is divorce; but if a man puts away his wife without a fault, she has theoretically a right to take all his property, except his drinking pot and the cloth round his loins. As already stated, the schedules of the Manipur census were destroyed during the late rising, and thus much valuable information regarding the Manipuris and the other tribes of that State has been lost. Most of the Manipuris who appear in the caste table are the descendants of fugitives who escaped to Sylhet and Cachar during the Burmese invasions and internal troubles which preceded the advent of the British. Their

*It is needless to say that their claims to this high rank are not fully admitted by ordinary Hindus.

number and distribution are shown in the following statement :

Statement No. 154, *showing the strength and distribution of the Manipuris.*

District	Total	Bráhman	Kshettriya	Bishnupuri	Musalman	Unspecified
Cachar	40,830	798	13,237	2	5,260	21,533
Sylhet	30,396	666	24,051	74	2,155	3,450
Other districts	102	1	22	..	..	79
TOTAL	**71,328**	**1,465**	**37,310**	**76**	**7,415**	**25,062**

In 1881, 26,745 Manipuris were recorded in Cachar and 13,434 in Sylhet. On that occasion the Manipuri Musalmans were apparently shown as Shekhs, and some of those calling themselves Kshettriyas were probably classed simply as Kshetri. But, even allowing for these, it is difficult to explain satisfactorily the larger increase recorded in Sylhet. The true number of Bishnupuri Manipuris is considerably larger than has been shown here, many of them having doubtless preferred to return themselves simply as 'Manipuri', rather than admit their degraded position in their tribal society.

284. In the Census Report of 1881 an account was given of the Mikirs of Nowgong. The following description of their fellow tribesmen in North Cachar is from the pen of Mr. E. C. S. Baker, the subdivisional officer :

Mikir.

The Mikirs, or Arleng (which signifies 'The man'), as they call themselves, are divided into three divisions, *viz.*, Hamrijonkoli, Rangkong, and Hamri. These three speak the same language, and the differences in their speech are so few and so trivial that they cannot be said even to have different dialects. People of any one of these divisions may intermarry with those of another, though, as a matter of fact, such marriages are very seldom entered into.

Caste.

There are altogether some forty castes* found alike in all three of the divisions mentioned above. Of these, the three highest castes are Shingfang, Inti, and Ronghi, then follows Timoo, Yenting, etc.

Marriage.

Marriage is arranged by the parents, but with the consent of the parties interested, and generally after these have come to some arrangement on their own account. The ceremony consists merely in the couple to be married sacrificing a fowl, which they afterwards eat, and then after a night and day together they are pronounced to be man and wife. No money is paid on either side, nor does it appear that presents of any sort are made by either party, and the feast, which amongst hill tribes always accompanies any ceremonial, however slight, is not held, unless the contracting parties are people of great wealth or importance. A man may marry as many wives as he can afford to keep.

Divorce.

Divorce is as easy of accomplishment as is marriage, and is performed either by mutual consent or merely by one or the other leaving their partner for some other man or woman. No money *has* to be paid by the divorcer or divorcée, but sometimes a man wishing to get rid of a useless wife will pay her something to go. Infidelity after marriage appears to be thought much less of than it is amongst either Kácháris, Nágás, or Kukis, whereas immorality before marriage is less common than either with Kácháris or Kukis, and much less so than with the Nágás, who, however, do not consider fornication immoral.

Funeral ceremonies.

Bodies of the dead are cremated, and on a death occurring, the whole village, and often other villages which are situated fairly near, join in the ceremonies which follow. As soon as the body is burnt, men, women, and children assemble round the smouldering remains, and join in a dance, which lasts through the night, the people alternately feasting, drinking, and dancing. The next morning the relations of the deceased dig a small hole in the ground, and wait until the water rises up, some of this is then taken and sprinkled about the place, which is called by the name of the deceased until the village removes, and the name and place are altogether forgotten.

People who have the misfortune to be killed by wild beasts are entitled to equal respect to their remains if found, but at the same time even the relations, as a rule, appear willing for the corpse to be poisoned in order to kill the tiger, or to allow it to lie out as a bait over which the sportsman may sit up.

After death, the good and bad alike go to a place, —Damra or Jomarong.† They appear to have no idea as to what this place may be like, the men I have questioned on the subject merely saying that they "have not seen it, and can't say what it is like." Nor have they any opinion as to its direction or situation, but merely assert that the dead on going to this place turn

*These are really exogamous groups.

†The village of Joma-Yama, the Hindu god of death.

to the right, this being in opposition to the road to the left, which leads to Damparvi, or the abode of the spirits of the deformed and those killed by snakes and wild animals. This place is said to be a very bad place, but no one can say in what its 'badness' consists.

Heritage. The children are co-heirs to a man, but if he dies without children, his property goes to his nearest male relation. In no case can a wife inherit anything. The eldest son is the receiver of a double share, and the other children receive alike.

Birth is attended by no ceremony; five to seven days afterwards the child is named by the priestess of the village,—usually one of the oldest women, of whom mention will be made hereafter.

Religion. They believe in three principal deities, the first and greatest of whom is Pertart Rijie, and whose influence is entirely for good,—he is god alike of house and field, of men and animals. Less powerful than him are the two evil powers, Peng and Inlang Arnam, the former of whom is the household and the latter the cultivation deity. To Pertart sacrifices are made but once a year, but these occasions are of great importance, and only white animals and birds are killed, either goats or fowls,—rarely, a white cow or a so-called white buffalo. If a person possesses a pig of unusual size and value, this may be sacrificed in spite of its black skin. To Peng and Inlang Arnam, the wicked deities, sacrifices are, as is natural, made far more often, but they are of less value, and even old and decrepid or deformed fowls may be palmed off on them as proper sacrificial victims. In case of illness, the sick person is supposed to be possessed by one of the myriad nameless devils or spirits, by which each tree, stream, or hill is haunted; these exist on live flesh, which they obtain by entering the body of the animal or man, and there preying on his vitals. In order to find out by what spirit the sick person is being eaten, it is necessary to clear a space or a level piece of ground and thereon to throw a handful of cowris, and the way in which they fall discloses to the initiated the usual place of abode of the persecutor, and before this place a sacrifice is made, valuable in accordance with this sickness, —for the appetite of the spirit is large in ratio to his power, and his appetite is shown by the pain the sufferer is enduring.

The principal caste, Sinjpo, seems to have a caste deity entitled Hemparamam, who appears to be a harmless nonentity; he is sacrificed to only once in five years, the victim being either a white goat or a white fowl.

In all cases, animals or birds sacrificed are afterwards eaten by the community in general.

Ceremonies are governed either by Ochar (=Ojha ?) or Ujipi, that is to say, the priest or priestess of the village, or, in some cases, of a cluster of villages. This office does not appear to be hereditary, but devolves on one of the oldest men and one of the oldest women available. Each sex is governed by a mentor of the same sex, and the priest also rules the order of funerals and other ceremonies. On the other hand, the woman exercises her rights over her own sex, over children and over sick people as far as doctoring them goes, but not in connection with their spiritual performances.

Influence of Hinduism. I have noticed a very strong leaning lately amongst the Mikirs to Hinduism, and I fancy that before long they will become Hindus to the same extent that the Kácháris have. When I came to this subdivision five years ago, I found that the Mikir coolies would eat anything that I shot, including mithun, bears, etc. Now a great many will not eat any of the bovine tribe, and last year I met a number who refused to eat a bear I had killed, whilst they were under the eye of my Káchári interpreter, who considers himself a Bráhman; eventually, though, there was nothing left of the bear but his skin and bones. The Mikirs claim to be descended from a great Rája called Pongnogbi: none can say where he came from, but he finally settled in the far west, and married many women of the country, and his descendants gradually worked their way eastwards to Assam and Cachar. This Rája in course of time died, but though he went to Damra with the other spirits, he would not rest there, and, some of the power which he possessed on earth still remaining to him, he is enabled to express his sense of the discomfort of his present quarters by shaking them up very roughly, and thus causing earthquakes on the upper surface of the world. This would seem to indicate that they consider that the resting place of their future existence is under ground, but when I pointed this out to some Mikirs, they refused to accept my arguments as proof, and said they knew nothing about where their Jomarong was (Jomarong means 'village of the dead').

Occupation. The men are, without exception, all cultivators, and are perhaps the best in these hills. The women weave the necessary wearing materials, and also assist in cultivating both in hoeing and reaping, and indeed in everything but the original clearing of the *Jhiim*.

Dress. The dress of the men is most distinctive, and consists in a jacket formed of one piece of cloth; this is doubled and sewn together down the sides, merely leaving large arm holes, the hole for the head to pass through is then cut out, the borders being securely turned down and hemmed. This jacket is of either a red or blue

colour, sometimes, though rarely, all white, but in any case it is most elaborately worked with embroidery of various colours and patterns, principally angular. In addition to this, a cloth is worn, which passes between the legs, and is retained in its position by a string round the waist, the ends hanging down behind and in front. In some cases the cloth is extremely small, and in some rather voluminous. A few of the advanced Mikirs now wear *dhotees* instead of this cloth. The women dress in a long cloth fastened round the breast under the armpits, but during work they seem to generally double this cloth and merely wear it from their waists downwards. Children of both sexes go naked to an advanced age, the elder girls wearing a sort of fringe of leather strings round their waists and descending to about the centre of their thighs.

Physique.

They are, next to the Kácháris, the finest of the hill tribes, many of them being exceptionally well built athletic men, though seldom very massive. They carry immense loads, and are extremely enduring.

Disposition.

They are, on the whole, a very contented, though restless, people, rarely quarrel amongst themselves, and crime of any sort seems almost unknown. On the other hand, the superior men amongst them are, I think, more avaricious and grasping than is usually noticeable amongst these semi-savage peoples. They are harder drivers of a bargain, and know the value of money even better than the Kácháris; but this is a fault on the right side, for it induces them to grow crops for export, which they would not do otherwise. Most of them are opium eaters, but few, if any, indulge in the habit to excess. They are plucky and honest, fair sportsmen, and the finest trackers obtainable.

Villages

The villages are composed, as a rule, of only two or three houses(seldom, if ever, more than five), and often consist of a single habitation. This is a fairly large structure, raised on a platform some five to ten feet from the ground on stout and numerous posts. It is well and strongly built of massive boards roughly hewn from tree trunks, and is divided into two, three, or four rooms, in which live two or three generations of people, sometimes numbering nearly thirty. These houses are almost invariably situated in the centre of their cultivation, and not far away from it, as is the rule with villages of other tribes.

Crops.

The people used to grow a considerable amount of plains rice, but year by year the amount has decreased, and the area now under cultivation is very small. The reason of this is simply that the people find they can raise heavier crops of the hill rice with less labour. They also grow heavy crops of mustard and til, and cultivate many other crops in small patches for their own use. Besides these, many of the houses have a few orange, guava, lemon, and sweet lime trees about them, with here and there clusters of pine plants. They are very careful agriculturists and succeed in raising excellent crops even on ground which they reclaim from sun-grass, a feat attempted by no other tribe, as it entails so much labour in weeding and hoeing, although the soil is generally exceedingly rich and fertile.

Possessions.

Nearly every household has a herd of buffaloes, large or small, as the case may be, and many have also a few cows, the milk of which, together, will that of the buffaloes a large part of the diet both of children and adults, besides, they all keep large numbers of pigs, goats and fowls and a few also ducks and (as pets) one or two peafowl. Their household implements consist of brass *thalas*, plates, &c., imported from the plains and also a few earthen and wooden articles made by themselves. The women have weaving and spinning machines of two or three kinds, and also a rough sort of mill for cleaning cotton. The heads of the family usually have a certain amount of cash also, and I have not yet come across an impecunious Mikir, or one who was unable to indulge in oil and dried fish with his rice.

The distribution of the Mikirs, as compared with the previous census, is shown in Statment No. 155. None are shown against the Naga Hills for 1881, because that district was not then censused. The decrease in North Cachar is due to the emigration from that subdivision to which reference has been made elsewhere. The slight decrease in Nowgong is to be attributed to the same cause.* The practical disappearance of the Mikirs from the Lakhimpur district is strange, and, as none at all were recorded there in 1872, it is possible that in 1881 the entries may have been due to a confusion between Mikir and Miri, which in the vernacular are not unlike. If this supposition is correct it will also help to explain the increase in the number of Miris disclosed by the present census which was referred to in the note on that tribe.

Statement No. 155, *showing the strength and distribution of the Mikir tribe*

District	1891	1881
Cachar	580	659
Kamrup	13,595	15,548
Darrang	2,362	1,315
Nowgong	47,881	47,497
Sibsagar	1,144	1,403
Lakhimpur	21	2,752
Naga Hills	16,963	..
Khasi and Jaintia Hills	10,080	5,546
North Cachar	1,647	3,045
Other districts	556	..
TOTAL ..	**94,829**	**77,765**

*See *supra* page 75.

Khasi.

285. The Khásis inhabit the western half of the district to which they have given their name. They were entirely independent until 1829, when they were subdued in the hostilities which resulted from the treacherous murder of Lieutenants Bedingfield and Burlton, who were engaged in supervising work on a road, which the Khásis had agreed should be constructed through their country. The struggle was prolonged by the hillmen, who were much assisted by the mountainous nature of their country, but eventually they yielded to the inevitable, and a British officer was placed in general charge of their hills. They were not taxed and were left to manage their own affairs in their own way, and even now the only occasions on which they are interfered with are when there are disputes between persons of different States or on the occurrence of serious crimes.

Statement No. 156, *showing the strength and distribution of the Khas tribe*

District	1891	1881
Khasi and Jaintia Hills	113,190	101,575
Sylhet	3,673	2,608
Cachar	313	128
Kamrup	195	516
Other districts	520	3
TOTAL ..	**117,891**	**104,830**

Physical characteristics

The country is split up into a large number of small States, each of which is managed by its own head, or Seim, with an essentially republican constitution. The Khásis have no traditions of an earlier home, nor is anything known regarding the previous occupation of their present habitat by people of a different race. They are closely allied to the Syntengs, Lyngams, Dykos, and Bhois, of whom notice will be found below, and have strongly marked Mongolian features,—oblique eyes, a broad bridgeless nose, high cheek bones, and a short head. In stature they are short and stumpy, but extremely well developed, especially about the calves, and even the women are capable of carrying heavy loads which a native of the plains would scarcely be able to lift. They have little or no beard, but the moustache is occasionally fairly abundant. Their disposition, more especially that of the women, is cheerful; they are industrious and by no means deficient in personal courage. They are much addicted to gambling.

Dress.

The dress of the males consists of a sleeveless shirt, which reaches down to the middle and ends in a fringe reaching some three inches further. The women wear a striped cloth tied round the waist with another as an upper garment knotted over both shoulders. At festivals the women adorn themselves with gold and silver ornaments, and wear handsome dresses of silk. Coral necklaces are also in great request.

Diet.

They take two meals a day, and indulge in dried fish and all sorts of meat except the flesh of the dog,* but, like the other tribes on this frontier, they will not touch milk, which they look on as an excrement. They drink large quantities of liquor (both fermented and distilled), which they prepare from rice and millet, and are also addicted to the use of tobacco and betelnut, and particularly the latter, which is chewed in large quantities by both sexes.† They do not, however, consume opium or *ganja.*

Proportion of sexes.

Whatever may have been the proportion of the sexes in the past, recent censuses all show a large excess of females over males. Colonel Bivar was of opinion that the women live longer than the men, and this explanation is, I think, corroborated by the census figures, which show a large excess of women between the ages of 15 and 35, and also of women over 60. The slight deficiency of women between 35 and 60 is thus clearly accounted for by the feminine weakness of trying to appear very young, so long as it is not quite certain that they are very old. The only other explanation of the disproportion of the sexes which I am able to offer is that the men go frequently on trading excursions, etc. to the *terais* at the foot of the hills and die of fevers contracted there, and that large numbers are recruited yearly as transport coolies on frontier expeditions, or to work on roads in remote parts of the country. Casualties amongst these men would tend in some degree to increase the disproportion of the sexes.

Internal structure.

The Khásis are subdivided into an immense number of exogamous clans or septs, of which a list is given in Provincial Table X. The theory is that these clans are composed of persons descended from the same female ancestor, and intermarriage between members of the same clan is strictly forbidden. The meaning of the names used to denote these septs is not always known, but so far as I have been able to get translations, they may be divided into four main classes :

(*a*) *Totemistic,* such as the pumpkin clan, the crab clan, the monkey clan, etc. In these cases it is supposed that the ancestor of the clan came from a pumpkin crab, or a monkey, and I am informed that the *totem* was formerly *taboo* to the persons designated by it. Nowadays, however, the old traditions are

*This exception is accounted for by a tradition that God made the dog to guard man from being destroyed by the evil spirit after he had created him. This tradition is also current among the Kachâris of North Cachar.

†The mouths of the women are quote disfigured by the practice, but the stain thus imparted is considered ornamental, and the Khásis have a saying that 'dogs and Bengalis have white teeth'

losing their hold upon the people, and the *taboo* is no longer strictly enforced.

(*b*) *Names indicative of origin,* such as Khar Shilot ('people of Sylhet'), Khar Akor ('Polite Bengali'), &c. In former days, before the British occupation, raids were constantly being made on the people of the plains, and their women were carried off as slaves. The offspring of these slave women, who were also looked upon as slaves, were known by the name of their mother, which thus became a new clan name. Clans with names denoting this origin are very common throughout the hills, and this no doubt accounts for the deviations from the general Mongolian type of face which are occasionally to be noticed.

(*c*) *Nicknames applied to the original ancestor,* such as Balit (white), Dukli (selfish), Klim (adultery), Khrawjli (great abomination), &c.

(*d*) *Occupational,* as, for instance, the blacksmith clan, the Baniá clan, and a few others.

Each clan comprises on an average from 100 to 1,000 members, the larger ones being again divided into sub-clans. I have not been able to make out the utility or object of the latter, as the rule of exogamy is invariably applied to the larger or main clan. I may note, however, that the same tendency of the old exogamous groups, to subdivide themselves into new ones is noticeable amongst many other tribes, *e.g.*, the Mikirs, Gáros, Lálungs, &c.

Marriage.

Marriage is a purely civil contract, and is usually arranged by the parents or agents of the parties. As a rule, no price is paid by either bride or bridegroom.* There is no religious ceremony; the bridegroom goes to the bride's house escorted by his friends and relations, and next morning leads the bride to his own house, where he gives a feast to her and her relatives. After staying there for a day or two, the newly-married couple return to the house of the bride, where they cohabit. Among the poorer classes, the bride remains in her mother's house, and the bridegroom in his, but having free access to the bride whenever he may wish to visit her. When children are born, if the husband is still satisfied with his wife he builds a separate house, to which he takes her and lives there with her and the children.

Restrictions on marriage

There are very few restrictions on marriage. A man may not marry a woman of his own clan, nor may he marry his father's mother, sister, or aunt. Though not absolutely forbidden, it is also considered improper for him to marry his father's niece during the lifetime of his father.

Kinship and inheritance

The woman is the head of the Khási family. So long as a man remains in his mother's house, whether he be married or unmarried, he is earning for his *kur* (*i.e.*, *his mother's family*), and his property goes on his death to his mother, or, failing her, to his grandmother. Should the latter also be dead, his sisters inherit, and next to them his sister's children. In the absence of any of the above, the following relatives succeed in the order in which they are named, *viz.*, his brothers, aunts, aunt's children, great grandmother, great grandmother's sister or children. The brother's children can never succeed, as they belong to a different clan. When a Khási has left his mother's house, and gone to live with his wife, his property descends to her and her children, with the exception of his personal ornaments and clothing, which go to his own brothers and sisters. In the case of a female, the rules of inheritance are similar to those governing the descent of the property of a man living with his mother, except that in her case her children have a prior claim to succeed. All relationship is reckoned through the woman. The child takes the clan of the mother, and even the Seim is followed by his mother's or sister's child. His own offspring enter the clan of his wife, inherit her property, and bear her family name.

A man is thus, in practice, more nearly connected with his sister's children than with his own. It seems not unlikely that this is a relic of that promiscuous kind of polyandry which has been styled maternal, in which a woman of one clan might be visited by all or any of the men of another clan, and in which the paternity of children was consequently so uncertain that the only guide to kinship was through the woman. There are, however, no signs of polyandry at the present day, and no traditions of such a practice in the past, unless one may take as such the story that the group of monoliths near Subtynga was erected ages ago to the memory of a woman who had thirty husbands.

Divorce.

Divorce is a very simple matter, and is effected simply by a public declaration, coupled with the presentation by the man to the woman of five cowries or copper coins, which she takes and throws away. Divorce is extremely common, and is resorted to for very trivial grounds such as petty quarrels or a bad dinner. No stigma attaches to the divorced parties, and both are free to marry again. The marriage tie being so fragile, adultery or illicit intercourse is said to be very uncommon; a man or a woman with a new fancy can easily dissolve any existing ties which may stand in the way of its legal gratification, while the very ease with which this can be done not improbably tends to prevent the growth of those violent passions which often lead to mischief in more civilised communities.

*I am told that nowadays, owing to the dearth of men, it is not uncommon for a woman to pay a man to come and live with her.

Polygamy.

The practice of polygamy is usually said to be uncommon, and Colonel Bivar adds that 'it does not exist, in fact'. It is, however, admitted that there is a great demand for husbands, and an educated Khasi, whom I have consulted, assures me that polygamy is by no means unknown. It was formerly considered meritorious for a Khási to beget offspring by different wives, as he thereby increased the number of sacrifices to be offered to the shade of his mother when she died, and this was one of the reasons why so many women were abducted from the plains in days gone by. Nowadays, however, there is no doubt that polygamy is falling into disrepute, and this and the excess of females over males is making it so difficult for parents to procure husbands for their daughters, that respectable families have often to marry their girls to men far inferior to themselves in the social scale.

Religion.

The religion of the Khásis is a rude animism or demon worship. All cases of sickness or other calamities are attributed to the malignant influence of demons, whom it is necessary to propitiate. The particular evil spirit to be propitiated is ascertained by egg-breaking; the offering which would be acceptable to the spirit is similarly ascertained, and the offering is then made. If the desired result does not ensue, the entrails of a fowl are examined: if healthy, things are allowed to take their course; if not, the whole process described above is repeated. In some parts, the sacrifices are performed by a special class of priests called Lyngdohs, but no one who wishes is disqualified for performing these ceremonies. The Khásis have some idea of an after life, but are very vague on the subject. Some place their future in the sky, some on the earth, and others under the earth. They believe in a re-union of husband and wife in the other world, except when this has been rendered impossible by the woman marrying again, a course which she is free to take if she chooses. The Khásis are very receptive of Christianity, and the efforts of the Welsh Mission amongst them have been highly successful. A few in the neighbourhood of Shella have become Hindus under the proselytising influence of a Khási named Konrai, who preached a sort of Vaishnavism. Since his death, which occurred a short time ago, however, a number of his converts have lapsed to their original beliefs. The number of Musalmans amongst the Khásis is very small, and consists chiefly of men who have taken service with Europeans as water-carriers or table servants, and have been converted by their Musalman fellow servants. Some few have become converts to Brahmoism under the teaching of a small Brahmo mission which has been established in the hills and is said to be meeting with fair success.

Birth ceremonies.

The mother is not, as amongst Hindus, considered to be unclean after the birth of a child. In christening it, the following ceremony is performed :

A diviner attends, provided with a gourd full of country spirit, a small quantity of powdered rice and turmeric, a bow and three arrows. Three names are selected by the maternal grandmother or other relative of the infant, and the diviner then spreads the turmeric on a plantain leaf, on which, after muttering some incantations, he lets fall three drops of country spirit. These drops represent the three names selected and the one which takes longest to fall from the gourd to the plantain leaf, indicates which of the three names should be given to the child. The diviner then shows the bow and arrows to the babe, and exhorts him to become a brave warrior. In the case of a female child, a hatchet and load strap take the place of the bow and arrows, as symbolical of the fact that the woman's duty in life is to work just as that of the man is to fight.

Disposal of the dead.

The Khásis burn their dead. Each clan has its own burning ground, whither the corps is carried wrapped up in a mat and burned by the maternal relations. Before the ceremony is performed, two arrows are shot, one to the west and another to the east, and a cock is then sacrificed. The arrows are intended to protect the dead on his journey to another world and the cock to show him his way thither, and to wake him at dawn to pursue his journey. The bones are collected in an earthen pot, and are eventually placed in the common sepulchre of the clan, the removal thither being an occasion of much feasting and dancing, which continues often for several days. Large upright stones, groups of which are to be seen all over the Khási Hills, are sometimes erected in honour of the dead, the idea being that their spirits will be gratified by these memorials. Similar monoliths are mentioned by Colonel Dalton as being common amongst the Hos, Mundas, and Kirantis, and somewhat similar stones are also erected by various Nágá tribes.

Syntengs.

286. The Syntengs, as has already been stated, are very closely allied to the Khásis. In language, religion, and customs the differences are extremely slight, and the same may be said of their general cast of features. They are however, taller, darker, and thinner than the Khásis, a difference which may, I think, be accounted for by their greater intercourse with the people of the plains. Unlike the Khásis, they owned allegiance to one head, the Jaintia Raja*, whose authority was represented by twelve dolois or headmen.† The country, being more

*The Jaintia Raja had a coinage of his own, but the only coin I have seen is a silver rupee bearing date *Sák* 1712 (A.D. 1790) in the possession of Mr. Rita, Subdivisional Officer of Jowai.

†Twelve seems to have been a favourite number in this connection. There were fomerly twelve Bhuiyàs, or chieftains, in Eastern Bengal and the same number in the Brahmaputra Valley. Nar Nàrayàn similarly appointed twelve high officers of State.

accessible than the hills occupied by the Khásis, was several times overrun by foreigners, and the Tipperah, Koch, and Ahom Kings in turn made the Raja their tributary. This greater accessibility also brought the Raja under the influence of Hinduism, and he became a convert to the gross Tantrik Sáktism, which prevailed in Kámarupa when the Koch Rajas ruled there. Human sacrifices were constantly being offered, the victims for which were usually persons kidnapped from the plains, and it was the abduction for this purpose of four British subjects which led to the annexation of his country in 1835. The Syntengs broke out in rebellion in 1860 on the imposition of a house tax, and again in January 1862, when the license tax was introduced. The first *émeute* was easily quelled, owing to the presence of a strong military force, but on the second occasion nearly two years elapsed before the leaders of the revolt were captured, and the last flames of the insurrection extinguished.

Statement No. 157, *showing the strength of the Synteng Tribe*

Census of	Total Population	Males	Females
1881	47,815	21,871	25,944
1891	51,739	23,924	27,815

The description of the clans, marriage customs, &c., of the Khásis given above applies also to the Syntengs. The majority of the people are still untouched by Hinduism, and retain their old animistic beliefs. A curious superstition peculiar to the Syntengs deserves notice. When a person becomes delirious from fever, it is believed that a female demon named 'Tarop' has entered some neighbour and caused the delirium. The sick person is questioned, and on naming the person supposed to be possessed is taken to his house, and ashes and potsherds are cast into the enclosure. Should recovery ensue, it is concluded that the person denounced is veritably possessed; if not, it is assumed that a mistake has been made. In the former case, the person named is outcasted until he exorcises the demon by pulling down his house and making a bonfire of all his belongings. A precisely similar superstition is related by Holt Hallett as prevalent amongst the Sháns of Zimme.*

The great national ceremony of the Syntengs is the devil-driving, which takes place annually about June. The males go round, beating the roof of every house and invoking the demon to leave. The proceedings end with the sacrifice of a pig and a goat, and dancing and masquerading, in which it is said that the men alone take part.

287. The Lyngams reside in the western portion of the Khasi and Jaintia Hills district, and are supposed to be connected with the Gáros. I have not been able to obtain any detailed information regarding them. The total number censused on the present occasion is 1,847, against 1,895 ten years ago.

Lyngam.

288. The Dykos live on the south of the Khasi and Jaintia Hills district on the low ranges bordering on Sylhet. They speak a dialect differing only slightly from Khási. The information regarding them is very scanty. They now number 673, or 34 less than they did in 1881.

Dyko.

289. The Bhois are said to have come originally from the Brahmaputra Valley, but there is nothing to cofirm this tradition. In appearance, customs, and language they closely resemble the Khásis, and their present *locale* is on the lower range on the northern boundary of the Khasi and Jaintia Hills district adjoining Kamrup and Nowgong. I mention them here because they are usually spoken of as a separate tribe. In the census schedules, however, they were in all cases returned under other heads, the word Bhoi being entered only in the subcaste column. It was shown as the subcaste of 278 Khásis, 649 Syntengs, and 4 Mikirs.

Bhoi.

290. The only foreign tribes in this group are the Khámbu, Limbu, and Yákha, and the Tháru. The three former form the Kiranti group, the original home of which, says Mr. Risley, is in the Kirant Desh, or mountainous country between the Dud-Kosi and Karki rivers. Their tradition is that they originally occupied the plains of India, but Hodgson tells us that they have been settled in Nipal for at least 2,500 years.

Khambu, Limbu, Yakha

Their number in this province is very small, there being only 117 Khámbus, 1,044 Limbus, and 5 Yákhas. Most of these are to be found in the Assam regiments and military police battalions. There are also 43 persons of the Tháru, which is classed by Hodgson as one of the broken tribes of Nipal, but which is also spread over Behar and Upper India. This tribe was one of the three found in occupation of North Bengal at the time of Bakhtiyar Ghilji's invasion.

Tharu.

GROUP 7.—PRIESTS

291. The indigenous Bráhmans of Assam are said to be long either to the Baidik or the Saptasati Subcastes. The Baidiks claim to be the descendants of those Bráhmans who refused to accept the reforms of Raja Ballal

Brahman.

* 'A Thousand Miles on an Elephant', page 107.

†The contemporary of William the Conqueror. He is celebrated amongst the Hindus of Bengal as having reorganised the whole of the caste system.

Sen,† and fled to Assam and Orissa. The Saptasati Bráhmans trace their separation from the main body of Bráhmans to the same epoch, one account being that they were exiled across the Brahmaputra for declining to accept Ballal Sen's classification, and another that they are descended from the seven hundred ignorant Bráhmans sent to Kanauj to learn their duties.

Except in Sylhet, however, the number of Bráhmans who returned themselves under these sub-castes is very small. In other parts of the province the entry in the sub-caste column was simply Sarmá or Deb Sarmá, which is a designation common to all classes of Bráhmans. The Bráhmans of Assam proper seem to be ignorant of the various caste subdivisions which are found in Bengal and other parts of India. They have also lost sight of the rules of exogamy based on the Guttra,* and have no Kulins or Ghataks. They are besides in the habit of taking money for their daughters, and are thus much in the condition in which the Bráhmans of Bengal appear to have been before Ballal Sen instituted enquiries into their position and qualifications. Bráhmans are mentioned as have been settled in Assam from a very early period, and it is not improbable that the absence of any distinctions amongst them is due to the fact that they were settled in Assam prior to the innovations carried out in Bengal, and were thus not affected by them. An alternative explanation is that the statements of the Ghataks of rival sub-castes are correct, and that the ancestors of the Bráhmans of Assam came to this province not because they resisted the new order of things brought about by Ballal Sen, but because they were exiled as being unfit for the rank to which they laid claim. These remarks refer only to the oldest Bráhman settlers in Assam. Subsequent immigrations have taken place from Bengal and Upper India† and amongst these more recent arrivals the ordinary observances and distinctions common in other parts of India are generally in full force. There are also Bráhmans from other parts of India amongst the official and trading classes, who are only temporary settlers, who, of course, maintain their family distinctions.

The traditional occupation of the caste is the priesthood. But the better class, or Srotriya, will only minister to the spiritual needs of the more respectable castes, including the Bháts, and five out of the nine castes of the Nava-Sákha group.‡ The lower castes have most of them also got their Bráhmans, but the service of these castes involves degradation. The priests who minister to them are commonly known as Barna Bráhmans, and are not allowed to eat or intermarry with those of the Srotriya class. In fact, the distinction is carried further, and intermarriage between the different classes of Barna Bráhmans is also forbidden. The priest of a Kaibartta, for example, will not marry the daughter of Kumár's Bráhman.§

Statement No. 158, *showing the number of Barna Brahmans returned in each district.*

District	Number
Cachar	218
Sylhet	3,864
Goalpara	28
Kamrup	385
Darrang	89
Nowgong	373
Sibsagar	493
Lakhimpur	113
Other districts	5
TOTAL ..	5,568

I have not attempted to show all these classes separately, but have tabulated all the Barna Bráhmans under one head. The number of persons thus returned its shown in the margin, but it is clear that, except perhaps in Sylhet, the return is very defective and that the real number must be considerably greater. There must be many of this class who returned themselves either as Bráhmans unspecified or as belonging to the castes to which they act as priests.

The total number of persons returned as Bráhmans is 102,569 against 119,075 in 1881. The variations are very slight, except in Kamrup and Darrang, where there is a large and somewhat unaccountable decrease as compared with 1881. The figures now returned for Kamrup are more similar to those of the 1872 census, when the number of Bráhmans (including Ganaks) was 31,335, against 31,090 on the present occasion. In Darrang also the present figures agree more closely with the return of 1872, when the number was reported to be 5,783. The increase in Lakhimpur is doubtless due to a large extent to immigration, as many of the clerks and native doctors on tea gardens are Bengalis of this caste. The caste is not one of those which are artificially increased by new admissions from outside, while it often loses strength by the degradation of its members when they offend against the caste rules regarding marriage, &c.

*This appears to be also the case in Sylhet, although there the Baidik Bràhmans still claim descent from one or other of the ten Munis.

†Bràhmans were imported from Mithila in the 14th century by the Rajas of Kamatapur, from Oudh or Sylhet by the Koch King Biswa Singh, and from Nuddea by the Ahom ruler Rudra Singh.

‡The following castes of the Nava-Sàkha group do not enjoy the ministrations of the Srotriya Bràhmans:—Mali, Tanti, Madak, Kulala

§In some cases where the number of the degraded priestly class is small, its members are compelled to intermarry with the caste to which they minister. Thus, in some districts of the Brahmaputra Valley, the priests of the Doms marry girls of the Dom caste.

Statement No. 159, *showing the total number of the Brahamans returned in each district (including Barna Bráhamans)*

District	1891	1881
Cachar	5,098	4,324
Sylhet	40,957	45,434
Goalpara	2,991	2,970
Kamrup	25,123	36,336
Darrang	4,830	8,929
Nowgong	7,803	7,502
Sibsagar	12,670	11,607
Lakhimpur	2,578	1,363
Khasi and Jaintia Hills	216	444
Other districts	303	166
TOTAL	**102,569**	**119,075**

GROUP 8.—DEVOTEES

292. Most of the religious mendicants censused are found in the Surma Valley, but the total number is not very large. They are nearly all foreigners from Bengal and elsewhere. The most numerous are the Bairágis, or Vaishnava devotees, as distinguished from the Sannyásis, who are usually followers of Siva. The Rámáyats, Udásis, Rámanands, and Kabirpanthis are all Vaishnavas by sect. The Atits and Sannyásis, as just stated, are Saivas, and so also are the Aghoris, a disgusting sect, who consume all sorts of filth, including human ordure, and some of whom are said to go so far as to èat corpses stolen from Musalman burying grounds. A full account of most of these sects has been given by Professor Monier Williams in Chapters IV and V, of 'Religious Thought and Life in India' and by Mr. Risley in his recent work to which I have so often had occasion to refer. The Fakirs, of course, are all Musalmans.

Statement No. 160, *showing the number and distribution of the religious devotees*

Class of Devotees	Total	Surma Valley	Brahmaputra Valley	Hill districts
Bairàgi	4,803	3,440	1,266	97
Ràmayat	137	66	71	..
Uddsi	39	37	2	.
Baishnaba	866	118	748	..
Ràmanandi	29	1	28	..
Kabirpanthi	21		21	..
Atit	37	31	6	..
Sannyàsi	227	47	174	6
Aghori	22	..	21	1
Fakir	158	144	12	2
TOTAL	**6,339**	**3,884**	**2,349**	**106**

GROUP 10.—GENEALOGISTS

293. The only caste in this group are the Bháts, who are genealogists and family bards. 1,089 were censused in Sylhet, 113 in Cachar, and 73 in other districts. Their hereditary profession is said to be no longer remunerative, and they are nowadays taking to other means of livelihood.

Bhàt

GROUP 11.—WRITERS

294. The Káyastha, or Bengal writer caste, is found chiefly in the Surma Valley and Kamrup. In the latter district they claim to be descendants of the seven houses of Káyasthas who were settled in Assam by Durlabh Naráyan, and who subsequently rose to power and at one time ruled the province under the title of the Báro Bhuiyá.* The great Vaishnava reformer, Sankar Deb, was the grandson of Chandibar Káyastha, the chief of these immigrants. His descendants are still living in the Nowgong district, where they call themselves Mahájan or Thákuriá as an indication of their relationship to him.

Kàyashta

Statement No. 161, *showing the strength and distribution of the Káyastha Caste*

District	1891	1881
Cachar	5,014	9,005
Sylhet	72,744	157,130
Goalpara	1,472	1,733
Kamrup	4,207	7,286
Darrang	1,301	2,464
Nowgong	2,656	2,312
Sibsagar	3,442	3,109
Lakhimpur	1,088	2,070
Other districts	471	452
TOTAL	**92,395**	**185,561**

The name Káyastha is frequently appropriated in the Brahmaputra Valley by Kalitás, who have taken to literate occupations, while in Sylhet and Cachar it is claimed by a host of lower castes. The vast decrease in the number of persons so returned in these two districts, as compared with 1881, is almost wholly due to the greater care taken to secure a correct enumeration of the different castes, and to the additional caste

*Dalton and others have concluded that the Bàro Bhuiyàs of Assam were allied to the aboriginal Bhuiyà caste of Bengal. Apart from the fact that the Assam Bhuiyas are known to be Kàyasthas, this derivation of the term is quite unnecessary. Bhuiyà simply means 'master of the soil', and is the Sanskrit equivalent of the Persian work 'Zemindar'. The title was sold to any one who chose to buy it by the last kings of Cachar, while the manuscript 'Purushnameh' of Raja Lakshmi Nàràyan Kuor, to which I have several times had occasion to refer, frequently speaks of the local rulers as Bhuiyà. The term was similarly used in Bengal, where the position of the persons known by it has been clearly set forth by the late Dr. Wise, who shows that one at least of these Bhuiyàs or Chiefs was a Musalman. He also quotes Janic, who says of them: "Non se tamen dixere reges, etsi regium splendorem praeferant, send Boiones, quasi forsan Principles" ('Journal of the Asiatic Society of Bengal,' 1874, page 197, and 1875, page 181). It is thus clear that, prior to the Musalman conquest, the term was freely used as the equivalent of 'zemindar' and was applied to persons of any caste without implying any connection with the aboriginal tribe of that name.

column, which often showed the true caste of persons who had returned themselves as Káyasthas in the main caste column. In writing of the Sháhá, Bárui, Teli, Kámár, Hálwá Dás, and other castes, I have mentioned that they are all in the habit of paying large sums to procure Káyastha brides. In the same way, wherever possible, they describe themselves as Káyasthas in preference to giving their real caste name, and were often entered as such in column 4 of the schedule. But even when this was done, there was still column 5 to be filled in, and this almost invariably showed whether the person enumerated was a true Káyastha or a member of some lower caste. In 1881, when there was only one caste column, there were no means of distinguishing these *soi-disant* Káyasthas from the real members of that caste.

Karan

295. The Karan is the writer caste of Orissa. Only eighteen persons belonging to this caste were censused in this province.

GROUP 12.—ASTROLOGERS

Ganak

296. The Ganaks are astrologers, and are variously known as Daibajna, Grahácharjya, Lagnácharjya, Surjyabipra, &c. They claim to be descended from Bráhmans,* and the general opinion appears to be that this is the case, their degradation being due to their profession, to their accepting alms from the lower castes, and to their acting as priests to the degraded caste of carpenters. In the Brahma Vaivarta Puran it is stated :

> By reason of their calculations regarding heavenly bodies, by reason of their accepting remuneration, and by reason of their confining their studies to the Vedanga, these Bráhmans are known on earth as Ganaks.

In the Mahábhárat also the Ganaks are alluded to as a class of degenerate Bráhmans. In the Surma Valley, as in Bengal, their rank is so low that the Nava-Sákhas refuse to take their water, but in the Bráhmaputra Valley their position is one of much greater respectability. Here they claim to rank as Bráhmans still, and base their claim on the fact that they are called Deb Sarmá, that they learn the Gáyatri, undergo the ten purifying ceremonies, wear the sacred thread, have the same period of mourning as Bráhmans, and are saluted at ceremonies by Bráhmans with the words *'Bráhmanaya Nama'*. Several Goseins of Upper Assam, who were consulted on the subject by Lieutenant Gurdon, bear testimony to the high position occupied by the Assam Ganaks, but admit that they cannot act as priests.† There is, however, no doubt that, although socially inferior to Bráhmans, they rank above all other castes, their high position being doubtless due to the favour in which they were held by the Ahom and Koch kings. Some Ganaks still hold large grants of *Brahmutter* land, and it was owing to their adverse predictions that the Ahom King Sib Singh abdicated in favour of his wife Phuleswari. As these better class Assam Ganaks are known by the same names as their *confreres* of Bengal, it was impossible to show the strength of each class separately. Besides, even in the Brahmaputra Valley, all Ganaks do not hold the same position. Those of Mangaldai are said to be degraded, and so also are the Tulsijania Ganaks of Sibsagar, who permit widow remarriage, a practice which is strictly forbidden amongst the better class of Ganaks, just as it is amongst the Bráhmans and other high caste Hindus. The number of Ganaks in the different districts of Assam is noted in the margin.

Statement No. 162, *showing the number of the Ganaks returned in each district of Assam.*

District	Number	
	1891	1881
Cachar	126	19
Sylhet	6,859	6,505
Goalpara	65	8
Kamrup	5,967	6,582
Darrang	8,121	8,798
Nowgong	348	125
Sibsagar	2,081	1,531
Lakhimpur	2	..
Other districts	170	346
TOTAL ..	23,739	23,914

The changes since the last census are very slight. Cachar, Sylhet, and Sibsagar show a slight increase, while in Darrang the number has fallen from 8,798 to 8,121. The total number of Ganaks now returned is 23,739, against 23,914 in 1881. There are two causes of decrease affecting this caste. Some try to wedge themselves in amongst the Bráhmans, and describe themselves by terms which apply equally to both, while others become degraded for various reasons, and go to swell the ranks of the Boriá and other lower castes.

GROUP 13.—PHYSICIANS

Baidya

297. The Baidya, or physician caste, is found chiefly Sylhet, where they belong to three Guttras,—the Sen, Gupta, and Dás. Their position there is said to be lower than in Bengal on account of their intermarriage with Káyasthas, and for this reason the Bengal Baidyas will not intermarry with them. The practice of Kulinism in vogue amongst the Bengal members of the caste is not practised in

*Their claims are fully stated in the 'Daibajna Bhaskara' by Gopi Nath Deb Sarma, a Ganak of Kamrup.

†They are occasionally found acting as priests of the lower castes, *e.g.*, of the Sutass.

Slyhet, nor is marriage outside the Guttra always insisted on. The Baidyas claim to be descended from Aswini Kumár, the physician of heaven, and a Bráhman female. In social rank they appear to be slightly superior to the Káyasthas. Their total number is 4,698, against 3,960 in 1881.

GROUP 14.—MUSICIANS AND BALLAD RECITERS

298. The Dholis, Nágárchis, or Dukhlás, as they are called in Sylhet, are drummers. Some are also cultivators, gelders of animals, &c. The caste is said to be a very degraded one. Having no Bráhman, its priests are chosen from amongst the members of the caste itself. It is numerous only in Sylhet, where 7,371 have been returned. The total strength of the caste is 7,951 against 6,347 in 1881.

Dholi.

299. The Kawális are said by Mr. Risley to be an offshoot from the Kapális, from which caste they were ousted because they took to music as a profession. In Sylhet, it is said that the two words are used indiscriminately, and that the members of the caste in that district all sing at times, as well as weave gunny bags. Their musical talent is especially in request when children suffer from convulsions, for which complaint their songs in honour of Durgá are supposed to effect a cure. The total number of Kawális is only 263, of whom 261 were found in Sylhet. They were included with the parent caste, Kapáli, in the returns of the last census.

Kawáli.

300. The only other musician castes deserving mention are the Gorait and Turáhá. The former come chiefly from the Lohardugga district to work as coolies on the tea gardens; their total number is 1,533. The Turáhás are described by Mr. Risley as a low caste, who blow horns, and play on flutes. 600 persons are shown under this head, but as the same term also denotes sub-castes of the Nunia, Kahar, and other castes, it is uncertain whether all the persons so returned really belong to the musician caste of that name.

Gorait and Turàhà.

GROUP 15.—DANCERS AND SINGERS

301. The Nát is a dancer and singer by profession. In Sylhet he is said also to make lac bangles. The total number censused in the province is 4,261. Only 919 have been recorded in Sylhet, against 7,091 in 1881. In Kamrup 954 Náts have been censused as such, against none in 1881 and 1,735 in 1872. These various are, I think, chiefly to be attributed to the fact that all Náts by profession are not Náts by caste, and that there is thus often confusion between the one and the other.

Nàt.

GROUP 17.—TRADERS

302. The professional trading castes are the next to be dealt with. None of these are natives of the province, except possibly some of those returned as Vaisyas,* who profess to belong to the original Vaisya caste of Manu, and whose claims to this rank are perhaps in some degree corroborated by the fact that the Bráhmans bestow their benediction on them when they meet them without first receiving the usual salutation *'pronama'*. The number of persons returned as Vaisyas is 3,713, against 1,603 at the last census. Of these, 547 are in Sylhet, and 2,775 in Kamrup, where there were 634 and 761 respectively in 1881. But the true professional traders belong to the great group of castes, which goes under the generic name of Baniá, and of which the Agarwáls, Khatris, Mahesris, Oswáls, and Saráogis are the chief representatives. Their strength and distribution are noted below :

Vaisya, Agarwal Khatri Mahesri, Oswal, Saraogi.

Statement No. 163, *showing the strength and distribution of the Baniá castes*

District	Agarwal	Khatri	Mahesri	Oswäl	Sarogi	Bania, unspecified
Cachar	39	25	9	47	1	295
Sylhet	47	43	2	99	2	1,248
Goalpara	126	12	7	535	30	244
Kamrup	578	35	1	73	55	368
Darrang	126	11	2	121	30	125
Nowgong	124	..	24	172	10	59
Sibsagar	588	34	71	213	15	277
Lakhimpur	625	12	143	83	85	174
Hill districts	72	54	..	9	18	11
TOTAL	2,325	226	259	1,352	246	2,801

*The Oswals and other 'Banias' claim to be Vaisyas, and some of the persons thus returned may therefore possibly belong to these castes.

†'Tribes and Castes of Bengal', Volume II, page 349.

The return for 1881 shows 2,383 Agarwáls and 1,015 Bániás unspecified, but none of the other castes mentioned above, which were thus apparently classed under one or other of these two heads. They are found chiefly in the Brahmaputra Valley, where there are greater openings for their special kind of trade. The Agarwál, Oswal, Mahesri, and Saráogi are all castes of Upper India and Marwar, they are commonly described in this province as Marwaris or Káyás.* They are the great traders of Assám, and deal in anything that is likely to afford a profit, but especially in mustard, rubber, and other country produce. They act also as bankers and agents to tea gardens, and are usually very wealthy. Full information regarding them will be found in Mr. Risley's 'Tribes and Castes', and in the Rev. Mr. Sherring's work on the same subject. Some of them are Jains and others Hindus, the former predominating amongst the Agarwáls and Oswáls, and the latter amongst the Mahesris. Those who profess the Hindu religion are mostly of the Vaishnava sect, and intermarriage with the Jain section of the same caste is freely permitted.

I am not quite sure that the persons returned as simply 'Baniá' are in all cases members of these castes. The term is here used in much the same way as Mr. Risley says that it is used in Bengal, and is often applied to traders generally, irrespective of the caste to which they belong. When found in the caste columns of the census schedules, the presumption is that it is used to indicate a caste, but it is not impossible that it has sometimes been wrongly entered as descriptive of traders of other castes.

GROUP 20.—GOLDSMITHS.

303. Three castes are included in this group, none of which are of any great importance,—the Sárnakár, or goldsmith caste of Bengal, which Mr. Risley thinks is traceable to the Karmakár, the Sonár, or corresponding caste of Behar, and lastly the Subarnabaniks, of whom working in gold is merely the traditional occupation, and who at the present day are chiefly employed in mercantile pursuits. The returns of the present, census show 835 Sarnakárs, 3,861 Sonárs, and 19 Subarnabaniks. In 1881 all these castes appear to have been included under 'Sonár', against which head a population of 1,392 persons was entered.

Sarnakàr, Sonar, Subarnabanik

GROUP 21.—BARBERS

304. The Nápit or barber caste is numerous only in Sylhet, Cachar, Goalpara, and Kamrup. These districts show a steady increase, except Cachar, where there is a considerable decrease, for which I am unable to account. In the central and eastern districts of the Brahmaputra Valley the falling off is probably due to the fact that most barbers are, or claim to be, Kalitás, and have been included under that head. In Darrang, where the barber Kalitás have described themselves as such, and not merely as Kalitá, the number recorded is 1,372, which, with the 204 persons returned as Nápit, who are probably foreigners of that caste, would make 1,576, or 469 more than in 1881.

Nàpit

Statement No. 164, showing the strength and distribution of the Nápit caste.

District	1891	1881
Cachar	1,702	2,766
Sylhet	24,035	21,063
Goalpara	1,360	1,077
Kamrup	4,545	3,724
Darrang	204	1,107
Nowgong	395	453
Sibsagar	482	718
Lakhimpur	239	319
Other parts	27	22
TOTAL	32,989	31,249

305. The Bhandári is the barber caste of Orissa, and the Hájám that of Behar. The latter term is also applied to Musalman barbers, of whom there are 1,393 in the province.

Bhandàri, Hajàm

GROUP 22.—BLACKSMITHS

306. The Kámár or Karmakár is the blacksmith caste of Bengal, and is one of the Nava-Sákha group. Some Kámárs have now abandoned their hereditary profession, and taken to other callings. Like the Báruis and Sháhás, they often pay large sums to get wives from the Káyastha caste. They are most numerous in Sylhet, where 14,613 have been enumerated, against 5,802 in 1881, when many probably returned themselves as Sudras or Káyasthas; 4,701 are found in Sibsagar, 4,007 in Cachar, 3,295 in Lakhimpur, and 1,889 in Darrang. The number returned in other districts is small.

Kàmar

307. The Kami is the blacksmith caste of Nipal. Only 120 persons have been returned as belonging to this caste. The Lohárs are the blacksmiths of Western Bengal and Behar. 7,388 persons of this caste were enumerated in this province, of whom the greater number probably found their way here as garden coolies.

Kami, Lohàr

*The origin of the term 'Kaya' has been a matter of some speculation. It has been suggested that it is a nickname applied with reference to their foreign-sounding language—stammeres'. But the use of the term is not confined to Assam, and it seems to me more likely that it is connected with the Bengali word 'Kayal', meaning a broker or grain, &c., dealer.

GROUP 23.—CARPENTERS

Sutradhars

308. The Sutradhar or Sutár is the carpenter caste of Bengal and is numerous in Sylhet and Goalpara only. The people of this caste occupy a very low position in the social scale, which is said to be due to their having been degraded, because they once failed to supply fuel to the Bráhmans in time for their devotions. They have a Ganak as their priest. Their water is not in use amongst the Sudra castes.

Statement No. 165, *showing the strength and distribution of the Sutradhar caste.*

Districts.	1891	1881
Syhet	13,454	11,280
Goalpark	2,545	2,436
Other districts .	732	770
TOTAL ..	**16,731**	**14,486**

Barhis

309. The Bárhis are the carpenters of Behar. Their number in this province is very small, only 419 having been returned at the census.

GROUP 24.—BRASS AND COPPER SMITHS

Kansari

310. Under this head are included the Kánsáris and Moriás. The first mentioned are the brazier caste of Bengal, and are supposed to have been degraded for working in an inferior metal. Only 41 Kánsáris were censused in this province. I have included under this head 17 persons returned as Tháthera, which is a name used to denote persons who sell brass utensils, and who are said to be generally members of this caste.

Morias

311. The Moriás are Musalman braziers, and are said to be descendants of the captive remnant of Turbuk's army. They were fully described in the last census report,* and the only remark I have to make about them is that they now differ very little from ordinary Musalmans. They appear to have discarded their slang language, and in Mangaldai at least, now talk ordinary Assamese. They have quite forgotten the tradition of their origin, which is known to us from Ahom histories. The Moriás in Darrang are immigrants from Sibsagar, who migrated to the former district some few years ago. The total number of Moriás at this census is 1,681, against 2,001 in 1872. They were not shown separately in 1881. The decrease is probably due to their tendency to describe themselves as Shekh as an assertion of their claim to rank as ordinary Musalmans.

*Page 101

Statement No. 166, *showing the strength and distribution of the Moriás.*

Districts	1891	1872
Goalpara	4	15
Kamrup	118	..
Darrang	265	13
Nowgong	585	611
Sibsagar	621	1,169
Lakhimpur	88	193
Other districts	..	..
TOTAL ..	**1,681**	**2,001**

GROUP 26.—GRAIN-PARCHERS AND CONFECTIONERS

Madak

312. The Madak, or Mayára, is the confectioner caste of Bengal. It is found chiefly in Sylhet, where 1,237 have been returned; 206 are found in Goalpara, and 182 in other districts. The Madaks belong to the Nava-Sákha group, but Srotriya Bráhmans will not perform their ceremonies.

Hálwái, Kandu

313. The Hálwái is the corresponding caste of Behar, and the Kándu a grain-parching and sweetmeat-making caste found in all parts of Bengal. At the census, 932 persons returned themselves as Hálwáis and 2,329 as Kándus.

GROUP 27.—GARLAND AND LEAF-PLATE MAKERS AND BETEL-LEAF SELLERS

Bari

314. This group is not very strongly represented in Assam. There are a few Mális and Támbulis in Sylhet, but the rest are nearly all foreigners. The Bári is a small leaf-plate making caste in Behar, and is represented in Assam by 216 persons.

Phul Mali

315. The Phul Máli or Málákár belongs to the Nava-Sákha group, but is not attended by Srotriya Bráhmans. The traditional occupation of this caste is the making of garlands and providing flowers for Hindu temples. It must not be confounded with the sweeper or Bhuinmáli caste, which occupies a very much lower position. Its local strength is 960.

Gandhabanik and Benito

316. The Gandhabanik is the spice-selling and druggist caste of Bengal, and the Benito the spice-dealer of Ganjam. The census returns include 635 of the former and 344 of the latter.

Tambuli

317. The Támbuli is now a trading caste, but is shown here, as its traditional occupation is the sale of betel-leaves. Only 137 persons of this caste were censused in Assam.

GROUP 28.—WEAVERS, CALENDERERS, AND DYERS

Jolaha

318. The Joláhás are Muhammadan weavers. They are supposed by Dr. Wise to be converts from some degraded Hindu caste. Only 2,180 Joláhás were enumerated in Assam, of whom 624 were found in Cachar, 558 in Sylhet and 252 in Sibsagar.

Jugis

319. The origin and position of the Jugis in Bengal are discussed by Mr. Risley,* and I shall, therefore, only mention here a few points in which the Jugis of Assam differ from those of Bengal. In that province some of them claim to be descended from Siva, while others trace their descent to the amours of Bráhman widows and ascetics. Many of them are in consequence assuming the sacred thread, and they refuse to take food or water from any other caste, the Srotriya Bráhmans alone excepted. They select their priests from their own caste. In Sylhet and Cachar, their claims and traditions of origin are the same as in Bengal, but their position in the districts of the Brahmaputra Valley is somewhat different. In these districts the caste originally contained five principal subdivisions, *viz.*, the Sapmelas, or snake-charmers, the Palupohás, or rearers of a particular kind of silkworm, the Duliyás, or palki-bearers, the Kátanis, who are weavers of silk and sometimes also of cotton thread, and the Thiyápotás, who were so called because they buried their dead in a standing position. Of these, the Kátanis and the Duliyás are the chief subdivisions now remaining.† The Kátanis are generally supposed to be more completely Hinduised, but the social pretensions of the Duliyás have the late exceeded those of the Kátanis. They derive their name from the fact that they were bearers of the royal litter in the time of the Ahom Rajas, and they now say that the founders of their sept were Kalitás, who intermarried with Kátani girls, and who were in consequence degraded.‡

Statement No. 167, *showing the strength and distribution of the Jugis.*

District	1891	1818
Cachar	11,163	8,475
Sylhet	87,392	82,170
Goalpara	13,967	14,731
Kamrup	17,406	19,689
Darrang	18,795	17,937
Nowgong	21,792	23,621
Sibsagar	6,221	5,404
Lakhimpur	948	549
Other districts	62	24
TOTAL ..	**177,746**	**172,600**

Some few years ago it struck the leaders of their society in the Jorhat subdivision that they might regain the position of their alleged ancestors if they performed the necessary ceremony of purification. With this object in view, they raised a large sum of money, and invited the Kátanis to join them. The latter, however, refused, but the Duliyás nevertheless persisted in their idea, and in February 1890 a monster purification ceremony was performed. Since then the Duliyás have taken to calling themselves Kalitás, but their claims are recognised by no one except themselves. The number of Jugis returned at the present census and in 1881 is shown in the Statement below. In Cachar only 11 of the Jugis described themselves as Kátanis, in Sylhet 2,057 were so entered, and in Goalpara 825. In Kamrup the number was 16,774, in Darrang 16,320, in Nowgong 21,436, and in Sibsagar 2,463. In Lakhimpur 604 out of 948 Jugis were shown as Kátanis. The Duliyá subdivision of the Jugi caste has been returned in Sibsagar only, and there the number amounts to 874.

Kapali

320. The Kapális are weavers of gunny bags and sheets, and are also often singers. They occupy a very low social position and their water is not in use. They have a separate class of Patit Bráhmans as their priests.

The total number recorded is only 1,122, of whom 979 are in Sylhet, 131 in Goalpara, and only 12 elsewhere. In 1881, 3,182 persons were shown under this head; the difference is partly due to the Kawális, who are an offshoot from this caste, having been shown separately on this occasion.

Tanti

321. The true Tánti or Tatwa is i Nava-Sákha caste, the traditional occupation of which is weaving cloth, but I am not satisfied that all persons returned as such really belong to this caste. Some of them are doubtless Jugis and other low caste weavers who have tried to improve their position by claiming a higher rank than that to which they are entitled. This seems to have been the case, at least to some extent in Darrang and Nowgong, where no Tántis were returned in 1881, and in Sibsagar, where the present number is more than double that then shown. Some of the increase is, however, attributable to immigration to tea gardens, as many of the Behar members of the caste have abandoned their traditional occpation, which is now no longer profitable, and have taken to working as coolies, gardeners, &c. Mr. Risley quotes a tradition which represents the Tántis as descended from Gham Dás, who was born from the sweat that fell from Siva while he was dancing, and his wife Kusbati, who was created by Siva from a blade of *kusa* grass.

*"The Tribes and Castes of Bengal", vol. I, page 355.

†There are however, others e.g., kánphuráli with whom the kátanis refuse to intermarry and the kendramára, or jugis, who still eat pork

According to another account, they are the descendants of upcountry Káhárs, whom the Ahom Rajas imported as palki-bearers, and who intermarried with the Katánis.

Statement No. 168, *showing the strength and distribution of the Tánti caste.*

District	1891	1818
Cachar	2,320	1,172
Sylhet	2,465	3,128
Goalpara	72	91
Kamrup	78	112
Darrang	1,162	..
Nowgong	284	..
Sibsagar	2,401	1,198
Lakhimpur	2,214	827
Other districts	6	4
TOTAL ..	11,002	6,532

322. Other castes of this group are the Chhipás of the Central Provinces, who are calico printers and dyers, of whom 35 have been returned; the Koshtás, or weavers of Chota Nagpur, who number 14, and the Mehrás of the Central Provinces, who number 71, and who were stated in the last Central Provinces Census Report to be weavers, village watchmen, and cultivators. These latter may be identical with the Koshtás just mentioned, who are also called Máhárás, and who have a tradition that their original home was in the Central Provinces.

Chhipa, Koshta, Mehra

323. More important than the castes mentioned above are the Páns, who are a low weaving, basket-making, and servile caste scattered under various names throughout the north of Orissa and the southern and western parts of Chota Nagpur. The Páns in Assam are mostly immigrant coolies. They are also called Chik, Baráik, and Chik-Baráik.

Pàn

The Pátwás, who number 719, are makers of silk fringes and strings. The Sámosis, like the Mehrás, are a weaving caste from the Central Provinces. They number only 113 in Assam.

Patwa, Samosi

GROUP 29.—WASHERMEN

324. I have tabulated the Dhobá and Dhobi separately, because they are said by Mr. Risley to be distinct castes, the Dhobá being the washerman of Bengal and Orissa, and the Dhobi of Behar. In this province, however, the two words are used almost indiscriminately, and if there be any distinction, it is that the Musalman washerman is usually called Dhobi, while the term Dhobá is generally, though not always, applied to the Hindu who follows that occupation. The two castes were shown together in 1881. Their strength and distribution is shown in Statement No. 169. The total number of Musalman Dhobis is only shown as 113 in the table; the real number must be considerably greater than this, many of the persons concerned having doubtless described themselves as Shekhs.

Dhoba, Dhobi

Statement No. 169, *showing the strength and distribution of the Dhobá and Dhobi castes.*

District	1891			1881
	Dhoba	Dhobi	Total	Dhoba
Cachar	114	1,859	1,973	2,658
Sylhet	18,201	10,518	28,719	26,330
Goalpara ..	103	133	236	182
Kamrup .	3,938	34	3,972	3,442
Darrang ..	361	166	527	63
Nowgong ..	1,142	4	1,146	1,601
Sibsagar ..	394	318	712	91
Lakhimpur ..	34	544	578	808
Hill districts ..	12	117	129	36
TOTAL	24,299	13,693	37,992	35,211

GROUP 30.—COTTON CARDERS

325. The only caste shown in this group is the Dhuniá, or Musalman cotton-carder, under which head 13 persons have been returned. They are all foreigners.

Dhunia

GROUP 31.—SHEPHERDS AND WOOL-WEAVERS

326. No indigenous and only two foreign castes find a place in this group. There are 624 persons of the Gareri caste and 1 of the Gadariá. The Gareris are shepherds and blanket weavers in Behar; the Gadariás are shepherds and wool-spinners.

Gareri, Gadaria

GROUP 32.—OIL-PRESSERS

327. The Telis, or oil-pressers, belong to the Nava-Sákha group of castes; they also call themselves Pál, and indeed are often not content with this, but would fain be designated Káyasthas. Their number is considerable only in Sylhet. In the Brahmaputra Valley the Telis do not exist as a separate indigenous caste, and those returned there are probably all either immigrants, or Kewats who have taken to oil-pressing. The increase in their number as compared, with 1881, is mainly due to many of them having on that occasion been entered as Káyasthas. I have included under this head 36 persons described as Kalu in the census schedules.

Teli

Statement No. 170, showing the strength and distribution of the Telis.

District	1891	1881
Cachar	1,522	509
Sylhet	30,889	18,036
Other districts	3,213	1,704
TOTAL ..	**35,624**	**20,249**

GROUP 33.—POTTERS

328. The Hirás are the potters of the Brahmaputra Valley. They are frequently spoken of as a sub-caste of Chandal, but they will not eat with the latter, and their occupation is quite distinct, and it thus seems preferable to treat them as a separate caste. They differ from the potters of other castes in that their women are engaged in the work, and that they shape their vessels by hand instead of by the aid of a wheel. They make them in four layers, each of which is partially dried before the next is added. When the whole is complete they pile the vessels in a heap, with grass between each, to which they then set light, and thus bake the clay. The distribution of the Hirás by districts will be shown in the paragraph dealing with Chandáls, as they were included in that caste in 1881.

Hira

329. The real Kumár, or Kulála, is a caste of the Nava-Sákha group, but I am inclined to suspect that many of the persons returned as Kumárs in the upper districts of the Brahmaputra Valley are really potters of the Kalitá and Kewat caste.* The largest number returned is in Sylhet, where there are 12,228, against 8,504 in 1881, when many doubtless described themselves as Sudra or Káyastha. In Kamrup 6,058 Kumárs are recorded, in Cachar 2,307, in Sibsagar 1,738, and in Darrang 1,542; only 1,568 were censused in other districts.

Kumar

GROUP 35.—SALT-WORKERS.

330. The only caste to be noticed here are the Nuniás, who are a Dravidian caste of saltpetre makers and earth-workers in Behar. 6,993 persons of this caste were censused in Assam. Some of these were coolies on gardens, but many others were doubtless temporary visitors, who had come to this province for the cold weather, to do earthwork under the Public Works Department, and who probably returned to their own country a month or two after the census.

Nunia

GROUP 36.—LIME-BURNERS

331. The Mukhis are lime-burners by occupation, and are found chiefly in one district, Kamrup. It is generally stated that they are a sub-caste of Koch, and they were apparently included under this head in 1881. But the facts seem to be against this view. Their occupation is distinctive; they rank lower than the Koch, and show great eagerness to obtain wives from that caste, but a Koch girl who marries a Mukhi becomes degraded to his level, and out of the total number of Mukhis, only 5 asserted their claim to rank as Koch by returning that as their main caste. It is said that good Bráhmans perform their religious ceremonies, and that all castes accept water at their hands.

Mukhi

The total number of Mukhis returned is 2,361, of whom 2,335 are found in Kamrup.

331A. The Chunáris, who are also called Báiti, are lime-burners of Central and Eastern Bengal. Only 33 were found in this province at the time of the census.

Chunari or Baiti

GROUP 38.—GOLD-WASHERS

332. There is an endogamous Káchári sub-caste of gold-washers, who are known as Sonowál, but these have been dealt with in the note on Kácháris. The only people to be mentioned here are the Jhorás, a small caste of gold-washers in Chota Nagpur, of whom 117 were enumerated in this province.

Jhora

GROUP 39.—IRON-SMELTERS

333. This group also only includes one caste, and that a foreign one. The Asuras or Agoriás are a small non-Aryan tribe of iron-smelters, whose headquarters are in Lohardugga, and of whom 513 were censused in Assam.

Asura

GROUP 40.—FISHERMEN, BOATMEN AND PALKI-BEARERS

334. The Dátiyás are a degraded class of Musalmans, who are found only in the Goalpara district, and whose main occupation is fishing. Ordinary Musalmans will not intermarry with them. The total number returned is only 898.

Datiya

335. The Máhimals are Musalman fishermen in Sylhet, who occupy much the same status as the Dátiyás in the Goalpara district. They display great anxiety to obtain girls of

Mahimal

*This is the generally accepted view, although some of the native officers who reported on the subject denied the claim of the Kumár Kalitá to rank as a Kalitá. What, however, they really meant was, I fancy, that a Kumár Kalitá does not rank on the same level as an ordinary Kalitá.

the better classes of Musalmans as their wives. In all 58,100 persons were censused under this head, of whom 55,327 were found in Sylhet and 2,734 in Cachar. The number in other districts is only 39. The Máhimals were not distinguished from other Musalmans in 1881.

Dom

336. It is said that the Pátnis and Háris are both sections of the Dom caste. Those who took to fishing were called Jáliyá Dom, and those who removed dead bodies and reared and sold pigs were called Suariya Dom. The former now occupy a much higher position than the latter and deny all knowledge of their relationship with them. The Jáliyá Doms are generally known as Pátni in Bengal, but in Rangpur they are called Dom-Pátni. In the Brahmaputra Valley they are known simply as Dom, or, as they euphemistically term themselves, Nadiyál, while in the Surma Valley it is only of late years that they have dropped this designation for the more respectable term adopted by the members of this branch of the original caste in Bengal. The Doms of the Brahmaputra Valley are chiefly of the Vaishnava persuasion, and large numbers of them are disciples of the Moamoria Gosein. These are called Matak Doms, and are said to be endogamous. The distinction is said to lie chiefly in the fact that they eat the *sal* fish, which the Nadiyáls or ordinary Doms will not touch. There is a small sub-caste known as Káchárípuria Doms, who used to do sweeper's work, remove corpses, &c., and these are looked on with contempt by the other Doms, who refuse to intermarry with them. Besides these, there are a few immigrants who belong to the Dom caste of Bengal, and who, owing to the identity of their caste name, are unavoidably included with the fishing Dom of Assam.

The latter pretend to an exceptional degree of ceremonial purity. It is commonly stated that they were the last of the Assam castes to be converted from Buddhism, but I am not aware on what authority this assertion is made. Their number and distribution are noted below :

The main points for note are that in the Surma Valley, while both castes combined show a slight natural increase, the people who are still known as Doms are steadily abandoning the term, and calling themselves Pátni instead. There is a large decrease in the number of Doms returned in Goalpara. In 1881, the number was found to have risen from 4,080 recorded nine years previously to 8,573, and it has now fallen to 3,065, or less than the figure of 1872. I am inclined to think that the explanation is that many Chandáls returned themselves as Nadiyáls in 1881, and were thus classified as Doms. Taking Doms and Chandáls together, the figures for the present census are Doms and Pátnis 3,065, Chandáls and Hirás 9,536, total 12,601, against Doms and Pátnis 8,573, Chandáls and Hirás 5,129, total 13,702, in 1881. There has also been a considerable decrease in Kamrup, as compared with 1881, although the number now returned exceeds by 1,556 the number recorded in 1872.

Statement No. 171, *showing the strength and distribution of the Doms and Pátnis*

District	1891			1881		
	Dom.	Patni.	Total.	Dom.	Patni.	Total.
Cachar	3,667	35,526	39,193	3,595	30,447	34,042
Sylhet	10,744	67,176	77,920	27,264	49,600	76,864
Goalpara	3,015	50	3,065	8,573	---	8,573
Kamrup	14,825	1	14,826	18,281	257	18,538
Darrang	7,983	5	7,988	9,418	—	9,418
Nowgong	26,166	57	26,223	25,553	—	25,553
Sibsagar	23,560	4	23,564	22,867	—	22,867
Lakhimpur	11,777	408	12,185	11,765	—	11,765
Other districts	23	66	89	325	—	325
TOTAL ..	**101,760**	**103,293**	**205,053**	**127,641**	**80,304**	**207,945**

Malo, Tiyar

337. The Malo and Tiyar are said by Mr. Risley to be Dravidian boating and fishing castes, and Dr. Wise, whom he quotes, was of opinion that these, with the Kaibartta, are undoubtedly representatives of the prehistoric dwellers in the Gangetic delta. The Tiyars were not shown in 1881, and their number is still only 237, of whom 124 are found in the Sylhet district alone. The Malos now number 20,068, of whom 16,793 are found in the Sylhet district. The number returned in 1881 was only 1,478, but it seems probable that this was due to a clerical error. The number of persons then shown as Mál was 16,876, and it is almost certain that these were Málos, while the 1,478 persons shown as Málos were really Máls. The Bengali spelling of the two caste names is identical, so that even now it is doubtful whether the two castes have been distinguished with any degree of accuracy.

Mallah

338. It is a question whether the term Málláh represents a distinct caste. Mr. Sherring is of opinion that it does, but Mr. Risley has come to a different conclusion, and says it is simply a title of a number of castes, including Kewat, Tiyar, Surahiyá, Málo, and Kaibartta. Without professing to enter into the merits of the question, I have shown the persons so returned separately, as, even if they belong to some or other of the castes just mentioned, I have no means of ascertaining under which of these castes they should be included.

Namasudra or Chandal

339. Namasudra is the euphemism under which the Chandáls or Changs try to hide their true caste, which in Hindu eyes is one of great degradation. In the Brahmaputra Valley they call themselves Charál. Mr. Risley suggests that Chandál may have been the tribal name of one of the aboriginal tribes whom the Aryans found in possession of the soil.* Their occupation is boating and cultivation. They have a separate class of degraded Bráhmans as their priests. They make their own barbers, as the Nápit or Nava-Sákha barber caste declines to shave them. The strength and distribution of the caste are shown in Statement No. 172. In 1881 the Hirás were included under the same head as Chandáls, and I am, therefore, unable to compare the figures for each caste separately. Taking the two together, there is a steady natural increase in almost every district except Goalpara, where the exceptionally large increase is probably due, as already stated, to many persons of this caste having returned themselves as Nadiyáls in 1881 and thus been classified as Doms.

Statement No. 172, showing the strength and distribution of the Namasudra Caste

District	1891			1881
	Chandál	Hirá	Total	Chandál and Hirá
Cachar	12,268	5	12,273	11,701
Sylhet	140,308	..	140,308	139,609
Goalpara ..	7,005	2,331	9,336	5,129
Kamrup ..	13,076	4,491	17,567	16,555
Darrang ..	350	1,894	2,244	1,956
Nowgong ..	6,245	1,246	7,501	7,243
Sibsagar ..	830	31	861	258
Lakhimpur ..	402	57	459	1,081
Other districts ..	55	..	55	..
TOTAL .	**180,539**	**10,065**	**190,604**	**173,532**

Maharas

340. Although the Máhárás are nowadays chiefly employed as zemindars' peons, mandals, &c., their traditional occupation is palki-bearing. The legend is that they are the descendants of Sudras who were engaged as palki-bearers by Raja Subid Naráyan, of South Sylhet, in order to avoid the inconvenience which he experienced in not being able to employ the ordinary palki-bearers to prepare his *hookah,* as he could not touch their water. The Sudras thus employed were in consequence degraded, and to this day the better castes may not touch their water, although they are still allowed to smoke a *hookah* prepared by them. The caste is peculiar to Sylhet, where it numbers 6,257 persons. In 1881 it appears to have been included under Kahar.

Bagdi

341. The Bágdi is a Dravidian caste of Central and Western Bengal, the traditional occupation of which is fishing, palanquin-bearing, and personal service. The number in this province is 8,094, of whom the majority are doubtless garden coolies. In 1881, 5,045 Bágdis were returned.

Ghatwal

342. In 1881 the Ghátwals were returned as a separate caste both in Assam and Bengal. Mr. Risley says that the term is not a caste name, but a title of Málláhs, and of certain Dravidian tribes in Western Bengal, who are engaged in the rural police, or who hold service tenures. As I have no means of distinguishing the true castes of the persons thus returned, I have, as in a few other similar cases, retained the term in table XVI. The number of persons recorded under this head is 3,329, against 4,947 ten years ago. The decrease is due to the fact that on this occasion some persons who were returned as Ghátwals in column 4 of the schedule, were entered under their true caste in column 5, and when this was the case they were classified accordingly and not under the general term Ghátwal.

Kahar

343. The Káhárs are the palki-bearers of Behar, and most of those found in Assam are immigrants. The Máhárás of Sylhet are sometimes said to be Káhárs, and were apparently treated as such in 1881, but it seems, as stated above, that they are in reality a separate caste. The total number now returned is consequently less than at the previous census, being only 5,442, against 7,379. Taking the Káhárs and Máhárás together, the total number at the present census is 11,704, which is not an excessive increase when it is remembered that Káhárs are largely recruited for work on tea gardens.

Khatwe, Manjhi

344. Only seven persons of the Khatwe, a palki-bearing caste of Behar, have been returned. Under the head Mánjhi 4,766 persons have been censused, but it appears from Mr. Risley's enquiries that this is no more a real caste than Málláh, although, like the latter, it has appeared as a boating and fishing caste in previous Census Reports. It seems that the word, which means boatman or ferryman, is used as a title of many fishing castes, such as

*In Manu's fanciful caste derivations the origin of the Chandáls is ascribed to the union of a Sudra man with a Bráhman woman. The absurdity of this theory has been well demonstrated by Mr. R. C. Dutt.

the Kaibartta, Pátni, Tiyar, Bágdi, &c., and also of many aboriginal tribes, including the Báuris, Kharwárs, Asuras, Oráons, &c.

Muriari, Pod, Surahiya

345. A few persons have been returned under the heads Muriari, Pod, and Surahiyá. The Muriári is a boating and fishing caste of Behar, the Pod a similar caste in Lower Bengal, and the Surahiyá a boating, fishing, cultivating, and labouring caste of Behar.

GROUP 41.—DISTILLERS AND TODDY-DRAWERS

Shaha or Sunri

346. The Sháhás or Sunris were originally distillers. Many of them have now taken to dealing in cloth, and call themselves Sahu, while those who still follow their traditional occupation are known as Sháhá. They have separate Bráhmans of their own. Their position in Sylhet is much higher than it is elsewhere, a fact which is attributed partly to their having been landholders for many generations, and partly to their leading families having held very high appointments under the Musalman governors and during the earlier years of British rule. They try to raise their social status by calling themselves Dás or Sudra, and with the same object pay large sums for Káyastha brides. The latter, however, lose their caste on marrying Sháhás and are no longer allowed to enter their parents' cook-room, or even to hold social intercourse with them. Their is a considerable decrease in the number of persons returned as Sháhá in the Surma Valley as compared with 1881.

Statement No. 173, *showing the strength and distribution of the Sháhás*

District	1891	1881
Cachar	1,653	2,853
Sylhet	31,095	36,422
Goalpara	592	429
Kamrup	16,423	15,103
Darrang	574	317
Nowgong	1,009	1,846
Sibsagar	475	109
Lakhimpur	212	270
Other districts	43	17
TOTAL	52,076	57,366

Pasi, Shegadi

347. The chief foreign castes of this group are the Pásis, or toddy-drawers of Behar of whom 3,573 are found in the return. Besides these, we find 26 Shegadis, who are distillers in the Madras Presidency, and 709 Kalwárs. The latter distil and sell liquor in Behar. They are also traders and are supposed by Mr. Risley to be a degraded offshoot of one of the numerous Baniá castes.

GROUP 42.—BUTCHERS

Kasai

348. The only entry here is of six persons returned as Kasai. This is a butcher caste amongst the Musalmans.

GROUP 43.—LEATHER-WORKERS

Chamar, Muchi

349. The great leather-working castes are the Chámár and the Muchi. They are found mainly in Sylhet and Cachar, but are also present in small numbers in the other districts of the province, where, however, they are usually immigrants. The Chámár is a tanner, while the Muchi is a leather dresser and cobbler. The latter ranks higher than a Chámár, and although he is supposed to be an offshoot from that caste, he himself vigorously denies the connection. In 1881, the total number of both castes combined was only 13,531, against 28,216 on the present occasion. This large increase is somewhat puzzling; it is doubtless due in part to immigration, but must also partly be ascribed to differences of classification.

Statement No. 174, *showing the strength and distribution of the Chámár and Muchi castes*

District	Chámár	Muchi
Cachar	6,088	3,131
Sylhet	8,016	3,162
Goalpara	155	382
Kamrup	458	173
Darrang	329	544
Nowgong	202	266
Sibsagar	1,467	1,996
Lakhimpur	1,103	638
Hill districts	61	45
TOTAL ..	17,879	10,337

Madgi, Sarki

350. Under the same group are included 26 Madgis, who are Telugu leather-workers, 101 Sárkis or Nipalese cobblers, and 11 Kháráls or leather-workers from the North-West Provinces.

GROUP 44.—VILLAGE WATCHMEN

Dosadh, Kotal

351. Only two castes will find mention here, and both of these are represented only by immigrants. The Dosádhs come from Behar and Chota Nagpur, and are said by Mr. Risley to believe that their original occupation was that of village watchmen. They now number 7,097, against 4,263 in 1881. There are, besides, 15 persons who returned themselves as belonging to the Kotál caste. The Kotáls are found in Chota Nagpur; they are of Dravidian extraction, and are said to have originally been employed as village watchmen. Both castes now subsist principally by cultivation; those found in

Assam are nearly all persons who came to the province as tea garden coolies.

GROUP 45.—SCAVENGERS

Hari and Bhuinmali

352. I have already mentioned the supposed connection of the Háris with the Doms. They also appear to be identical with the Bhuinmáli, but I have shown them separately, as they were so shown in 1881 and have been treated as separate castes by Mr. Risley. The expression Bhuinmáli is most in use in the Bengali-speaking districts, while Hári is the term by which the caste is generally known in the districts of the Brahmaputra Valley proper. The traditional occupation of both Hári and Bhuinmáli is scavengering, and in the time of the Ahom Rajas the Háris were regularly employed as sweepers. Their position has of late years much improved, especially in the Brahmaputra Valley, where they have taken largely to trade and to working in gold, and many of them now describe themselves by euphemistic terms expressive of these occupations, such as Brittiyál and Sonári. In the Surma Valley the Bhuinmalis have taken to boating and fishing as their chief means of livelihood, and will no longer take employment as scavengers. The strength of each branch of the caste is compared with the figures for 1881 below :

Statement No. 175, *showing the strength and distribution of the Hári and Bhuinmáli*

District	1891			1881		
	Hári	Bhuinmáli	Total	Hári	Bhuinmáli	Total
Cachar	1,084	3,987	5,071	1	4,775	4,776
Sylhet	407	43,864	44,271	288	40,412	40,700
Goalpara	83	652	735	1,967	1,689	3,656
Kamrup	3,725	1,909	5,634	4,248	1,456	5,704
Darrang	1,846	73	1,919	324	..	324
Nowgong	2,997	41	3,038	2,772	..	2,772
Sibsagar	2,595	174	2,769	1,374	..	1,374
Lakhimpur	879	187	1,066	560	277	837
Other districts	4	53	57	..	42	42
TOTAL	**13,620**	**50,940**	**64,560**	**11,534**	**48,651**	**60,185**

There is an unaccountable decrease in Goalpara and an increase in Darrang and Sibsagar. In Cachar many persons who described themselves as Bhuinmáli in 1881 appear to have now called themselves Hári.

Lalbegi, Mehtar

353. The foreign scavenger castes are represented by 187 Lálbegis and 748 Mehtárs. They are nearly all in the employ of Europeans, or engaged as municipal sweepers. The Lálbegi is half Hindu and half Musalman in his customs and beliefs, and is supposed originally to have come from Upper India. The Mehtár is said by Mr. Risley to be simply a sub-caste of Háris who remove nightsoil.

GROUP 47.—EARTHWORKERS AND STONEDRESSERS

Beldar, Kora

354. This group includes 573 Beldars and 4,669 Korás. The former are a Dravidian caste of earthworkers and navvies in Behar and Western Bengal, and the latter a similar caste found also in Chota Nagpur, who are thought by Mr. Risley to be an offshoot of the Munda tribe. Neither caste appears in the return for 1881.

GROUP 49.—CANE-SPLITTERS, MAT AND BASKET-MAKERS

Patia and Patial

355. The Patiás of the Brahmaputra Valley and Pátiáls of the Surma Valley are alike mat-makers by profession, and the close correspondence in name and occupation make it very probable that they are one and the same caste. I have, however, no definite information on the point, and have, therefore, shown each separately in table XVI. The Pátiás are numerous only in Nowgong, where 3,296 persons have been returned, against 3,758 in 1881.

Mahili, Karanga, Mang

356. The Mahilis are workers in bamboo and palanquin-bearers, and are found chiefly in Chota Nagpur and Western Bengal. 3,606 persons of this caste were censused in Assam. The Karangá, which is represented by 34 persons, is a small basket-making caste of Western Bengal. The Mangs, of whom 12 persons were censused here, make mats of date-leaves. They are a caste of the Central Provinces.

357. The Turis are workers in bamboo and basket-makers in Chota Nagpur. Mr. Risley says that they are a Hinduised offshoot of the Mundas. The number of this caste found in Assam is 8,240.

Turi

GROUP 51.—Hunters and Fowlers

358. Gandapál, Gárwál, Nikári, Shikári, and Palwári are names used to denote a small caste, the chief occupation of which is trapping otters and selling their skins, and killing crocodiles and turtles. They are said also to have been employed in former times as guards of merchants' boats to defend them from the attacks of dacoits. Their social position is very low; they have separate Patit Brahmans as their priests, and their water is not in use even amongst the Hálwá Dás. Table XVI shows 1,553 persons of this caste in Sylhet, 389 in Goalpara, 10 in Cachar, and 3 in other districts. The legendary origin of this caste is unusually complicated. It is said that a Juláhá father and a Hári mother produced the Kán caste, and a Gop father and Hári mother the Duliyá caste, and that a Kán father and Duliyá mother then evolved the Gárwáls.

Garwal

359. The Mirshikáris are a degraded class of Musalmans, with whom the ordinary Musalmans do not usually intermarry. Their traditional occupation is hunting, but nowadays they are generally pedlars, and trade in braid, thread, beads, needles, &c. They are gipsy-like in their habits, but are gradually settling down, and some are now landowners. Like the Máhimals, they display great anxiety to obtain wives from the ranks of the Shekhs. Their language is said to be somewhat peculiar. Their total number is only 473, of whom 465 are in Sylhet. They were not shown separately in 1881.

Mirshikari

360. Other hunting castes are the Báheliás, who are bird-catchers in Behar, and are supposed to be allied to the Dosádhs, the Birhors of Chota Nagpur, who live by snaring hares and monkeys, the Gulguliás, a wandering hunting tribe, and the Sunuwárs of Nipal who, though now cultivators, believe that they were originally huntsmen. The return shows 129 Báheliás, 73 Birhors, 20 Gulguliás, and 54 Sunuwárs.

Bahelia, Birhor, Gulguliá, Sunuwar

GROUP 52.—Miscellaneous and Disreputable Livers

361. The entries under this head are few and unimportant; 91 women have been shown as 'Besyá', which is simply a Bengali word for prostitute. 6 persons have been entered as belonging to the Gandharpa caste, which supplies dancing girls, singers, and prostitutes, and 8 as Kanjars or gipsies of the North-Western Provinces.

Besya, Gandharpa, Kanjar

GROUP 54.—Jugglers and Snake-charmers

362. The only caste belonging to this group is the Bediyá, or caste of gipsies and acrobats. 1,005 persons have been included here, but I am not at all sure that the number is really so great. It is quite possible that there has been some confusion between the gipsy Bediyá and the Dravidian Bediá caste of Chota Nagpur.

Bediya

GROUP 55.—Non-Indian Asiatic Races

363. The Shans belong to Burma rather than Assam, and those found in this province are immigrants of comparatively recent times. The word Shán is of Burmese origin. The name by which most of the tribes of this widespread race denote themselves is Tai or Htai. Captain Forbes observes that the Tai tribes both in physical characteristics and in language exhibit singular affinities to the Chinese, while they have derived their religion and literature from their Burmese and Cambodian neighbours. M. Terrien de Lacouperie says that their individuality, as a race, was evolved at a comparatively recent date, and that the ethnological elements which by their mingling produced the race were distinct for a long while. He adds "Their ancestors seem to have been more than anything else mere offshoots of the great Mon race, settled westwards, that is to say, in the north of modern Setchuen, where their racial characteristics slowly developed. An ethnological hypothesis, which would make the Tai Shan race the outcome of an intermingling in irregular proportions of Mon, Negritos, and Chinese, would not be objectionable in any way, linguistic, historical, or physiological".

Shan tribes

The Shán tribes of Assam are the Ahoms, Norás, Khámtis, Phákiás, Áitons, Khámjangs, and Turungs. They all belong to the Mau branch, which rose to power about 568 A.D., and by 703 A.D. included in their kingdom the greater part of the basins of the Irawadi and Chindwin (Ningthi) rivers, and which in the thirteenth century conquered Assam, Manipur, Tipperah, Burma, and part of the Malay peninsula.

364. The Ahoms are the descendants of those Mau Shans, who, under the leadership of Chaukapha, crossed the Patkoi about 1228 A.D. and entered the upper portion of the

The Ahoms

province, to which they have given their name.* The Ahoms were not apparently a very large tribe, and they consequently took some time to consolidate their power in Upper Assam. They were engaged for several hundred years in conflicts with the Chutiyás and Kácháris, and it was not until about 1540 A.D. that they finally overthrew the Kácháris, and established their rule as far as the Kallang. The power of the Chutiyás had been broken and their king slain some 40 years earlier. In 1562 A.D., the Koch King Nar Náráyan, who was then at the zenith of his power, invaded their territory, and in the following year he inflicted a decisive defeat on them and sacked their capital. Subsequently, the Koch kingdom was divided into two parts, and as its power declined that of the Ahoms increased, and the Rajas of Jaintia, Dimarua, and others, who had formerly been feudatories of Biswa Singh, acknowledged the suzerainty of the Ahoms. The Musalmans on several occasions invaded their country, but never succeeded in permanently annexing it. A Páthán named Turbuk led an army as far as Koliabar in 1506, and defeated the Ahoms there, but was in his turn beaten, and chased as far as the Karatuya. The next invasion was led by Saiad Babakar and Sattrajit in 1627, but was equally unsuccessful. Their army was cut up, and the Ahoms established their sway as far as Gauhati. In 1663 A.D. Mir Jumla invaded the country with a large army, and after some fighting took the capital. The Ahom Raja fled eastwards, and worried the Musalmans by a constant guerilla warfare during the rains. This, together with the difficulty of obtaining supplies, the extreme unhealthiness of the climate, and the consequent heavy mortality amongst his troops, who eventually threatened to mutiny, made Mir Jumla glad to patch up a peace, which he did, and retreated rapidly to Bengal, where he died shortly afterwards. The Ahoms then again took Gauhati, and made the Koch Kings of Mangaldai and Beltola their tributaries. They defeated another Musalman army led by Raja Ram Singh, and then extended their boundary to the Monass. The Ahoms were then at the height of their power; all the minor rulers of the country acknowledged their supremacy, and even the Dallas, Miris, and other hill tribes desisted from raiding on their subjects. But even then the decline was at hand. They had for some time hankered after Hinduism, and the Rajas had for years been in the habit of taking a Hindu as well as a Shán name. Eventually Rudra Singh *alias* Chukrungpha, who became king in 1695, resolved to make a public profession of Hinduism. He was too proud to become the disciple of a subject, and so sent for Krishnaram Bhattácharjyá, a Sákta Gosein of Nuddea. The Gosein came, but the Raja hesitated to take the final step, and died in 1714 while still unconverted. His son Sib Singh succeeded him, and became a disciple of Krishnaram, who was allowed to occupy the temple of Kámákhya. In his reign the seeds of future dissension were sown by the persecution of the Moamarias, while the pride of race, which had hitherto sustained the Ahoms, began to disappear, and those who had failed to embrace Hinduism were looked upon as separate and lower class, instead of being respected as members of the ruling tribe. At the same time, their habits began to change, and 'instead of being like barbarous but mighty Kshettriyas, they became, like Bráhmans, powerful in talk only'.† Patriotic feeling soon disappeared, and the country was filled with dissensions, chief amongst which was the rebellion of the Moamarias, which was followed by the revolt of the Koch Kings of Darrang. Captain Welsh was deputed by Lord Cornwallis to help the King Gauri Nath Singh, who was then being besieged at Gauhati, and with his aid he was once more freed from his enemies. At this juncture Sir John Shore succeeded to the Viceroyalty, and one of his first acts was to recal Welsh (1794 A.D.), after whose departure the country was again given over to anarchy. The aid of the Burmese was then invoked (1816 A.D.), and the latter remained in the country until 1824, when they were driven out by our troops, and the country was annexed.

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*Many different derivations of the name of the province have been suggested, and some of these ignore the undoubted fact stated above *viz.*, that the country derives its name from the Ahoms, and not the Ahoms from the country. The old name for the country conquered by the Ahoms was Saumarpith. Prior to the advent of these Mau Shans, the term Assam or Ahom was unknown, and when it is first met with, it is found as the designation by which they were known to the people of the West. Thus in the manuscipt 'Purushnameh' of Raja Lakhi Nàràyan Kuor, of Howli Mohanpur, we find it stated that Nar Narayan took an army to attack 'Asam', that 'Asam' fled, eventually became tributary, &c. So also in the 'Padishahmnameh' it is stated that Asam borders on Hajo (Kamrup and Goalpara) and refers to the people. of the country as Asamese. In the 'Fathiya i' Ibriyah' it is stated that the inhabitants belong to two races, the Asamese and the Kulita (Kalità). There can, I think be no doubt that the word was first applied to the Ahoms, and subsequently to the country they conquered Its use was afterwards extended by us and made to include the whole of the Brahmaputra Valley, and when the province, as now constituted, was formed in 1874, the word was given a still more extended meaning, and now stands for the whole of the Chief Commissionership including the Surma Valley and hill districts.

How the name came to be applied to the tribe is still unknown. The explanation usually offered, that they were called A-sama (the Sanskrit word meaning 'peerless') by the Moràns and Boràhis, whom they conquered, on account of the their skill in ruling, is based on the assumption that these tribes had abandoned their own Turanian dialects more than eight hundred years ago,—an assumption which is clearly, erroneous.

The only suggestion I can make regarding the derivation of the word is that it is connected with the word 'Athan', which is the name given to the Ahoms by the northern Shàns and Burmese, or else that it is in some way a derivation or corruption of 'Mau', which was their tribal appellation before they came to Assam.

†Gunabhiram's 'Asam's Buranji', page 15.

Internal structure

I am informed that there are no endogamous or exogamous divisions amongst the Ahoms.* There are, however, numerous other divisions, some of which formerly denoted rank, and formed a sort of hereditary aristocracy, while others were purely functional. The three main divisions were—

(1) The Chámuás, or gentry.

(2) The Kheluyás, or functional sections.

(3) The Meldaggiás, or sections assigned to the various members of the royal family as servants.

There were originally seven families of Chámuás, *viz.*, those of the Raja, Bor Gohain, Burá Gohain, Duara, Dihingiá, Lahon, and Sandikai. Subsequently the Bor Patra, Chutiyá, and other families were elevated to the rank of Chámuá. Amongst the functional sections may be mentioned the Cháudangs, or royal guards and executioners, the Khárgariyás, or gunpowder-makers, the Madkhariyás, or liquor-distillers, &c. The distinctive characteristics and occupations of these different divisions are now rapidly disappearing, and are of little practical interest. I have given a list of those returned at the census with their meaning in the provincial caste index, and it is unnecessary to mention them at length here. It will suffice to say that there were separate priestly families called Deodhais and Mohans, and that there were also families of astrologers, or Bailongs.

Religion

I have already said that the Ahom King Sib Singh became an orthodox Hindu in 1714 A.D. The common people seem to have taken much longer to be converted, and in the last census report it was stated that Hinduism had still failed to touch the priestly classes. Since that time, however, even these have abandoned their old beliefs, and Rai Jogesh Chandra Chatterji, Extra Assistant Commissioner, who enquired into the state of things in the Sibsagar district, reports that he failed to find a single Ahom who had not become a disciple of some Gosein, a result which is borne out by the census figures, which show that all Ahoms now consider themselves to be Hindus. There are of course differences in the extent to which real conversion has been effected, and there are classes at all stages of the process. When initiating these people, the Goseins do not at first attempt to interfere to any great extent with their primitive liberty of eating and drinking, which is usually only restricted in so far as no convert is allowed to take beef. Gradually, however, the convert is induced to abandon swine's flesh and fowls, and in time he becomes a true Vaishnava. Some Ahoms have thus, it is said, become strict vegetarians; but the Deodhais and Mohans, who were the last to be converted, still continue to eat pork and fowls. Very little is known of the former beliefs of the Ahoms, except that they appear to have been of the ordinary animistic type. The Ahoms were never Buddhists, and it is thus clear that Buddhism did not spread to the upper portion of the valley of the Irawadi until after the commencement of the thirteenth century.

Marriage

As already stated, there are no exogamous groups amongst the Ahoms, but a man is not allowed to marry certain near relations. There are two forms of the marriage ceremony. That in vogue amongst the common people is called 'Gur pithaguri', and consists simply of publicity and feast to the villagers, in which *gur* (molasses) and *pithaguri* (pounded rice) are freely distributed. This form of marriage is considered to be inferior to the 'Chaklong' ceremony, which will now be described, but it is generally looked upon as a binding legal marriage. In the 'Chaklong' ceremony, besides publicity, there are three essentials, *viz.*,

(1) the exchange of the *temi and kotári* (lime-box and betel-knife);

(2) the smelling of turmeric, &c.;

(3) the tying of the *logunguti,* or nuptial knot.

This form of marriage is looked on as the most respectable and binding, and is prasticed by the better classes of the people. A female once married by the 'Chaklong' ceremony cannot be remarried by the same rites. She may, however, be married again by the 'Gur pithaguri' form, and her children by the second marriage would occupy the same social and legal position as those of a first wife. Divorce is permitted, and the woman has full liberty to marry again.

Marriage by capture

In addition to the abovementioned forms of marriage, which are based on purchase, a survival of marriage by capture still obtains to a limited extent. But when practised, it is generally followed by the regular marriage ceremony, except in the event of the female declining to consent, in which case she is given back to her family. It is said that the fact of her dishonour brings no discredit on her family, nor does it stand in the way of her subsequent marriage to a more eligible suitor.

Disposal of the dead.

The more respectable Ahoms now practise cremation, but the lower classes still bury their dead. Many of them have taken priests who perform the regular Hindu funeral ceremonies, and those who have not hitherto done so are gradually adopting the practice.

The number of Ahoms returned in each district in 1891 and 1881 is shown in Statement No. 176 below. The figures show a decrease in every district, which is partly to be attributed to the gradual disappearance of the Ahoms as a distinctive race and partly to the additional caste column having enabled me to classify under the proper head persons of other tribes who

*I speak with some diffidence regarding this point. Probably the sections referred to further on were formerly exogamous.

returned themselves as Ahoms in the main caste column. There is, for instance, a sept of Chutiyás called Ahom Chutiyá, and Thengál Kácháris and Moráns also often claim to be Ahoms. In 1881, when there was only one column for caste, it is possible that some of these appeared as Ahoms. But the first cause is doubtless the main one. The Ahoms are gradually being absorbed in the different Hindu castes, and will probably in time disappear altogether.

Statement No. 176, showing the strength and distribution of the Ahoms.

District	1891	1881
Kamrup	475	546
Darrang	3,136	3,312
Nowgong	5,265	5,965
Sibsagar	97,465	117,872
Lakhimpur	46,870	51,588
Other districts	317	1
TOTAL ..	153,528	179,284

Khamtis

365. The Khámtis first appeared in Assam after the dismemberment of the kingdom of Pong by Alomphra, and established themselves on the Tengapani with the permission of the Ahom kings. They subsequently ejected the Sadiya Khowa Gohain, and the Khámti chief took his place. Being unable to oust him, the Ahoms recognised the latter as governing on their behalf. During his rule the Khámtis reduced the local Hindu population to slavery, and it was probably owing to the discontent caused by our releasing these slaves that they rebelled in 1839 A.D. They succeeded in surprising the Sadiya garrison, and in murdering Colonel White, who was in command there, but were eventually defeated and scattered about the country, and during the following year many of them returned to their former home in Bor Khámti, which is situated high on the Irawady. The remainder were divided into four parties and settled in different parts of the Lakhimpur district. In 1850 a fresh colony, numbering 300 to 400 persons, came and settled in Assam. The total number now living in the province is 3,040, against 2,883 in 1881. The real increase is slightly greater, as the 1881 figures include the Phákiáls. Practically, the whole of the Khámti population is found in the Lakhimpur district.

The Khámtis are Buddhists, and are far more civilised than most of the other Shán tribes in the province. They have their own priests, and these, as well as a large proportion of the laity, are literate.*

Phakial

366. The Phákials, or Pháké, are said to have left Mungkong for Assam about 1760 A.D., immediately after the subjugation of that province by Alomphra. Colonel Hannay tells us** that, prior to their immigration into this province, they were resident on the banks of the Turungpáni, and were thus apparently near neighbours of the Turungs. On reaching Assam, they at first settled on the banks of the Buri Dihing, whence they were brought by the Ahoms, and settled near Jorhat. When the Burmese invaded Assam, they and other Shán tribes were ordered by the Burmese authorities to return to Mungkong, and they had got as far as their old settlement on the Buri Dihing when the province was taken by the British.

Their language closely resembles that of the other northern Shans. Like the Khámtis and Turungs, they are Buddhists. They seldom marry outside their own community, and, as this is very small, their physique is said to be deteriorating. They are adepts in the art of dyeing.

The total strength of the Phákials is only 565, all of whom are found in the sadr subdivision of the Lakhimpur district. The original immigrant population is said to have comprised 150 houses, but in 1848 the number was reported by Colonel Hannay to have been reduced to about 50 houses. They were not shown separately at the enumerations effected in 1872 and 1881, on which occasions they were probably classed with the Khámtis.

Turungs

367. The Turungs† immigrated into the province less than 70 years ago. Their own tradition is that they originally came from Mungmang Khaosang‡ on the north-east of Upper Burma, and settled on the Turungpani, whence the name by which they are now known. While there, they received an invitation from the Norás, who had preceded them and settled themselves near Jorhat, and in consequence they started across the Patkoi *en route* for the Brahmaputra Valley. They were, however, taken prisoners by the Singphos, and made to work as slaves, in which condition they remained for five years,$ they were released by Captain Neufville, along with nearly 6,000 Assamese slaves, in 1825, and continued their journey to the Jorhat subdivision, where they are still settled.

The Norás profess to look down on the Turungs, because they intermarried with the Singphos during their captivity, but the difference between the two tribes is said to be very slight. Turungs profess to intermarry with Noras, Khámtis, and Singphos, but I am informed that, although these tribes would accept

*Further information regarding the Khamtis will be found in Dalton's 'Ethnology' and in the Census Report for 1881.

**Notes on the Shans.

†I am indebted to Lieutenant Gurdon for almost the whole of the information contained in this note.

‡Named after their king Mung Kang Sam, who ruled in the valley of the Mungkong river.

$I have noted in the language chapter that the Turungs have abandoned their own language for Singpho, and that from this it seems probable that their capativity lasted for a much longer period than the five years which is all that they are disposed to admit.

Turung girls as wives, it is not likely that they would allow Turungs to marry their own daughters.

Marriages are occasionally arranged by the parties most interested, but more often by their parents. The usual form of marriage is by purchase, the price of the bride varying from Rs. 40 to Rs. 80. Marriage by servitude is also not uncommon; the period for which the bridegroom has to work in the bride's house varies from three to four years. The age of the bridegroom is usually between 20 and 30, and the bride is seldom less than 16; in no case is a girl married before she reaches the age of puberty. The marriage ceremoney is similar to that prevalent amongst the Ahoms, the main feature being tying the bride and bridegroom together with a cloth. Polygamy is not forbidden, but most men content themselves with one wife, while cases in which the number of wives exceeds two are unknown.

Widows and divorcées are allowed to marry again. Divorce is permitted, but is said to be rare. Adultery is not usually considered a sufficient cause for divorce, the injured husband being generally pacified with the payment of a fine of Rs. 15.

The Turungs are Buddhists. Their priests are Chanman, the chief, and Goasang the ordinary, spiritual preceptor. They are, in theory at least, celibates. The Turungs usually burn their dead.

In 1881 this tribe was not shown separately; the population returned on the present occasion amounts to 301. The real number of Turungs is somewhat greater, as some of them, like the Aitons, have been returned under the general head 'Shán'.

Nora, Khamjang

368. Norá is the name by which the Mungkong Sháns were known to the Ahoms, and frequent references are made to them under that name in Ahom chronicles. The persons known to us as Khámjángs, or Kámyángs, are a section of that race, who formerly resided on the Patkoi, but were driven to take refuge in Assam at the beginning of the present century, owing to the oppression of the Singphos. In the 'Asam Buranji' we read that the Ahoms were attacked by the Nágás on their way over the Patkoi at a place called Khámjáng, and it may be that this place was also the early settlement of the section of the Norás, who were subsequently known by that name. At the census only 35 persons were returned as Khámjángs, but, as Hannay says that they are commonly known by the more general term of Norá or Páni Norá, it is possible that some of the persons so returned are really Khámjángs. It may also be that many of them have now lost their tribal identity, as even in 1848 it was reported that they had much mixed up with the Assamese, and could speak that language, although at that time they still retained their own language, customs, and religion (Buddhism).

Aiton

369. The Áitons or Aitoneas are said to have been the section of the Shians at Mungkong which supplied eunuchs to the royal seraglio and to have immigrated to this province to avoid the punishment to which for some reason or other they had been condemned. There are two small settlements of this tribe, one in the Naga Hills and the other in the Sibsagar district. Most of those in the Naga Hills have been returned simply as Shán, and the same is the case with the settlement in the Sibsagar district. They are Buddhists, and have Buddhist priests, or phungyis, who come from the Khámti villages in Lakhimpur. But they are gradually coming under Hindu influence. They have abandoned their former custom of eating cows and buffaloes, and are beginning to call themselves Bhakats. There are a number of sections which are described as 'castes', but which are probably only phoids or exogamous groups. The father is the head of the family, and on his death the mother. Property goes through the male, the eldest son being the heir. The Aitons still build their houses on platforms, and have not yet taken to the Hindu practice of building them on the ground.

Other Shan settlements

370. In addition to these tribes, there are a few small settlements of Sháns in Lower Assam. The Burmese army which occupied the province during the years 1816-1825 was largely composed of Mungkong Sháns, and when the Burmese were forced to evacuate the province, some three or four hundred of their Shán auxiliaries remained behind, and settled down here. These were the ancestors of the Sháns returned in Goalpara and the Garo Hills.*

Bhutias

371. The great bulk of the Bhutiás live outside our boundary, and the number of permanent residents in the province is extremely small. Most of those censused were temporary visitors, who had come down to trade. Any detailed account of them would, therefore, be out of place, especially as full descriptions of them are already available.† The persons who in Assam are described as Bhutiás are of three distinct tribes. First, there are the inhabitants of Bhutan, who enter the province at Kherkeria and the different passes west of that point. Secondly, there are the inhabitants of the Towáng province subject to Lhassa, a narrow strip of which runs southwards on the eastern boundary of Bhutan and abuts on British territory north of Udalguri in the Mangaldai subdivision. Lastly, there are the Thebengiá Bhutiás, who are practically independent of Lhassa, and occupy a small triangular tract of country, bounded on the north-east by Towáng, on the north-west by the country of the Akás, and on the south by the Darrang district.

*Sometimes 'Shan' and sometimes 'Man' was entered in the schedules, but as both terms are almost interchangeable amongst the Assamese, I have thought it better to show all as Shan, instead of treating as Burmese those returned as Man.

†*Vide* the accounts of Pemberton and Sir Arhley Eden. See also the notice in Dalton's 'Ethnology of Bengal,'

The Bhutiás of all three tribes are polyandrists of the fraternal order, that is to say, brothers share their wives in common, and relationship is traced through the family of the husbands. Their morals are very slack, and adultery is not considered a very heinous offence. Divorce is effected simply by mutual consent.

By religion they are nominally Buddhists, but they mix up a great deal of animism with their professed belief, and their Lámás or Phoongyis are very ignorant. The latter are supposed to be celibates, but I am not altogether convinced as to their fidelity to their vows. A Towáng merchant, whom I once questioned on the subject, refused to admit their fallibility, but he had a twinkle in his eye when he assured me that they would run away at the very sight of a woman. I am told that the Bhutiás practise circumcision.

Statement No. 177, *showing the number of the Bhutias censused in Assam*

Census of	Total	Males	Females
1881	1,340	1,008	332
1891	1,503	1,056	447

The total number of Bhutiás censused was 1,503, against 1,340 in 1881. The slight increase is due to an increase in the population of one or two Bhutiá villages on the northern boundary of Mangaldai subdivision. The number of Bhutiás who come down to trade in the cold weather months is gradually decreasing. Their great commercial staple is salt, and as the price of this article in Assám has greatly decreased of late years, owing to better communications and other causes, the price now obtainable is no longer remunerative. Another cause of the falling off is that, whereas formerly, owing to their having once possessed the Duars, their influence over the Káchárís and other plainsmen was considerable, and they were thus able to practise petty extortions, the fear in which they were once held is now dying away, and there is an annually increasing tendency to resist imposition, and, when it is practised, to complain to the magistrate, so that their sources of illicit gain have also greatly diminished.

Musalman tribes

372. Very few of the Musalmans of Assam have any non-Indian blood in their veins, and yet the great majority are shown in this group. The reason is that when a Hindu or other person embraces Muhammadanism, he nearly always drops his old designation, and assumes the name of some Musalman tribe.

Shekh

373. Strictly speaking, 'Shekh' simply means an 'old man', and is the title by which the Musalmans of Arabia usually denote themselves. But as Musalmans of this nationality are held in most repute, new converts usually attempt to assert their connection with them by adopting the same title. The term has thus obtained a far wider meaning than it originally possessed, and now barely connotes anything beyond the fact that persons so describing themselves are Musalmans. In fact, if it has any further force it is that persons so returned are probably converted natives of the country, and not foreigners. In short, the word has much the same signification amongst Musalmans as Koch has amongst Hindus. There are some converts, such as the Joláhás and Máhimals, whose position is considered to be so low that they are not allowed to rank on the same level as ordinary Musalmans, and to them the use of the title is prohibited. There are also a few others, who, like the Manipuri Musalmans, retain their old national designation. But the total number of these classes is small, and the great mass of converts describe themselves as Shekhs.

Statement No. 178, *showing the number of the Shekhs in each district*

District	Number of persons
Cachar	99,372
Sylhet	1,041,181
Goalpara	122,211
Kamrup	52,568
Darrang	17,737
Nowgong	12,983
Sibsagar	17,904
Lakhimpur	6,463
Khasi and Jaintia Hills	643
Garo Hills	5,580
Other districts	373
TOTAL ..	1,377,015

Saiad

374. There are a few subdivisions of the Shekhs, which, strictly speaking, should be included under that head, but which in view of the uncertainty attaching to the use of that term I have thought it better to show separately. But the Arabian origin of these is also open to doubt. In his very able article on the Shekhs in the Report on the Census of the Punjab in 1881, Mr. Ibbetson quotes a saying which runs thus : "Last year I was a Joláhá, this year I am a Shekh, next year, if prices rise, I shall be a Saiad !" This is quite as true in Assam as in the Punjab. 'Shekh' is the title which is appropiated by new converts, and just as the members of Hindu castes try to pass themselves off as something better than they really are when they rise in life, so also do the better class of Musalmans endeavour to dissociate themselves from the lowly cultivator, and in order to do so they appropriate other titles. The most favourite of these is Saiad, and no less than 12,127 have returned themselves under this head. The true Saiads are

descendants of Ali, the son-in-law of Muhammad, but in Assam the term includes many who are not only not descended from Ali, but have not a particle of Arab blood of any sort in their veins.

Ansari, Qureshi, Siddiki

375. The same remarks apply with almost equal force to the persons who have returned themselves as Ansari, Qureshi, and Siddiki. Ansari means 'auxiliaries', and is the term applied to the descendants of those people of Medina who sheltered Muhammad after his flight from Mecca. The Qureshis trace their origin from Quresh of Mecca, of whom Muhammad was a descendant in the eleventh generation. As regards Siddiki, there seems to be some confusion. Siddiki means 'the true', and is the term applied to new converts in the Punjab. But I am informed that the persons thus returned claim to be descended from Abu Bakr, the first Caliph, and if this is so, the correct term is Sadiki, a subdivision of the Qureshi tribe.

Statement No. 179, *showing the strength of the Ansaris, Qureshis, and Siddiki.*

Tribe	Number of persons
Ansari	81
Qureshi	1,356
Siddiki	4,789

Moghal, Pathan, Afghan

376. The Moghals, or Mongols, are too well known to require any description, and it will suffice to say that in this, as in other cases, it is very doubtful whether many of the persons so described have any real claim to the ancestry which the term implies. 2,126 persons have returned themselves as Moghals. The same remarks apply to the Páthán, under which head 13,088 persons have been returned. There are also 35 Afghans, whom I have shown separately, partly because there is a real racial distinction between Afghans and Páthán, partly because the persons so entered are Kabuli traders, and are therefore unmistakeable foreigners.

Biloch, Uzbec

377. The table also includes 1 Biloch (Lund) and 2 Uzbecs. The latter are of course a tribe of Pathans, but, like the Afghans, I have thought it preferable to show them separately.

GROUP 56.—Mixed Asiatic Races

Doania

378. The Doániás are a mixed race begotten by Singphos on their Assamese slaves, of whom they kept large numbers prior to the British occupation of the province. They are found only in Lakhimpur and Sibsagar, but the great majority are in the former district. They are distinguished as Káchári, Ahom, &c., according to the nationality of the mother. Some of them are Hindu, other Buddhist, and others again are Animistic. Their total number is 715, of whom 259 were censused in Sibsagar, 453 in Lakhimpur, and only 3 in other districts. They were not shown separately in 1881.

Statement No. 180, *showing the strength and the subdivisions of the Doanias*

Class	Hindu	Buddhist	Animistic	Total
Ahom ..	105	8	..	113
Kachari	58	60	129	247
Khamti ..	..	137	..	137
Unspecified ..	165	15	38	218
Total ..	**328**	**220**	**167**	**715**

GENERAL OBSERVATIONS REGARDING CASTE

General remarks

379. I will conclude my remarks on the different castes by summarising some of the more striking features of the caste system in this province which have been recorded in the foregoing pages.

The old view of caste was that it was a religious institution inseparably connected with Hinduism, and with Hinduism alone, and that it consisted of a fourfold division of the people into Bráhman, Kshettriya, Vaisya, and Sudra. This view has in recent years been shown to be quite unfounded. It has been proved that caste is a social rather than a religious institution, that the fourfold division of Manu, if it ever existed, has long since disappeared, and that the system contains a vast number of social groups, Musalman as well as Hindu, the constitution and status of which are constantly undergoing change. The Bráhmans remain, and so do the race castes, such as the Kaibartta and Chandál, whose origin Manu vainly tried to explain by intermarriages between the members of his four main castes, but which, it is now known, consist of aborigines who were admitted into the Hindu system under the fiction that they were descended from Hindu ancestors. But the Kshettriya, the Vaisya, and the Sudra have

Caste in the Surma Valley

disappeared. In their place we find in the Surma Valley and Goalpara a collection of castes, the distinctions between which are based on differences of occupation, *viz.*, the Baidya, or physician, the Káyastha, or writer, the nine castes of the Nava-Sákha group, &c.* None of these are mentioned by Manu, and the presumption appears to be that in his time differences of profession did not involve caste distinctions, and that these castes were therefore formed at a later period.

*A full discussion of this subject will be found in Mr. Dutt's 'Ancient India', volume III, page 307, *et seq.*

In Sylhet and Cachar, the Nava-Sákha group includes the Gop, or Goálá (herdsman), Phulmáli (gardener,) the Teli (oil presser) Tánti (weaver), Mádak (confectioner), Bárui (betelvine cultivator), Kulála (potter), Kamar (blacksmith), and Nápit (barber).

380. Nor did the process of caste evolution end with the substitution of these profession castes in the place of the old Kshettriyas, Vaisyas, and Sudras; it has been going on continually and is still in progress to-day. Thus, the Hálwá Das has detached himself from the Kaibartta, and by dint of constant struggling against the opposition of the higher castes, by persistently describing himself as Káyastha or Sudra, and following more respectable occupations, and by purchasing brides from the ranks of the Káyasthas and Baidyas, he has attained a position almost equal to that of the Nava-Sákha group, into which he will doubtless eventually find admittance.

Caste evolution

Just as the Hálwa Dás claims to be a Káyastha, so the lowly Tiyar adds Dás to his name, and declares that he is connected with the Hálwá Dás, and is in consequence hated by that upstart body, which already finds sufficient difficulties in the way of its advancement without being saddled with the claims of relationship put forward by the still more degraded Tiyars.

In the same way, the Sháhá or Sunri, who formerly occupied so low a rank that it was declared to be better for a man of good caste to be crushed under foot by an elephant rather than enter his house, has succeeded in raising himself to a position of comparative respectability. Like the Dás, he is now allowed to take Káyastha girls in marriage, and is no longer regarded with the disgust and contempt which he appears formerly to have excited. The Bárui, the Teli, the Kámár, and numerous other castes are all bent on the same object, the improvement of their social position, and although their attempts are steadily resisted by the castes above them, they succeed by slow degrees in obliterating various small points of distinction, and will perhaps in the course of time attain the positions to which they aspire.

Another characteristic of this general caste upheaval is the way in which the different castes are abandoning their old designations and are inventing new titles for themselves. Thus, the Chandál insists on calling himself 'Namasudra', the Teli 'Pál', the Bárui 'Latábáidya', the Dhobi, 'Suklabáidya', the Gárwál 'Gandapál', and so with many others.

381. Coupled with all this caste jealousy and striving after social aggrandisement, there is far less fixity of caste restrictions than in Bengal. The division of the better castes into sub-castes is almost unknown. Some few Bráhmans and Káyasthas describe themselves as Baidik, Utkal, &c., or as Dakshin Rárhi, and Uttar Ráhri, but these expressions mean nothing to them and intermarriage between the different sub-castes is freely permitted. There is no Kulinism, and very little attention is paid to the rules of exogamy, based on the Guttra system, and inculcated in the Shastras. It is true that most of the Bráhmans claim to belong to one or other of the eponymous sections founded by the ten Munis, but they by no means invariably observe the prohibition in regard to marriage which the distinctions thus made involve elsewhere. The same remarks apply to the Baidyas and Kayasthas. They have their Guttras, but they do not observe them as a bar to marriage between persons bearing the same family name.

Absence of caste restriction

Another striking illustration of the general laxity regarding caste restrictions is to be found in the freedom with which intermarriages take place between the different castes. A girl who becomes the wife of a man of a lower caste is of course degraded to his level, but no social penalty attaches to the parents of the girl, nor is public opinion very strongly opposed to the practice.

382. The profession castes are not found in the Brahmaputra Valley. There is no Kayastha, Baidya, or Nava-Sákha; their place is taken by the Kalita. I have said in dealing with that caste that the reason appears to be that the early Aryan immigration into Assam took place before the present system of caste differentiation in Bengal had been evolved, and that the superior numbers of the aborigines around them caused these immigrants to sink any differences which may have existed amongst them when they entered the province. The Brahmaputra Valley never formed part of Bengal, and its isolation, together with the influence of Buddhism, would tend to check any tendency towards the formation of new castes. Within comparatively recent times, however, a tendency towards the formation of functional castes is apparent. The Mukhi is said to be a Koch degraded for burning lime, and the Hirá a Chandál who took to pottery. The number of instances in which occupation has resulted in the formation of entirely separate castes like the above is very small, but there are numerous castes in which functional subdivisions have been formed. Thus, amongst the Kalitás we find Kumár Kalitás, or potters, who are looked on as somewhat degraded, and with whom other members of the caste will not intermarry. So also there are Nat Kalitás, or Kalitás who have taken to dancing, Bez Kalitás, or barbers, and so on. Amongst the Káchárís may be mentioned the Sonowáls, or gold workers, the Thengáls, or silver workers, and the Mahang Koch, or Káchári, whose business it formerly was to extract salt from the springs near the Naga Hills boundary. These functional groups were rapidly detaching themselves from the parent caste or tribe in the time of the Ahom kings, and although our appearance in the province has in some cases resulted in the disappearance of the characteristic occupations, the distinctions are still well marked, and the different groups are still more or less endogamous.

Caste in the Brahmaputra Valley

There is the same laxity amongst the different castes in regard to the rules of exogamy and intermarriage as has been noticed in the Surma Valley. In fact, as regards the former, not only is the Guttra not observed as a basis for exogamy, but it is not even known. There is no such thing as a Guttra amongst the castes of the Brahmaputra Valley.

383. I have already spoken of the position occupied by converts in the chapter dealing with the religions of the people, and it is needless to repeat what has there been stated. It will suffice to say that when dominant tribes like the Koch, Manipuri, and Kachari of Khaspur have accepted Hinduism, they have been admitted to be Kshetriyas by the debased Brahmans who ministered to them, while subject tribes have had to enter the Hindu system at the bottom of the social scale, and have been induced to put themselves under the protection of Gosains, not so much by bribes as by the contempt with which they are treated by their Hindu neighbours so long as they hold aloof. But though they enter Hinduism at the bottom of the ladder, they gradually climb higher as years go by, and they become more attentive to the Hindu rules regarding food and drink.

Caste of converts

384. Lastly, it may be observed that the Musalmans have their castes, just like the Hindus. First, there are the Saiad, Moghal, and Páthan; then comes the Shekh, a term which in these parts is amongst Musalmans, what Koch is amongst Hindus, the title under which new converts enrol themselves on embracing the Musalman religion. Below these are certain degraded castes, such as the fishermen, the Máhimals of Sylhet, and the Dátiyas of Goalpara. There is also the Joláhá, the Musalman weaver, and the Dhuniyá, or cotton-carder, the Dhobi, or washerman, and the Lálbegi, or Muhammadan sweeper.

Musalman castes

CASTE IN RELATION TO MARRIAGE.

385. In table D I have shown the distribution by marriage and age of the persons in each of the principal castes reduced to a uniform proportion of 10,000 persons of each section.* To discuss the figures with any approach to fulness would involve a lengthy disquisition, for which neither time or space is available. I shall, therefore, content myself with noting very briefly some of the main features of the return.

Taking first the age of girls at marriage, it will be noted that child marriage is most common amongst the higher Hindu castes, and least so amongst the aboriginal tribes. Out of 10,000 Bráhman women 114 are childwives under 10 years of age. The corresponding figure for Ganaks is 110, for Káyasthas 88, Nápits 86, Báruis 75, Telis 72, and Tántis 71. Goálás come last of the Nava-Sákha group, with 65.†

Age of girls at marriage

Child-marriage is far less common in the Brahmaputra Valley than in the Surma Valley. Turning to the castes found chiefly in the first-mentioned tract, it may be noted that out of 10,000 Kalitá women, only 23 are married girls whose age is less than 10 years; in the case of Kátanis the corresponding number is 17, of Doms and Háris 15, Kewats 10, and Borias only 5.

Amongst the aboriginal tribes the number of child-wives is very low. In the case of the Khámtis and Angámi and Ao Nágás, out of every 10,000 females less than one girl of this age is married; the figure for Chutiyás is 4, for Ahoms and Khásis 6, for Manipuris 7, for Semá Nágás 8, for Mahaliás 11, and for Kácháris and Jaladhás 12; with the Koches it rises to 16, and with the Hájongs to 20.

386. As might have been anticipated, the position of the different castes, &c., in regard to the prevalence of widowhood follows closely on that already noted in respect of child marriage. The largest proportion of widows is amongst the Ganaks, where 3,064 out of every 10,000 women are widows. Then come the Káyasthas with 2,910, Bráhmans with 2,846, Telis with 2,816, Báruis with 2,735, Goálás with 2,704, Baidyas with 2,519, and Nápits with 2,481.

Prevalence of widowhood

Statement No. 181, *showing the number of widows out of* 10,000 *women amongst some of the hill tribes, &c.*

Tribe	Number of widows per 10,000 women	Tribe	Number of widows per 10,000 women
Gáro	783	Ahom ..	1,231
Semá Nágá ..	819	Chutiyá ..	1,259
Rábhá	1,061	Lhotá Nágá ..	1,378
Khámti	1,072	Hájong ..	1,415
Singpho	1,075	Ao Naga ..	1,459
Káchári	1,099	Kuki ..	1,485
Khási	1,133	Angámi Nágá ..	1,546
Totla	1,169		

Among the castes of the Brahmaputra Valley the number of widows is far smaller. Out of every 10,000 Kalitá women there are only 1,727 widows; amongst Kewats the number is 1,625, amongst Kátanis 1,451, Doms 1,373, Koches 1,380, Boriás 1,281, and Háris 1,263. With the hill tribes the corresponding number is still smaller, and ranges from 783 amongst the Gáros to 1,546 amongst the Angámi Nágás. The reason for the low figure amongst the Gáros is that the husband of a girl has to marry her mother on the death of his father-in-law, while the large number of widows amongst the Angámis is explained on page 239 above, where it is stated that widows who have children are not supposed to remarry, as it is considered to be their duty to devote themselves to the bringing up of their children.

*It was originally proposed to tabulate this information for the whole province, but it was found that the labour involved would be so great as to seriously delay the completion of the work, and it was thus decided to compile for the main castes only so much information as would suffice to furnish reliable proportionate figures.

†Two castes of the same group show an exceptionally large number of married girls of this age, *viz.*, the Kumars with 130 per 10,000 and the Kamars with 120. I have no explanation to offer for this result beyond the suggestion that it is due to the small number of the persons under consideration, and that the figures would tend to be more nearly normal if the number of persons dealt with were enlarged.

REPRINT

On the Castes and Tribes of Assam

From Chapter XI

Of the Report of the Census of Assam 1901

CHAPTER XI

CASTE

NOTE on the LUSHAIS by Major Shakespear, C.I.E., D.S.O., Superintendent of the Lushei Hills.

Composion of the population

The population of the district is, with the exception of a very few immigrants, all of one race. The people, however, recognise a number of divisions and subdivisions. My enquiries have led me to the conclusion that each of these divisions and subdivisions bears the name of some famous man who distinguished himself in former days, and from whom the majority of those bearing the name now are descended (or the whole of a family may have adopted the name of some very distinguished member). Old men tell me that, in their father's time the various clans lived in separate villages ruled over by Chiefs of their own clan. Prominent men in each clan founded families which were called after them, and these families have been further sub-divided as in course of time other prominent men have arisen, whose descendants were proud to adopt their names. In each case the connection with the original clan is carefully preserved, thus a man will say that he belongs to the Lian-nghor branch of the Pachua family of the Lushei clan.

During the last 200 years these clans have been very much broken up, and in some cases there is much difficulty in finding out whether a name is that of clan or only of a family. In some cases the clan had formerly a separate corporate existence, which was broken up so long ago that its few remaining members, living among other clans for so long, have been practically absorbed. This tendency of the clan to disappear has been increased by the extraordinary way in which certain Lushei families have come to the front and have asserted a claim to be Chiefs, and have got this claim recognised, not only by the Lusheis, but by almost all the other clans as well. At the present time nearly every village is ruled by a Chief of one of the five royal Lushei families; it is therefore only natural for members of less distinguished clans to try to get themselves recognised as Lusheis. The amount of variation between the different clans is by no means constant. The Ralte, Paithe, Thado and Lakher are easily distinguishable, and a very brief acquaintance with them would make it apparent that they were not Lusheis; and the same applies to the clans which have been grouped under the names of Hmar and Poi. The remaining clans are so much alike that one might live a long time in the hills without being aware that there were any differences between them. It may be as well here to explain what the people themselves consider the marks of a different clan. The most important is the method of performing the domestic sacrificial ceremonies. This is almost conclusive proof that these clans are really only enlarged families. The other sign of a difference of clan is a difference in dialect; but in many cases the dialect has been lost entirely, while the sacrificial rites have been kept intact. It was manifestly both impossible and unnecessary to classify the population according to all the minor divisions, and therefore I directed that the population should be grouped under the following 15 heads :

Lushei,	Ralte,	Paithe	Pante,	Ngente,
Khawlhring,	Kiangte,	Roite	Renthlei,	Chongthu,
Thado,	Lakher,	Darlong	Poi,	Hmar.

With the exception of Poi and Hmar, all these are true clan names. Poi is the term used by the Lusheis, and other original inhabitants of the present Lushai Hills district, for all the people living in what we call the Chin Hills, except one or two small communities. Among these Pois or Chins there are a great many clans and families, and I was unable to collect information about them all, nor did my enumerators know enough to enable them to distinguish them, and I, therefore, decided to adopt the custom of the district and classify all these people as Poi. Regarding them and their customs, I propose to say but little, as they are merely immigrants from the Chin Hills, and will be fully dealt with in the Census Report of that district.

Hmar, which means 'north,' is used by the rest of the inhabitants of the district to denote immigrants into the district from the Manipur State. These mostly belong to clans which are very closely allied together, and speak much the same dialect, but I was unable to find a more suitable name under which to group them.

Of the remaining 13 divisions into which I divided the population, all except the Ralte, Paithe and Lakher are becoming more and more alike every year.

The rise of the Lushei Chiefs

Some 200 years ago there lived a man, Thangurra by name, who distinguished himself above his fellows and became a powerful Chief, and to him all the present Chiefs trace their pedigrees. At Thangurra's time there is but little doubt that the hills were dotted over with little hamlets, in which lived people all more or less closely connected. Thangurra's descendants, by their prowess in war and wisdom in governing, gradually established their rule from one end of the hills to the other, and their authority now is undisputed, even by the other clans. The most powerful branch of

Thangurra's family is the Sailo, so named from Sailova. In old correspondence, the Sylu tribe is frequently spoken of. By this term was meant the villages of Chiefs of the Sailo family, these villages frequently containing hardly any Sailo except the Chief and his family.

General description of people and their mode of life

As I have already stated, the people of this district are undoubtedly all of the same race. They are distinctly Mongolian. Though the different clans have various customs, yet even between those that very most there is a strong resemblance. I propose now to briefly describe the manner of life of the majority of the people, and then to point out in what respects that of different clans varies from it.

General appearance

The race is distinctly a short one, the men being from 5 feet 2 to 5 feet 6, while women seldom reach 5 feet 2. Both men and women are stoutly built and have very muscular legs. The men seldom have any hair on their faces, and if a man can grow a moustache he generally pulls out all the hairs, except those growing at the corners of his mouth. The women pierce their ears when young, and insert disc of baked clay, which are continually increased in size till the lobe of the ear is distended, so that a ring 1½ inches in diameter can be inserted. In this hole an ivory ring is worn. On a woman being left a widow, she removes her earings, and when she definitely gives up all idea of remarrying she slits the lobe of her ears. The men sometimes wear very small wooden or bone studs in the lobes of their ears.

The hair of both sexes is drawn straight back and tied in a knot behind. In this knot pins of various shapes and materials are worn. Widows wear their hair loose. It is considered unwise for males who have reached the age of puberty to cut their hair, as doing so in sure to bring on ill health.

All children run about naked for the first two or three years of their lives. The clothing of the men consists of a coat which reaches below the waist, but is only fastened at the throat, and a single cloth, which is worn thus, one corner is held in the left hand and the cloth is passed over the left shoulder behind the back under the right arm, and the corner thrown over the left shoulder again. When working, or in hot weather, the coat is generally dispensed with, and the cloth simply rolled round the waist with the ends loosely knotted hanging down in front. Men sometimes wear turbans. Both body cloths and turbans are generally white, but dark blue cloths with coloured stripes are worn by the better-off people. There is a particular pattern which only men who have killed two metna to feast the village are allowed to wear. The women wear coats and cloths like the men, and in addition a short dark blue petticoat reaching just to the knee. Both sexes are fond of ornaments. Amber necklaces are very popular and some of these are valued very highly, being passed down from father to son through several generations. Rough uncutcornelians are also much prized, these are either worn in a necklace or suspended from the lobe of the ear.

Constitution of Society

The people live in villages, each of which is ruled by a Chief, who is entirely independent. Even a young son will not admit his father's right to influence him after he has once established a separate village. The Chief is supreme in his own village, but the people are very democratic, and have a very simple remedy if a Chief oppresses them, *viz.*, to remove to another village. The Chief settles all disputes in the village, arranges where the *jhums* are to be, and when and where a village is to move. His house is the poorhouse of the village, and all orphans and others who have no means of support are received there, and get food in return for their labour. Formerly, a person who had committed some serious crime could enter the Chief's house and thus escape vengeance. When a child has been brought up in the Chief's house, it is in some respects a slave. Girls are released on marriage, but the Chief receives the marriage price. Boys have to buy their release at the cost of a metna. A Chief sometimes buys a wife for a favourite slave, and sets him up in a separate house, and three years after the man will be considered free, but his children are sometimes considered slaves. The Chief's slaves are very well off, they wear the Chief's ornaments and eat the best food to be got, and do no more work than they would have to do if they were not slaves.

The Chief has several advisers, who are called 'Upa'. They have the first choice of *jhum* land, and sometimes the Chief allows them to get a basket of rice from each house. The other village officials are the crier, who goes round the village after dark, shouting out the Chief's orders, the blacksmith, and the Pui-thiam or sorceror, who performs sacrifices in case of illness. These persons generally receive a donation of rice from each house in return for their services.

The Chief receives from 1 to 5 baskets of rice according to the quality of the *jhum* land assigned to the cultivator; he also receives a hindquarter of every animal killed in the chase, besides some other small dues.

There is a regular code of punishments for different offences, the Chief of course receiving a share of every fine levied.

The only sort of cultivation known is *jhuming*. The chief crop is rice, which ripens in November and December, the other important crop is maize, which is reaped in August. Peas and beans of various kinds, and a certain amount of millet, are also grown. The

same piece of land is seldom cultivated two years running and this, of course, causes all the land within reach of the village to be quickly cleared, and then it becomes necessary for the village to be moved to some other site whence new land can be *jhumed.*

Villages and houses

Villages are generally built on the top of a ridge or spur, and not on the slope of the hill, as is the custom among the Chins. The cause of this I think, is that the hills are higher in the country inhabited by the Chins, and therefore they can get healthy sites without going to the top of the ridges. In former days, the choice of the village site was much influenced by its defensive capabilities, the migratory habits of the people precluding their constructing the elaborate defensive works found round the Chin villages. When we first occupied the hills, every village was strongly stockaded two and even three rows of stockades being found in some cases. The gateways were commanded by timber block houses, and at suitable points on the roads block houses were built, which were occupied whenever there was any fear of attack. The ground round the stockades and block houses was planted with sharpened bamboo spikes, which formed a very serious obstacle to a baretooted foe.

The villages are laid out in streets, all radiating from some central open spot, facing which is the Chief's house, and the *zawlbuk* or guest-house. The houses are built on piles on the natural slope of the hill, and thus the floor of one house is often higher than the roof of the house below it.

The houses are all constructed in the same manner and on the same plan. At the end nearest the road is a rough platform of logs, which is the place for cleaning the dhan in. On the front wall of the house over this platform are hung the horns of any animals the owner of the house may have killed, and among them are the baskets in which the hens hatch out their broods. The doorway has a very high sill, and the door consists of a sliding panel of bamboo work. The fireplace consists of an earthen hearth, in which three upright stones are inserted to hold the cooking pot, above this are two bamboo shelves on which articles which require drying are kept. On each side of the fireplace are bamboo sleeping platforms, that furthest from the door being for the father and mother, the other for the daughters. Beyond the family sleeping platform is a partition, the space between which and the end wall of the house is used as a lumber room and closet, from this a back door opens out on to a small platform. The Chief's house only differs in size, generally having two rooms the one nearest the entrance being for the use of the slaves. Windows in the sides of the house are considered unlucky, unless the right to make one has been purchased by killing two metna and feasting the village. The houses are built of timber uprights, but the walls, floor and roof frame are made of bamboo; the thatching material used is generally cane leave but occasionally grass is used. Over the cane leave broad bands of split bamboo are tied down from eave to eave, giving the roof of a rounded appearance from the outside. A long coop under the eaves is the sleeping place of the fowls, who gain access to it by a ladder made of a knotched stick.

The Zawlbuk is a large hall, with a huge hearth in the centre and a sleeping platform at the far end. The front wall stops about three feet short of the ground, and to enter the building you have to stoop under this, and then climb over a barrier of equal height placed a few feet further in. This building is the sleeping place of the young men of the village, and of any strangers who stop there the night. It is also a sort of general meeting house. The boys of the village have to keep up a sufficient supply of firewood for the Zawlbuk fire.

In the centre of one of the streets will generally be found the blacksmith's forge, a small house, built on the ground level, but with a platform in front on which passers-by can sit, and lighten the labours of the smith by their conversation. The bellows consist of two hollow logs in which pistons are worked up and down, from the lower extremity of each log a tube runs to a hole in a stone placed immediately behind the stone on which the charcoal fire rests. A very moderate movement of the pistons gives an excellent draught. The blacksmith repairs all the tools of the village, but some of them are capable of a good deal more than this.

Marriage

Each clan has a regular fixed price for its girls, and any one wishing to marry a girl must pay this price sooner or later. The price varies from three metna to ten according to the clan. The price is always stated in metna, but the actual articles given or the amount paid in cash is subject to arrangement. The father or the nearest male relative on his side receives this price, but the bridegroom has also to pay many other persons. The girl's aunt will get a sum varying from Rs. 40 to Rs. 5, the elder sister gets a small sum for having carried the bride about when she was young. The bride appoints a male and female friend or protector, and each has to be paid a small amount by the bridegroom. The bride takes with her certain cloths and ornaments, but these remain the property of the girl's male relatives unless she has a child to inherit them, in which case an extra payment varying according to the quality of the dowry, has to be paid. The nearest male relative on the bride's mother's side has also to be paid a sum varing from Rs. 40 to Rs. 4. These sums are never paid at once, in fact, many men never complete paying the price of their wives, and leave the debt to be cleared off by their children.*

A young Lushai generally chooses his own wife, and sends a Palai, or ambassador, to her parents to

*It is strange that the bride price should be so high amongst the Lusheis, as the woman of this tribe largely exceed the men in numbers. -B.C.A.

arrange the details of the price to be paid. These settled, the bride is escorted to her future husband's parent's house, by a party of friends, being pelted with dirt by all the children of the village. The parents of the bridegroom receive the party with brimming cups of rice-beer, and when justice has been done to this, a fowl is produced by the bridegroom and slain by the Pui-thiam, or sorceror, who mutters certain charms over it. Directly this is over, the bride and her girl friends retire, while the rest of the party indulge in a great feast, the bridegroom having to provide a fowl for each of those entitled to a share in the price of the bride. The following evening the bridegroom's mother goes and fetches the bride and hands her over to him at his house. The following morning, the bride returns to her parent's house and spends the day there, this she continues to do for some time. The bonds of matrimony are very lose. If a couple do not get on they can separate by mutual consent, or if the husband does not like the woman he can simply send her back to her parents. In both these cases he does not recover any part of the price he may have paid, and the recipient of the price is bound to support the woman till she is married again. If the woman commits adultery, or leaves her husband without his consent, her relatives have to refund whatever they received on her account. A widow is at liberty either to return to her own people, in which case her late husband's relatives take all his property and his children; or she may continue to live in his house, in which case she retains his property in trust for his children but should she indulge in an intrigue she is considered to be an adultress, and her relatives have to pay back her price to her late husband's relations, who take all the property and also the children.

Until a girl is married, she may indulge in as many intrigues as she likes, but should she become pregnant her lover must pay a metna to her father; he will, however, be entitled to take the child when it is old enough to leave its mother. In case the child is a girl, the father of course gets the marriage price in due course. If a man is willing at once to marry a girl whom he has seduced he is not expected to pay more than the usual marriage price.

All clans intermarry, the children taking the father's clan name. The marriage of first cousins is rare among the common people, chiefly because the parents of the girls prefer taking her price from some one outside their family circle. Among Chiefs, who are anxious to marry their children of other Chiefs, the marriage of first cousins is more common. Except his mother, sisters, daughters and aunts, a man may marry any woman he likes.

Ceremonies Connected with child-birth

After the birth of a child, the mother must not go down to the spring nor wash her child in cold water till two fowls have been sacrificed. Seven days after the birth of the child, the household spirit is appeased by the offering of a small chicken and seven packets of rice and vegetables, which are suspended under the eaves. During these seven days, the spirit of the child is supposed to spend some of its time perched like a bird on the clothes or bodies of the child's parents, who, for fear of injuring it, have to keep quiet during this period. Should they do any work, and the child get ill, the cure is to make a coil of a certain creeper, and at night, after the fire has been put out, to dip the child three times inside the coil. The parents give two feasts in honour of the birth of a child, the first two days and the second nine days after its birth. At one or the other of these feasts the nearest male relative on the mother's side gives the child its name. There are many other sacrifices connected with children, and they differ considerably in different clans.

Funerals

All the tribes in the hills bury their dead eventually, though some of them take some time over it. After death the corpse is dressed up in the best clothes available and fastened to a bamboo-frame in a sitting position If the deceased is a man, his gun, *dao* and spear will be placed beside him. A pig, goat and dog are then killed and their flesh cooked, and then all the friends and neighbours are asked to a great feast. Meat and drink are offered to the corpse also. The spirits of the animals slain are supposed to accompany the deceased to 'Mi-thi-khua', the dead men's village Without this sacrifice the deceased's spirit cannot find rest. The dead are buried just outside the house in which they lived. The grave consists of a shaft about 4 or 5 feet deep, from which a tunnel is excavated long enough to receive the corpse. On the evening following the death, the corpse is placed in this grave, the nearest male relative making a short farewell speech and asking the spirit of the dead to prepare things for those who will shortly follow. Drinking is kept up throughout the funeral ceremonies The bodies of members of the Chief's family and of well-to-do persons of the more esteemed Lushei families are not buried so speedily. Instead of being placed in the grave, they are placed in the log of a tree which has been specially hollowed out, a lid is fitted on and the junction of the lid and the tree trunk is well plastered with mud. This coffin is placed on the floor of the house and an earthen hearth is made alongside, on which a fire is kept burning day and night. A bamboo is passed through the bottom of the coffin and the floor into the ground, this conveys away all the liquid matter. The corpse is kept in this coffin for about three months and all this time the nearest relatives sit beside it and feed the fire and drink rice-bear. At the end of this time little but the bones is left. Some of these are buried, but the skull and certain of the larger bones are kept in a basket which occupies

a shelf opposite the fireplace in the house of the nearest relative, whence they are taken and dressed up at the feast of the dead. Should the first-born die within a year of its birth it will be buried without any ceremony under the house, subsequent children, however early they may die, will, however, be honoured with a regular funeral. On a death, the maternal uncle of the deceased is entitled to a sum varying from 2 to 20 rupees from the heir.

Religion

The Lushais and all other tribes in the hills believe in a supreme being who made the world: he is known as Pathian, but is not thought to take much interest in the doings of people. Far more important to the average man are he numerous Ram-huai, or demons who are supposed to inhabit every hill and stream, and Khuavang, a spirit sometimes spoken of as the same as Pathian, but generally considered as less powerful, but more concerned with mankind. Every illness, every failure of crops is put down either to the influence of some demon or of Khuavang, and the whole of a hillman's existence is spent in propitiating these spirits. The Pui-thiam, or sorcerer, is supposed to know what particular spirit is the cause of the trouble, and what particular sacrifice will appease him. The number of these sacrifices, and the different ways in which they have to be performed, would fill a thick book. In all of them the flesh of the animal killed is eaten by the sorcerer and his assistants, the least toothsome portions only being left for the demon. Small figures representing human beings and animals are also offered to the demons. Besides these sacrifices, there is a special sacrifice to the patron spirit of the hearth. This can only be performed by a member of the clan, and the method of performing it varies in every clan.

The most generally accepted theory as to what happens after death, is that the spirits go to 'Mitthi-khua'; but those men who have slain men or animals in the chase or have feasted the village are able to cross the Pail river to an abode of great comfort, where there is plenty of food and drink to be got without any work. As women cannot go to war nor kill wild animals, and are not allowed to give feasts, they can only reach this happy land if their husbands take them. Existence in 'Mi-thi-khua' is full of trouble and worry. After a certain period is one of these two abodes of departed spirits, the spirit is again born as a hornet, and after a time assumes the form of water, and if in the form of dew it falls on a man it is re-born in his child.

Feasts, etc.

In connection with the crops there are three feasts, called Chap-char Kut, Mim Kut and Pawl Kut. The first is the most important, and is thought to ensure a good harvest. It takes place about the time of sowing, and consists chiefly of drinking, the young men and girls dancing slowly round in circles, holding each others arms, while people inside the circle ply them with rice-beer. The Pawlkut is held after the rice harvest has been raeped. It seems chiefly a festival for the children, who, dressed in their best, are fed with meat, rice and hard-boiled eggs. A good deal of rough play goes on the lads trying to force handfulls of food down the lasses' throats. Mim Kut is held when the maize harvest is reaped, and is of but little importance. Mi-thi-rop lam, or dance of the dead, is a feast held in honour of the deceased members of a clan. I think it is only held by true Lushei clans. Besides the usual eating and drinking, the special features is the carrying round of effigies of the forefathers the various persons giving the feast. In case the feast is given by a Chief, the bones of his ancestors will probably be dressed up. The effigies are all tied on to a square frame work, and this is carried about and danced up and down amid much shouting. In the centre of the frame is a large effigy, intended to represent the first of the whole race. After this dancing of the effigies has gone on some time, the eldest member of the clan present comes out of his house with a flagon of rice-beer and goes to each effigy in turn and whispers some words and pours a little of the beer into its mouth He so arranges as to come to his own particular ancestor last, and, after having given the beer, he dashes the flagon on the ground and, bursting into tears, runs into his own house. The effigies, after being danced about a little more, are taken away by respective descendants.

A Chief sometimes has to sacrifice a metna for the benefit of the village. After the Pui-thiam has muttered the proper charm over the animal and annointed it by blowing some rice-beer from his mouth over it, the Chief stabs it with a spear and then takes refuge in his house. He is not allowed to cross any running water for a month after this sacrifice, and should he do so dire disasters will certainly follow.

Beside these semi-religious feasts, there are various others which are given by people who wish to be thought well of. These have to be given in a regular order, and when a man has given the whole series he is entitled to wear a cloth of a certain pattern and to have a window in the side of his house.

Superstitions witchcraft

The Lushais are a very supersitious race. They will not kill certain animals, because it is unlucky, and yet I cannot find any trace of totemism in this superstition. The belief in Witchcraft is universal, and people suspected of practising the black art were formerly killed, and portions of their livers given to their victims, with a view to effecting a cure. Wizards are said to make clay images of their victims, and to stick spikes into them to cause sickness to those whom the figures represent. To take up the impression of a person's foot in the mud and put it to dry over the fire is a sure way to cause sickness.

Besides the regular wizards, there are a number of people whose spirits are supposed to have the habit of leaving their bodies and entering into the bodies of

others and causing them much trouble. It may here be noted that the common belief is that each person has three spirits. One of these is called Khawhrin, and this is the one that sometimes wanders, the other two are spoken of as Thlarao, and one is supposed to be wise and one foolish, and the constant struggle between these two causes men's actions to be so unreliable.

Weapons and warfare

Men of 60 and 70 years of age can remember the time when guns were hardly known, and fighting was carried on with spears and bows and arrows; but now-a-days the weapons of the people are flint-lock muskets, spears and daos, the last being evidently imitated from the Burmese dah, and called Kawlnam, which means Burmese knife. The spears are very inferior weapons, about 4 feet 6 inches long, with iron blades, and iron spikes at the other end of the shaft to allow of the weapons being stuck in the ground. The blades are attached to the shafts in a very inefficient manner. The essence of warfare is surprise. The greatest triumph that could be achieved was to surprise a village at daybreak, and dash in before the fighting men had time to make any resistance, then capture as many women and children as possible, load them up with their own property and get away before their relatives could organize a rescue party. The practice of waylaying people cultivating was considered unfair, and the Pois, by steadily practising it, drove the other clans out of any part of the country they coveted. Ambushing armed parties was regularly practised, but our experience has been that the ambusher was always so anxious to get off with a whole skin, that his fire was very apt to be ineffective. A raiding party, even after a march of several days, would retire without firing a short if the enemy were found on the alert.

Hunting and snaring

All the hill men are very fond of fresh meat, and are clever at trapping game. Long lines of rough fencing are run through the jungle, with small openings at intervals, in which snares are set. Pheasants, jungle, fowl, etc., coming to one of these fences will aways run along it till an opening is found, and thus get snared. Porcupines are killed by a bamboo spear fastened to a sapling bent back like a spring and so arranged that it shall be released just as the animal is opposite the spear point. Tigers are caught under a platform of heavy logs, which is supported in an inclined position by a strong cane passed over a cross piece held up by two uprights. In a hole under this platform is placed a pig in a basket; on the tiger pulling at the basket, the heavy platform falls and squashes him, while the pig, being in a hole, escapes. Deer, wild cats, etc., are caught in snares, a noose being arranged so that on the animals stepping in it a sapling to which the noose is attached, and which is held down in a bent position, is released, thus hoisting the animal up into the air. The method of releasing the trap or snare is in all cases the same. Two uprights are driven into the ground, and a crossbar securely tied between them near the top. Near one end of a piece of string or rope is attached a piece of wood, one end of this is placed under the crossbar, and the other end is pressed down till it passes between the two uprights, then a loose piece of wood is passed across the upright under it. The other end of the string supports the weight which is to fall on the animal or is tied to the bent sapling. All the pressure is on the upper crosspiece, which is securely tied. The bait is tied to the lower crosspiece, or a piece of string tied to this crosspiece is fastened across the path. A very slight pressure will suffice to displace this lower crosspiece, and directly that happens the string is released and the weight falls or the sapling flies up.

Musical instruments

Gongs and drums, the latter the common tom-tom, are the favourite instruments. A reed instrument is made by inserting reeds into a gourd. The reeds have finger holes, by crossing and opening of which while blowing into the gourd by another reed a regularly graded scale of notes can be produced.

Agricultural implements

These are very simple and consist of a dao, an axe and a hoe. The dao is a knife with a triangular blade about 3 inches wide at the end and half an inch at the handle. It is ground with a chisel edge, the broad end being also sharpened. This is used for clearing the jungle, and the broad end is used for grubbing the holes in which the seeds are placed. The axe heads are only about 1½ inches wide at the edge, and taper almost to a point; the handles are simply pieces of bamboo, the heads being thrust through the tough root portion. The hoes very closely resemble the axes, the heads being a little lighter and broader.

Arts and trades

The women are very clever at weaving, and the cloths they make are strong and last a lifetime. The patterns they work are simple. The cotton used is grown in the *jhums*, and cleaned and spun by the women themselves. The men are expert basket-weavers. There are a very large number of different baskets, each with its proper name and use. Some very good moulding in brass is occasionally come across, and some of the blacksmiths are very good workmen, being able to make gun-locks.

Inheritance

Among the Chiefs, the custom has been that as soon as a son married he should be given a certain number of houses and started as an independent Chief. His father would also give him some of his possessions, such as guns, necklaces, etc., and send some of his most trusted slaves with him. The youngest son was an exception to this rule, he remained with his father till his death, and thus became his heir. Much the same custom is followed among the common people, each son as he marries setting up house for himself and

receiving some of the family possessions, and it has thus become the custom for the youngest to take the father's property. The eldest son, however, sometimes asserts a claim to a share. Custom among the people of these hills is not very stable, and on a man's death practically any relative can take his goods if he will undertake to support the widow and the children, providing that the widow does not elect to continue to live in her husband's house, and that the children are not old enough to support themselves.

Tattooing — The only marks I have noticed are circles, which are said to be records of love affairs.

Circumicsion — Is not practiced.

Snake worship — I have found no special traces of any worship but Rulpi, 'The big snake' figures frequently in the folklore of the people.

Deaths by violence or wild animals — The victims are buried outside the village, but as far as I can gather, no disgrace is attached to such a death. In such cases no death duty can be claimed by the maternal uncle.

Origin — It is nearly universally believed that the ancestors of the present inhabitants came out from a cave in the earth. The position of this cave is variously described. Nearly every clan will tell you that its first villages were on the banks of the Manipur river, but they mean thereby the first communities of which they have any traditions.

Head-hunting — It used to be considered that all inhabitants of these hills were head-hunters; in fact, so great an authority as Colonel Lewin derives the name Lushai from 'Lu', ahead, and 'sha', to cut. This is, of course, a mistake, as the name of the clan is not Lushai, but Lushei, and though 'sha' does mean to cut, it does not mean to cut off, and could not be used of cutting off a man's head; but that such a mistake should have been possible shows how firmly rooted was the belief that head-hunting was one of the peculiarities of the population of these hills. I believe that, as far as the Lusheis and their kindred clans are concerned, head-hunting was not indulged in. By this I mean that parties did not go out simply to get heads. Of course a man who had killed his man was thought more highly of than one who had not, and therefore, when a man did kill a person, he brought the head home to show that he was speaking the truth; but the raids were made not to get heads but for loot and slaves, the killing and taking of heads were merely incidents in the raid, not the cause of it. I think that the Chins or Pois are an exception to this, and, as far as I can gather, the glory of bringing in a head was sufficient to send a young man and his friends off on the raid.

Clans which differ from the bulk of the population. — I will now give briefly a few points in which certain clans differ considerably from those to whom the above description generally applies.

Ralte — This clan speaks a dialect which is very different from the Lushei or Dulian language, which may be considered the *lingua franca* of the hills. They keep very much together, and are now collecting in villages under headmen of their own. In almost every custom they differ slightly from their neighbours. They bury their death outside the village, and the Chiefs bury their dead, not preserving the bones as the Lushai chiefs do. The Ralte are the most quarrelsome and talkative clan in the whole hills. Tradition says that when mankind was issuing from the earth the Raltes came out chattering so loudly that the stone was clapped down on them and therefore there are less Raltes than other clans.

In mode of dress, etc., they do not differ from the other clans.

Ngente — The following information has been collected by Mr. Drake-Brockman.

Child birth — Three months before her confinement a woman prepares rice-beer, which is kept and drunk inside the house after the birth of the child. The third day after the child's birth it is named by its maternal uncle, a red cock being killed, and some of the feathers tied round the child's neck, and also worn by the members of the family. In the autumn of each year, there is a feast which lasts three days in honour of the children born during the year. The first two nights the adult population sit up all night drinking and eating yams. The third day men dressed as women, and Pois, go from house to house, visiting all who have become mothers during the year, and being treated to drink and given some small present by each, in return for which they dance. Women are delivered at the head of the sleeping *machan;* the after-birth is placed in a gourd and hung up on the wall at the back of the house.

Death ceremonies — The death are buried at once, and anywhere the relatives choose.

Pois or chins — There are many minor differences in feasts and customs. Mr. Drake Brockman has supplied me with a good deal of information, but all the Pois in this district are merely immigrants from the Chin Hills. I do not think it need be reproduced here, and will keep it for the ethnographical report.

Lakhers — These people are also immigrants from the Chin Hills, but they seem different in many respects from the Pois. Mr. Drake-Brockman says that the name by which they

call themselves is Tlongsai. The eldest son inherits the bulk of the property. Daughters only get what the brothers give them; younger brothers get a small share. If there are no sons, the nearest male relative inherits. The details of the price paid for brides differs somewhat from those given above. There are no guest houses. All members of the family sleep in the same house. The Chief's bodies are buried five days after death. People killed by animals or by accident, or women who die in a child-birth, are buried outside the village, and ceremonies are abbreviated. Such a death is an ill-omen. Seven days after child-birth the mother washes at the spring, and then takes the child to her father's house, and gives some rice and a fowl in honour of the child. No particular sacrifices are connected with child-birth. Among the Lakhers there are no special sorcerers or priests, the head of the household is the priest, and does all necessary sacrifices. Lakher villages, like Chin villages, do not move, and therefore are more permanent. The dress of the people is the same as that of the Haka Chins.

Paithes

When we first occupied these hills, a very large number of this clan were living in different villages of Lushai chiefs, having being brought there and detained more or less forcibly. These have nearly all left now, and either returned to their own country, the Manipur Hills or settled in one or two villages under Paithe chiefs in the extreme north-east corner of the district. The Paithe dialect is quite unintelligible to a Lushai. Their marriage customs are very different. A young Paithe cohabits with his future wife for a period which may extend to three years if no child is born. During this time they sleep together, but otherwise live as if unmarried. If no child is born, or rather if the woman does not become pregnant, the couple separate. If the woman becomes pregnant the marriage is completed, and the price must be paid, and there can be no separation or divorce, as is so easily arranged among the Lushais. There is very little inter-marriage between the Paithes and the other clans, on account of the objection the Paithe women have to the casual way in which the males of other clans can get rid of their wives. A Paithe chief's son is supposed to marry his first cousin. After death the corpse is rubbed with some greasy preparation, which preserves and hardens the skin. It is then dressed up in the best cloths obtainable, and a wonderful head-dress made of toucan tail feathers is placed on its head. During the day time the corpse is kept in the house, but in the evening, when the people return from work, it is brought out and placed on the platform outside the house, and rice-beer is poured down its throat, and people sing and dance round it. This disgusting performance is kept up for periods. which varies from a month or two to a year, according to the wealth of dead person's family. The Paithes have many other peculiar customs, but I have had but little opportunity of studying them. They have no guest houses, the young men sleeping in the front verandas of the Chief, and some wealthy men on special platforms. For this privilege, they each give a pig or a goat once a year.

Mr. Dundas, notes that the women's petticoats overlap in front instead of at the side, that the unmarried girls wear their coats opening down the back, and that they do not wrap a cloth round them as the men do. The hair is dressed as follows : A lock is drawn down over the forehead, and then plaited and drawn back over the centre of the head, and tied into the knot in which the rest of the hair is tied over the nape of the neck. The women wear their hair in three plaits, one hanging over each ear and one down the back. The Paithe seem very closely allied to the Syins of the Northern Chin Hill.

The Hmar

Regarding these people, I have but little information. There are many different clans, who are all known to the Lushais under this name, and who speak dialects very closely allied and unintelligible to the Lusheis. They formerly had many wars with the Lusheais, and lived north of Champhai; they now mostly live in the Manipur hills. The woman wear their hair in one long plait wrapped round the head, and instead of the blue petticoat worn by all other clans wear one with a blue stripe between two white ones, which overlap in front, and so, when seen from the front the petticoat appears white, and hence the whole clan is often spoken of as Fen-ngo-white petticoats.

The Thado

There is only one village of these people in the district. They were driven out of the hills by the Lushais. They are said to be descended from the same stock as the Chongthu. They say their ancestor found his way from some underground cavern. They place their dead in logs as described above and dry them, but do it in a small house outside the village.

Conclusion

The above gives only a general idea of the customs of the inhabitants of the hills. Every clan has some particular custom of its own, especially as regards sacrifices, which form a very important feature in the people's existence. The customs as to punishments, paying of marriage price, etc., among people living under Lushai chiefs are practically the result of orders which the most powerful chiefs have given during their lives, and I find some differences between the customs of the northern and southern chiefs

REPRINT

On the Castes and Tribes of Assam

From Chapter XI

Of the Report of the Census of Assam 1911

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CHAPTER XI

ETHNOGRAPHICAL NOTES

I.—*The LUSHAIS by Lieutenant-Colonel H. W. G. Gole I.A., Late Superintendent of Lushai Hills.*

Genreal description

A full note on this tribe by Lieutenant-Colonel J. Shakespear, C.I.E., D.S.O., will be found at page 145 following of the Assam Census Report of 1901. The present note deals only with matters not treated by Colonel Shakespear and with any changes that have taken place in the last ten years. For the purpose of the present census the people have been divided into the following divisions :—

(1) Lusháis.
(2) Ralté.
(3) Paité.
(4) Hmár.
(5) Thado.
(6) Poí.
(7) Fan-aí.
(8) Lakher.
(9) Sailö.

The last of these divisions is not, strictly speaking, a clan, but the name of the principal ruling family of chiefs. It is doubtful whether it should have been included, but it will be useful as showing the growth or otherwise of this family and their descendants. The lines between these divisions are rapidly disappearing. It is tolerably certain that, with the exception of the Lakhers, the differences of language that hitherto existed between the Ratles, Paites, Pois, etc., will disappear in the course of the next generation or so, and that the Duhlian dialect of the Lushai language will become universal. As it is, in many Ralte and Poi villages the younger generation can only speak Lushai. This language has been adopted by the missionaries for the numerous educational and religious works that have been printed during the last ten years and all education is through its medium. Apart from the general tendency to drop the less common dialects and languages, which free intercourse following on Pax Brittanica would in any case have produced, the adoption of the one dialect for literary purposes must have the eventual result of its becoming universal. The total absence of caste or anything akin to it is very remarkable, and there are no exogamous groups whatever, beyond the obvious prohibition of the marriage of first cousins. This prohibition does not, however, extend to chiefs who not uncommonly marry their first cousins, the reason being that the supply of suitable brides is limited. The chiefs, as a rule, marry into their own family, in order to maintain the respect due to high birth. This is markedly the case among the Sailos, but although a Sailo will prefer a Sailo bride, marriages outside the family are not uncommon and the danger of in-breeding is minimised. The woman, whatever here origin, becomes of her husband's family on marriage, and so do the children. It is doubtful whether there is a single pure bred Sailo chief to be found in the hills. Even between the eight other clans marriages are common. In fact, with the single exception of the marriage of first cousins or those standing in nearest relationship, there is no bar whatever to both sexes of Lushais marrying anyone they please. The total absence of caste, the custom of unrestricted inter-marriage, the tendency to adopt one common dialect and the gradual spread of Christianity are all factor, at work to dispense the clan ties, already weakened by other influences which it is unnecessary to detail. The one tie that remains is the 'Sakhua' or the domestic sacrificial ceremonies. It is only the members of the same family that are allowed to take part in those rites, and in that the family relies for mutual support and assistance on a maintenance of these ties, it is probable that they will continue. There has been no appreciable weakening of these rites or the limitations on the persons allowed collectively to perform them since the last census.

System of cultivation

All cultivation is by jhuming. The process consists of felling tree or bamboo jungle, preferably the latter, during the month of January to March. When thoroughly dry, the clearance is fired and everything depends on a really good burn. Light rain is desirable after the burn to lay the ash, which may otherwise be blown away in the high winds common in March and April. After the ground has been cleared, sowings take place in May and June. All crops are sown indiscriminately over the whole jhum. The main crops are rice, maize, millet, cotton, cachus, sweet potatoes, cucumbers, melons and pumpkins and various kinds of pulses. Potatoes have recently been introduced with some degree of success, also dhal. The present methods being so primitive, there is a considerable field for agricultural development, and it is probable that the material condition of the people will improve considerably in the course of the next decade. Owing to the encouragement given by Government, about 3 per cent. of the population have adopted wet rice cultivation in the limited areas to which it is suitable. The villages so cultivating are of course permanent. All other villages move periodically as soon as the area available for felling within a radius of 5 miles is exhausted. The first step towards the establishment of a new village is

the cutting of the jhums at the new site, and a temporary hut is erected either at or near the jhum. Thus when the time comes for the move, a year's supplies are available near the new village site. This constant moving tends to a very low standard of comfort in household arrangements and produces the unfortunate characteristic of incapacity of continuity of effort. But the system of jhuming, especially in rich bamboo forest, ensures bounteous crops, and I have seen acres of dhan lying ungathered, because the owners had already gathered sufficient for all their requirements. With improvement in communications and the adoption of animal transport, of which there are already indications, it is hoped that such waste may in due course become impossible.

Villages and houses

There has been a very remarkable decrease in the size of villages since we took possession of the country. Large villages were necessary for self-protection when raids were of common occurrence. The tendency for villages to split up is due to two main causes. The first and most important is the custom, which is referred to in greater detail under the head Chiefs, for every chief's son to establish a separate village as soon as he marries : the second is the necessity of jhuming; the larger the village the greater the distance to the jhums and the more frequent the removal of the village sites. Five to six miles is about the maximum distance that a family can jhum from the village. A village of 1,000 houses, and such villages were not unknown in days gone by, would consume all the available jhuming land in 4 or 5 years within this radius, when a new village would have to be established not nearer than 10 miles distant. On the other hand, a hamlet of 30 houses surrounded by sufficient land for 200 houses can be a permanency. A jhum in bamboo jungle is ready again for clearing in about seven years' time, and thus 30-house villages will always have 7 years' jungle ready for felling. We may therefore expect a further decrease in the size of the villages, but, on the other hand, they will become permanent and in course of time this will result in improved dwellings.

System of government and the chiefs.

The whole country is split up among various families of hereditary chiefs, of which the Sailos are by far the most important. Each chief is entirely independent, and the constitution of Lushai society has been fully described by Colonel Shakespear. The decrease in the size of villages has led to an important modification of the custom under which the youngest son inherits his father's village and property. The *raison d'être* of this system of inheritance is that elder sons established villages of their own on their marriage. In order to enable them to do so, a certain number of headmen or Upas and also of the common people were told off to accompany the young chief and form the nucleus of his new village. When all the elder sons had been established in this way, it is not unnatural that the youngest should inherit his father's village and property, and on him rested the responsibility for his mother's support. But while there has been no tendency for chief's families to decrease, the average size of villages has been decreased by half and there are not enough houses to go round among the sons. Indeed, in some cases none of the sons have been able to start a separate village, and it is obvious that under these circumstances inheritance should pass to the eldest son, and this change has been readily accepted by the people.

General appearance of the people.

There has been a remarkable adoption of goods of European manufactures. Every Lushai now possesses an umbrella and nearly all the young men have white shirts. Imported yarns are replacing those locally made. In ladies' fashions there is a tendency to lengthening the petticoat or puanfen to below the knee and to decreasing the size of the opening over one thigh. Unlike many cognate tribes, women are very careful not to show the breasts until after having a child. Imitation necklaces and beads, usually sold by Angami traders, are replacing the genuine articles among the poorer people. The young men show an unfortunate tendency to adopt a burlesque of European costume and the celluloid double collar must have a considerable sale. It need hardly be said that a Lushai youth in a brilliant coloured blazer and straw hat, with riband to match, is a most depressing spectacle, except perhaps in the eyes of the village maidens. The large ear-rings worn by all well-to-do women were formerly always of ivory; imitations of bone and xylonite are now not uncommon: some of the convert women and those married to foreigners abandon their use altogether, but the empty shrivelling hole in the lobe of the ear is not attractive. Baldness among the Sailo chiefs is so common that it is hard to avoid the conclusion that it is produced artificially: no chief will, however, admit this, but I am told that it is produced by pulling out the hair and by the use of ash water. In common with other cognate tribes, the Lushais have very little hair on the face or body. The hair is always carefully oiled with pig's fat and protected in wet weather by helmets of cane and leaves, which are colourable imitations at a short distance of the Cawnpore Tent Club topi. The effect of a number of youths wearing nothing but a loin cloth and this head dress is not little startling.

In spite of the aversion to washing, skin diseases are comparatively uncommom and disfigurement by pock marks is almost unknown. Beauty in either sex is very uncommon, and when met does not appear to be appreciated. The women are apprised by their capacity for hard work, and a stout pair of calves outweighs the flashing eye. The solid advantages of an assured position as the wife of a chief or a Government servant usually go for more than any sentimental feelings.

There is a wide variation in skin colouring. I have seen skins almost as fair as those of Southern Europeans and as dark as those of the Dravidian races: the average skin is a light reddish brown. Ninety per cent

of the children show Herr Baelz' blue spots: these are usually found in the hollow of the back just above the posterior; some are quite small, while others extend right across the back of the body. There are marked graduations of colour, from dark indigo mole-like patches to a faint shading of bluish green; there is often a darker spot surrounded by a lighter shading: the spots usually disappear from children over one year of age.

Infant mortality is high, owing to the constant hard work the mothers have to perform. The new born child of a woman dying in child birth was formerly killed and buried with its mother, woman being averse to suckling children other than own; such children, it was said, could never grow up healthy. These prejudices are disappearing as the fallacy of the theory is demonstrated. All children appear to be very well nourished. The mother's milk is supplemented by chewed cooked rice, which the mother passes from her own mouth to that of her child.

Although the Lushais are a small race and generally spare, the young men are well made and proportioned and capable of almost incredible feats of endurance covering 30 to 50 miles a day over rough mountain paths usually through dense jungle. On the other hand, they appear to be incapable of carrying heavy loads, and the custom is for two men always to turn out to carry the usual load of 30 seers.

The most remarkable characteristic is the extraordinary intelligence of the race and the capacity for acquiring knowledge. A part from what is learnt in the schools, considerable numbers learn how to read and write in their own language from some knowledgeable friend in the village. I have received a communication from a chief's daughter written in a way that would do credit to a board school training, and the only instruction she had received was from the village writer, whose knowledge appeared to be even less than her own. In another 20 years I believe that 50 per cent. the population will be able to read and write in their own language in English character. The language has no written character and is closely allied to Meithei or Manipuri.

Marriage customs.

All marriages are adult, and with few exceptions not earlier than 18 in both sexes. The customs have been fully described by Co Shake pear The unmarried girls have considerable freedom. There are no penalties attaching to intercourse before marriage unless the girl becomes pregnant or it takes place on the parental bed; the liability in both cases is the same, Rs. 40 or a full-grown mythan. Such misfortunes are no bar to subsequent matrimony. Divorce is very common and there is much looseness in sexual matters Polygamy is uncommon except among chiefs, who usually have 2 or 3 concubines in addition to the principal wife. Polyandry is unknown. Matrimonial suits form more than half of the disputes that are settled by the chiefs or in our courts. Local custom is hard on the woman, who is regarded as a mere chattel. The children are always considered to be the father's except in cases of flagrant ill-treatment or breach of custom. There is a diplorable tendency to throw off wives who have ceased to find favour, and a man will not hesitate to trump up a false case of adultery in order to provide himself with funds to purchase a new bride. In cases of misconduct on the wife's part the marriage price is returned: it is not paid to the bride, but to her parents and is in reality a deposit to ensure her fidelity. Objections have been raised by persons imperfectly acquainted with local conditions to this payment, but in the present loose state of the marital relations its abolition would result in unchecked promiscuity. Both sexes are very affectionate towards their children, and it is but seldom that one sees a child struck and they rarely cry. But marital affection as we know it is rare and a couple who have lived together happily for years will part in a storm of mutual recrimination without the slightest demonstration of regret: all attempts at reconciliation are futile.

Village life.

The first thing that strikes anyone visiting a Lushai village for the first time is the dirt. I have seen babes being washed, but both sexes are usually filthy until the age for courting. Unmarried youths and maidens are comparatively clean until marriage. In some villages the young men are great dandies and bestow an infinity of care on their hair dressing and ornamentation: they wear snow-white cloths with a broad central bar of scarlet, and their general appearance is distinctly attractive. The younger women, especially near our stations, dress well, but the home-made puanfen or petticoat is being gradually replaced by lengths of imported blue or black cloths. Generally speaking, the women do all the hard work, and from early morn till dusk they get practically no rest: the males, old and young, loaf about the village smoking the inevitable pipe. Both sexes are inveterate smokers from a very early age, and this may account partly for the short stature of the race.

Some attempt is being made to improve village sanitation. In addition to the other village officials, the priest, the blacksmith, and the crier, who receive baskets of rice of varying sizes for their services, there is now a sweeper to every fifty houses, and the village surroundings are cleaner and considerably sweeter in consequence. The water-supplies are fenced and, when possible, selected so that they cannot be contaminated by the village drainage. Houses are constructed about 30 feet apart instead of almost touching each other and the intervening space utilised as a garden. In the few permanent villages fruit trees are grown to a limited extent, and there is a great demand for them. Village conditions have certainly improved in recent years, but there is a long road to travel before they can be brought up to the standard of adjoining districts.

All women are industrious weavers and make excellent cloths with very primitive implements. The different patterns of cloths were formerly strictly adhered to, and no one but a chief could wear a certain kind of blue cloth : another kind could only be worn by persons who had killed 3 or more methna for feasts. These distinctions are disappearing : the penalty of confiscating the cloth of a man who wore a pattern to which he was not entitled does not appear to be still enforced.

Constitution of society

There is a growing tendency among the people to dispute the authority of the chiefs in spite of every effort on the part of the Government to maintain it. The chiefs, especially the younger ones, are very largely guided by the advice of the upas or mantris, although they are not bound by it. Village disputes are generally equitably decided, but there is an unfortunate proneness to trump up cases against people leaving the village. The chief realises a small fine of Rs. 4 in cases against the public safety, *i.e.,* assault cases and the like, but not in civil complaints. The money is usually expended on his upas. All petty cases are left for decision by the chiefs, who are bound, however, to report at once heinous offences and unnatural or accidental deaths.

The following report by Mr. A. D. Gordon, Assistant Superintendent of Police, the local Superintendent of Census, is reproduced :—

Ceremonies at birth and death.

"During pregnancy two or more sacrifices are performed. The first is called Chhim and is performed in the early stages of pregnancy. It would seem to be a prayer to the gods for children and consists in killing a fowl with a stick. The claws, beak, tongue and tips of the wings are offered to the demons by a priest uttering a chant : the rest is cooked and eaten by the family. The subsequent sacrifices are known as Hri-Chhi and Nuhri : the same rites are enacted, but the idea of these latter sacrifices is to procure the good health of the child and an easy delivery for the mother. The Lushais assert that if the child in the womb moves on the right side of the mother, it is a male, and if on the left side, a female. Abortion is seldom if ever practised. A girl child is welcome because the parents will receive a substantial sum from her husband when she gets married, and this is always considered a source of income to assist the parents in their old age.

During pregnancy the father of the child will not cut open any animal that has been killed or cut off its limbs, for fear his child should be born without those limbs. He believes too that if he takes the flesh of any wild beast found dead, his child will be still-born. If he gives away any article of clothing to a man of a distant village, the child's health will be permanently impaired. The *couvade* is not actually observed among the Lushais, but the father avoids all hard work, as the performance of hard work by the father is considered to be injurious to the child's health. The name is usually given to a child by its grand parents, preferably the maternal grandfather : it is selected after the child is born. The name is generally chosen to recall some achievement of an ancestor, as 'Ralmana,' the capturer of his enemy. No ceremony is performed beyond the general drinking of 'zu' (rice beer). Even still born children are named, because without a name they cannot enter the spirit world.

Directly the child is born, it is licked clean by the old women of the village and then put in a clean cloth and to its mother's breast. There is no ceremony connected with ear-piercing : when the child is about a week old, the parents pierce the ears with a porcupine quill : both sexes have their ears pierced. The lobe of the female ear is gradually enlarged from 10 years onwards, to allow of the wearing of the Bengbe, a large circular piece of clay or ivory worn in this enlarged lobe, sometimes as large as 2½ inches in diameter. An adult who dies without having had his ears pierced has a porcupine quill buried with him. A still-born child or a child dying in infancy is put in an earthen pot and buried in a grave with an egg and a small quantity of rice, mixed with some of its mother's milk. The egg is supposed to roll along in front of the child and show it the way and the rice is food for the way to the spirit world. With adults a sacrifice is always performed, but this is not done in the case of funeral of an infant.

The husband and the relatives of a woman dying in child birth perform the usual sacrifice to a departed soul, but the rest of that village treat the day as a holiday and put a small green branch on the wall of each house on the outside near the doorpost to keep out the spirit of the dead woman : the child is suckled generally by an aunt if possible. In former times if the child had no aunt to suckle it, the father used to smother the child with the bed clothes and bury the corpse with the mother. The woman is generally brought to bed on the floor near the bed. All the female friends and relations come in to assist. It is optional for the husband to be present : any one who likes can be present. There are no restrictions on food taken before or after child birth.

Five to ten days after the child is born its body is said to be covered with small pimples, its lips become black and its strength decreases. The family then obtain a particular kind of creeping plant called Vawm, which they make into a coil. In the evening everything in the house that has a lid or covering is uncovered, and the child is thrice passed through this coil, which act is supposed to clear the child's skin and restore its strength. After this is finished, the parents go to bed and the pots or other receptacles are covered again by any of the other members of the family. The parents themselves must not replace any of these lids for fear that they might shut up the spirit of the child in them. There are no superstitions

in regard to twins. A child is not taken into the open until 3 or 4 days after birth for fear of the evil eye and to protect it from the sun. There do not appear to be any ceremonies of puberty.

The following is a brief description of the belief of the Lushais as to the other world. Pialral or heaven is a desirable place and can only be reached by a class of men known as Thangchhuah (see below). At the entrance of the spiritual world stands one, Pawla, armed with a large bow and arrows. The souls of the departed cannot escape him and with his arrows Pawla wounds the soul so that it swells painfully for three years and the scar remains for another three years, and the soul has to remain in the Mithi Khua (*lit*, dead man's village). Pawla cannot shoot a Thangchhuah, who proceeds to Pialral. A child who dies in infancy or is still-born also goes to Pialral, because it pleads with Pawla that given a longer life, it might have attained to the position of Thangchhuah, and therefore Pawla is not entitled to stop it. Once Pialral has been attained, the spirits remain there for ever. The souls of those in Mithi Khua, however, are not immortal, but die again and are reborn as butterflies : they then die again and re-appear as dew on the ground : as dew they enter a man's loins and are reborn as human children.

To become a Thangchhuah, it is necessary that a man should have killed one of each of the following beasts in the chase:—an elephant, wild mythan, bear, sambhur, boar, barking deer, a certain black snake and a particular kind of hawk. Thangchhuah may also be obtained in another way, by sacrificing two or three pigs, then a young mythan, then a full-grown male mythan, then a small mythan again and again a full-grown male : after this he must sacrifice three or five mythans at one time. These sacrifices may be spread out over his life: on completing the last sacrifice, he becomes a Khuang-chawi, which is the equivalent of a Thangchhuah. The wife of a Thangchhuah is also entitled to Pialral. The former method of becoming a Thangchhuah is the more respected, and of such as one after death it is said that the snake coils round the antlers of the sambhur and the man sits on the coils of the snake, while the sumbhur conveys him to Piaral and the hawk flies over his head to shade him from the rays of the sun. It might be mentioned that certain worldly advantages also accrue to a Thangchhuah : he alone may wear a particular kind of striped cloth and turban and a feather plume: he can build a verandah at the back of his house and make a window in the house : he can also build an additional shelf near the bed.

II.—*The RABHAS by J. E. Friend-Pereira, Esq., Late Subdivisional Officer, Goalpara.*

Description of the Rabhas.

The home of the Rabhas is in the narrow strip of jungle country that lies between the northern slopes of the Garo Hills and the Brahmaputra river in the district of Goalpara. In the section dealing with their history and traditions, the question whether the Rabhas are an autochthonous people has been touched on briefly. At the present moment they are found scattered all over the country, generally in little villages of their own, in the midst of Hindus, Muhammadan, Garos, and Kacharis.

In general appearance the Rabhas show all the characteristics of the Mongolian stock : a round face, flat nose, prominent cheek bones, obliquely set eyes, sallow complexion, coarse hair, scanty beard, and well developed lower extremities. The men are not so course featured and so heavily built as the Garos. The women are slighter than the Garo women and in their youth are often quite pleasant-looking. The Pati Rabhas, who dwell in the eastern parts, dress like the ordinary Assamese cultivators of the plains. The Rangdania, Maitoria, Dahuria, and Shonga women in the west wear a short kirtle that reaches half-way down to the knee like the Garos, but cover their bosom with a home-made 'kerchief of some dark or striped cotton material. All the women adorn themselves with the usual ornaments worn by the Assamese, such as silver bangles on the wrists, silver necklaces consisting sometimes of rows of coins strung together by a thin silver chain, nose ornament of gold, often studded with imitation diamonds or rubbies, and gold or silver rings for the ears and fingers. The women of the Rangdania section also wear a silver ornament about two inches long and the thickness of a goose quill on the upper portion of the ear. This ornament, called a *bola* resembles the *penta* of the women of some of the Garo tribes, with whom the Rabhas seem to bear an affinity. It is worn only on certain ceremonial occasions.

All the sections of the Rabhas are nominally Hindus, and unlike the Garos they will not touch the flesh of the cow, which they hold in reverence. But they show an inordinate fondness for the flesh of the pig, and swine are specially fatened for feasts and sacrifices. Goats and fowls too are reared in every house, as they are used for sacrifice as well as for food. The ordinary daily food of the Rabhas, however, consists of boiled rice, sometimes with boiled pulse, and a relish of fish or vegetable curry. Fish forms an important article of their diet and every Rabha house has its various instruments for catching fish. On a favourable day the men gather together from several villages and go long distances to fish in a particular piece of water. Almost every day the women and girls proceed after the mid-day meal to the nearest pool and scoop up with their fishing baskets or bag nets several varieties of small fish from the shallow muddy water. The Rabhas will not touch milk in any shape, because, like all the other tribes of Mongolian origin, they consider it as an excrement. For a people living in the midst of the jungle, where all kinds of game abound, hunting forms an important factor in the lives of the Rabhas. Periodically the men sally forth with strips of strong netting, which they set up in localities where game has been seen, and deer and

pig are driven into the meshes and caught and slaughtered. Sometimes a leopard or tiger becomes ensnared and is speared or clubbed to death.

From the old swords and rhinocerous hide shields in the possession of some families it would appear the Rabhas were at some former time a martial race and indulged in warfare. One of their traditions which gives a graphic description of a tribal fight is narrated in the last section of this note. That they offer fine material for our native army is apparent from the fact that they are freely enlisted with the Kacharis in the Gurkha Military Police Battalions and have rendered a good account of themselves in the expeditions on the north-eastern frontier. But the ordinary every-day occupation of the Rabhas is that of a peaceful cultivator of the soil. He is industrious in shaping his rice fields in the stiff alluvial clay formation or in cutting laboriously some eminence into a terraced field. But in the actual process of cultivation of the rice his methods are crude and his work neglectful; he contents himself with the ploughing of the land and leaves the sowing and the reaping of the crops mostly to the women.

Like all the other Mongoloid tribes the Rabhas are simple and light-hearted. When they have not come in contact with the more civilised races, they are fairly truthful and honest. They are faithful in their marital relations and they make affectionate and often over-indulgent parents. Their only vice or, properly, failing, is their love for *choko* or home-brewed rice beer, enormous quantities of which they consume without a thought of the serious depletion of the rice in the granaries, which forms their supply of food till the next harvest. They are a social and hospitable people and they spent a great deal of their leisure in gossip and amusement. Feasting and drinking form an important part of their social and religious life, and no expense is spared on the ceremonial occasions of rejoicing or worship of the deity.

Language.

The Pati Rabhas have lost their mother tongue and speak the Kamrup dialect of Assamese. The Rangdanias speak a language which is known locally as Rangdania Rabha. It belongs to the Bodo group of languages and bears a striking resemblance to the Atong dialect of the Garo language. This close affinity of the Rangdania and Atong dialects has been noticed by Major Playfair in his Monograph on the Garos. Although language is not a test of race, still when two widely separated people like the Rangdanias and Atongs are found speaking languages that bear a close resemblance to each other, an inference can be drawn that the two tribes lived in contact with each other at some past period of time. This language relationship seems to corroborate the traditions of the Rangdanias and Garos which are related in the last section of this paper. The Maitorias, Dahurias, Shongas and Koches have also each their own dialect, all of them being, like the Rangdania dialect, members of the Bodo family. An account of the Bodo language will be found in the Linguistic Survey of India, Volume III, Part II, page 56. Some of the gospels have been rendered into Rangdania by a missionary of the American Baptist Mission of the Garo Hills, but no grammar or dictionary has been published as yet.

Social organisation, government, and laws

The Rabhas have been divided into the following sections: (1) Rangdania, (2) Pati, (3) Maitoria, (4) Koch, (5) Dahuria, (6) Baitlia, (7) Shonga. It is doubtful, however, whether the Koch, Baitlia, and Shonga are really members of the same tribe as the Rangdania, Pati, and Maitoria. The Rangdanias are found in the tract of country between Goalpara and Lakhipur, the seat of the Mechpara zamindars, who are popularly supposed to be of Rabha origin. The Dahurias, who have two sub-sections, live interspersed among the Rangdanias, but have a lower social position. The Patis live in the eastern portion of the country between Goalpara and Gauhati. They are the most advanced section of the tribe, for they have adopted Hindu customs, and they have lost their mother tongue and speak a *patois* of the Assamese language. The Maitorias inhabit the hilly country to the south of Lakhipur. In their habits and customs they resemble the Garos, but they have a status equal to that of the Rangdanias and Patis. The Koches are found in the western and southern flanks of the Garo Hills, the Baitlias in the Kamrup district. and the Shongas in the northern parts of the Goalpara district across the Brahmaputra river. It will be noticed the last three sections live outside of the tract of country which has been designated the home of the Rabhas.

Inter-marriage is allowed between the Rangdanias, Patis and Maitorias. A man of any of these three sections may marry a woman of a lower section on payment of a fine of Rs. 50 to Rs. 80, which is used in providing a feast for the clans-people, who are supposed to have suffered degradation by such a connection. A woman of any one of the higher sections may also marry into a lower section. But in her case she sinks to the level of her husband's class, and she pays no penalty to her clans-people. Inter-marriage with people of another tribe, as Garos or Kacharis or Rajbansis, is allowed on the same terms, a woman sinking to the level of her husband and a man rising to the position of his wife.

Each of the sections consists of several sects or groups of families that trace their descent back to a common ancestor. The following are some of the sects or *barai* of the Rangdanias:—(1) Tengtung, (2) Rungdung, (3) Pam, (4) Pamnung, (5) Churchung, (6) Hadu, (7) Bagu, (8) Bakshok, (9) Chebanga, (10) Gur. Some of the sept names are common to both the Rangdanias and Patis, from which it seems as if they are merely local divisions of the same people. The local conditions have probably formed them into two more or less separate endogamous groups. The *barai* or septs are strictly exogamous

groups, because being collections of families they are of the same blood and marriage within the *barai* is absolutely prohibited. Sometimes two or more *barai* form an exogamous group in themselves, *e.g.*, the Rungdung and the Pam *barai* and the Hadu and the Bagu *barai,* and intermarriage between the kindred *barai* cannot of course take place.

It is an interesting fact that the Rabhas seem to be in a stage of transition from the matriarchal to the patriarchal form of family life. Descent is always traced in the female* line and the children of marriage always belong to the mother's *barai.* But inheritance always goes from father to son, and the ordinary Hindu law prohibiting females from succeeding to property prevails without any modification. That at some remote period of time the matriarchate was in full vigour appears from the story of Dadan in the section of traditions and history, where Dadan, the leader of the people, is really the maternal uncle and natural guardian of Toba, Rani, the chieftainess or queen of the tribe. Marriage between paternal cousins is prohibited as among the Khasis, even though the couple are members of two different *barai;* but a man may marry his father's sister's daughter or his mother's brother's daughter. The latter arrangement is not uncommon when a man having an only daughter and no son adopts his sister's son, to whom he gives the daughter in marriage.

Tribal organisation as a social force among the Rabhas was probably weakened when the people came under the dominion of a foreign king in the plains of Goalpara. The rules governing their domestic affairs are now similar to those observed by the Hindu castes. A group of villages form the unit of administration for ordinary acts of misconduct; but for serious social offences like consanguineous or incestuous marriages the elders of several units meet together at some convenient centre for deliberation.

Marriage and divorce.

Marriage among the Rabhas is of three kinds:—by purchase, by gift, and by servitude. The ordinary form is by purchase, bridegroom paying a sum of money (*gaodhan*)† to the bride's parents before the marriage.

The preliminary arrangements are made by the parents or the friends of the contracting parties but sometimes by the couple themselves. The preliminaries settled, the bridegroom's party goes to the house of the bride to fix the date of the marriage. The party provides itself with *dhupchaul,* mustard oil, and vermilion: the *dhupchaul* is offered to the prospective bride and is accepted by her unless she is opposed to the marriage. Her hair is then besmeared with oil, and vermilion is applied to her forehead and a date is fixed for the marriage. This completes the ceremony of bethrothal. On the day fixed for the celebration of the marriage, the relations and friends of the bridegroom, both male and female, come to take the bride to her husband's home, and the marriage is performed in the house of the bridegroom when the bride arrives. A pair of fowls is sacrificed and a feast is given to the people with home-brewed *jonga* or *choko* (rice-beer). The feasting is the essential and binding portion of the marriage ceremony.

Like the other Mongoloid tribes the Rabhas marry after they reach the age of puberty. But infant marriage is becoming prevalent now, probably in imitation of the Hindus. Remarriage of widows is allowed; but a widow may not marry her late husband's elder brother: she may marry the younger brother, but she is not expected to do so. The marriage ceremony is almost the same as that of her first marriage, and the feasting of the people is the essential and binding portion of the ceremony. Divorce is permitted without any particular ceremony. When it takes place with the consent of both parties, no compensation is paid by each of the parties to the other. If a husband divorces wife against her will, he has to pay her Rs. 20 or Rs. 30 as compensation. A divorcee is at liberty to marry again any one she pleases. Polygamy is allowed if the first wife is childless or incapable of attending to household duties, but it is rarely indulged in.

The Rabhas are divided into endogamous groups and exogamous septs. The horror towards incestuous or consanguineous marriages is very pronounced. But since descent is traced in the female line, a man may marry his maternal uncle's daughter, and among some sections such a marriage takes place when the maternal uncle adopts his nephew as a *ghar jamai* in preference to a stranger.

Birth and initiation ceremonies.

When a woman finds she is pregnant, a sacrifice has to be offered to Bai Ma-bai for the safe delivery of the expected child. No formal ceremony is performed to determine the sex of the unborn child by divination. But it is a popular belief that if the embryo is felt to move on the right side of the womb, the child will be a boy, and if on the left a girl. As there is no custom of hypergamy, the birth of a female child is not considered a calamity, and consequently the practice of causing abortion after finding out by divination that the fœtus is a girl is unknown. There is no trace whatever of the *couvade* among the Rabhas.

Immediately after the birth of the child the midwife cuts the navel string with a piece of sharp bamboo and buries the placenta wrapped up in plantain leaf

*Lieutenant-Colonel Gurdon, C.S.I., Provincial Superintendent of Ethnography, writes:—"It is said by Mr Pereira that each of the sections of the tribe consits of several septs or groups of families that trace their decent back to a *common ancestor* but descent is always traced in the female line and the childern of a marriage always belong to the mother's *barai* (Garo *machong*). Now the Rangdaniya Rabhas are admittedly connected with the Garo Atongs, so that it is not unlikely that the Rangdanigya Rabhas would trace descent in the same way as the Garos : Major Playfair says Garos trace deseent to a common ancestress. I think it that therefore the remark about the *common ancestor* is not strictly accurate."

† Lieutenant-Colonel Gurdon writes :—"I doubt if the Rabhas use the word *gaodhan*, although those who speak Assamese may possibly understand the meaning of it."

in the ground. A fortnight or a month after the birth of the child a feast is given and a pig is sacrificed for the name-giving ceremony. This ceremony is the peculiar right of the old woman who acted as midwife and delivered the child and cut the navel string. She crushes some lucky herb in her hand and invokes blessings on the infant that he may have a long and prosperous life, be wise and happy, successful in his cultivation, and so on. The mother of the child selects the name and, very curiously, she is often influenced in her choice of name by some incident in her own life. For instance, if the child is a son, he is named after a rejected lover, and if a daughter after some rival. This custom sometimes leads to quarrels when men become talkative over their cups and rake up old grievances. A purification ceremony has to be performed when the navel string of the child drops. A woman is considered unclean after child birth until the purification ceremony after the navel string has dropped is performed. She does not, however, observe seclusion during this period of time, but she is not allowed to enter the kitchen or cook the food of the family.

There is a belief in the reincarnation of the dead, but no divination is performed in order to discover what relative has returned in the form of the newly born infant. If the child cries when it is scolded or beaten, the idea is that it is a reincarnation of a parent or elder brother or sister.

Death and funeral rites.

The Rabhas cremate the bodies of those who die from natural causes. In the case of a person dying of some epidemic disease or meeting with a violent death, the corpse is buried and not burnt. But any one killed by a tiger is given the benefit of a cremation instead of being disposed of by the lower form of burial. Shortly before the corpse is taken away for cremation, a libation of *choko* or rice beer is offered to the manes of all the *barai* by name, beginning with Tengtung *barai*. The corpse is then carried to some convenient spot on the outskirts of the vill age and cremated in the same way as the Hindus cremate their dead. The ashes and fragments of bones are gathered together *in situ* and covered over with an earthen pot. A fence is built round the spot and a small thatched covering is erected over the funeral reliquary. At the four corners of the shed are planted long bamboo poles, on which both streamers flutter in the breeze. After the funeral obsequies the people return home and leave the mortal remains of the departed to return to dust by the agency of the elements.

Up to about 25 years ago, before kala-azar swept through the Rabha country and left depopulated villages in its track, the funeral rites of a well-to-do person were performed with great pomp and circumstance. After the cremation of the corpse the frontal bone was raked out of the embers by the son or other close relation and carried on the back, with much ceremonial dancing, to the Tura Hakar of the sept, and there was much feasting and drinking of rice beer; the Tura Hakar was a cave or hold in a rock where the bones and, sometimes also, the arms and accoutrements of the deceased were deposited, and each *barai* or sept had its own separate vault: several of these disused tribal ossuaries are still seen in the northern slopes of the Garo Hills.*

The cremation over, the relations return home and prepare a place in the house, by spreading a male or a female cloth according to the sex of the deceased on the floor, for the purpose of recalling the spirit. Food and drink are placed on the cloth and the spirit is invited to partake of the collation prepared for it. After one or two months the ceremony is repeated, and the disembodied ghost is adjured not to haunt or frighten or harm the members of the family still in this life, or even to think of them, but to depart for good. In the case of wealthy or influential persons about a year after the death, a feast is given with large quantities of homo-brewed *choko* or rice beer. After partaking of the feast, the men and women dance, and addressing the spirit of the deceased say "take thou birth again in a noble family of Rabhas; not among the trees or grasses, lest thou perish by fire, nor among the swine or poultry, lest thou be killed and eaten by men, nor among the cattle, for thou shalt have to plough the field, nor among the insects or creeping things, for thou shalt be eaten by birds," and so on.

Religion.

Although the take part in the popular Hindu religious festivals, like the Durga puja and Kali puja, the Rabhas are in reality pure Animists. Even their most Hinduised section, the pati Rabhas, never represent their hosts of gods and demons by images or pieces of stones or other natural objects. There deities are pure spirits and are always conceived as such. The following are the principal deities :—

Bai Ma-bai, the creator, conceived as a beneficient and benevolent deity who does not require constant propitiation. He presides over births. He is worshipped in a clear place near water with the sacrifice of a duck or a goat, but never a fowl or pig.

Bai Kho or *Khoksi Bai,* Ceres or the goddess of crops, who appears to be the principal deity of the Rabhas. Her worship is celebrated with great ceremony once a year in Saon-Bhadro and

*Lieutenant-Colonel Gurdon writes :—"Major Playfair, whom I consulted, is doubtful about these tribal ossuaries. He says—'I think he (Mr. Pereira) should verify this, for I have never heard of them'. Perhaps the author has seen some of the Garo *asongs* (*cf.* 'The Garos,' pages 96-97), or sacrificial stones on the outskirts of the Garo Hills and has thought them to be cineraria, which they certainly are not. They are either, like the Khasi Memorial stones, mere cenotaphs, or else sacrificial stones. Major Playfair says—The binding on of bones of cremated persons prior to a dance is a well known custom among some sections of the Garos' (*cf.* 'The Garos,' page 112). The Rabhas' use of the bones at funerals is interesting, in confirmation of Major Playfair's statement."

lasts for seven days, during which there is much feasting and drinking of rice beer. The men go alone with the animals they intend to slaughter and strong-brewed rice beer to the place of sacrifice, and in the evening their womenkind, dressed in their best clothes, meet them returning home with more jars of strong home-brew. The whole night is spent in feasting and drunken revelry. There is a story how the goddess was dissatisfied with her former location with her husband, Tuna Bai, in Athiabari in paragana Habraghat, and how she was removed to her present situation near Darmang Hill at a place where three hills—Darmang, Sipu and Saleng—meet and where two streams, the Danrai and Chidrai unite their waters to form the Rongsai river. Sacrifices of big, fat gelded pigs are offered, so that there may be plentiful crops, copious rains, good health, and no earthquakes. Sometimes a second and smaller ceremony of worship is performed or a special object, as seasonable rainfall after a bad season. A big, heavy pig is sacrificed, so that there may be a big heavy crop at the time of harvest. The worship of the goddess is in the hands of the four leading *barai,* namely, the Rungdung, who prepare the feast, the Pam, who offer the incense and other delectable articles, the Pamnang, who supply the things required for worship, and the Churchung, who beat the *daidi* or small gongs of bell-metal.

There is another Bai Kho in Bamandanga in paragana Mechpara; she is said to be the younger sister of Bai Kho of Darmang and was driven away by the latter when she became a *daini* or witch. She is worshipped only by the Dahuri section.

Hasang Bai, tutelary deity of the village, who keeps away cholera, small-pox, and other epidemic diseases. She is worshipped in a convenient place in front of the village, and the sacrifice offered is a pig or 2 or 3 fowls.

Darmang Bai, the god of health and wealth, who is popularly supposed to reside on Darmang Hills. At the time of the marriage feast, when a pig is slaughtered, the first offering is always made to Darmang Bai in front of the house. A huge gelded pig is the proper sacrifice when the god is worshipped.

Bera Hatchu Bai, the protector, of domestic animals. A goat or a red fowl or a bunch of plantains is the usual sacrifice offered. The place of sacrifice is in front of the house.

Langa Chara Bai, is worshipped by the whole village together, at a litle distance in front of the village, with the sacrifice of a fowl, to protect the villagers from sudden death.

Hai Mairong Bai, is worshipped by a householder at a spot close the dwelling house with a sacrifice of 12 fowls, 1 goat and 2 jars of rice beer, to keep him free from bodily infirmities, as lameness, deafness, etc.

Kama Hatchu Bai, is offered a pig or fowl as sacrifice to cure the leprosy. Two men take part in the ceremony; pours out the libation of rice beer and the other sacrifices the victim at a place near the dwelling house of the person afflicted.

Mairang Bai, is supposed to dwell on the Mairang Hill. A fowl or a pig is offered in sacrifice to cure epilepsy. The deity is generally worshipped with the other deities that have their abode on the hills, that is, Khoksi, Dakunang, Saleng, Sipu and others.

Khisam Bai, is offered a sacrifice of a fowl to cure night blindness or sore eyes. The sacrifice is performed after the shades of evening have deepened into night, in the verandah of the house, and no rice beer is offered as libation.

Bira Bai, is propitiated to prevent him from inflicting a sudden madness and carrying one off to the top of a hill or a tree or throwing one down and killing one. A while fowl alone is sacrificed to the deity. Two men go into the jungles at dead of night to make the sacrifice, and one of them carries a sword which he holds out behind his back to prevent the demon from coming on them unawares.

Achka Bai, goddess of the water, is worshipped, when a child sickens and wastes away, with a sacrifice of a pig and two fowls. This sacrifice is offered always within the house by a stranger, but the maternal uncle must take a part in the ceremony and play the cymbals.

Budabha Bai, is the deity that looks after the household property. A pig is sacrificed at a little distance away from the house.

Tekar Bai, a demon, supposed to be produced from a human being, requires a sacrifice of a fowl or a pig in case of fever or pain in the stomach. If a fowl is offered, the sacrifice is performed inside the house, otherwise outside the house.

Biswali Bai, a Hindu diety; a fowl is offered as sacrifice in some out-of-the-way place when a person suffers from pain in the knee joints.

Singra Bai, a Garo deity; a fowl is sacrificed on the road to cure fever.

Laikos Bai, the Hindu Rakshas, a demon, is propitiated in the jungles a little distance from the house, because he is prone to eat people alive. A goat or a pig or, sometimes, even a cow is offered as sacrifice. After the great earthquake of 1897 the Rabhas of certain villages sacrificed a cow to the demon and observed great secrecy, not to offend the Hindu zamindars of Mechpara.

Khelaram Bai, a Hindu deity; a he-goat is sacrificed with music and singing, and a general holiday is observed, when the first fruits are gathered.

Kali Bai, the Hindu goddess Kali, is worshipped with the sacrifice of a he-goat.

Mashi Lakshmi Bai, the Hindu goddess Lakshmi, is worshipped with the sacrifice of two pigs in the cultivated fields.

In cases of illness or other calamities or when events show the deities are displeased, the Ojha or sooth-sayer is consulted. The Ojha carries out a process of divination by putting two grains of paddy in a cup of water which he stirs and allows to settle. If the two grains adhere to each other, the deity that presides over the particular department is offended and must be appeased with sacrifice.

Traditions and history.

The Rangdania Rabhas have a tradition that at an earlier period in their history they dwelt in the Garo Hills, and that after many conflicts with the Garo tribes they were finally driven down to the plains which they now occupy. They say the cradle of their race was in Sumsang, which is the Garo name for the modern Someshwari river and the valley it waters before its descent into paragana Shushang in the district of Mymensingh. There is a quaint legend which relates that the Atongs (a section of the Garos) are the kinsmen of the Rangdanias, both of them being descendants of two sisters Sae Bonge and Bonge Kate. The elder sister married a Garo and was the mother of the Atong clan. But the younger one had a liason with her own brother, and the guilty couple being driven away by their people became the progenitors of the Rangdania Rabhas. The counterpart of the tradition among the Garos is to the effect that when Husheng was chief of the powerful Atong clan, he brought the Rabhas into the Someshwari valley to till the land, because at that time the Garos, being nomads, were not acquainted with the more settled methods of husbandry. Afterwards, when the Brahmin minister of Husheng treacherously slew his master and seized the supreme power, a period of bloodshed and anarchy followed and the Rabhas were driven out of the valley. There appears to be some elements of truth in these traditions. The Atongs speak a dialect of Garo that has a closer affinity to the Rangdania language than to the other Garo dialects spoken in the hills that separate the Atongs on the south from the Rangdania on the north. The affinity of language between these two widely separated people substantiates the story that at some time in their history they lived in contact with each other. The Maharaja of Shushang Durgapur in the district of Mymensingh is a Brahmin nobleman who even now claims an ancient right to collect tribute from the Garos of the Someshwari valley. There can be no doubt that the Garo tradition refers to an ancestor of this Brahmin house

The following tradition, which was taken down word for word as it was related by an old woman of the priestly family of the Rungdung *barai,* contains in itself sufficient proof of the matriarchate having been in existence among the Rangdania Rabhas before they become a subject to the zamindars of Mechpara and Habraghat parganas :—

Toba Rani was the niece of Dadan. Her daughter was Nodai. Nodai married Maru Khetri, a hero, whose mother was Lema Nakkini Kumurini. they assumed the sovereignty of the State. As they possessed enormous wealth, they collected no taxes from the people of their own tribe or of other tribes that were the subjects of their kingdom. All the neighbouring kings became envious of their immense wealth, and at last Kasi Raja, a king of the distant plains, sent two emissaries, Basuri and Pasuri, to Maru Khetri with a sinister motive. These two emissaries had a consultation between themselves about Dadan, and they said "Let us walk proudly like men of other tribes and see whether they remain unmoved : disguised as vendors of betel leaves and arecanuts, we shall approach Dadan, and then he will be killed brutally and his body will be covered with blood." Saying this, they laughed maliciously. The proceeded on their way with the speed of lightning. And they met Nodai on the road and they accousted her without letting her know who they were. Then displaying false friendship towards her, they said : 'dear sister, lead us to your uncle Dadan, to whom we wish to sell our betel leaves and arecanuts.' When they appeared before Dadan, there being a large number of buyers, the whole stock of arecanuts was not sufficient to give one nut to each buyer. Then they making false homage to Dadan, said 'dear uncle, our whole stock has been sold out and nothing remains to be sold to you'; then they added 'there is a romour that Kasi Raja has come to know that you realise no tax from your indigenous as well as your foreign subjects, and that you pass your time in great happiness, in the midst of all comforts in the way of eating and drinking, waking and sleeping on a bed as soft and as white as the froth of newly-drawn milk; and you reign a king of immense wealth. We have come to know that he is likely to come and fight with you on Sunday or Monday. Do you possess courage, manliness, and sufficient strength to meet him ?' Dadan replied 'what shall I do ? I shall have to perish with all my family.' Saying this, he wept and sent for all his relations and friends : they all came and asked him (saying), 'Uncle, what is the mater with you ?' Dadan replies: 'Kasi Raja is coming against me, and I am not able to withstand him'; then they replying said : 'Your great valour and strength in arms will stand as a barrier of timber, and your soldiers will spread through the enemy like kites and will destroy them to a man.' Dadan said : 'My dear kinsmen, brothers and sisters, the enemy has surrounded me on all sides, and I am able to

proceed any further.' Saying this, Dadan called his niece Nodai and said 'proceed with your husband, Maru Khetri taking bows and arrows in your hand, and with your great valour fall upon the enemy as speedily as kites.' Then Maru Khetri took his bow, shield, sword and arrows in his hands and proceeded to the valley of Sipansila, where he met the enemy. He took aim at Kasi Raja and said 'let us see whether you or I will be the first to show the strength of arms.' On seeing Maru Khetri, Kasi Raja said contemptously 'dost thou think thou will be able to stand as a barricade of timber?' As soon as he said this, Maru Khetri discharged an arrow which pierced Kasi Raja through the knee. Then Kasi Raja fell to the ground and died of the wound he had received, and his two emissaries began to lament loudly. Thus being victorious, Maru Khetri returned home in triumph.

Like many other people of a primitive stock, the Rabhas have a story of a serpent god. The legend, as it prevails among the Rangdanias, is to the effect that in ancient times, when they were an independent people, there dwelt in a cave a monster serpent. Nothing could appease the wrath of the python, not even offerings of silver and gold. Accordingly once every year the people went with solemn ceremony to the cave and offered a sacrifice of a boy and a girl to propitiate the deity.

REPRINT

On the Castes and Tribes of Assam

From Appendices B, C and D

Of the Report of the Census of Assam 1921

APPENDIX B

*NOTES ON CERTAIN FRONTIER TRIBES**

I —By Captain G. A. Nevill, I. P., Political Officer, Balipara Frontier Tract.

THE AKAS

Divisions. Among the Akas there are two main clans (Kustsun, Kovatsun) and these contain several sub-clans. There are strictly neither exogamous nor endogamous divisions, but social grades exist and one sub-clan will not marry into another lower (socially) clan or sub-clans an equal clan or a different tribe, *e.g.* Miri, will be chosen.

The Khowsow and the Jassesow are the two highest sub-clans and the chiefs are taken from them.

The Khoas.—Living amongst the Akas and like them in dress and features (but not in language) are a people called Niggiya or Khoas. They form a labouring class and work for the Akas, but they are in no sense slaves for they are paid for their work and they live in their own villages. There are four sub-clans of the Khoas.

System of government. Though the Akas have a chief or headman for outside dealings their government is very democratic : each freeman has an equal vote and right of speech in the councils whatever his social position.

Origin and customs. Their traditions ascribe an eastern origin to the tribe. There are no megalithic monuments. Stones are used for seats by the Akas. The houses are always built of wood roughly squared and sometimes rudely carved, but not with the more elaborate carving found among the Daflas.

Social status is shown among the Akas, as also among the Daflas, by the size of their houses and by the amount of jewellery worn.

Natural phenomena beliefs. The sun and moon are regarded as female and male gods respectively (*e.g.*, Ane Dawin; Ato Polo). They are considered to have the power of peace and prosperity or the reverse, so they are propitiated with sacrifices. The marking on the moon is thought to be a big pendant worn by the god. Earthquakes are said to be caused by that very mischievous insect the mole cricket burrowing into the earth and telling the god called Phumbadege that all people on earth have died. The god shakes the earth to see if this is true : hence all the Akas shout 'we are all alive' when an earthquake is felt.

An eclipse is regarded as the result of a quarrel between a god name Tsipzibhu and the sun and moon. This god tries to eat up the sun and moon, and the phenomenon is regarded as very unlucky, portending war, disease or calamity.

Disposal of the dead The Akas bury their dead on the side, with the head to the north and the face to the west; the knees are bound to the chest and the hands placed just below the chin. The corpse is brought out from the side door—never from the main door. Rice beer, *dao* and personal articles are placed by the body. The grave is floored with planks and mats. It is then planked over and earth is put on. A dome of split bamboo with small cotton flags on the four sides is made to the north of the grave. A post with an arm is placed, and a basket of rice, meat, beer, etc., is hung on the arm and kept for ten days.

After death, people go under the earth and proceed westwards until they come to the place where the sun and moon set. Thence they ascend to heaven. But the souls of children dying soon after birth and of people dying unnatural deaths ascend direct to heaven without undergoing any pilgrimage under the earth.

Physical traits. The Akas are a yellowish-brown race of decidely Mongolian appearance. The skins of those who are habitually exposed to the sun are quite brown, but many of the women are a very pale yellow and often have a reddish tinge on their cheeks. They are very flat-faced or platyoprosopic. The hair, which is straight and black, is worn knotted at the top of the head.

Dress. The men's dress consists of a coarse cotton cloth pinned with small bamboo pins over the shoulder and worn round the body. This is bound with a *kamarband* round the waist and forms a short skirt to just below the knees. A jacket reaching to the hips is worn over the cloth. Sometimes sleeves are worn, sometimes not—often the jacket is a mere blanket. On the head is worn a pill-box hat of split bamboo, and often a plume of cock's feathers or bamboo leaves. Cloth gaiters are always worn, to protect from the *dam-dim* flies which abound in the hills.

*The countries of several of the tribes mentioned in these appendices (B, C, D) can be seen from the coloured map at the beginning of this volume. Their *habitates* are shown in detail in a map following the introduction to Mr. Mills's book on the Lhotas.

Stuck in the belt or slung from the shoulder is always a *dao* or sword; the quiver is generally slung round the body and the bow carried either in the hand or slung across the back.

Strings of beads round the neck, and a satchel for betel, pipe, tobacco, steel and flint complete the equipment.

Cultivation. Sowing of seeds is done by placing them separately in holes. The implements used are a small iron hoe and a *dao.*

Musical instruments. A pipe with a double barrel is played by placing to the nostrils and blowing down it. There is also a single pipe of the penny-whistle type in use. Drums are of different sizes. On festive occasions, *mithan* horns are used as trumpets.

Weapons. Their weapons are the bow, the spear and a short sword. There are also a few old muzzle-loading guns on which they place great reliance.

THE APA TANANGS

The Apa Tanangs or Ankas live in the valley of the Kal, a tributary of the Ranganadi. Their country is a very fertile flat valley, which is under irrigation. They are a prosperous and industrious people, very like Daflas in appearance but their language is different. Their villages are very large, consisting of more than 1,000 houses. (*See* Mr. Kerwood's report of 1911-12).

THE DAFLAS

Divisions and polity. The Daflas are hardly divided into clans but certain sections are given a general name, such as Togen, Sillung, etc. They are divided into many exogamous groups called Nyobu, *e.g.,* Nytung, Tana, etc. They have no chiefs and no social precedence. The village is the governing unit, and every member of the community has equal rights. The oldest and richest man in the village is usually looked on as a headman. Tradition places their origin in the east.

I am sure that the practice of occasional polyandry mentioned by Dalton* never existed among the Daflas : in my experience of them I never heard of it, and a Dafla would look on the practice with disgust.

Sun and moon beliefs. The sun is regarded as a female and the moon as a male deity. The sun is the moon's wife. The Daflas claim to be decended from the sun and moon : they call the sun 'mother sun' and the moon 'grandfather moon'. The moon's marking are regarded as a scar inflicted by the sun when she quarrelled with her husband and beat him severely.

Earthquakes are caused by the souls of the dead clearing the jungle on the road to their last abode under the earth. When an earthquake comes the Daflas say 'Listen, the earthquake is come,' and then all stand up on the spot where they are; if they remain sitting or lying someone will contract disease.

An eclipse is caused by the God Tammiu eating up the sun or moon, owing to a quarrel about the moon taking a path over the place where Tammiu was building his *chang.* It portends grievous trouble.

Burial customs. Burial customs for those who die a natural death are similar to those of the Akas; but the hands are placed on the cheeks and the cloth round the body. The corpse is brought from the back door and placed on its side, with the head to the north and the face to the west. The rice beer, etc., hung in the basket on the arm of the post to the north of the grave are kept only two days for children and five days for adults.

For those who die an unnatural death, the customs are somewhat different, *i.e.,* when death is due to a fall, or snakebite or to being speared to death, etc. The hands are in this case placed below the chin, and the *dao* and knife carried in life are put in the hands. The body is put in the grave facing south. If the dead man has killed a tiger or a man, the body is buried with the head to the north, but a *dao* is put in the right hand, in the belief that the spirit of the tiger or the man will be afraid of the *dao* and so will not attack him.

In some sections, especially the Tagens, when a man has been killed by a tiger the body is put in the grave in a sitting position but a hole is left and a few hairs of the head are drawn out and tied to a piece of the top part of a bamboo flexed from a distance, where it is posted for the purpose. Should the hairs give way and the bamboo stand up, it is a sign of trouble to the family; that is one more man of the family may be killed by a tiger some time after.

Future Life. The Daflas' beliefs as to a future state are similar to those of the Akas, but they believe that there are villages under the earth of people who die a natural death and villages in heaven of those who die an unnatural death and of children and the still-born.

Physical type. The people are very well made and muscular, with a decidely Mongolian cast of face. There is no hair on the men's faces. They (the men) have straight hair, which they

*Descriptive Ethnology of Bengal, 1872.

wear drawn forward over the head and bound in a bunch over the forehead with yellow strings and long brass pins. The women plait their hair and bind the plaits round their heads in a very becoming fashion.

Dress. The men wear a rough home-made cloth tied on the shoulders and wrapped round the body; round the waist they wear a number of plaited cane strings. Women have a short skirt, and a cloth round the upper part of the body; also many rings made of plaited cane round their bodies, and a belt of *mithan* skin five inches broad with several metal discs fixed on it. Bead necklaces are much worn by both sexes, yellow and blue being the chief colours.

Implements and weapons. Their system of cultivation is similar to the Akas'; but they use only the *dao* and a pointed bamboo and not the small iron hoe of the Akas.

They have no guns. The weapons are the bow and arrow (with aconite poison), a long spear and a long *dao* or sword. They wear cane helmets, more or less sword-proof, and a shield and body armour of *mithan* hide; sometimes also cane armlets as a guard against sword-cuts.

II.—By T. P. M. O'Callaghan, I.P., Political Officer, Sadiya Frontier Tract.

THE KHAMTIS

Character and habits. The Khamtis settled in our area are a race degenerated from their state described in Dalton's time.* The villages are jungle-covered, and peopled by a lackadaisical and opium-sodden people (although it is a question whether opium is a cause of the degeneration or whether the habit is an effect of the climate and surroundings and the mental paralysis induced by these peculiar local conditions).

It must be admitted, however, that they work hard in the fields in the rice-sowing and reaping seasons. The women work very hard. All traces of new land settlement have disappeared.

The chief weapon is the *dao*. They display fitful energy at times in village works of communal necessity and in elephant hunting but do not live up to Dalton's description.

Arts. The pursuance of arts is no longer in evidence. The working in silver described by Robbinson (Account of Assam) is not to be found. There are no chiefs as described by him, and but few of those workers in metal. The only articles manufactured are pipes which are of very neat workmanship. They maintain their own schools in the "bapuchangs" (temples where the Khamti language-written—is taught by the 'bapus' or priests). Some of the old men among them claim that the Daflas were their forerunners from Borkhamti, south and south-east of the Burma Divide—a point worth investigating.

THE SINGPHOS

These also have degenerated from their condition in the time of their forefathers. There are only 12 or 14 small villages on the Noa Dihing river and up to the Dibrugarh boundary.

They are physically fine men but opium and climate have been their curse, and their condition is inferior even to that of the Khamtis. They have all more or less adopted Buddhism but also continue sacrifices to the spirits.

THE MISHMIS CHULIKATA (CROPHAIRED), AND BEBEJIYA

Character-Blood feuds These two tribes are still in a state where revenge is honourable and feuds are popular. Alternate killings are normal steps in a quarrel through generations. Dalton's description is rather hard on these people.† Now that we know them better, we find that they are a very primitive people with ordinary human virtues and failings. They now live at general peace with everyone, particularly the Abors, whose best customers (for purchase of *mithun*) they are. The allegation against the chastity of their women is not true. They are, in common with all tribes of these parts, hospitable. Beer plays a great part in the scale of happiness. Their feud-murders are normal to people in that primitive state of development; but they will cease with their closer contact with civilisation opening new interests and broadening their outlook.

Divisions. They are divided into septs or families rather than clans. They are numerically small tribes and are endogamous. When the septs were smaller, they had to marry out; now men take wives of the same sept if they are only distantly connected.

The tribes are animistic. They are polygamous, but only the rich among them can afford the luxury of more than one wife.

There are two classes, freemen and slaves, but the slavery stigma is not as lasting as among other tribes. Most of the work is done by the women and children helped by slaves.

Headmen. Headmen are chosen to some extent by succession, but wealth and personality also count. They have no judicial or

* Descriptive Ethnology of Bengal, 1872.
† Dalton, Descriptive Ethnology of Bengal, 1872.

other powers, beyond initiating discussion and influencing it in matters of common interest. Within the sept, individuals punish an offender with their own hands. With another tribe or sept, any member will, as likely as not, punish any member or slave or connection. Thus feuds are everlasting. Punishments are (1) slaying, and (2) enslaving.

Origins. The majority claim to have come from the north, *i.e.*, Tibet; but the Linghi, a large sept, say they came from the south. The truth is probably that they are the jetsam of immigration floods or were driven up or swept aside into the hills and mountains by other immigrants.

Cultivations. They cultivate only by *jhuming*. A bamboo stake is the only implement used, and they do not sow broadcast, but place a few seeds in each hole.

Use of stone. Stones are heaped up over graves, but there are no stone monuments. Stone is not used for buildings but for walls of byres.

Houses. The houses are built on low *changs* and are divided into partitions with a passage down one side. A long house indicates wealth and position; clothes and weapons also by their superiority indicate wealth.

Beliefs about sun and moon. Ideas about natural phenomena are very vague; there is no general tradition or folklore known, for instance, about the sun and moon. One story is that all the world is descended from one father and one mother, who had five children-(1) Assamese, (2) Chulikata and Bebejiya Mishmis, (3) Khamtis and Singphos, (4) Taroan Mishmis, and (5) a clan somewhere to the east (? China). Another story has it that the sun is the husband of the moon. They quarrelled and the wife, the moon, demanded a share of the sun's heat. The sun answered that he had to keep all his heat for his children, *i.e.*, men. He then threw his wife into a swamp or pool, and the moon's markings are the resulting mud on her face. The moon fears to come out by day and waits till the sun has gone down.

Burial customs. The dead are buried in a grave about 3 feet deep, lined with grass and generally not far from the house. The corpse is put on a wooden couch, fully clothed and armed and with food, money, utensils, etc. It is covered with planks in the form of a span or inverted V, and the whole is then covered with stones. The dead are said to go down into the earth.

Physical type. The Chulikata and Bebejiya Mishmis are sallow in complexion on the whole, whereas the Taroan (Digaru) and Miju Mishmis are reddish. The hair is straight and is cut square on the fore-head (hence the name *Chulikata*). At the back it is allowed to grow and is kept pinned up. The eyes are blackish-brown, Mongoloid but straight. The nose is flat, not thin, blunt but not pronouncedly so. The aquiline noses often found among the Taroan are seldom seen in these tribes. In general physique they are squat, well built, sturdy and broad-shouldered; the head is square rather than long and narrow.

Musical instruments are (1) drums covered with lizard's skin, and (2) horns of buffalo; these are only used by medicine men. But the Jew's harp is known.

Weapons. Their weapons are the longbow and the Tibetan cutting sword. Their arrows are poisoned with aconite. They wear cane helmets.

They look on the *huluk* as sacred, and it is *genna* to kill one : it is considered as half human.

Incest, that is, marriage or sexual connection within forbidden degrees, is described as 'conduct like the monkeys.'

THE MISHMIS

(TAROAN AND MIJU)

Divisions and origin. These tribes are divided into endogamous groups and exogamous septs or families. Some of the Taroans claim that they were formerly the same people as the Chulikatas (and the claim is admitted by those tribes). They speak the same language and some of their customs are the same. Some of the points of difference are noted below :—

Disposal of the dead. After a death, the body is waked for a day, for an unimportant person; but up to 3 days for an important person. It is then buried for 5 days and afterwards is taken up and burnt. A circular roofed stockade is built on the place where the body was burnt—usually about 10 or 20 yards from the house. Arms, clothing and utensils are hung up round the grave, and streamers on long bamboo poles are put round.

Belief about future states. The ideas as to a future state are vague. The dead are said to go down into the earth. There are medicine men who speak with and do 'puja' to the spirits of evil; ordinary men know nothing of these.

Physical types In appearance the Taroans and Mijus are sturdy and sallowish. Their hair is straight and is not cut. The eyes are straight and blackish-brown. The nose is generally flat but not very broad; but there are many with regular aquiline noses and handsome features.

Weapons. The weapon in use is the crossbow, and aconite poison is put on the arrows. They do not use cane helmets.

Generally, when a man dies, his wives go to his heir, except the latter's mother, who goes to the next-of-kin among the male relatives (*cf.* Marco Polo's Tartars).

Wives.

III.—By R.C.R. Cumming, I.P., Lately Assistant Political Officer, Passighat, Sadiya Frontier Tract

THE ABORS

The term Abor is applied, though erroneously, to those tribes living on the southern slopes of the outer range of the Himalayas, roughly between the Dibang and Subansiri rivers, and, within the hills, in the main valley of the Dihang, with the Yamne and Siyom valleys as offshoots.

Habitat.

The tribesmen use the names of their tribes, and the word Abor is unknown except among the more civilized. They also call themselves *adi-ami* (hillmen). 'Abor' is generally applied to the Padam, Minyong, Pasi, Galong and six other tribes. We are in contact with the first four of these. All of them have traditions showing that they came from the same place and are descended from the same stock, but the dialects of some differ.

Names of tribes.

All are divided into exogamous clans and particular care is taken to prevent intermarriage. Among the Padam the rule has been relaxed of late years owing to the size of the clans. Each clan is subdivided into smaller clans or families with endogamy strictly forbidden within them. Heavy penalties are exacted for any breach of the rules. The Pasi, Padam and Minyong frequently intermarry, but there is only one known case of the present day of a Galong marrying into one of the first three tribes.

Exogamous divisions.

Polyandry is common among the Galong, and is not necessarily confined to the poor. For instance it is quite usual in this tribe for brothers to have sexual intercourse with each others' wives until they have given birth to their first children.

Polyandry.

No instances, however, of this appear to have come to notice among the other tribes, not even among the Miris—unless the latter are Galong turned Miri, *i.e.*, Galongs who have descended to the plains and have either become absorbed into Miri villages or have, though living in separate villages, largely adopted Miri habits.

Among the Pasi, Padam and Minyong tribes there is no division into classes with a definite social order of precedence by clan; but every member is either become absorbed into Miri villages or have, or not Mipak' has nothing to do with exogamy Certain persons and families. however, have been considered *mipak* for some generations, and sexual intercourse with them suffices to make the other party *mipak,* and so on. Brothers and sisters of a *mipak* are not *mipak* unless they have become so by heredity.

Division into 'mipak' and 'misshing'

A *misshing* is free to marry a *mipak,* but this is not generally done, if the fact is known.

Among the Galongs the same divisions occur, but certain entire clans are *mipak* (the Galongs call it *nira*(and the division is more marked. The Galongs consider the other three tribes (Pasi. Padam and Minyong) *mipak,* and *vice versa.* All the tribes regard the Assamese, Miris, etc., as *mipak.* Slaves or serfs, where they exist, are also *mipak.*

There is no particular class or clan from which chiefs are entirely drawn. In fact. the practice of calling a particular man, headman. can be traced to British influence. Nowadays a tendency to keep the *gamship* in one family has arisen. He is chosen rather for his knowledge of tribal history and the procedure of the village than his possessions—though he would be a poor *gam* if he failed to attain these!

Headmen.

Government is essentially democratic, especially among the Padam, Pasi and Minyong. There is a regular Council Chamber and all village matters are decided in it. The council has several recognised spokesmen, who lay down the law on the point at issue, and whose claim lies in ability to recapitulate tribal history further back than anyone else. This recapitulation of clan history is a feature of every kebang (village council) and it may be some days before the point at issue is touched on. Having given a decision (which seldom occurs), the *kebang* considers its duty done and does not think of enforcing the orders, knowing full well that there would be small chance of its being able to do so. Every villager does much as he pleases without troubling what the *kebang* may order In certain affairs affecting the whole village, *e.g.*, the site of new cultivation or the trapping of fish, the *kebang* decisions are usually upheld. The principle of British rule also is to make the *kebang* decide petty tribal cases and enforce their decision, but outside our influence the situation is as described above.

Tribal Government.

Among the Galongs a more feudal state exists. The headmen are more influential and their commands are generally obeyed. They have no *kebangs* or formal councils such as are found among the other tribes, and no council house in the village; nevertheless they do hold discussions, and the headmen are not all-powerful.

In none of these tribes are there any traditions of origin which go back very far. All claim origin from one race or tribe settled at Kiling, in the Bomo-Janbo country. From

Traditions of origins.

Kiling, part of the tribe journeyed south across the Siyom river and occupied the hilly country between that river and the Subansiri and Brahamaputra : these are now known as Galongs. Others crossed the Dihang or settled on its banks or neighbourhood.

There are no traces of terraced cultivation, and the efforts of Government to introduce it have found no imitators. Land has been sufficient for *jhuming,* on the whole, though it is scarce up the Dihang.

Houses and materials used.

The materials used for housing are bamboo, thatching palms of different kinds and wood. The houses are built about 5 feet from the ground. Posts are not used, but numbers of pieces of wood, 4 or 5 at an angle resting on the surface, take the place of a post. The floors are of split bamboo (not interwoven) and walls are of rough planks. For the roofs, palm-thatch and wild plantain leaves are used. Stone is not used in building, nor are there any stone monuments. There is no restriction on the use of wood. In type of house, there is no distinction between individuals.

Distinctions in dress.

Some of the Padam, Pasi and Minyong Abors wear long red coats imported from Tibet. Among the Galongs such coats are worn as a sign of distinction, but the headmen sometimes affect greyish-white coats from the same source. The tribesmen are usually so poor that they cannot affort to buy these coats, so it is doubtful if they are specially reserved for headmen.

Ideas on sun and moon.

None of the tribes have any fixed ideas regarding the sun, moon and stars, though there are various fairy tales about them. The Padam, Pasi and Minyong make the sun male and the moon female, while the Galong consider them both as "objects d'art" and hence of neuter gender. The moon's markings are assumed to be the body of an animal living it it. There are no theories as to eclipses, save that the animal in the moon is put out for a time owing to the displeasure of the Almighty. Earthquakes are said to be caused by the movements of a large animal living in the waters under the earth.

Burial customs.

All the tribes bury their dead in much the same way, the Galongs digging graves a little deeper than the others.

A hole about 4x4x4 feet is dug (by the Galongs 6 feet deep), and logs are put on the floor. The corpse is laid with the head to the west so as to face the rising sun. The legs are doubled under themselves and the hands drawn under the chin—in fact the body is placed much as at birth. In one hand a small knife is placed, as an aid to getting food on the way to the spiritual home. A framework of logs is made diagonally across within the grave and leaves are placed on it, to prevent earth from falling on the body while the grave is filled in. A lean-to shelter is made at the top of the grave and under it a fire is kindled and maintained for a year (but for only five days in the case of the Galong). A gourd of rice beer is tied under the shelter and various garments of the deceased, together with any heads of *mithan,* etc., killed by him and used to feast the community, are suspended on posts near by or under the shelter.

Abode of the departed.

The Padam, Pasi and Minyong believe that the spirits of the dead return generally to the land whence the race originally came : this is in the case of death from ordinary causes or illness. If the death be due to epidemic disease, such as cholera or influenza, the spirit departs to the west or south,—*i.e.,* the direction opposite that in which the land of their fathers lies. But among the Galong it is supposed that after death the spirit becomes the slave of its own particular deity. None of these tribes believe in any transmigration into insects, birds or animals.

Physical types.

The Abors are short and stockily built, but their sturdiness varies as the country they live in. The Padam are slightly taller than the rest. The complexion is sallow, with straight eyes, usually black. The face is generally flat and the forehead broad. Women usually have tattoo marks on their faces.

The nose is upturned, with wide nostrils but many boast almost aquiline noses. The hair is straight and is cut in a fringe evenly round the top of the head; but the Galong cut the fringe low down on the nape of the neck and on the forehead. Among the Padam, Pasi and Minyong, the women and children all cut their hair like the men, but the Galong women grow their hair long, drawing it back along the sides of the head and leaving an even parting down the centre; it is drawn back so tightly that it often has the appearance of being painted on like that of a Dutch doll.

Implements.

There are no special agricultural implements among any of the tribes; everything is done with the *dao* and the axe. For sowing, four or five seeds are placed together in a hole with the aid of a pointed stick.

Music.

A crude form of bagpipes is common to all the tribes; this is the chief and practically the only form of musical instrument. A dry gourd takes the place of the wind-bag, and a special form of fine bamboo the chanter and pipes. There are three pipes besides the chanter, which is perforated and played with the fingers in the ordinary way. Another instrument found is a sort of Jew's harp of bamboo and fibre.

Weapons.

The chief weapons are the bow and arrow, the *dao,* and a long Tibetan sword. The sword is only carried in time of war.

For head dress and for protection against sword-cuts, hats of plaited cane are worn. These are worn a good deal also in time of peace, especially by those living further back in the hills. The Galong hat is of different shape, very often resembling an up-to-date bowler hat.

There is no history of head-hunting among these tribes. When enemies are killed in battle, the hands are occasionally cut off and hung up in the *mosup* or council-chamber; the head is never cut off.

Very little tribal fighting has occured among these tribes, their motto being that the tongue is mightier than the sword.

Unlike their eastern neighbours, the Mishmis, killing their fellow-men has been and is still regarded as a serious offence: this forbearance, however, only applies to themselves.

THE MIRIS

(OF SADIYA FRONTIER TRACT)

Origin and divisions.

The Miris are mostly descended from the Abors living on the banks of the Dihang, Brahmaputra and Dibang. Their language is similar and their customs are very similar to those of the Abors, but Hinduism is rapidly changing those furthest away from the hill people. There are four big clans. Two of these descended from the hills not many generations ago, but many are escaped or driven out slaves of the Abors. The Chutia clan of Miris is supposed to have come up the Brahmaputra and mingled with the others. Probably, though, they came first from the hills and went on for a safe distance, returning afterwards upstream. Before the British occupation of the Abor country the Miris were traders and interpreters between the Abors and the British. There is no social division into classes.

These big clans are divided into smaller exogamous clans kept as distinct as possible, but of late years there has been much intermarrying and relationships have become involved.

The organization is democratic. When near the Abors, the Miris adhere to the Abor custom of *kebangs*.

Appearance

They are of sallow complexion, similar to the Abors. Their features are the same but the hair is either kept long and knotted at the back or is cut evenly round the head. The latter is the modern fashion. The women wear their hair long and drawn back straight, but without a parting. The physique is good on the whole. They eyes are as a rule black, the forehead broad and the nostrils wide; the face is flat and round.

Weapons

For weapons they use the bow and arrow and have also a few old guns. There is a special long kind of arrow for shooting fish. All carry a *dao*. There is trace of head-hunting among the Miris, and their weapons are carried for the chase only.

The beliefs of the Miris of the Sadiya tract about the sun and moon are similar to those of the Abors.

Burial of the dead.

The dead are buried, and the corpse is laid flat on the back, with the hands clasped under the chin and the legs out straight. A double lean-to logs is made over, the body to stop earth falling on it, and another double lean-to over the top of the grave. When *bhakats* or village priests are buried the soil is not kept off them, but the grave is filled up in the ordinary way. No reason for this is known.

IV.—By G. C. Bardaloi, Extra Assistant Commissioner

THE MIRIS

(OF LAKHIMPUR DISTRICT)

Divisions

There are really no exogamous clans, as, though there are clans not as a rule intermarrying, yet run-away marriages are prevalent, and the parties are not ex-communicated. But, they may be grouped into two exogamous divisions composed of several clans:— 1. The Chutia (Dole, Pegu, etc.); 2. Aingiya (Taoit, etc.), Mayangiya (Nara, etc.) and others.

The class-ship tie is much loosened, and social precedence undetermined, as all are now living peacefully under the Government. Every clan claims superiority to others. Probably the Dole and Pegu are first and then the Mayangiya and Dambukial.

Headmen

Chiefs in a clan are chosen always from that clan, from the *gam's* family or if necessary from his relatives on the male side. There is no special clan for supplying *gams* or headmen. The Miris have a social democratic organization, with the *gam* as president, but he cannot over-rule the combined wishes of the people. Originally each clan had one *gam*, even when living in different villages. Now each village has generally a *gam*.

Tradition of origin.

Their tradition places their origin at Abu-Killing, in Akshachela near Memba, towards the north and beyond one range of mountains. All Miris are said to have come from there The majority (now Hindus) say they are descendants of Rukshma Vira of the Mahabharat.

Implements. For cultivation they use the ordinary plough and a hoe, the cultivation being all in plains land.

Ideas of celestial bodies. The sun is a male and the moon a female deity. The stars and comets are deities, but their sex is not defined. Orion's belt is supposed to be a young man and the Pleiads a young girl; the young man is always chasing the young girl, whom he can never catch. The markings on the moon are said to be human excreta. There was a certain festival of the gods and a quarrel occured between the moon and another deity: the latter threw some excreta and hit the moon, and the marks are even now visible.

Disposal of the dead. The dead are buried, corpses of persons of position being put in a coffin or box, with new clothes on; for others only a piece of cloth or a mat is used. The corpse is put on a layer of wood, then another layer of wood is added and on top of this earth in placed. A mound four feet high is made over the grave. Formerly brass cups and cloths were put above the grave, but this practice has ceased.

Life after death. After death, according to one set, the dead meet banjo, the bamboo flute, drums underground in the abode of the dead. Others believe in transmigration: the souls of the good are reborn as men and those of the bad as animals.

Music The musical instruments in use are the melon-banjo, the bamboo flute, drums and cymbals.

APPENDIX C

ON THE CONNECTION OF DIFFERENT NAGA AND OTHER TRIBES IN ASSAM, THEIR ORIGIN AND CERTAIN CUSTOMS

BY J. H. HUTTON, C.I.E., I.C.S., DEPUTY COMMISSIONER NAGA HILLS, AND HONORARY DIRECTOR OF ETHNOGRAPHY, ASSAM.

Nagas-habitat

A love for old sites has often been asserted of Naga tribes in contrast with the Kukis, Garos, Kacharis and others. But this is not true of all Nagas. It is marked only among the Angamis and even they count back to a migratory stage.

It is difficult, if not impossible, to give a test by which to distinguish a Naga tribe from other Assam and Burma non-Nagas. Naga is a useful word to denote the tribes living in the area bounded on the north-east by the Hukong Valley, on the north-west by the Brahamaputra Valley plains, on the south-west by the Cachar plains, on the east by the Chindwin and on the south by the Manipur Valley, which last in the contact point roughly with the Kukis (Thados, Lushais, etc.).

Immigration of the past

This area has received in the past at least three great waves of immigration :—

(1) From Tibet and Nepal (Singphos, Akas, Garos and Kacharis).

(2) From Southern China across the Irawadi Valley (the Tai races—Shans, Ahoms, Tamans, etc.).

(3) From the south. This wave has hardly stopped yet, for Lushai-Kuki migration was still going on northward till 1918, when it was stopped from spreading into the unexplored area north of the Ti-Ho river by driving the newly-formed colonies back across the river, before the Kuki operations.

The *Lushei, Thado* and other *Kuki* tribes are probably another branch of the immigration from the north; but if so, they must have first gone south and then turned north again for they drove up from the south in front of them the old Kukis, and perhaps that very different race which became the predominating factor in the Angami Naga tribe and which has probably entered in a lesser degree into some of its neighbours.

The *Angamis* (or the ancestors of part of the present tribe) were undoubtedly located far to the south of the present Naga Hills.

Also we have (4) still another immigrant element in the Kol-Mon-Annam occupation, which certainly extended over a part of the present Naga area. The Bodo race itself seems to be connected with the Munda and Mon-Khmer families, and all were probably preceded by a Negrito race, such as the Andamanese are, which was partly expelled partly absorbed. Traces of all the above races are to be found in the culture and composition of the tribes now known as 'Nagas' collectively.

Traditions of origin of Naga tribes

Naga traditions of origin indicate almost all points of the compass :

(*a*) The *Konyak* tribes ascribe their origin to the hills to the north and to migration from the plains in the west and north-west as well; though others with Singpho affinities say that they came from the north- east. One or two villages claim to have from the south (the Ao country).

(*b*) Some of the *Aos* like some of the *Lhotas* are said to have come from the plains to the north-west, but the majority claim an autochthonous origin at Chongliemdi.

(*c*) The *Khoiraos* claim a western origin, from the plains of Assam.

(*d*) The *Semas* say that they came from the south. A connection is traceable between them and the Khoiraos of Ngari, pointing to a western origin. These Semas of western origin connect with the Kacharis, Garos, Lyngams and Bhois. The Kacharis, while allowing Nagas, or certainly Kachcha Nagas, to eat and sleep in their porches, refuse to allow Kukis inside at all, holding that Kacharis and Nagas were originally descended from two brothers, whereas Kukis are complete aliens.

(*e*) Others, for instance the *Kalyo-Kengyu* tribe, claim a northern origin.

(*f*) The *Southern Sangtams* derive from the Chindwin Valley to the south-east, while the *Northern Sangtams* merely point to the south. The Tamans in the Chindwin Valley lived at one time in the hills to the east and then returned to the Valley leaving some of the tribe behind. These might be connected with the Southern Sangtams. In any case they trace their

origin to southern China, and their descendants are still presumably represented among the Naga tribes.

(*g*) The *Angami* also afford indications of mixed origin. They came from the south-east, first from Tangkhul country to the south but traces of terraced cultivation are found far to the south in the Lushai Hills and possibly they came from further south still. The Angamis regard a spirit in the sky as the ancestress of them all. Part of the tribe claim a southern and part a south-western origin.

(*h*) The *Rengmas* say that their origin was in the south.

All the Naga tribes have legends of clans descended from indigenous women out of caves, or from wild men caught in the jungle., *e.g.*, the Lhotas, the Phoms, and the Angamis ot Khoima.

Physical type differences.

Thus each tribe has traditions which cannot be reconciled with a homogenous origin; and marked differences of type are traceable everywhere, even between individuals of the same tribe. The Angami are tall and well-proportioned, the Tengima and Meme sub-tribes having straight eyes and nose sometimes even aquiline. Their features are in any case for more regular than the Mongolian-looking Sema who tends to a flat nose and oblique eyes and a short squat figure. The Angamis are also distinguished by huge calves, for which no explanation is afforded by local conditions as compared with other tribes such as the Semas or the Changs. The big calf is also typical of the Kuki, who is otherwise, however, much more stocky in build.

In colour there is much variation and difference of altitude by no means accounts for all of it. There are generally three types—a straight-haired light brown, a wavy-haired brown and a crisp-haired dark brown, corresponding to Ratzel's division of the races of Indonesia. Generally the predominant colour is red and this is most popular black and white being considered unbecoming, though black more so than white. In high altitudes even the tint of blood is seen and a blush can often be detected. The 'fair and sallow' type is found at all altitudes; it appears even more among the Aos and Konyaks than among Manipuris and Kukis. The children everywhere have rusty reddish hair turning black later. Rarer than the sallow is the dark brown and fuzzy-haired type suggesting the Negrito : specimens of this type are found occasionally in all tribes, but it is commonest in the north among Phoms, Aos and Konyaks and again in the south in some villages of Kachcha Nagas in the North Cachar Hills, suggesting that the race which bequeathed it was pushed apart from the centre. Fuzzy hair is alway held in derision.

Cephalic indices suggest a connection between Aos Manipuris, Ahoms and perhaps some other sub-Himalayan tribes, due perhaps to the infusion of Tai blood.

The dead.

There are various methods of disposal of the dead, these are dealt with in separate note.*

Weapons and implements

Some of the weapons and implements in use among Naga tribes are of marked northern type, and others are clearly connected with Indonesian forms like those of the Igorot .ot the Philippines; other patterns again show similarity to the Kol-Mon-Annam type. Of the northern type are the Kaboi dancing *dao* and another *dao* for real use. I have in my possession one of the latter kind which is like one figured as a Bhutanese weapon by Butler (Sketch ot Assam, 1847). The obsolute Lhota *yanthang* is also of the northern type. Both these Naga *daos* are remarkable in that the iron half projects beyond the hilt, as in the Garos' and Khasis' *daos*—probably to stick in the ground while sitting.

Spears with ornamental barbs resemble those of the Philippines, while some patterns of Angami spears resemble the Igorot spear. The stone hammer used by all Naga smiths is also found in the Philippines.

The Yachungr Naga hoe, obtained from a tribe almost isolated from regular intercourse with its neighbours, is just like a Khasi miniature sweet-potato hoe. S. E. Peal reported a squarer type of shouldered hoe among the Konyaks. Both types are like the Battak hoes from Sumatra and similar in shape to the obsidian blades of Easter Island.

Bow

The crossbow is the weapon of the Singphos and has been adopted by the north eastern Nagas; but it is not in general use, though the Lhotas know it. The long-bow also is not the natural weapon of the Nagas the Semas believe their ancestors used it, and the Angamis have learnt the use of the pellet bow. This is of interest as the bow is almost entirely absent in Borneo, Sumatra, Java and the Celebes. It is, however, possible that it has merely been discarded, as both the Angamis and Semas retain it as a toy.

Indications of diverse origin.

Diversity of origin of the Nagas is suggested by various other things. For instance. the reaping hook is used by most tribes, but the Semas use the hand, like the Garos, Bhois and the Southern Bre of Burma; the Thado Kuki says he used to do so, but now used a sickle Again, the Angamis have an elaborate system of terraced cultivation, and this is also practised in some Khoirao and Kachcha Naga villages, but little among

* Appendix D.

other tribes (among the Semas it has been introduced by Government deliberately). The terrace cultivators are the most frequent users of megalithic monuments. Wooden posts and Y-posts are used by Semas, Sangtams and a few others, while the Aos use round-topped posts. Some tribes build their houses on the ground, some on plaforms.

Divisions within tribes vary, being sometimes dual, sometimes triple. Some are, nominally at any rate, exogamous. But the exogamous system is complicated by subdivision and adoption from group to group. Some groups have different words for mother and other terms of relationship.

The polity in the villages shows differences. Among the Semas the hereditary chiefs are feudal lords, as also among the Changs and Thado Kukis. But Ao and Tangkhul villages have bodies of elders representing the principal kindreds in the village, while the Angami, Rengma, Lhota, and (apparently) Sangtam villages have a system of extreme democracy. The Angamis, however, have hereditary priests from the family of the first founder of the village.

The belief among the tribes is universal that the souls of the dead become butterflies or insects. Again, in the future world the shades of the dead go on living just as in this world. Most say that the future world is underground and that the path to it is along a narrow mountain track guarded by a dangerous spirit, a belief frequently found in Melanesia. The Angamis believe that the best people live after death in the sky in company of the ancestress of all life. Others believe in sky spirits but do not locate the dead there. Among some, the Semas for example, it is believed that the good dead go east and the bad dead go west. In all tribes conflicting beliefs are held concurrently.

Lycanthropy is practised by the Semas but not by the Angamis, though believed in by both. So in the Khasi Hills with the Lyngams and Khasi respectively.

In folk-lore, some stories are common to all tribes of Nagas and others are not.

In language there is a decided cleavage of certain groups. The north-eastern group seem to approach nearer to Bodo and Kuki than to the Central Naga tribal languages.

Conclusion as to origin of Nagas

My conclusion is that no Naga tribe is of pure blood. The tribes are combined of elements due to immigration from at any rate three directions, north-east, north-west and southern, the people having been pushed up from the plains of Assam and Burma by pressure. We may speculate that at a certain stage a Negrito race, at a later an Austric race of Kol-Annam or Mon-Khmer type was in occupation, leaving traces in the implements and perhaps folk tales now found. Then came a definitely Bodo immigration from the north-west or west, and by this perhaps the Y-shaped posts, reaping by hand indications of a matrilineal system have been left. There is, beyond dispute, a mixture of Tai blood from the east also. The immigration wave from the south is obvious enough, and possibly brought up elements of population from southern Burma wedged in among migrating tribes. The Angamis are probably related to the Igorot and possibly other Philippine tribes by blood or culture or both. Further, these southern immigrants perhaps already consisted of two parts, one settled and cultured, the other barbarous but warlike; and the Angamis may have inherited certain customs from both parts of the tide. On the other hand it is possible that they contain some Aryan element from the other side of India caught up among migrating tribes. Lewin ascribes such an origin to the Chakmas of the Chittagong Hill Tracts and Davis finds Aryan blood among the Lolos of Yunnan. The Angamis are quite as likely to have it as either of these.

APPENDIX D

ON THE DISPOSAL OF THE DEAD AMONG NAGA TRIBES AND OTHER.

By J. H. Hutton, C.I.E., I.C.S.

(1) *Burning* is practised only by Hinduised Manipuris to the south and one section of the Singphos to the North-east, but traditions of tribes practising it are found among Aos and Changs.

(2) *Burial* is the practice of the Angami, Sema, Rengma, Lhota, Sangtam, Tangkhul and Kachcha Nagas, and the Kukis. But such burial is not always absolute. Thus Kukis, when a great person has died, sometimes put the head after decomposition into a cleft on the side of a cliff. This custom is rare, but certainly exists or existed among the Thado Kukis. Some Konyaks still place the skulls of their dead in stone cysts.

The Yachungr and some Southern Sangtams bury the dead inside the house under a bed, and often disturb the grave and dig out the bones to make room for a new corpse.

The Tangkhuls and some Naked Rengmas build small houses over the graves, with little ladders leading to them for the ghosts to inhabit. The Lhotas, Sangtams and Semas build thatched roofs over graves, suggesting perhaps that they formerly exposed the bodies in miniature houses—just as Aos who have become Christians bury their dead but put thatched roofs over the graves.

(3) *Platform exposure* is the rule north of the tribes mentioned, the body being sometimes moked first. The platform used is a bamboo shelf with a thatched roof.

The Phoms and Konyaks wrench the head off the body after decomposition, and then put it in a pot in a separate place or in a niche in the cliff. Both these tribes bring the heads into the house for a time and treat them with some ceremony.

The Changs both bury and expose their dead—indiscriminately.

(4) *Desiccation.*- –This practice is followed by the Kalyo-Kengyu, or part of them. The dead are smoked in their houses for two months over a fire and then retained in a wooden coffin like a lidless box, with a mat to cover it, either inside or just outside the mat-wall, and under the eaves nearest the hearth.

At the next sowing, on the first day of the sowing *genna,* all those who have died since the last year are brought out and their withered bodies broken up, the bones being picked out and counted by a number of persons, male and female, slightly less for a woman than for a man. The bones are then put in an earthen pot at the back of the family granary and are not touched until they dissolve into dust or until the granary rots and falls on them. The broken bits of the body and the coffin, etc., are thrown into the jungle, preferably over a steep place, near the village

(5) The disposal of the frontal bone by throwing it into running water is worth notice. The Kacharis burn their dead but save the frontal bone to throw into the Kopili, or some other stream. The Manipuris, Hindus as they are, keep the frontal bone to be thrown into the Ganges, but we may surmise that their custom has its origin, as that of the Kacharis doubtless has, in a special veneration for running water, and indicates a community of culture between the two tribes in their pre-Hindu state.

Tables on Scheduled Castes and Scheduled Tribes

SCT-I- PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

State-

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying Livestock, Forestry Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	672,086	355,033	317,053	197,740	85,220	128,628	51,847	10,830	2,039	19,988	11,639
1	Bansphor	3,735	1,820	1,915	1,241	1,063	345	145	19	—	259	822
2	Bhuinmali or Mali . ..	22,911	12,408	10,503	7,150	1,564	3,678	960	684	17	55	2
3	Brittial-Bania or Bania . ..	27,451	14,704	12,747	8,177	5,116	4,805	3,643	228	198	433	263
4	Dhupi or Dhobi	16,542	9,226	7,316	5,659	1,686	2,945	588	213	47	592	733
5	Dugla or Dholi	2,561	1,288	1,273	723	227	321	95	117	6	50	67
6	Hira .	24,310	12,266	12,044	6,043	3,439	4,376	1,840	136	71	147	6
7	Jalkeot . ..	2,061	1,216	845	659	404	231	257	19	2	231	4
8	Jhalo, Malo or Jhalo-Malo .	14,392	7,457	6,935	4,620	1,429	1,880	987	81	16	1,230	239
9	Kaibartta or Jaliya .. .	180,373	92,550	87,823	49,882	32,936	37,094	24,645	1,850	920	4,1 9	1,13
10	Mahara	559	318	241	290	66	130	62	4	—	118	4
11	Mehtar or Bhangi	665	402	263	283	60	36	13	6	17	40	5
12	Muchi or Rishi . ..	58,384	32,579	25,805	19,984	7,510	11,078	2,624	1,217	246	3,776	3,305
13	Namasudra	212,956	114,781	98,175	63,700	22,725	43,377	12,824	3,630	298	6,742	3,938
14	Patni	82,300	41,832	40,468	22,740	3,435	14,544	1,136	2,210	41	1,101	46
15	Sutradhar	22,886	12,186	10,700	6,589	3,560	3,788	2,028	416	160	554	280

SCT-I—PART A INDUSTRIAL CLASSIFICATON OF PERSONS AT

Division—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Male	Females
	1	2	3	4	5	6	7	8	9	10	1	12
	TOTAL ..	664,359	350,778	313,581	194,682	84,528	126,279	51,387	10,761	2,001	19,895	11,563
1	Bansphor	3,725	1,818	1,907	1,239	1,061	345	145	19	—	259	822
2	Bhuinmali or Mali	22,662	12,273	10,389	7,055	1,529	3,633	930	684	17	556	5
3	Brittial-Bania or Bania .	27,262	14,592	12,670	8,092	5,097	4,738	3,631	228	198	433	263
4	Dhupi or Dhobi .	16,163	8,946	7,217	5,415	1,653	2,730	560	213	46	592	
5	Dugla or Dholi .	2,561	1,288	1,273	723	227	321	95	117	6	50	6
6	Hira	24,209	12,212	11,997	6,020	3,436	4,362	1,839	136	71	14	6
7	Jalkeot	2,050	1,205	845	648	404	221	257	19	2	231	4
8	Jhalo, Malo or Jhalo-Malo ..	14,129	7,341	6,788	4,544	1,402	1,858	986	80	16	1,214	223
9	Kaibartta or Jaliya . ..	179,468	92,100	87,368	49,565	32,786	36,808	24,510	1,842	920	4,159	1. 35
10	Mahara	497	278	219	262	57	120	53	4	—	118	4
1	Mehtar or Bhangi .. .	530	325	205	255	45	21	13	6	4	40	5
12	Muchi or Rishi	57,945	32,306	25,639	19,818	7,473	10,983	2,591	1,214	246	3,776	3,303
13	Namasudra	208,152	112,223	95,929	61,860	22,369	41,840	12,619	3,573	274	6,665	3,880
14	Patni	82,197	41,753	40,444	22,662	3,431	14,535	1,132	2,210	41	1,101	466
15	Sutradhar . .	22,809	12,118	10,691	6,524	3,558	3,764	2,026	416	160	554	280

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
ASSAM

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV		V		VI		VII		VIII		IX		X		Tanning and Currying of hides and skins		Scavenging	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers					
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
3,715	14,966	4,203	1,013	2,141	11	11,167	1,114	2,679	27	14,389	2,564	157,293	231,833	278	7	181	23
13	29	56	3	15	—	25	3	94	8	415	53	579	852	11	—	152	22
89	202	82	3	34	—	631	9	133	3	1,263	95	5,258	8,939	—	—	—	—
497	715	990	54	160	—	423	23	63	—	578	220	6,527	7,631	—	—	—	—
24	159	92	9	50	—	378	12	44	—	1,321	138	3,567	5,630	—	—	—	—
42	44	33	—	9	—	26	1	16	—	109	14	565	1,046	—	—	—	—
408	883	276	513	54	—	274	27	38	—	334	43	6,223	8,605	—	—	—	—
3	42	5	1	9	—	61	5	9	—	91	52	557	441	—	—	—	—
28	127	54	20	35	—	1,207	33	30	—	75	7	2,837	5,506	—	—	—	—
232	5,083	580	157	344	4	2,875	548	672	11	2,076	433	42,668	54,887	—	—	—	—
—	—	12	—	18	—	—	—	—	—	8	—	28	175	—	—	—	—
20	9	9	3	11	—	16	2	39	1	106	10	119	203	—	—	29	1
258	729	555	35	290	3	547	37	303	—	1,960	531	12,595	18,295	267	7	—	—
1,175	4,769	943	153	518	4	3,510	291	789	2	3,016	446	51,081	75,450	—	—	—	—
556	1,319	186	31	158	—	1,037	43	374	2	2,574	397	19,092	37,033	—	—	—	—
370	856	330	31	436	—	157	80	75	—	463	125	5,597	7,140	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
ASSAM PLAINS

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV		V		VI		VII		VIII		IX		X		Tanning and Currying of hides and skins		Scavenging	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers					
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
3,710	14,887	4,163	1,006	2,059	11	11,096	1,103	2,556	27	14,163	2,543	156,096	229,053	278	7	180	23
13	29	56	3	15	—	25	3	94	8	413	51	579	846	11	—	152	22
89	197	80	3	33	—	604	9	127	3	1,249	95	5,218	8,860	—	—	—	—
493	711	990	54	155	—	423	23	63	—	569	217	6,500	7,573	—	—	—	—
24	156	92	8	44	—	376	12	41	—	1,303	138	3,531	5,564	—	—	—	—
42	44	33	—	9	—	26	1	16	—	109	14	565	1,046	—	—	—	—
408	881	276	513	50	—	274	27	38	—	329	43	6,192	8,561	—	—	—	—
3	42	5	1	9	—	61	5	9	—	90	52	557	441	—	—	—	—
28	127	47	20	26	—	1,187	23	30	—	74	7	2,797	5,386	—	—	—	—
232	5,072	580	154	342	4	2,874	548	667	11	2,061	432	42,535	54,582	—	—	—	—
—	—	12	—	—	—	—	—	—	—	8	—	16	162	—	—	—	—
20	9	9	3	11	—	16	2	39	1	93	8	70	160	—	—	28	1
257	729	545	35	259	3	547	37	285	—	1,952	529	12,488	18,166	267	7	—	—
1,175	4,715	931	150	514	4	3,495	290	755	2	2,912	435	50,3688	73,560	—	—	—	—
556	1,319	185	31	158	—	1,033	43	343	2	2,541	397	19,091	37,013	—	—	—	—
370	856	322	31	434	—	155	80	49	—	460	125	5,594	7,133	—	—	—	—

SCT-I PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	65,686	34,507	31,179	19,190	6,773	10,499	3,176	790	177	1,370	241
1	Bansphor	426	260	166	170	24	4	—	—	—	—	—
2	Bhuinmali or Mali	1,581	851	730	364	107	157	52	35	—	2	—
3	Brittial-Bania or Bania	1,015	557	458	270	168	50	62	3	19	2	2
4	Dhupi or Dhobi	163	122	41	100	4	45	—	—	—	1	—
5	Dugla or Dholi	562	251	311	127	120	45	76	6	1	1	—
6	Hira	2,244	1,048	1,196	698	554	262	62	7	3	13	—
7	Jalkeot	295	156	139	78	46	23	8	9	1	9	—
8	Jhalo, Malo or Jhalo-Malo ..	4,342	2,136	2,206	1,368	80	301	34	12	2	170	—
9	Kaibartta or Jaliya	11,203	5,533	5,670	2,811	1,262	1,439	492	114	13	212	47
10	Mahara	74	41	33	41	—	41	—	—	—	—	—
11	Mehtar or Bhangi	30	10	20	5	13	—	—	—	2	2	—
12	Muchi or Rishi	2,986	1,604	1,382	916	169	391	44	70	15	4	1
13	Namasudra	25,552	14,132	11,420	8,135	1,850	4,573	1,009	279	4	946	172
14	Patni	2,867	1,424	1,443	823	186	629	70	45	1	—	—
15	Sutradhar	12,346	6,382	5,964	3,284	2,190	2,539	1,267	210	116	8	19

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	99,927	53,509	46,418	29,024	10,803	17,630	5,046	1,465	189	2,205	435
1	Bansphor	27	21	6	16	3	—	—	—	—	—	—
2	Bhuinmali or Mali	3,013	1,733	1,280	701	255	469	121	124	5	3	—
3	Brittial-Bania or Bania	6,467	3,296	3,171	1,623	587	526	146	48	7	35	33
4	Dhupi or Dhobi	1,988	1,247	741	629	210	391	57	1	—	5	—
5	Dugla or Dholi	99	45	54	29	—	7	—	—	—	—	—
6	Hira	7,796	3,719	4,077	1,843	1,162	1,032	374	29	—	32	38
7	Jalkeot	147	89	58	40	20	14	7	—	—	—	2
8	Jhalo, Malo or Jhalo-Malo ..	2,743	1,400	1,343	605	330	249	240	21	8	112	37
9	Kaibartta or Jaliya	19,044	9,834	9,210	5,620	2,602	3,312	1,193	314	28	684	136
10	Mahara	9	4	5	4	5	1	5	2	—	—	—
11	Mehtar or Bhangi	111	67	44	53	16	2	10	2	—	—	—
12	Muchi or Rishi	2,905	1,699	1,206	1,036	247	436	159	31	2	31	16
13	Namasudra	48,034	26,404	21,630	14,830	4,587	10,261	2,220	699	94	1,181	153
14	Patni	718	388	330	190	42	152	34	13	1	—	—
15	Sutradhar	6,826	3,563	3,263	1,805	737	778	480	181	44	122	20

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
GOALPARA

Rural

WORKERS														WORKERS			
														In Special Occupations			
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Female
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
452	**2,044**	**651**	**517**	**245**	—	**3,290**	**380**	**375**	**9**	**1,518**	**229**	**15,317**	**24,406**	**16**	**3**	**81**	**8**
3	2	4	1	2	—	9	—	43	3	105	18	90	142	—	—	80	8
25	47	14	—	1	—	42	1	2	—	86	7	487	623	—	—	—	—
90	72	62	9	21	—	25	—	—	—	17	4	287	290	—	—	—	—
1	2	9	2	—	—	9	—	2	—	33	—	22	37	—	—	—	—
21	36	4	—	—	—	12	—	—	—	38	7	124	191	—	—	—	—
39	109	183	368	14	—	101	—	1	—	78	12	350	642	—	—	—	—
1	31	—	—	—	—	8	—	—	—	28	6	78	93	—	—	—	—
4	20	18	11	21	—	813	8	3	—	26	5	768	2,126	—	—	—	—
17	425	51	55	15	—	550	180	144	5	269	45	2,722	4,408	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	33	—	—	—	—
2	5	—	2	—	—	—	1	—	1	1	2	5	7	—	—	1	—
32	64	61	20	14	—	119	6	51	—	174	19	688	1,213	16	3	—	—
113	417	155	16	53	—	1,512	182	120	—	384	50	5,997	9,570	—	—	—	—
36	98	—	15	—	—	59	1	5	—	49	1	601	1,257	—	—	—	—
68	716	90	18	104	—	31	1	4	—	230	53	3,098	3,774	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
KAMRUP

Rural

WORKERS														WORKERS			
														In Special Occupations			
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1,331	**4,314**	**956**	**236**	**572**	—	**2,611**	**330**	**253**	—	**2,001**	**253**	**24,485**	**35,615**	**21**	—	**9**	—
1	—	—	1	—	—	1	—	2	—	12	2	5	3	—	—	9	—
1	125	6	—	6	—	16	—	2	—	74	4	1,032	1,025	—	—	—	—
304	333	467	13	31	—	74	8	8	—	130	47	1,673	2,584	—	—	—	—
3	145	9	2	7	—	85	2	9	—	119	4	618	531	—	—	—	—
13	—	—	—	—	—	1	—	—	—	8	—	16	54	—	—	—	—
358	613	86	102	29	—	153	27	9	—	115	8	1,876	2,915	—	—	—	—
—	11	1	—	—	—	14	—	1	—	10	—	49	38	—	—	—	—
4	44	4	—	—	—	194	1	1	—	20	—	795	1,013	—	—	—	—
34	1,032	28	5	48	—	680	145	55	—	465	63	4,214	6,608	—	—	—	—
—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—
9	4	6	—	—	—	9	—	—	—	25	2	14	28	—	—	—	—
38	45	78	5	10	—	132	12	10	—	270	8	663	959	21	—	—	—
405	1,886	195	95	161	—	1,170	76	124	—	634	63	11,574	17,043	—	—	—	—
5	2	1	3	4	—	8	1	—	—	7	1	198	288	—	—	—	—
156	74	75	10	276	—	74	58	32	—	111	51	1,758	2,526	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	59,120	30,671	28,449	19,056	12,690	12,766	10,109	982	438	1,411	971
1	Bansphor	382	228	154	207	58	1	42	5	—	—	3
2	Bhuinmali or Mali	1,308	598	710	442	428	93	417	7	—	18	7
3	Brittial-Bania or Bania .. .	5,215	2,617	2,598	1,754	1,345	926	1,047	81	84	103	20
4	Dhupi or Dhobi	712	394	318	319	154	94	126	3	1	44	24
5	Hira	863	419	444	196	222	110	141	75	59	4	2
6	Jalkeot	252	128	124	54	92	17	90	—	—	5	2
7	Jhalo, Malo or Jhalo-Malo ..	5,241	2,776	2,465	1,948	652	1,097	511	37	6	578	107
8	Kaibartta or Jaliya	23,052	11,962	11,090	7,325	5,084	5,587	4,150	419	239	448	203
9	Mahara	44	30	14	29	10	—	9	2	—	8	1
10	Mehtar or Bhangi	135	97	38	86	4	18	1	1	—	4	1
11	Muchi or Rishi	4,365	2,643	1,722	1,681	787	1,018	515	50	6	108	178
12	Namasudra	16,407	8,319	8,088	4,730	3,601	3,643	2,822	292	43	89	420
13	Patni	135	64	71	59	49	52	48	3	—	—	1
14	Sutradhar	1,009	396	613	226	204	110	190	7	—	2	2

SCT-I PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	69,037	37,651	31,386	18,137	14,979	10,458	9,051	554	182	3,565	4,689
1	Bansphor	894	241	653	150	530	23	—	—	—	25	528
2	Bhuinmali or Mali	989	654	335	456	122	247	80	20	3	49	34
3	Brittial-Bania or Bania	3,325	2,041	1,284	909	549	571	242	18	12	53	140
4	Dhupi or Dhobi	1,905	1,051	854	712	601	111	100	4	1	118	488
5	Dugla or Dholi	8	—	8	—	1	—	—	—	—	—	—
6	Hira	98	49	49	49	12	28	3	—	—	20	4
7	Jalkeot	792	536	256	341	116	138	53	1	—	131	14
8	Jhalo, Malo or Jhalo-Malo .	139	82	57	55	27	36	25	—	—	14	2
9	Kaibartta or Jaliya	30,500	16,004	14,496	6,681	7,020	4,937	6,054	176	108	701	282
10	Mahara	7	4	3	4	3	4	—	—	—	—	3
11	Mehtar or Bhangi	62	62	—	60	—	1	—	—	—	16	—
12	Muchi or Rishi	3,540	1,962	1,578	1,227	932	420	160	30	10	384	756
13	Namasudra	24,684	13,555	11,129	6,573	4,446	3,611	2,168	281	48	1,731	2,047
14	Patni	686	318	368	196	317	64	165	13	—	90	152
15	Sutradhar	1,408	1,092	316	724	303	267	1	11	—	233	239

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
DARRANG

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
88	718	737	107	161	—	878	62	319	4	1,714	281	11,615	15,759	102	2	25	5
—	—	11	—	—	—	—	2	6	1	184	10	21	6	6	—	23	4
2	—	—	—	1	—	13	—	—	2	308	2	156	282	—	—	—	—
33	45	203	30	25	—	78	7	24	—	281	112	863	1,253	—	—	—	—
—	—	12	1	—	—	—	—	2	—	164	2	75	164	—	—	—	—
5	12	1	7	—	—	—	—	—	—	1	1	223	222	—	—	—	—
2	—	—	—	—	—	12	—	2	—	16	—	74	32	—	—	—	—
6	4	22	9	4	—	159	14	24	—	21	1	828	1,813	—	—	—	—
5	160	39	27	66	—	402	37	97	1	262	67	4,637	6,006	—	—	—	—
—	—	12	—	—	—	—	—	—	—	7	—	1	4	—	—	—	—
9	—	—	—	11	—	7	1	34	—	2	1	11	34	—	—	2	1
17	24	118	4	15	—	65	1	65	—	225	59	962	935	96	2	—	—
7	267	248	26	18	—	136	—	63	—	234	23	3,589	4,487	—	—	—	—
—	—	—	—	—	—	4	—	—	—	—	—	5	22	—	—	—	—
2	6	71	3	21	—	2	—	2	—	9	3	170	409	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
LAKHIMPUR

Rural

WORKERS														RS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
83	732	499	7	500	3	910	72	312	1	1,256	242	19,514	16,407	60	2	21	2
—	—	4	—	12	—	8	—	10	—	68	2	91	123	—	—	21	2
4	—	6	2	11	—	65	3	6	—	48	—	198	213	—	—	—	—
5	107	78	—	23	—	120	5	5	—	36	43	1,132	735	—	—	—	—
—	—	21	—	4	—	120	—	4	—	330	12	339	253	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	1	—	7	—	—	—	—
—	5	1	—	—	—	—	—	—	—	—	—	—	37	—	—	—	—
—	—	2	—	8	—	27	5	6	—	28	44	195	140	—	—	—	—
—	—	3	—	—	—	—	—	2	—	—	—	27	30	—	—	—	—
22	456	139	1	129	—	238	42	125	1	214	76	9,323	7,476	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	4	—	39	—	2	—	—	—	—	—
8	4	86	—	128	—	35	—	76	—	60	2	735	646	60	2	—	—
34	102	118	4	161	3	258	17	64	—	315	57	6,982	6,683	—	—	—	—
—	—	2	—	—	—	—	—	—	—	27	—	122	51	—	—	—	—
10	58	39	—	24	—	39	—	10	—	91	5	368	13	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	97,341	51,566	45,775	28,612	11,023	24,571	8,616	1,098	134	259	196
1	Bansphor	341	230	111	211	20	159	17	1	—	—	—
2	Bhuinmali or Mali	2,179	1,143	1,036	791	190	591	144	29	3	13	33
3	Brittial-Bania or Bania	8,159	4,361	3,798	2,487	1,896	2,211	1,769	47	11	5	3
4	Dhuoi or Dhobi	852	461	391	341	74	231	59	6	—	4	10
5	Dugla or Dholi	245	175	70	140	17	123	10	—	—	—	—
6	Hira	12,854	6,773	6,081	3,122	1,448	2,908	1,252	24	9	11	10
7	Jalkcot	67	66	1	53	1	—	—	—	—	53	1
8	Jhalo, Malo or Jhalo-Malo ..	571	317	254	157	53	124	30	—	—	7	1
9	Kalbartta or Jaliya	34,005	17,320	16,685	9,162	5,539	8,279	4,028	157	75	45	71
10	Mahara	8	3	5	—	3	—	3	—	—	—	—
11	Mehtar or Bhangi	64	22	42	4	5	—	2	—	—	2	1
12	Muchi or Rishi	3,074	1,938	1,136	1,343	437	989	234	81	8	2	2
13	Namasudra	30,974	16,732	14,242	9,410	1,293	7,788	1,036	695	26	58	64
14	Patni	3,865	1,980	1,885	1,360	44	1,152	32	57	2	59	—
15	Sutradhar	83	45	38	31	3	16	—	1	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	88,154	46,513	41,641	27,544	17,369	17,871	13,029	1,007	673	5,962	1,754
1	Bansphor	266	180	86	124	70	38	39	8	—	31	3
2	Bhuinmali or Mali	1,681	1,113	568	721	46	371	27	19	—	245	17
3	Brittial-Bania or Bania	2,512	1,446	1,066	936	525	415	348	31	65	232	61
4	Dhupi or Dhobi	1,707	964	743	655	290	264	134	8	41	247	92
5	Dugla or Dholi	20	9	11	7	—	—	—	—	—	—	—
6	Hira	354	204	150	112	38	22	7	1	—	67	8
7	Jalkeot	372	169	203	73	111	23	99	9	1	33	10
8	Jhalo, Malo or Jhalo-Malo ..	585	358	227	248	187	11	130	—	—	233	19
9	Kaibartta or Jaliya	53,099	27,052	26,047	15,415	10,646	11,843	8,486	577	454	1,461	176
10	Mahara	222	112	110	102	—	—	—	—	—	102	—
11	Mehtar or Bhangi	35	25	10	21	—	—	—	—	—	9	—
12	Muchi or Rishi	9,869	5,435	4,434	3,121	1,568	1,533	726	136	88	1,051	671
13	Namasudra	16,749	9,098	7,651	5,756	3,800	3,323	2,947	218	24	2,069	695
14	Patni	233	100	133	65	8	21	6	—	—	1	2
15	Sutradhar	450	248	202	188	80	7	80	—	—	181	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
NOWGONG

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
140	1,878	453	45	134	2	488	12	293	6	1,176	134	22,954	34,752	28	—	8	2
—	—	10	—	1	—	3	—	10	—	27	3	19	91	5	—	8	2
4	2	13	1	6	—	9	—	39	—	87	7	352	846	—	—	—	—
13	112	79	—	42	—	18	—	15	—	57	1	1,874	1,902	—	—	—	—
—	—	16	—	—	—	26	—	3	—	55	5	120	317	—	—	—	—
—	7	17	—		—		—	—	—	—	—	35	53	—	—	—	—
6	140	4	36	7	—	20	—	26	—	116	1	3,651	4,633	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	13	—	—	—	—	—
—	22		—	—	—	19	—	—	—	7	—	160	201	—	—	—	—
21	1,278	67	3	15	1	220	6	64	4	294	73	8,158	11,146	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	3	2	—	—	—	—
—	—	2	1	—	—	—	—	—	—	—	1	18	37	—	—	—	—
23	178	70	2	19	—	18	1	13	—	128	12	595	699	23	—	—	—
72	137	152	1	43	1	114	5	119	1	369	22	7,322	12,949	—	—	—	—
1	2	10	1	—	—	41		4	1	36	6	620	1,841	—	—	—	—
—	—	13	—	1	—	—	—	—	—	—	3	14	35		—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
SIBSAGAR

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
128	1,425	504	79	155	6	798	128	260	2	859	273	18,969	24,272	49	-	12	6
—	19	27	1	—	—	1	1	19	1	—	6	56	16	—	—	—	6
5	1	12	—	—	—	38	—	11	1	20	—	392	522	—	—	—	—
34	38	90	2	13	—	75	2	11	—	35	9	510	541	-	—	—	—
1	1	6	1	1	—	7	—	2	—	119	21	309	453	—		—	—
—	—	5	—	—	—	2	—	—	-	—	—	2	11	—	—	-	—
—	2	1	—	—	—	-	-	2	-	19	2	92	112	—	—	—	—
—	—	2	1	1	—	—		—	—	5	—	96	92	—	—	—	—
1	37	—	-	1	—	2	—	-	—	-	'	110	40		-	—	—
81	1,305	252	63	68	3	605	118	179	—	349	41	11,637	15,401	—	—	—	—
—	—	—	—	—	—	—	—	—	-	—	—	10	110	—	—	—	—
—	—	—	—	—	—		—	—	—	12	—	4	10	—	—	12	—
5	8	89	4	38	3	47	7	27	—	195	61	2,314	2,866	49	—	—	—
1	14	20	7	33	—	21	-	8	—	63	113	3,342	3,851	—	—	—	—
—	—	—	—	—	—	—	—	1	—	42	—	35	125	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	60	122	—	—	—	—

SCT-I PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL	185,094	96,361	88,733	53,119	10,891	32,484	2,360	4,865	208	5,123	3,277
1	Bansphor	1,389	658	731	361	356	120	47	5	—	203	288
2	Bhainmali or Mali	11,931	6,181	5,730	1,580	381	1,705	89	450	6	226	64
3	Brittial-Bania or Bania	569	274	295	113	27	39	17		—	3	4
4	Dhupi or Dhobi	8,936	4,807	4,129	2,659	320	1,594	84	191	3	173	169
5	Dugla or Dholi	1,627	808	819	420	89	146	9	141	5	49	67
6	Jalkeot	125	61	64	3	18	6	—	—	—	—	16
7	Jhalo, Malo or Jhalo-Malo	508	272	236	163	73	40	16	10	-	100	57
8	Kaibartta or Jaliya	8,565	4,395	4,170	2,551	633	1,411	107	85	3	608	220
9	Mahara	133	84	49	82	36	74	36	—	—	8	—
10	Mehtar or Bhangi	93	42	51	26	7	—	—	3	2	7	3
11	Muchi or Rishi	31,206	17,025	14,181	10,494	3,333	6,196	753	816	117	2,196	1,679
12	Namasudra	45,752	23,983	21,769	12,426	2,792	8,64.	417	1,109	35	591	329
13	Patni	73 693	37,479	36,214	19,969	2,785	12,465	777	2,079	37	951	3 1
14	Sutradhar	687	392	295	266	4.	47	8	6		8	—

SCT-I -PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL	7,727	4,255	3,472	3,058	692	2,349	460	69	38	93	76
1	Bansphor	10	2	8	2	2	-	—	-	-	-	—
2	Bhainmali or Mali	249	135	114	95	35	45	30	—	—	-	—
3	Brittial-Bania or Bania	189	112	77	85	19	67	12	—	—		—
4	Dhupi or Dhobi	379	280	99	244	33	215	28		1	—	
5	Hira	101	54	47	23	3	14	1	—	—	—	—
6	Jalkeot	11	11	-	11	--	10	—	—	—	—	—
7	Jhalo, Malo or Jhalo-Malo	263	116	147	76	27	22	1	1	-	16	16
8	Kaibartta or Jaliya	905	450	455	317	150	286	135	8		-	
9	Mahara	62	40	22	28	9	10	9	—	—		
10	Mehtar or Bhangi	135	77	58	28	15	15	—	—	13	—	—
11	Muchi or Rishi	439	273	166	166	37	95	33	3	—	-	2
12	Namasudra	4,804	2,558	2,246	1,840	356	1,537	205	57	24	77	58
13	Patni	103	79	24	78	4	9	4	--	—		—
14	Sutradhar	77	68	9	65	2	24	2		—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
CACHAR

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1,488	3,776	363	15	292	—	2,121	119	744	5	5,639	1,131	43,242	77,842	2	—	24	—
9/	8	—	—	—	—	3	—	4	3	17	10	297	375	—	—	11	—
48	22	29	—	8	—	421	5	67	—	626	75	2,601	5,349	—	—	—	—
14	4	11	—	—	—	33	1	—	—	13	1	161	268	—	—	—	—
19	8	19	2	32	—	129	10	19	—	483	94	2,048	3,809	—	—	—	—
8	1	7	—	9	—	11	1	16	—	63	6	388	730	—	—	—	—
—	—	—	—	—	—	—	—	—	—	3	2	52	46	—	—	—	—
13	—	—	—	—	—	—	—	—	—	—	—	109	163	—	—	—	—
52	216	4	—	1	—	179	20	3	—	208	67	1,844	3,537	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	2	13	—	—	—	—
—	—	1	—	—	—	—	—	1	—	14	2	16	44	—	—	13	—
134	406	43	—	35	—	131	10	43	—	900	368	6,531	10,848	2	—	—	—
543	1,892	43	1	45	—	284	10	257	1	913	107	11,557	18,977	—	—	—	—
514	1,217	172	12	154	—	921	41	333	1	2,380	389	17,510	33,429	—	—	—	—
134	2	34	—	8	—	9	21	1	—	19	10	126	254	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
ASSAM HILLS

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
5	79	40	7	82	—	71	11	123	—	226	21	1,197	2,780	—	—	1	—
—	—	—	—	—	—	—	—	—	—	2	2	—	6	—	—	—	—
—	5	2	—	1	—	27	—	6	—	14	—	40	79	—	—	—	—
4	4	—	—	5	—	—	—	—	—	9	3	27	58	—	—	—	—
—	3	—	1	6	—	2	—	3	—	18	—	36	66	—	—	—	—
—	2	—	—	4	—	—	—	—	—	5	—	31	44	—	—	—	—
—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—
—	—	7	—	9	—	20	10	—	—	1	—	40	120	—	—	—	—
—	11	—	3	2	—	1	—	5	—	15	1	133	305	—	—	—	—
—	—	—	—	18	—	—	—	—	—	—	—	12	13	—	—	—	—
—	—	—	—	—	—	—	—	—	—	13	2	49	43	—	—	1	—
1	—	10	—	31	—	—	—	18	—	8	2	107	129	—	—	—	—
—	54	12	3	4	—	15	1	34	—	104	11	718	1,890	—	—	—	—
—	—	1	—	—	—	4	—	31	—	33	—	1	20	—	—	—	—
—	—	8	—	2	—	2	—	26	—	3	—	3	7	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	841	466	375	219	120	57	30	4	—	92	76
1	Bhuinmali or Mali	2	—	2	—	2	—	—	—	—	—	—
2	Brittial-Bania or Bania	40	24	16	17	4	11	4	—	—	—	—
3	Dhupi or Dhobi	14	14	—	8	—	—	—	—	—	—	—
4	Hira	3	1	2	1	1	1	1	—	—	—	—
5	Jhalo, Malo or Jhalo-Malo ..	158	53	105	40	26	5	—	1	—	16	16
6	Muchi or Rishi	187	148	39	46	15	35	11	3	—	—	2
7	Namasudra	429	218	211	99	72	5	14	—	—	76	58
8	Sutradhar	8	8	—	8	—	—	—	—	—	—	—

SCT-I PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	261	144	117	83	23	15	10	—	13	—	—
1	Brittial-Bania or Bania	21	9	12	5	—	—	—	—	—	—	—
2	Dhupi or Dhobi	2	2	—	—	—	—	—	—	—		—
3	Hira	18	8	10	4	—	—	—	—	—	—	—
4	Jhalo, Malo or Jhalo-Malo .	22	10	12	8	—	—	—	—	—	—	—
5	Mahara	26	20	6	18	6	—	6	—	—	—	—
6	Mehtar or Bhangi	113	60	53	15	13	15	—	—	13	—	—
7	Muchi or Rishi	57	33	24	31	4	—	4	—	—	—	—
8	Sutradhar	2	2	—	2	—	—	—	—	—	—	—

NON-WORKERS BY SEX FOR SCHEDULED CASTES

HILLS

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV		V		VI		VII		VIII		IX		X					
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1	2	16	—	1	—	20	10	4	—	24	2	247	255	—	—	—	—
—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	6	—	7	12	—	—	—	—
—	—	—	—	—	—	—	—	3	—	5	—	6	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
—	—	7	—	1	—	10	10	—	—	—	—	13	79	—	—	—	—
1	—	3	—	—	—	—	—	1	—	3	2	102	24	—	—	—	—
—	—	1	—	—	—	9	—	—	—	8	—	119	139	—	—	—	—
—	—	5	—	—	—	1	—	—	—	2	—	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES

UNITED KHASI & JAINTIA HILLS

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV		V		VI		VII		VIII		IX		X					
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers		Tanning and Currying of hides and skins		Seavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
—	—	—	—	68	—	—	—	—	—	—	—	61	94	—	—	—	—
—	—	—	—	5	—	—	—	—	—	—	—	4	12	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—
—	—	—	—	4	—	—	—	—	—	—	—	4	10	—	—	—	—
—	—	—	—	8	—	—	—	—	—	—	—	3	12	—	—	—	—
—	—	—	—	18	—	—	—	—	—	—	—	2	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	45	40	—	—	—	—
—	—	—	—	31	—	—	—	—	—	—	—	2	20	—	—	—	—
—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	6,625	3,645	2,980	2,756	549	2,277	420	65	25	1	—
1	Bansphor	10	2	8	2	2	—	—	—	—	—	—
2	Bhuinmali or Mali	247	135	112	95	33	45	30	—	—	—	—
3	Brittial-Bania or Bania	128	79	49	63	15	56	8	—	—	—	—
4	Dhupi or Dhobi	363	264	99	236	33	215	28	—	1	—	—
5	Hira	80	45	35	18	2	13	—	—	—	—	—
6	Jalkeot	11	11	—	11	—	10	—	—	—	—	—
7	Jhalo, Malo or Jhalo-Malo ..	83	53	30	28	1	17	1	—	—	—	—
8	Kaibartta or Jaliya	905	450	455	317	150	286	135	8	—	—	—
9	Mahara	36	20	16	10	3	10	3	—	—	—	—
10	Mehtar or Bhangi	22	17	5	13	2	—	—	—	—	—	—
11	Muchi or Rishi	195	92	103	89	18	60	18	—	—	—	—
12	Namasudra	4,373	2,340	2,035	1,741	284	1,532	191	57	24	1	—
13	Patni	103	79	24	78	4	9	4	—	—	—	—
14	Sutradhar	67	58	9	55	2	24	2	—	—	—	—

N.B.—THERE ARE NO SCHEDULED

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

State—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	60,670	34,238	26,432	19,450	3,988	1,250	429	105	12	851	21
1	Bansphor	4,444	2,659	1,785	1,395	466	10	60	—	—	2	5
2	Bhuinmali or Mali	3,485	1,858	1,627	1,032	108	48	1	9	1	8	—
3	Brittial-Bania or Bania	3,176	1,823	1,353	923	146	27	11	—	—	3	—
4	Dhupi or Dhobi	3,047	1,962	1,085	1,334	161	88	20	5	—	6	—
5	Dugla or Dholi	1,029	609	420	389	19	18	13	—	—	13	—
6	Hira	1,546	874	672	513	206	10	—	1	—	—	—
7	Jalkeot	219	134	85	88	20	—	—	2	—	—	2
8	Jhalo, Malo or Jhalo-Malo ..	1,111	668	443	405	39	—	—	—	—	127	2
9	Kaibartta or Jaliya	19,217	10,423	8,794	5,514	1,758	437	168	45	9	506	4
10	Lalbegi	35	17	18	15	4	—	—	—	—	—	—
11	Mahara	22	17	5	12	—	11	—	—	—	—	—
12	Mehtar or Bhangi	3,533	2,228	1,305	1,381	235	101	54	—	2	7	—
13	Muchi or Rishi	4,180	2,618	1,562	1,852	193	151	32	4	—	4	5
14	Namasudra	8,758	4,682	4,076	2,738	386	138	43	34	—	175	3
15	Patni	3,287	1,743	1,544	831	141	81	2	2	—	—	—
16	Sutradhar	3,581	1,923	1 658	1,028	106	130	25	3	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
UNITED MIKIR & NORTH CACHAR HILLS

Rural

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
4	77	24	7	13	—	51	1	119	—	202	19	889	2,431	—	—	1	—
—	—	—	—	—	—	—	—	—	—	2	2	—	6	—	—	—	—
—	3	2	—	1	—	27	—	6	—	14	—	40	79	—	—	—	—
4	4	—	—	—	—	—	—	—	—	3	3	16	34	—	—	—	—
—	3	—	1	6	—	2	—	—	—	13	—	28	66	—	—	—	—
—	2	—	—	—	—	—	—	—	—	5	—	27	33	—	—	—	—
—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—
—	—	—	—	—	—	10	—	—	—	1	—	25	29	—	—	—	—
—	11	—	3	2	—	1	—	5	—	15	1	133	305	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	10	13	—	—	—	—
—	—	—	—	—	—	—	—	—	—	13	2	4	3	—	—	1	—
—	—	7	—	—	—	—	—	17	—	5	—	3	85	—	—	—	—
—	54	11	3	4	—	6	1	34	—	96	11	599	1,751	—	—	—	—
—	—	1	—	—	—	4	—	31	—	33	—	1	20	—	—	—	—
—	—	3	—	—	—	1	—	26	—	1	—	3	7	—	—	—	—

CASTES IN MIZO HILL DISTRICT (RURAL).

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
ASSAM

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non- workers		Tanning and Currying of hides and skins		Seavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
679	1,650	4,371	457	575	—	3,176	232	3,008	121	5,435	1,066	14,788	22,444	49	1	753	123
2	105	100	15	3	—	49	6	600	70	629	205	1,264	1,319	—	—	310	41
9	39	127	9	35	—	207	7	269	10	320	41	826	1,519	—	—	—	—
239	104	279	7	31	—	109	2	97	2	138	20	900	1,207	—	—	—	—
7	26	86	—	3	—	65	6	45	1	1,029	108	628	924	—	—	—	—
36	—	167	—	9	—	20	—	47	—	79	6	220	401	—	—	—	—
45	116	144	62	27	—	86	14	101	3	99	11	361	466	—	—	—	—
7	3	4	—	18	—	9	—	11	—	37	15	46	65	—	—	—	—
8	4	81	17	13	—	79	—	58	1	39	15	263	404	—	—	—	—
61	1,065	1,034	216	136	—	1,521	79	761	7	1,013	210	4,909	7,036	—	—	—	—
—	—	—	—	—	—	—	—	—	—	15	4	2	14	—	—	8	2
—	—	—	—	—	—	—	—	1	—	—	—	5	5	—	—	—	—
13	13	77	4	106	—	24	9	240	8	813	145	847	1,070	—	—	435	80
82	20	815	21	28	—	88	15	235	—	445	100	766	1,369	49	1	—	—
85	123	852	57	61	—	607	80	363	—	423	80	1,944	3,690	—	—	—	—
22	18	96	39	79	—	237	8	94	14	220	60	912	1,403	—	—	—	—
63	14	509	10	26	—	75	6	86	5	136	46	895	1,552	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

Division—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	60,342	34,045	26,297	19,328	3,943	1,250	429	105	12	851	21
1	Bansphor	4,415	2,640	1,775	1,383	464	10	60	—	—	2	5
2	Bhuinmali or Mali	3,480	1,856	1,624	1,030	107	48	1	9	1	8	—
3	Brittial-Bania or Bania	3,169	1,818	1,351	919	146	27	11	—	—	3	—
4	Dhupi or Dhobi	2,982	1,923	1,059	1,310	150	88	20	5	—	6	—
5	Dugla or Dholi	1,029	609	420	389	19	18	13	—	—	13	—
6	Hira	1,546	874	672	513	206	10	—	1	—	—	—
7	Jalkeot	219	134	85	88	20	—	—	2	—	—	2
8	Jhalo, Malo or Jhalo-Malo ..	1,111	668	443	405	39	—	—	—	—	127	2
9	Kaibartta or Jaliya	19,196	10,409	8,787	5,505	1,757	437	168	45	9	506	4
10	Lalbegi	35	17	18	15	4	—	—	—	—	—	—
11	Mahara	22	17	5	12	—	11	—	—	—		—
12	Mehtar or Bhangi	3,487	2,203	1,284	1,362	223	101	54	—	2	7	
13	Muchi or Rishi	4,108	2,573	1,535	1,819	184	151	32	4	—	4	
14	Namasudra	8,740	4,673	4,067	2,735	385	138	43	34	—	175	3
15	Patni	3,265	1,731	1,534	827	140	81	2	2	—	—	—
16	Sutradhar	3,538	1,900	1,638	1,016	99	130	25	3	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	12,440	6,640	5,800	4,264	658	334	52	8	—	428	2
1	Bansphor	244	124	120	66	26	8	2	—	—	—	—
2	Bhuinmali or Mali	418	214	204	98	16	4	1	—	—	3	—
3	Brittial-Bania or Bania	271	156	115	88	12	7	—	—	—	—	—
4	Dhupi or Dhobi	157	90	67	60	11	13	—	—	—	—	—
5	Dugla or Dholi	176	105	71	73	3	7		—	—	4	—
6	Hira	454	233	221	136	84	7	—	1	—	—	—
7	Jhalo, Malo or Jhalo-Malo ..	675	412	263	246	21	—	—	—	—	87	2
8	Kaibartta or Jaliya	3,522	1,881	1,641	1,326	234	66	6	—	—	178	—
9	Mehrta or Bhangi	143	96	47	85	22	20	5	—	—	—	—
10	Muctai or Rishi	567	339	228	242	25	46	4	—	—	—	—
11	Namasudra	4,462	2,263	2,199	1,333	164	42	24	4	—	156	—
12	Patni	254	148	106	62	18	25	—	—	—	—	—
13	Sutradhar	1,097	579	518	449	22	89	8	3	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
ASSAM PLAINS

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
679	1,650	4,336	457	575	—	3,162	212	3,007	121	5,363	1,041	14,717	22,354	48	1	730	123
2	105	100	15	3	—	44	4	600	70	622	205	1,257	1,311	—	—	303	41
9	39	126	9	35	—	207	6	268	10	320	41	826	1,517	—	—	—	—
239	104	275	7	31	—	109	2	97	2	138	20	899	1,205	—	—	—	—
7	26	79	—	3	—	63	2	45	1	1,014	101	613	909	—	—	—	—
36	—	167	—	9	—	20	—	47	—	79	6	220	401	—	—	—	—
45	16	144	62	27	—	86	14	101	3	99	11	361	466	—	—	—	—
7	3	4	—	18	—	9	—	11	—	37	15	46	65	—	—	—	—
8	4	81	17	13	—	79	—	58	1	39	15	263	404	—	—	—	—
61	1,065	1,034	216	136	—	1,518	78	761	7	1,007	210	4,904	7,030	—	—	—	—
—	—	—	—	—	—	—	—	—	—	15	4	2	14	—	—	8	2
—	—	—	—	—	—	—	—	1	—	—	—	5	5	—	—	—	—
13	13	76	4	106	—	24	6	240	8	795	136	841	1,061	—	—	419	80
82	20	797	21	28	—	84	9	235	—	434	97	754	1,351	48	1	—	—
85	123	852	57	61	—	607	80	363	—	420	79	1,938	3,682	—	—	—	—
22	18	96	39	79	—	237	8	94	14	216	59	904	1,394	—	—	—	—
63	14	505	10	26	—	75	3	86	5	128	42	884	1,539	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
GOALPARA

Urban—

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
202	26	1,668	316	40	—	797	103	500	—	287	159	2,376	5,142	21	—	45	4
—	—	29	2	—	—	13	—	3	—	13	22	58	94	—	—	13	—
2	1	37	5	2	—	27	4	23	—	—	5	116	188	—	—	—	—
20	11	35	1	—	—	10	—	12	—	4	—	68	103	—	—	—	—
—	—	25	—	—	—	—	—	3	—	19	11	30	56	—	—	—	—
9	—	31	—	—	—	12	—	9	—	1	1	32	68	—	—	—	—
12	8	73	60	—	—	23	14	5	—	15	2	97	137	—	—	—	—
8	—	51	17	4	—	43	—	50	—	3	2	166	242	—	—	—	—
8	6	459	141	5	—	308	16	204	—	98	65	555	1,407	—	—	—	—
2	—	28	4	—	—	1	—	1	—	33	13	11	25	—	—	32	4
47	—	107	18	—	—	9	—	17	—	16	3	97	203	21	—	—	—
52	—	534	48	26	—	304	64	169	—	46	28	930	2,035	—	—	—	—
2	—	12	10	—	—	22	5	—	—	1	3	86	88	—	—	—	—
40	—	247	10	3	—	25	—	4	—	38	4	130	496	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	TOTAL			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	18,382	10,805	7,577	5,747	1,447	44	3	11	—	284	4
1	Bansphor	2,131	1,255	876	455	186	—	—	—	—	—	—
2	Bhuinmali or Mali	788	434	354	304	46	8	—	1	—	—	—
3	Brittial-Bania or Bania	1,544	928	616	461	78	5	—	—	—	1	—
4	Dhupi or Dhobi	529	404	125	293	13	6	—	—	—	1	—
5	Dugla or Dholi	207	108	99	16	—	—	—	—	—	—	—
6	Hira	1,038	608	430	362	121	3	—	—	—	—	—
7	Jalkeot	142	73	69	71	18	—	—	—	—	—	—
8	Jhalo, Malo or Jhalo-Malo ..	202	129	73	108	17	—		—	—	29	—
9	Kaibartta or Jaliya	6,975	3,860	3,115	1,827	717	17	—	6	—	239	1
10	Mehtar	1,345	941	404	674	57	—	—	—	—	—	—
11	Muchi	747	526	221	400	18	—	—	3	—	—	—
12	Namasudra	1,512	839	673	399	135	5	3	1	—	14	3
13	Patni	431	248	183	127	24	—	—	—	—	—	—
14	Sutradhar	791	452	339	250	17	—	—	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	3,670	2,063	1,607	1,366	288	90	17	8	—	30	—
1	Bansphor	438	243	195	141	50	—	—	—	—	—	—
2	Bhuinmali or Mali	39	22	17	17	—	—	—	—	—	—	—
3	Brittial-Bania or Bania	259	146	113	84	13	5	7	—	—	—	—
4	Dhupi or Dhobi	358	201	157	139	27	2	1	—	—	—	—
5	Dugla or Dholi	10	6	4	—	—	—	—	—	—	—	—
6	Hira	18	11	7	9	—	—	—	—	—	—	—
7	Jalkeot	1	1	—	1	—	—	—	1	—	—	—
8	Jhalo, Malo or Jhalo-Malo ..	95	51	44	30	—	—	—	—	—	11	—
9	Kaibartta or Jaliya	1,224	698	526	456	113	17	1	5	—	19	—
10	Lalbegi	24	13	11	11	3	—	—	—	—	—	—
11	Mehtar or Bhangi	50	27	23	24	9	4	—	—	—	—	—
12	Muchi or Rishi	325	194	131	140	40	20	4	—	—	—	—
13	Namasudra	556	294	262	202	30	34	4	2	—	—	—
14	Patni	89	49	40	32	3	—	—	—	—	—	—
15	Sutradhar	184	107	77	80	—	8	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
KAMRUP

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
413	1,107	915	13	422	—	899	62	1,290	74	1,469	184	5,058	6,130	2	—	301	44
—	104	30	1	—	—	31	4	316	49	78	28	800	690	—	—	67	12
6	38	25	—	27	—	32	—	58	1	147	7	130	308	—	—	—	—
215	68	97	2	23	—	27	1	44	1	49	6	467	538	—	—	—	—
4	5	6	—	2	—	15	—	23	—	236	8	111	142	—	—	—	—
4	—	9	—	—	—	3	—	—	—	—	—	92	99	—	—	—	—
33	108	68	2	27	—	63	—	92	3	76	8	246	309	—	—	—	—
7	3	1	—	18	—	9	—	7	—	29	15	2	51	—	—	—	—
—	4	12	—	8	—	18	—	8	—	33	13	21	56	—	—	—	—
47	640	291	3	116	—	516	30	307	5	288	38	2,033	2,398	—	—	—	—
11	13	28	—	103	—	19	6	197	4	316	34	267	347	—	—	234	32
28	—	166	2	12	—	7	1	109	—	75	15	126	203	2	—	—	—
31	99	81	3	16	—	111	15	36	—	104	12	440	538	—	—	—	—
17	15	7	—	50	—	9	2	28	7	16	—	121	159	—	—	—	—
10	10	94	—	20	—	39	3	65	4	22	—	202	322	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
DARRANG

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
—	107	313	13	17	—	305	11	78	2	525	138	697	1,319	3	1	117	7
—	—	—	—	—	—	—	—	14	2	127	48	102	145	—	—	99	6
—	—	2	—	—	—	3	—	—	—	12	—	5	17	—	—	—	—
—	2	34	—	—	—	16	—	8	—	21	4	62	100	—	—	—	—
—	21	18	—	—	—	16	—	—	—	103	5	62	130	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	6	4	—	—	—	—
—	—	3	—	—	—	—	—	—	—	6	—	2	7	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	1	—	—	—	18	—	—	—	—	—	21	44	—	—	—	—
—	39	46	13	1	—	209	6	46	—	113	54	242	413	—	—	—	—
—	—	—	—	—	—	—	—	—	—	11	3	2	8	—	—	8	1
—	—	5	—	—	—	—	—	1	—	14	9	3	14	—	—	10	—
—	20	67	—	—	—	16	5	5	—	32	11	54	91	3	1	—	—
—	22	70	—	16	—	26	—	4	—	50	4	92	232	—	—	—	—
—	3	10	—	—	—	—	—	—	—	22	—	17	37	—	—	—	—
—	—	57	—	—	—	1	—	—	—	14	—	27	77	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activitties	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	8,234	4,958	3,276	2,973	483	288	142	6	3	51	9
1	Bansphor	637	431	206	348	130	—	55	—	—	2	—
2	Bhuinmali or Mali	508	308	200	127	16	13	—	—	1	4	—
3	Brittial-Bania or Bania ..	712	374	338	179	26	2	1	—	—	2	—
4	Dhupi or Dhobi	794	519	275	373	50	51	15	—	—	5	—
5	Dugla or Dholi	285	183	102	183	—	3	—	—	—	7	—
6	Jalkeot	53	41	12	14	2	—	—	1	—	—	2
7	Jhalo, Malo or Jhalo-Malo ..	1	1	—	1	—	—	—	—	—	—	—
8	Kaibartta or Jaliya ..	1,785	979	806	496	94	81	8	3	—	27	2
9	Mahara	16	11	5	11	—	11	—	—	—	—	—
10	Mehtar or Bhangi	870	565	305	300	55	75	45	—	2	—	—
11	Muchi or Rishi	895	585	310	457	56	22	9	1	—	—	5
12	Namasudra	804	507	297	352	9	4	—	1	—	4	—
13	Patni	222	124	98	44	3	6	2	—	—	—	—
14	Sutradhar	652	330	322	88	42	20	7	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATIONS OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	4,054	2,362	1,692	1,471	216	245	63	3	—	17	1
1	Bansphor	420	256	164	215	33	—	—	—	—	—	—
2	Bhuinmali or Mali	308	156	152	76	8	—	—	—	—	—	—
3	Brittial Bania or Bania	60	39	21	23	—	—	—	—	—	—	—
4	Dhupi or Dhobi	266	216	50	179	9	2	—	—	—	—	—
5	Dugla or Dholi	207	127	80	68	5	—	2	—	—	2	—
6	Hira	15	11	4	4	1	—	—	—	—	—	—
7	Kaibartta or Jaliya	1,277	705	572	442	110	172	54	1	—	14	1
8	Mehtar or Bhangi	531	289	242	168	32	1	4	—	—	—	—
9	Muchi or Rishi	248	185	63	149	—	42	—	—	—	—	—
10	Namasudra	357	190	167	89	2	23	—	2	—	1	—
11	Patni	178	93	85	13	8	—	—	—	—	—	—
12	Sutradhar	187	95	92	45	8	5	3	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
LAKHIMPUR

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communication		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
28	68	502	17	36	—	291	17	415	11	1,356	216	1,985	2,793	—	—	61	10
—	—	40	12	3	—	—	—	135	6	168	57	83	76	—	—	26	10
1	—	13	1	1	—	33	1	24	3	38	10	181	184	—	—	—	—
—	14	57	1	7	—	43	1	25	1	43	8	195	312	—	—	—	—
1	—	19	—	1	—	3	—	7	—	286	35	146	225	—	—	—	—
19	—	85	—	9	—	—	—	—	—	60	—	—	102	—	—	—	—
—	—	3	—	—	—	—	—	2	—	8	—	27	10	—	—	—	—
—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—
1	52	55	1	4	—	61	12	47	1	217	18	483	712	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	5	—	—	—	—
—	—	—	—	—	—	—	—	—	—	225	8	265	250	—	—	35	—
3	—	157	—	8	—	11	3	52	—	203	39	128	254	—	—	—	—
—	2	52	1	2	—	140	—	111	—	38	6	155	288	—	—	—	—
—	—	—	1	—	—	—	—	7	—	31	—	80	95	—	—	—	—
3	—	21	—	—	—	—	—	5	—	39	35	242	280	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
NOWGONG

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
27	45	245	—	16	—	148	1	268	14	502	92	891	1,476	4	—	75	10
2	1	—	—	—	—	—	—	44	2	169	30	41	131	—	—	46	—
—	—	8	—	—	—	—	1	61	3	7	4	80	144	—	—	—	—
—	—	8	—	1	—	8	—	4	—	2	—	16	21	—	—	—	—
2	—	5	—	—	—	2	—	6	—	162	9	37	41	—	—	—	—
4	—	31	—	—	—	—	—	25	—	6	3	59	75	—	—	—	—
—	—	—	—	—	—	—	—	4	—	—	1	7	3	—	—	—	—
3	40	28	—	3	—	127	—	78	1	16	14	263	462	—	—	—	—
—	—	15	—	3	—	4	—	29	2	116	26	121	210	—	—	29	10
1	—	77	—	7	—	7	—	5	—	10	—	36	63	4	—	—	—
2	—	52	—	—	—	—	—	6	—	3	2	101	165	—	—	—	—
3	—	4	—	1	—	—	—	—	6	5	2	80	77	—	—	—	—
10	4	17	—	1	—	—	—	6	—	6	1	50	84	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	**5,851**	**3,165**	**2,686**	**1,383**	**626**	**160**	**152**	**30**	**9**	**41**	**5**
1	Bansphor	346	227	119	94	24	2	3	—	—	—	5
2	Bhuinmali or Mali	100	53	47	21	—	5	—	—	—	1	—
3	Brittial-Bania or Bania	262	132	130	59	17	8	3	—	—	—	—
4	Dhupi or Dhobi	252	172	80	85	16	5	4	—	—	—	—
5	Dugla or Dholi	30	16	14	15	9	8	9	—	—	—	—
6	Hira	21	11	10	2	—	—	—	—	—	—	—
7	Jalkeot	12	8	4	2	—	—	—	—	—	—	—
8	Kaibartta or Jaliya	3,724	1,902	1,822	786	481	84	99	30	9	29	—
9	Mahara	6	6	—	1	—	—	—	—	—	—	—
10	Mehtar or Bhangi	310	163	147	43	32	1	—	—	—	7	—
11	Muchi or Rishi	596	361	235	231	27	20	15	—	—	4	—
12	Namasudra	96	50	46	28	13	15	12	—	—	—	—
13	Patni	8	6	2	6	—	4	—	—	—	—	—
14	Sutradhar	88	58	30	10	7	8	7	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	**7,711**	**4,052**	**3,659**	**2,124**	**225**	**89**	—	**39**	—	—	—
1	Bansphor	199	104	95	64	15	—	—	—	—	—	—
2	Bhuinmali or Mali	1,319	669	650	387	21	18	—	8	—	—	—
3	Brittial-Bania or Bania	61	43	18	25	—	—	—	—	—	—	—
4	Dhupi or Dhobi	626	321	305	181	24	9	—	5	—	—	—
5	Dugla or Dholi	114	64	50	34	2	—	—	—	—	—	—
6	Jalkeot	11	11	—	—	—	—	—	—	—	—	—
7	Jhalo, Malo or Jhalo-Malo ..	138	75	63	20	1	—	—	—	—	—	—
8	Kaibartta or Jaliya	689	384	305	172	8	—	—	—	—	—	—
9	Lalbegi	11	4	7	4	1	—	—	—	—	—	—
10	Mehtar or Bhangi	238	122	116	68	16	—	—	—	—	—	—
11	Muchi or Rishi	730	383	347	200	18	1	—	—	—	—	—
12	Namasudra	953	530	423	332	32	15	—	24	—	—	—
13	Patni	2,083	1,063	1,020	543	84	46	—	2	—	—	—
14	Sutradhar	539	279	260	94	3	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
SIBSAGAR

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV		V		VI		VII		VIII		IX		X					
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
9	297	284	62	6	-	229	15	146	4	478	82	1,782	2,060	—	- -	66	27
—	—	1	—	—	-	—	—	34	2	57	14	133	95	—	—	42	9
-	—	—	-	—	—	3	- -	9	—	3	—	32	47	—	—	—	—
4	9	21	3	—	—	5	—	4	-	17	2	73	113	—	—	—	—
—	-	-	—	—	—	—	—	—	—	80	12	87	64	—	—	—	—
—	—	7	- -	—	—	—	—	—	- -	—	—	1	5	-	—	—	—
—	-	—	—	—	—	—	—	—	—	2	—	9	10	—	—	—	—
—	—	-	—	—	—	—	—	2	—	-	—	6	4	—	—	—	—
2	288	127	58	5	-	204	14	67	—	238	13	1,116	1,341	—	—	—	—
-	—	-	—	—	-	—	—	1	—		—	5	—	—	—	—	—
- -	—	- -	—	—	- -	—	—	9	2	26	30	120	115	—	—	24	18
3	—	124	1	1	—	12	—	15	—	52	11	130	208	—	—	—	—
—	—	2	—	—	—	5	1	3	—	3	—	22	33	—	—	—	—
—	—	—	—	—	—	—	—	2	- -	—	—	—	2	—	—	—	—
—	—	2	—	—	—	—	—	—	—	—	—	48	23	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
CACHAR

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV		V		VI		VII		VIII		IX		X					
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In other Services		Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
-	-	409	36	38	—	493	3	310	16	746	170	128	3,434	18	—	65	21
—	—	—	—	—	—	—	—	54	9	10	6	40	80	—	—	10	4
—	-	41	3	5	—	109	—	93	3	113	15	282	629	—	—	—	—
—	—	23	—	—	—	—	—	—	—	2	—	18	18	—	—	—	—
—	—	6	- -	—	—	27	2	6	1	128	21	140	281	—	—	—	—
—	—	4	—	- -	—	5	—	13	—	12	2	30	48	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	11	—	—	—	—	—
- -	—	17	- -	—	-	—	—	-	1	3	—	55	62	—	—	—	—
—	—	28	—	2	—	93	—	12	—	37	8	212	297	—	—	—	—
—	—	-	—	-	—	-	—	—	-	4	1	- -	6	—	—	—	1
- -	—	—	—	—	—	-	—	3	-	65	16	54	100	—	—	55	16
—	—	99	-	—	-	22	-	32	—	46	18	183	329	18	—	—	—
—	—	61	5	1	—	21	—	34	—	176	27	198	391	—	—	—	—
—	—	63	28	28	—	206	1	57	1	141	54	520	936	—	—	—	—
—	—	67	—	2	—	10	—	6	1	9	2	185	257	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

Division—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	328	193	135	122	45	—	—	—	—	—	—
1	Bansphor	29	19	10	12	2	—	—	—	—	—	—
2	Bhuinmali or Mali	5	2	3	2	1	—	—	—	—	—	—
3	Brittial-Bania or Bania	7	5	2	4	—	—	—	—	—	—	—
4	Dhupi or Dhobi	65	39	26	24	11	—	—	—	—	—	—
5	Kaibartta or Jaliya	21	14	7	9	1	—	—	—	—	—	—
6	Mehtar or Bhangi	46	25	21	19	12	—	—	—	—	—	—
7	Muchi or Rishi	72	45	27	33	9	—	—	—	—	—	—
8	Namasundra	18	9	9	3	1	—	—	—	—	—	—
9	Patni	22	12	10	4	1	—	—	—	—	—	—
10	Sutradhar	43	23	20	12	7	—	—	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	5	4	1	2	—	—	—	—	—	—	—
1	Bansphor	2	2	—	2	—	—	—	—	—	—	—
2	Dhupi or Dhobi	3	2	1	—	—	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
ASSAM HILLS

Urban

WORKERS														WORKERS			
IV		V		VI		VII		VIII		IX		X		In Special Occupations			
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
—	—	35	—	—	—	14	20	1	—	72	25	71	90	1	—	23	—
—	—	—	—	—	—	5	2	—	—	7	—	7	8	—	—	7	—
—	—	1	—	—	—	—	1	1	—	—	—	—	2	—	—	—	—
—	—	4	—	—	—	—	—	—	—	—	—	1	2	—	—	—	—
—	—	7	—	—	—	2	4	—	—	15	7	15	15	—	—	—	—
—	—	—	—	—	—	3	1	—	—	6	—	5	6	—	—	—	—
—	—	1	—	—	—	—	3	—	—	18	9	6	9	—	—	16	—
—	—	18	—	—	—	4	6	—	—	11	3	12	18	1	—	—	—
—	—	—	—	—	—	—	—	—	—	3	1	6	8	—	—	—	—
—	—	—	—	—	—	—	—	—	—	4	1	8	9	—	—	—	—
—	—	4	—	—	—	—	3	—	—	8	4	11	13	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
GARO HILLS

Urban

WORKERS														WORKERS			
IV		V		VI		VII		VIII		IX		X		In Special Occupations			
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
—	—	—	—	—	—	—	—	—	—	2	—	2	1	—	—	2	—
—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	2	—
—	—	—	—	—	—	—	—	—	—	—	—	2	1	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL	**154**	**88**	**66**	**56**	**20**	—	—	—	—	—	—
1	Bansphor	27	17	10	10	2	—	—	—	—	—	—
2	Bhuinmali or Mali	5	2	3	2	1	—	—	—	—	—	—
3	Brittial-Bania or Bania	7	5	2	4	—	—	—	—	—	—	—
4	Dhupi or Dhobi	29	16	13	9	4	—	—	—	—	—	—
5	Kaibartta or Jaliya	8	5	3	3	1	—	—	—	—	—	—
6	Mehtar or Bhangi	20	10	10	6	3	—	—	—	—	—	—
7	Muchi or Rishi	45	26	19	18	6	—	—	—	—	—	—
8	Sutradhar	13	7	6	4	3	—	—	—	—	—	—

SCT-I—PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workes		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	**164**	**96**	**68**	**61**	**25**	—	—	—	—	—	—
1	Dhupi or Dhobi	31	19	12	15	7	—	—	—	—	—	—
2	Kaibartta or Jaliya	13	9	4	6	—	—	—	—	—	—	—
3	Mehtar or Bhangi	25	14	11	12	9	—	—	—	—	—	—
4	Muchi or Rishi	25	17	8	13	3	—	—	—	—	—	—
5	Namasudra	18	9	9	3	1	—	—	—	—	—	—
6	Patni	22	12	10	4	1	—	—	—	—	—	—
7	Sutradhar	30	16	14	8	4	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
UNITED KHASI & JAINTIA HILLS

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
—	—	35	—	—	—	10	20	1	—	10	—	32	46	1	—	10	—
—	—	—	—	—	—	5	2	—	—	5	—	7	8	—	—	5	—
—	—	1	—	—	—	—	1	1	—	—	—	—	2	—	—	—	—
—	—	4	—	—	—	—	—	—	—	—	—	1	2	—	—	—	—
—	—	7	—	—	—	2	4	—	—	—	—	7	9	—	—	—	—
—	—	—	—	—	—	3	1	—	—	—	—	2	2	—	—	—	—
—	—	1	—	—	—	—	3	—	—	5	—	4	7	—	—	5	—
—	—	18	—	—	—	—	6	—	—	—	—	8	13	1	—	—	—
—	—	4	—	—	—	—	3	—	—	—	—	3	3	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
UNITED MIKIR & NORTH CACHAR HILLS

Urban

WORKERS														WORKERS			
														In Special Occupations			
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers		Tanning and Currying of hides and skins		Scavenging	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
—	—	—	—	—	—	4	—	—	—	57	25	35	43	—	—	10	—
—	—	—	—	—	—	—	—	—	—	15	7	4	5	—	—	—	—
—	—	—	—	—	—	—	—	—	—	6	—	3	4	—	—	—	—
—	—	—	—	—	—	—	—	—	—	12	9	2	2	—	—	10	—
—	—	—	—	—	—	4	—	—	—	9	3	4	5	—	—	—	—
—	—	—	—	—	—	—	—	—	—	3	1	6	8	—	—	—	—
—	—	—	—	—	—	—	—	—	—	4	1	8	9	—	—	—	—
—	—	—	—	—	—	—	—	—	—	8	4	8	10	—	—	—	—

SCT-I PART A INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Castes	Total			Total Workers *		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	5	5	—	3	—	—	—	—	—	—	—
1	Dhupi or Dhobi	2	2	—	—	—	—	—	—	—	—	—
2	Mehtar or Bhangi	1	1	—	1	—	—	—	—	—	—	—
3	Muchi or Rishi	2	2	—	2	—	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED CASTES
MIZO HILLS

Urban

At	WORKERS													WORKERS					
	IV Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	In Special Occupations				
														Tanning and Currying of hides and skins		Scavenging		
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
	—	—	—	—	—	—	—	—	—	—	3	—	2	—	—	—	1	—
	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—
	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1	—
	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

State—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry-Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	1,996,783	1,020,911	975,872	553,418	482,373	489,475	396,469	20,717	11,949	14,116	8,103
1	Barmans in Cachar	12,765	6,469	6,296	3,001	2,609	2,684	1,448	174	35	2	1
2	Boro—Borokachari	343,381	175,359	168,022	91,097	76,707	79,048	49,647	7,195	2,385	1,273	280
3	Chakma	19,337	9,966	9,371	5,346	4,562	5,249	4,491	20	—	—	—
4	Deori	13,773	7,401	6,372	4,157	4,485	3,832	4,266	34	37	46	—
5	Dimasa (Kachari)	68,405	36,359	32,046	15,509	12,512	14,927	9,473	123	46	11	12
6	Garo	253,635	127,867	125,768	87,000	73,018	81,103	71,747	1,923	566	760	8
7	Hajong	22,576	11,811	10,765	6,494	5,552	5,629	4,372	581	631	80	5
8	Hmar	8,740	4,491	4,249	2,806	2,553	2,275	2,377	—	—	3	—
9	Hojai	3,608	1,977	1,631	1,559	1,333	1,345	1,037	27	3	22	14
10	Kachari including Sonwal	235,192	123,264	111,928	60,295	51,188	53,326	40,345	2,397	1,338	1,587	1,317
11	Khasi and Jaintia	314,161	155,427	158,734	88,846	78,397	65,299	60,406	5,940	6,163	8,427	5,150
12	Any Kuki Tribes	18,856	9,696	9,160	5,327	4,730	5,099	4,140	11	1	15	—
13	Lakher	8,786	4,145	4,641	2,216	2,472	2,087	2,160	1	—	—	—
14	Lalung	61,059	31,584	29,475	15,793	10,846	15,181	8,505	221	43	94	51
15	Man (Tai-Speaking)	253	136	117	70	59	69	31	1	—	—	—
16	Mech	6,830	3,471	3,359	1,727	1,619	1,391	1,405	58	29	118	44
17	Mikir	120,953	62,730	58,223	37,260	34,790	36,221	29,457	182	77	13	1
18	Miri	163,211	86,630	76,581	45,409	43,230	42,576	39,146	400	142	1,234	1,076
19	Any Mizo (Lushai) Tribes	200,924	98,782	102,142	45,603	46,428	41,520	42,527	8	—	107	106
20	Any Naga Tribes	8,368	4,593	3,775	2,499	2,275	2,274	2,229	6	—	8	22
21	Pawi	4,586	2,155	2,431	1,837	1,376	1,798	1,077	—	—	—	—
22	Rabha	107,384	56,598	50,786	29,567	21,632	26,542	16,183	1,415	453	316	

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

Division—

Sl. No.	Name Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	947,203	492,753	454,450	252,605	213,649	225,925	161,982	11,921	4,465	4,692	2,915
1	Barmans in Cachar	12,765	6,469	6,296	3,001	2,609	2,684	1,448	174	35	2	1
2	Boro-Borokachari	343,381	175,359	168,022	91,097	76,707	79,048	49,647	7,195	2,385	1,273	280
3	Deori	13,773	7,401	6,372	4,157	4,485	3,832	4,266	34	37	46	—
4	Hojai	3,608	1,977	1,631	1,559	1,333	1,345	1,037	27	3	22	14
5	Kachari including Sonwal	235,192	123,264	111,928	60,295	51,188	53,326	40,345	2,397	1,338	1,587	1,317
6	Lalung	61,059	31,584	29,475	15,793	10,846	15,181	8,505	221	43	94	51
7	Mech	6,830	3,471	3,359	1,727	1,619	1,391	1,405	58	29	118	44
8	Miri	163,211	86,630	76,581	45,409	43,230	42,576	39,146	400	142	1,234	1,076
9	Rabha	107,384	56,598	50,786	29,567	21,632	26,542	16,183	1,415	453	316	132

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
ASSAM

Rural

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
2,179	**57,042**	**1,308**	**875**	**1,312**	**124**	**2,288**	**1,451**	**900**	**7**	**21,123**	**6,353**	**467,493**	**493,499**
10	1,094	2	—	3	13	4	—	—	—	122	18	3,468	3,687
341	23,142	110	462	183	1	315	21	115	4	2,517	765	84,262	91,315
1	54	28	8	5	—	—	—	2	—	41	9	4,620	4,809
—	151	1	15	33	—	5	—	27	—	179	16	3,244	1,887
25	2,970	30	—	24	—	18	1	7	—	344	10	20,850	19,534
57	440	9	6	30	—	82	30	23	—	3,013	221	40,867	52,750
18	522	2	3	3	—	41	5	2	—	138	14	5,317	5,213
1	167	24	2	3	—	13	1	2	—	485	6	1,685	1,696
1	232	7	20	2	—	2	—	4	—	149	27	418	298
197	7,592	241	14	145	—	435	34	208	—	1,759	548	62,969	60,740
672	1,292	459	199	464	92	733	1,197	188	1	6,664	3,897	66,581	80,337
7	586	22	—	77	—	2	—	1	—	93	3	4,369	4,430
—	312	2	—	—	—	14	—	3	—	109	—	1,929	2,169
34	2,205	20	1	18	—	19	—	50	—	156	41	15,791	18,629
—	28	—	—	—	—	—	—	—	—	—	—	66	58
7	111	7	3	1	—	33	—	12	—	100	27	1,744	1,740
272	5,177	25	—	6	—	34	9	2	—	505	69	25,470	23,433
136	2,718	54	40	42	7	224	6	68	—	675	95	41,221	33,351
318	3,269	151	101	234	—	187	137	162	2	2,916	382	53,179	55,714
1	40	78	—	2	—	3	1	2	—	125	3	2,094	1,500
1	299	1	—	—	—	6	—	2	—	29	—	318	1,055
80	4,641	35	1	37	11	118	9	20	—	1,004	202	27,031	29,154

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
ASSAM PLAINS

Rural

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, and Storage Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
806	**41,886**	**477**	**556**	**464**	**32**	**1,155**	**70**	**504**	**4**	**6,661**	**1,739**	**240,148**	**240,801**
10	1,094	2	—	3	13	4	—	—	—	122	18	3,468	3,687
341	23,142	110	462	183	1	315	21	115	4	2,517	765	84,262	91,315
—	151	1	15	33	—	5	—	27	—	179	16	3,244	1,887
1	232	7	20	2	—	2	—	4	—	149	27	418	298
197	7,592	241	14	145	—	435	34	208	—	1,759	548	62,969	60,740
34	2,205	20	1	18	—	19	—	50	—	156	41	15,791	18,629
7	111	7	3	1	—	33	—	12	—	100	27	1,744	1,740
136	2,718	54	40	42	7	224	6	68	—	675	95	41,221	33,351
80	4,641	35	1	37	11	118	9	20	—	1,004	202	27,031	29,154

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	224,472	115,426	109,046	60,132	52,775	51,823	30,572	5,427	1,819	252	35
1	Boro—Borokachari	158,731	80,350	78,381	41,095	37,873	34,912	19,897	4,220	1,340	177	35
2	Deori	15	7	8	7	5	7	—	—	5	—	—
3	Hojai	489	343	146	162	94	137	88	21	—	—	—
4	Kachari including Sonwal ..	13,055	6,671	6,384	3,579	3,332	3,123	2,482	286	133	2	—
5	Mech	72	52	20	38	2	30	—	5	1	—	—
6	Miri	3,053	1,755	1,298	1,143	932	1,128	928	4	1	1	—
7	Rabha	49,057	26,248	22,809	14,108	10,537	12,486	7,177	891	339	72	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	221,020	113,384	107,636	53,926	42,526	48,997	29,822	2,335	658	213	89
1	Boro—Borokachari	123,025	63,293	59,732	30,885	23,848	28,114	16,394	1,428	405	87	28
2	Deori	537	247	290	139	88	115	51	19	—	—	—
3	Hojai	150	100	50	95	35	95	35	—	—	—	—
4	Kachari including Sonwal ..	51,552	26,611	24,941	11,240	9,135	10,059	5,967	470	163	13	13
5	Lalung	1,877	966	911	605	523	505	290	47	5	3	9
6	Miri	276	190	86	176	80	176	65	—	—	—	—
7	Rabha	43,603	21,977	21,626	10,786	8,817	9,933	7,020	371	85	110	39

WORK AND NON-WORKERS BY SEX FOR SCHEDULED ~~CASTES~~

GOALPARA

Rural

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
275	19,494	98	446	90	—	190	35	60	4	1,917	370	55,294	56,271
196	15,860	75	446	71	—	112	20	58	4	1,274	271	39,255	40,508
—	—	—	—	—	—	—	—	—	—	—	—	—	3
—	6	—	—	—	—	2	—	—	—	2	—	181	52
22	683	4	—	4	—	20	11	—	—	118	23	3,092	3,052
2	1	—	—	—	—	—	—	—	—	1	—	14	18
—	3	1	—	—	—	—	—	—	—	9	—	612	366
55	2,941	18	—	15	—	56	4	2	—	513	76	12,140	12,272

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

KAMRUP

Rural

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
208	11,384	22	1	45	—	194	6	25	—	1,887	566	59,458	65,110
104	6,603	7	—	18	—	86	—	12	—	1,029	418	32,408	35,884
—	36	—	—	—	—	1	—	—	—	4	1	108	202
—	—	—	—	—	—	—	—	—	—	—	—	5	15
78	2,935	9	—	4	—	67	5	7	—	533	52	15,371	15,806
6	213	1	—	1	—	—	—	—	—	42	6	361	388
—	15	—	—	—	—	—	—	—	—	—	—	14	6
20	1,582	5	1	22	—	40	1	6	—	279	89	11,191	12,809

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	139,706	72,752	66,954	40,852	30,990	35,683	26,513	2,944	679	846	418
1	Boro—Borokachari	39,350	20,247	19,103	12,370	10,123	10,440	9,024	1,462	406	272	130
2	Deori	525	296	229	214	64	214	44	—	—	—	—
3	Hojai	1,121	543	578	542	578	537	387	—	—	—	4
4	Kachari including Sonwal ..	72,031	37,310	34,721	19,542	14,900	17,157	12,095	1,178	196	408	230
5	Lalung	45	9	36	6	15	5	15	—	—	—	—
6	Mech	708	393	315	148	116	131	47	—	1	—	4
7	Miri	15,291	7,804	7,487	4,370	3,498	3,906	3,359	174	48	121	29
8	Rabha	10,635	6,150	4,485	3,660	1,696	3,293	1,542	130	28	45	21

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	165,538	89,865	75,673	46,026	46,833	42,591	43,690	384	159	826	838
1	Boro—Borokachari	11,225	5,933	5,292	3,510	2,962	2,979	2,706	39	8	243	75
2	Deori	9,102	5,077	4,025	2,827	3,333	2,691	3,276	15	32	27	—
3	Kachari including Sonwal ..	52,140	28,233	23,907	13,520	14,081	11,877	12,709	150	54	435	484
4	Lalung	2,669	1,472	1,197	889	779	861	720	11	1	—	—
5	Mech	3,026	1,392	1,634	692	988	592	933	14	4	9	40
6	Miri	84,948	46,509	38,439	24,084	24,336	23,131	23,072	152	59	110	179
7	Rabha	2,428	1,249	1,179	504	354	460	274	3	1	2	60

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
DARRANG

Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
105	3,019	70	24	53	1	79	7	80	—	992	329	31,900	35,964
31	518	24	16	30	1	4	1	1	—	106	27	7,877	8,980
—	20	—	—	—	—	—	—	—	—	—	—	82	165
—	170	—	—	—	—	—	—	—	—	5	17	1	—
65	2,136	33	5	23	—	48	6	62	—	568	232	17,768	19,821
—	—	—	—	—	—	—	—	—	—	1	—	3	21
—	48	—	—	—	—	—	—	—	—	17	16	245	199
4	38	13	3	—	—	15	—	7	—	130	21	3,434	3,989
5	89	—	—	—	—	12	—	10	—	165	16	2,490	2,789

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
LAKHIMPUR

Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
137	1,865	203	3	243	—	450	4	229	—	963	274	43,839	28,840
6	126	1	—	60	—	89	—	40	—	53	47	2,423	2,330
—	18	—	—	33	—	4	—	27	—	30	7	2,250	692
23	647	164	3	103	—	209	—	112	—	447	184	14,713	9,826
—	57	—	—	10	—	1	—	—	—	6	1	583	4,181
5	9	7	—	1	—	33	—	7	—	24	2	700	646
103	1,001	19	—	36	—	106	—	42	—	385	25	22,425	14,103
—	7	12	—	—	—	8	4	1	—	18	8	745	825

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	87,362	45,530	41,832	23,207	14,967	22,349	11,645	259	63	160	72
1	Boro—Borokachari	3,431	1,734	1,697	1,515	1,165	1,415	1,135	27	13	5	—
2	Deori	1,489	769	720	185	129	185	56	—	—	—	—
3	Hojai	1,155	590	565	552	511	552	463	—	3	—	—
4	Kachari including Sonwal ..	20,318	10,871	9,447	5,287	3,028	5,161	2,144	37	14	61	16
5	Lalung	54,727	28,269	26,458	13,818	9,121	13,419	7,166	163	33	33	9
6	Mech	550	249	301	204	5	145	—	22	—	—	—
7	Miri	4,825	2,508	2,317	1,375	877	1,208	550	5	—	61	47
8	Rabha	867	540	327	271	131	264	131	5	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	95,443	48,861	46,582	25,301	22,891	21,687	18,259	384	1,051	2,393	1,462
1	Boro—Borokachari	7,482	3,730	3,752	1,702	729	1,183	487	19	213	489	12
2	Deori	2,105	1,005	1,100	785	866	620	839	—	—	19	—
3	Hojai	693	401	292	208	115	24	64	6	—	22	10
4	Kachari including Sonwal ..	25,945	13,488	12,457	7,127	6,711	5,949	4,948	276	777	668	574
5	Lalung	1,741	868	873	475	408	391	314	—	4	58	33
6	Mech	2,474	1,385	1,089	645	508	493	425	17	23	109	—
7	Miri	54,818	27,864	26,954	14,261	13,507	13,027	11,172	65	34	941	821
8	Rabha	185	120	65	98	47	—	10	1	—	87	12

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
NOWGONG

Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
39	**3,102**	**37**	**6**	**11**	**7**	**45**	**1**	**63**	—	**244**	**71**	**22,323**	**26,865**
2	17	3	—	4	—	21	—	3	—	35	—	219	532
—	73	—	—	—	—	—	—	—	—	—	—	584	591
—	45	—	—	—	—	—	—	—	—	—	—	38	54
—	835	3	5	—	—	5	1	1	—	19	13	5,584	6,419
28	1,878	19	1	7	—	17	—	50	—	82	34	14,451	17,337
—	—	—	—	—	—	—	—	—	—	37	5	45	296
9	254	12	—	—	7	2	—	8	—	70	19	1,133	1,440
—	—	—	—	—	—	—	—	1	—	1	—	269	196

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
SIBSAGAR

Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
32	**1,915**	**45**	**76**	**19**	—	**193**	**17**	**47**	—	**501**	**111**	**23,560**	**23,691**
2	15	—	—	—	—	3	—	1	—	5	2	2,028	3,023
—	4	1	15	—	—	—	—	—	—	145	8	220	234
1	11	7	20	2	—	—	—	4	—	142	10	193	177
9	356	28	1	11	—	86	11	26	—	74	44	6,361	5,746
—	57	—	—	—	—	1	—	—	—	25	—	393	465
—	53	—	3	—	—	—	—	5	—	21	4	740	581
20	1,407	9	37	6	—	101	6	11	—	81	30	13,603	13,447
—	12	—	—	—	—	2	—	—	—	8	13	22	18

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL .	13,662	6,935	6,727	3,161	2,667	2,795	1,481	188	36	2	1
1	Barmans in Cachar . . .	12,765	6,469	6,296	3,001	2,609	2,684	1,448	174	35	2	1
2	Boro—Borokachari . . .	137	72	65	20	7	5	4	—	—	—	—
3	Kachari including Sonwal . .	151	80	71	—	1	—	—	—	1	—	—
4	Rabha	609	314	295	140	50	106	29	14	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

Division—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL . .	1,049,580	528,158	521,422	3,008,813	268,724	263,550	234,487	8,796	7,484	9,424	5,188
1	Chakma	19,337	9,966	9,371	5,346	4,562	5,249	4,491	20	—	—	—
2	Dimasa (Kachari) . . .	68,405	36,359	32,046	15,509	12,512	14,927	9,473	123	46	11	12
3	Garo	253,635	127,867	125,768	87,000	73,018	81,103	71,747	1,923	566	760	8
4	Hajong	22,576	11,811	10,765	6,494	5,552	5,629	4,372	581	631	80	5
5	Hmar	8,740	4,491	4,249	2,806	2,553	2,275	2,377	—	—	3	—
6	Khasi and Jaintia . . .	314,161	155,427	158,734	88,846	78,397	65,299	60,406	5,940	6,163	8,427	5,150
7	Any Kuki Tribes . . .	18,856	9,696	9,160	5,327	4,730	5,099	4,140	11	1	15	—
8	Lakher	8,786	4,145	4,641	2,216	2,472	2,087	2,160	1	—	—	—
9	Man (Tai-Speaking) . .	253	136	117	70	59	69	31	1	—	—	—
10	Mikir	120,953	62,730	58,223	37,260	34,790	36,221	29,457	182	77	13	1
11	Any Mizo (Lushai) Tribes	200,924	98,782	102,142	45,603	46,428	41,520	42,527	8	—	107	10
12	Any Naga Tribes . . .	8,368	4,593	3,775	2,499	2,273	2,274	2,229	6	—	8	2
13	Pawi	4,586	2,155	2,431	1,837	1,376	1,798	1,077	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
CACHAR

Rural

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
10	1,107	2	-	3	24	4	—	—		157	18	3,774	4,060
10	1,094	2	—	3	13	4	—	—		122	18	3,468	3,687
—	3			—	—	-	—	—		15	-	52	58
	-	-			—	-		-	—	—	—	80	70
—	10	—	—		11	—	—		—	20	—	174	245

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
ASSAM HILLS

Rural

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		V In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non- workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	1	17	18	19	20	21	22	23	24	25	26
1,373	**15,156**	**831**	**319**	**848**	**92**	**1,133**	**1,381**	**396**	**3**	**14,462**	**4,614**	**227,345**	**252,698**
1	54	28	8	5	—	—	—	2		41	9	4,620	4,809
25	2,970	30		24	—	18	1	7	—	344	10	20,850	19,534
57	440	9	6	3(	—	82	30	23	—	3,013	221	40,867	52,750
18	522	2	3	3		41	5	2		138	14	5,317	5,213
1	167	4	2	3	-	13		2		485	6	1,685	1,696
67?	1,292	459	195	464	92	733	1,197	188	1	6,664	3,897	66,581	80,337
7	586	22		77	—	2	—	1	—	93	3	4,369	4,430
—	31?	?	—		—	14	—	3	—	109	—	1,929	2,169
—	28		—	—	-	—	—	—	-	—	—	66	58
272	5,177	25	—	6	—	34	9	2	—	505	69	25,470	23,433
318	3,269	151	101	234	—	187	137	162	2	2,916	382	53,179	55,714
1	40	78	—	2	—	3	1	2	—	125	3	2,094	1,500
1	299	1	—	—	—	6		2		29	—	318	1,055

SCT-I- -PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District-

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	258,633	130,454	128,179	88,343	74,715	82,413	72,664	2,011	856	823	9
1	Dimasa (Kachari)	1,309	615	694	328	364	309	307	5	4	1	
2	Garo	235,529	1,18,473	117,056	81,816	68,957	76,669	68,113	1,523	275	74[illegible]	4
3	Hajong	21,522	11,211	10,311	6,110	5,335	5,363	4,213	481	577		[illegible]
4	Khasi and Jaintia	7	7	—	7	—	1	—	—	—		—
5	Any Kuki Tribes	2	1	1	1	—	1	—	—	—		—
5	Man (Tai Speaking)	253	136	117	70	59	69	31	1	—	—	—
7	Mikir	1	1	—	1	—	—	—	1	—	—	
8	Any Mizo (Lushai) Tribes	2	2	—	2	—	1	—	—	—	—	
9	Any Naga Tribes	8	8	—	8	—	—	—	—		—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District-

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	331,916	164,941	166,975	94,444	81,830	69,749	63,437	6,447	6,513	8,452	5,154
1	Chakma	1	—	1	—	1	—	1	—	—	—	—
2	Dimasa (Kachari)	17	14	3	13	—	—	—	—	—		
3	Garo	14,780	7,610	7,170	4,258	3,373	3,608	2,973	374	290	17	4
4	Hajong	1,054	600	454	384	217	266	159	100	54	—	—
5	Hmar	1,491	952	539	888	276	516	268	—	—	—	—
6	Khasi and Jaintia	310,173	153,319	156,854	87,590	77,198	64,187	59,319	5,936	6,16[illegible]	8,423	5,15[illegible]
7	Any Kuki Tribes	55	42	13	29	10	10	10	7			
8	Lakher	1	—	1	—	1	—	1	—			
9	Mikir	4,133	2,253	1,880	1,221	741	1,155	700	26	9	7	—
10	Any Mizo (Lushai) Tribes .	133	84	49	21	13	3	6	2	—	1	—
11	Any Naga Tribes	78	67	11	40	—	4	—	2		4	

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
GARO HILLS — Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
70	994	9	9	29		100	26	20	—	2,868	157	42,111	53,464
—	50	—	—	—			—	—	—	13	3	287	330
51	394	7	6	26	—	63	21	18	—	2,717	144	36,657	48,099
18	522	2	3	3	—	36	5	7		125	10	5 101	4,976
1	—	—		—	—	—		—		5	—	—	—
—	—	—		-	—	—	—	—	—	—		—	1
—	28	—	—		-	—	—		—	—	—	66	58
—	—	—	—	—		—	—		—	1	—	—	—
—		—	—	—	—	—	—	—	—	—	—		—
—	—		—	—	—	1	—	—		7	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
UNITED KHASI & JAINTIA HILLS — Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
681	**1,296**	**435**	**197**	**448**	**92**	**769**	**1,201**	**193**	**1**	**7,270**	**3,939**	**70,497**	**85,145**
—		—	—		—	—	—	—		—	—		—
—	—	—	—	—	—	—	—	—	—	13	—	1	3
4	35	2	—	4		16	9	5	—	228	62	3,352	3,797
—	—	—	—	—		5	—		—	13	4	216	237
—	6	—		—	—	6	—	—	—	366	2	64	263
671	1,232	432	197	444	92	728	1,188	188	1	6,581	3,859	65,729	79,656
—		—	—	—	—	1		—		1	—	13	3
			—	—		—	—		—	—		—	—
4	23	1	—	—		12	3		—	16	6	1,032	1,139
2	—	—	—	—	—	1	1	—		12	6	63	36
	—	—	—		—	—	—	—		30	—	27	1

SCT-I -PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District-

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	2,10,705	110,313	100,392	58,646	53,473	56,482	44,620	309	115	43	15
1	Dimasa (Kachari)	67,069	35,725	31,344	15,165	12,146	14,618	9,164	118	42	10	12
2	Garo	3,316	1,774	1,542	916	688	826	661	26	1	1	—
3	Hmar	4,131	2,173	1,958	1,059	1,126	935	1,025	—	—	3	—
4	Khasi and Jaintia	3,832	2,020	1,812	1,172	1,159	1,065	1,051	4	3	4	—
5	Any Kuki Tribes	7,126	3,539	3,587	1,803	2,020	1,699	1,724	2		15	—
6	Mikir	116,818	60,475	56,343	36,037	34,049	35,066	28,757	155	68	6	1
7	Any Mizo (Lushai) Tribes	142	93	49	47	10	3	9	—	—	—	—
8	Any Naga Tribes	8,271	4,514	3,757	2,447	2,275	2,270	2,229	4	—	4	2

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	248,326	122,450	125,876	59,380	58,706	54,906	53,766	29	—	106	10
1	Chakma	19,336	9,966	9,370	5,346	4,561	5,249	4,490	20	—		
2	Dimasa (Kachari)	10	5	5	3	2	—	2	—	—	—	
3	Garo	10	10	—	10	—	—	—	—	—	—	—
4	Hmar	3,118	1,366	1,752	859	1,151	824	1,084	—	—	—	—
5	Khasi and Jaintia	149	81	68	77	40	46	36				—
6	Any Kuki Tribes	11,673	6,114	5,559	3,494	2,700	3,389	2,406	2	—	—	—
7	Lakher	8,785	4,145	4,640	2,216	2,471	2,087	2,159	1	—	—	—
8	Mikir	1	1	—	1	—	—	—	—	—	—	—
9	Any Mizo (Lushai) Tribes	200,647	98,603	102,044	45,533	46,405	41,513	42,512	6	—	106	10
10	Any Naga Tribes	11	4	7	4	—		—	—	—	—	—
11	Pawi	4,586	2,155	2,431	1,837	1,376	1,798	1,077	—			—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
UNITED MIKIR & NORTH CACHAR HILLS

Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
297	8,571	204	3	42	–	50	18	12		1,207	131	51,667	46,919
25	2,920	30	—	24	—	8	1	7	—	315	7	20,560	19,198
2	11	—			—	2	—		—	59	15	858	854
—	94	24	2	1	—				—	94	4	1,114	832
—	59	26		1		5	9		—	65	16	848	653
1	292	8	—	3		1		—	—	64		1,736	1,567
268	5,154	24	—	6	—	22	6	4	—	488	63	24,438	22,294
—	1	4	—	1	—	—	—	1	—	38	—	46	39
1	40	78	—	2	—	2	1	2		84	3	2,067	1,482

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
MIZO HILLS

Rural

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
325	4,295	183	110	329	-	214	136	171	2	3,117	387	63,070	67,170
	54	78	8	8			—	2	–	41	9	4,620	4,809
—						—			—	3		2	3
–	–				--	1		--		9	–	–	–
1	67	--		–	–	7	-	2		25		507	601
	1	1	1	17			—	–		13		4	28
6	294	4		74		—		1		18		2,620	2,859
—	312	2		–		14	-	3	—	109		1,929	2,169
–	—	--			–	—		—	—	1	–	—	—
316	3,268	147	101	233	—	186	36	161	2	2,865	376	53,070	55,639
	—	—	—	—	–			—		4	—		7
1	299	1	—	—		6	—	2		29	—	318	1,035

SCT-I -PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

State-

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL .	68,033	34,520	33,513	16,320	8,470	1,013	457	84	18	19	25
1	Barmans in Cachar . ..	349	274	75	52	8	22	—	—	—	—	—
2	Boro—Borokachari . ..	2,602	1,559	1,043	665	276	284	91	43	9	5	—
3	Chakma	1	1	—	1	—	—	—	—	—	—	
4	Deori	103	81	22	23	7	1			—	—	
5	Dima a (Kachari) . .	313	216	97	84	24	5		—	—	—	—
6	Garo	4,487	2,769	1,718	996	247	18	29	1		3	—
7	Hajong	76	64	12	50	3	—	—	—	—	—	—
8	Hmar	1	1	—	1	—	—	—	—			—
9	Hojai	9	9		9	—	—	—	—	—	—	
10	Kachari including Sonwal ..	1,744	1,078	666	417	182	153	36	8	—	?	—
11	Khasi and Jaintia	41,994	19,573	22,421	10,384	5,506	256	187	25	9	110	35
12	Any Kuki Tribes	181	134	47	129	5	1	—	—	—	—	—
13	Lakher	5	5	—	5	—	—	—	—	—	—	—
14	Lalung	256	113	143	34	25	—	—	1	—	—	—
15	Mech	157	114	43	21	11	—	—	—	—	2	—
16	Mikir	129	97	32	29	11	—	—	—	—	—	—
17	Miri	242	165	77	62	13	16	—	—	—	—	—
18	Any Mizo (Lushai) Tribes ..	13,797	7,151	6,646	2,748	2,062	248	114	—	—	36	224
19	Any Naga Tribes	941	713	228	411	22	2	—	—	—	1	
20	Pawi	1	1	—	1	—	—	—	—	—	—	—
21	Rabha	645	402	243	198	68	7	—	6	—	—	—

SCT-I -PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

Division-

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	6,107	3,795	2,312	1,481	590	483	127	58	9	9	
1	Barmans in Cachar .. .	349	274	75	52	8	22	—	—	—	—	—
2	Boro—Borokachari . .	2,602	1,559	1,043	665	276	284	91	43	9	5	—
3	Deori	103	81	22	23	7	1	—	—	—	—	—
4	Hojai	9	9	—	9	—	—	—	—	—	—	
5	Kachari ncl di g Sonwal ..	1,744	1,078	666	41	182	153	36	8	—	?	—
6	Lalung	256	113	143	34	25	—		1	—		—
7	Mech . . .	57	14	43	21	11	—	—	—	—		—
8	Miri	242	165	77	62	13	16	—	—	—	—	
9	Rabha . .	645	402	243	198	68	7	—	6			

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
ASSAM — Urban

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
374	1,389	1,665	738	278	2	895	1,679	1,011	50	10,841	3,878	18,200	25,043
—	8	—	—	—	—	—	—	—	—	30	—	222	67
4	135	25	13	9	—	18	—	65	1	212	27	894	767
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	5	—	1	—	—	—	—	—	—	22	1	58	15
—	—	—	15	3	—	—	—	1	—	75	9	132	73
7	84	28	15	15	—	29	19	18	—	877	100	1,773	1,471
—	1	1	—	—	—	8	-	3	—	38	2	14	9
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	—	—	—	—	—	—	—	—	—	9	—	—	—
—	108	21	6	—	—	9	—	30	—	194	32	661	484
265	241	1,405	214	153	2	620	1,459	493	26	7,057	3,333	9,189	16,915
—	—	—	1	1	—	—	—	1	—	126	4	5	42
—	—	—	—	—	—	—	—	1	—	4	—	—	—
—	2	2	—	—	—	—	—	3	—	28	23	79	118
—	8	—	2	—	—	3	—	3	—	13	1	93	32
—	—	2	—	—	—	—	—	1	—	26	11	68	21
—	4	—	3	—	—	—	—	14	—	32	6	103	64
96	747	155	461	93	—	204	201	326	23	1,590	292	4,403	4,584
2	2	3	5	—	—	2	—	3	—	398	15	302	206
—	—	—	—	—	—	—	—	1	—	—	—	—	—
—	44	23	2	4	—	2	—	48	—	108	22	204	175

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
ASSAM PLAINS — Urban

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
4	314	71	27	13	—	32	—	163	1	648	112	2,314	1,722
—	8	—	—	—	—	—	—	—	—	30	—	222	67
4	135	25	13	9	—	18	—	65	1	212	27	894	767
—	5	—	1	—	—	—	—	—	—	22	1	58	15
—	—	—	—	—	—	—	—	—	—	9	—	—	—
—	108	21	6	—	—	9	—	30	—	194	32	661	484
—	2	2	—	—	—	—	—	3	—	28	23	79	118
—	8	—	2	—	—	3	—	3	—	13	1	93	32
—	4	—	3	—	—	—	—	14	—	32	6	103	64
—	44	23	2	4	—	2	—	48	—	108	22	204	175

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	2,013	1,218	795	442	275	167	56	42	9	5	—
1	Boro—Borokachari	1,620	985	635	362	220	164	56	39	9	5	—
2	Deori	1	1	—	—	—	—	—	—	—	—	—
3	Hojai	1	1	—	1	—	—	—	—	—	—	—
4	Kachari including Sonwal ..	129	73	56	26	5	—	—	—	—	—	—
5	Mech	75	60	15	7	—	—	—	—	—	—	—
6	Miri	27	13	14	2	2	—	—	—	—	—	—
7	Rabha	160	85	75	44	48	3	—	3	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL	1,368	855	513	318	78	100	35	7	—	—	—
1	Boro-Borokachari	733	384	349	173	48	80	35	4	—	—	—
2	Deori	9	9	—	—	—	—	—	—	—	—	—
3	Kachari including Sonwal ..	451	334	117	66	14	16	—	—	—	—	—
4	Lalung	2	1	1	1	—	—	—	—	—	—	—
5	Mech	8	8	—	2	—	—	—	—	—	—	—
6	Miri	10	10	—	9	—	4	—	—	—	—	—
7	Rabha	155	109	46	67	16	—	—	3	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

GOALPARA — **Urban**

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Hosehold Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
2	167	5	14	2	—	17	—	35	—	167	29	776	520
2	127	5	11	2	—	12	—	30	—	103	17	623	415
—	—	—	—	—	—	-	—	—	—	—	—	1	—
—	—	—	—	—	—	--	—	—	—	1	—	—	—
—	—	—	1	—	—	4	—	—	—	22	4	47	51
—	—	—	—	—	—	—	—	—	—	7	—	53	15
—	—	—	—	—	—	—	—	1	—	1	2	11	12
—	40	—	2	—	—	1	—	4	—	33	6	41	27

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

KAMRUP — **Urban**

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
2	17	43	2	11	—	2	—	68	1	85	23	537	435
2	7	14	2	7	—	2	—	29	1	35	3	211	301
—	—	—	—	—	—	—	—	—	—	—	—	9	—
—	10	12	—	—	—	—	—	3	—	35	4	268	103
—	—	—	--	—	—	—	—	1	—	—	—	--	1
—	—	—	—	—	—	—	—	2	—	25	—	6	—
—	—	—	—	—	—	—	—	5	—	—	—	1	—
—	—	17	—	4	—	—	—	28	—	15	16	42	30

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	592	330	262	170	45	43	16	6	—	—	—
1	Boro—Borokachari	38	31	7	10	1	1	—	—	—	—	—
2	Kachari including Sonwal ..	504	273	231	143	40	41	16	6	—	—	—
3	Mech	11	5	6	1	—	—	—	—	—	—	—
4	Miri	1	1	—	1	—	—	—	—	—	—	—
5	Rabha	38	20	18	15	4	1	—	—	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III Mining Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	987	615	372	271	147	145	20	2	—	2	—
1	Boro—Borokachari	77	55	22	45	—	39	—	—	—	—	—
2	Deori	61	44	17	14	6	1	—	—	—	—	—
3	Kachari including Sonwal ..	411	232	179	117	121	90	20	2	—	2	—
4	Mech	42	20	22	4	11	—	—	—	—	—	—
5	Miri	138	99	39	36	9	12	—	—	—	—	—
6	Rabha	258	165	93	55	—	3	—	—	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	176	118	58	33	5	5	—	1	—	—	—
1	Boro—Borokachari	5	3	2	2	—	—	—	—	—	—	—
2	Kachari including Sonwal ..	76	48	28	9	2	5	—	—	—	—	—
3	Lalung	70	50	20	11	3	—	—	1	—	—	—
4	Miri	7	4	3	1	—	—	—	—	—	—	—
5	Rabha	18	13	5	10	—	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

DARRANG — **Urban**

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	16	11	—	—	—	7	—	26	—	77	13	160	217
—	1	2	—	—	—	1	—	1	—	5	—	21	6
—	11	9	—	—	—	5	—	24	—	58	13	130	191
—	—	—	—	—	—	—	—	—	—	1	—	4	6
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	4	—	—	—	—	1	—	1	—	12	—	5	14

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

LAKHIMPUR — **Urban**

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	104	3	11	—	—	—	—	12	—	107	12	344	225
—	—	3	—	—	—	—	—	—	—	3	—	10	22
—	5	—	1	—	—	—	—	—	—	13	—	30	11
—	87	—	5	—	—	—	—	—	—	23	9	115	58
—	8	—	2	—	—	—	—	—	—	4	1	16	11
—	4	—	3	—	—	—	—	1	—	23	2	63	30
—	—	—	—	—	—	—	—	11	—	41	—	110	93

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

NOWGONG — **Urban**

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	2	9	—	—	—	—	—	7	—	11	3	85	53
—	—	1	—	—	—	—	—	—	—	1	—	1	2
—	—	—	—	—	—	—	—	2	—	2	2	39	26
—	2	2	—	—	—	—	—	2	—	6	1	39	17
—	—	—	—	—	—	—	—	—	—	1	—	3	3
—	—	6	—	—	—	—	—	3	—	1	—	3	5

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	557	345	212	157	27	1	—	—	—	2	—
1	Boro—Borokachari	70	67	3	41	2	—	—	—	—	—	—
2	Deori	32	27	5	9	1	—	—	—	—	—	—
3	Hojai	8	8	—	8	—	—	—	—	—	—	—
4	Kachari including Sonwal ..	170	115	55	53	—	1	—	—	—	—	—
5	Lalung	184	62	122	22	22	—	—	—	—	—	—
6	Mech	21	21	—	7	—	—	—	—	—	2	—
7	Miri	59	38	21	13	2	—	—	—	—	—	—
8	Rabha	13	7	6	4	—	—	—	—	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Schedule Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL	414	314	100	90	13	22	—	—	—	—	—
1	Barmans in Cachar	349	274	75	52	8	22	—	—	—	—	—
2	Boro—Borokachari	59	34	25	32	5	—	—	—	—	—	—
3	Kachari including Sonwal ..	3	3	—	3	—	—	—	—	—	—	—
4	Rabha	3	3	—	3	—	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

SIBSAGAR — **Urban**

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	—	—	—	—	6	—	14	—	134	27	188	185
—	—	—	—	—	—	3	—	4	—	34	2	26	1
—	—	—	—	—	—	—	—	—	—	9	1	18	4
—	—	—	—	—	—	—	—	—	—	8	—	—	—
—	—	—	—	—	—	—	—	1	—	51	—	62	55
—	—	—	—	—	—	—	—	—	—	22	22	40	100
—	—	—	—	—	—	3	—	1	—	1	—	14	—
—	—	—	—	—	—	—	—	7	—	6	2	25	19
—	—	—	—	—	—	—	—	1	—	3	—	3	6

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

CACHAR — **Urban**

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	8	—	—	—	—	—	—	1	—	67	5	224	87
—	8	—	—	—	—	—	—	—	—	30	—	222	67
—	—	—	—	—	—	—	—	1	—	31	5	2	20
—	—	—	—	—	—	—	—	—	—	3	—	—	—
—	—	—	—	—	—	—	—	—	—	3	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

Division—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL	61,926	30,725	31,201	14,839	7,880	530	330	26	9	150	259
1	Chakma	1	1	—	1	—	—	—	—	—	—	—
2	Dimasa (Kachari)	313	216	97	84	24	5	—	—	—	—	—
3	Garo	4,487	2,769	1,718	996	247	18	29	1	—	3	—
4	Hajong	76	64	12	50	3	—	—	—	—	—	—
5	Hmar	1	1	—	1	—	—	—	—	—	—	—
6	Khasi and Jaintia	41,994	19,573	22,421	10,384	5,506	256	187	25	9	110	35
7	Any Kuki Tribes	181	134	47	129	5	1	—	—	—	—	—
8	Lakher	5	5	—	5	—	—	—	—	—	—	—
9	Mikir	129	97	32	29	11	—	—	—	—	—	—
10	Any Mizo (Lushai) Tribes ..	13,797	7,151	6,646	2,748	2,062	248	114	—	—	36	224
11	Any Naga Tribes	941	713	228	411	22	2	—	—	—	1	—
12	Pawi	1	1	—	1	—	—	—	—	—	—	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12
	TOTAL	4,370	2,667	1,703	946	249	18	29	—	—	3	—
1	Dimasa (Kachari)	11	7	4	7	—	—	—	—	—	—	—
2	Garo	4,218	2,563	1,655	872	243	18	29	—	—	3	—
3	Hajong	75	63	12	49	3	—	—	—	—	—	—
4	Khasi and Jaintia	43	22	21	13	1	—	—	—	—	—	—
5	Mikir	5	4	1	1	1	—	—	—	—	—	—
6	Any Mizo (Lushai) Tribes ..	16	7	9	3	1	—	—	—	—	—	—
7	Any Naga Tribes	2	1	1	1	—	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
ASSAM HILLS — **Urban**

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
370	1,075	1,594	711	265	2	863	1,679	848	49	10,193	3,766	15,886	23,321
--	-	—	—	—	—	-	—	—	—	1	—	—	—
—	--	—	15	3	—	—	—	1	—	75	9	132	73
7	84	28	15	15	—	29	19	18	-	877	100	1,773	1,471
—	1	1	—	—	--	8	—	3	—	38	2	14	9
—	—	—	—	—	-	—	—	—	—	1	-	--	—
265	241	1,405	214	153	2	620	1,459	493	26	7,057	3,333	9,189	16,915
—	—	—	1	1	—	—	—	1	—	126	4	5	42
—	—	—	—	—	—	-	—	1	—	4	—	--	—
—	—	2	—	-	—	—	—	1	—	26	11	68	21
96	747	155	461	93	—	204	201	326	23	1,590	292	4,403	4,584
2	2	3	5	—	—	2	—	3	—	398	15	302	206
—	—	- -	—	—	—	—	- -	1	-	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES
GARO HILLS — **Urban**

WORKERS													
IV At Household Industry		V In Manufacturing other than Household Industry		VI In Construction		VII In Trade and Commerce		VIII In Transport, Storage and Communications		IX In Other Services		X Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
7	86	28	15	14	—	37	19	22	—	817	100	1,721	1,454
—	—	—	—	—	—	—	—	1	—	6	—	—	4
7	84	26	15	13	—	29	19	16	—	760	96	1,691	1,412
—	1	1	—	-	—	8	—	3	—	37	2	14	9
—	—	1	—	—	-	—	—	2	—	10	1	9	20
—	-	—	—	—	-	—	—	—	—	1	1	3	—
—	1	—	—	1	-	—	—	—	—	2	—	4	8
—	—	-	—	—	—	—	-	—	—	1	—	—	1

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	44,242	21,292	22,950	11,371	5,518	256	187	26	9	111	35
1	Dimasa (Kachari)	83	69	14	33	—	—	—	—	—	—	—
2	Garo	257	199	58	120	4	—	—	1	—	—	—
3	Hajong	1	1	—	1	—	—	—	—	—	—	—
4	Khasi and Jaintia	41,808	19,475	22,333	10,347	5,476	256	187	25	9	110	35
5	Any Kuki Tribes	153	118	35	113	—	—	—	—	—	—	—
6	Mikir	55	43	12	15	5	—	—	—	—	—	—
7	Any Mizo (Lushai) Tribes ..	1,025	726	299	356	21	—	—	—	—	—	—
8	Any Naga Tribes	860	661	199	386	12	—	—	—	—	1	—

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District—

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	626	386	240	115	78	8	—	—	—	—	—
1	Dimasa (Kachari)	215	140	75	44	24	5	—	—	—	—	—
2	Garo	10	6	4	3	—	—	—	—	—	—	—
3	Khasi and Jaintia	99	54	45	7	24	—	—	—	—	—	—
4	Any Kuki Tribes	24	12	12	12	5	1	—	—	—	—	—
5	Mikir	69	50	19	13	5	—	—	—	—	—	—
6	Any Mizo (Lushai) Tribes ..	142	82	60	19	13	—	—	—	—	—	—
7	Any Naga Tribes	67	42	25	17	7	2	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

UNITED KHASI AND JAINTIA HILLS — **Urban**

WORKERS													
IV		V		VI		VII		VIII		IX		X	
A Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
266	241	1,407	215	155	2	626	1,461	503	26	8.021	3,342	9,921	17,432
—	—	—	—	—	—	—	—	—	—	33	—	36	14
—	—	2	—	2	—	-	—	2	--	113	4	79	54
—	—	—	—		—		—	—	—	1	—	—	—
265	241	1,400	214	153	2	620	1,458	490	26	7,028	3,304	9,128	16,857
—	—	—	-	—	—	—	—	1	—	112	—	5	35
—	—	2	—	—	--	—	--	1	—	12	5	28	7
—	—	—	—	—	—	4	3	6	—	346	18	370	278
1	—	3	1	-	—	2	—	3	--	376	11	275	187

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

UNITED MIKIR AND NORTH CACHAR HILLS — **Urban**

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	3	25	4	—	—	--	—	—	100	53	271	162
—	—	—	15	3	—	—	—	—	—	36	9	96	51
—	—	—	—	--	—	—	-	—	—	3	—	3.	4
—	—	3	—	—	—	—	—	—	—	4	24	47	21
—	—	—	1	1	—	—	—	—	—	10	4	—	7
—	—	—	—	—	—	—	—	—	—	13	5	37	14
—	—	—	5	—	—	—	—	—	--	19	8	63	47
—	—	—	4	—	—	—	—	—	—	15	3	25	18

SCT-I—PART B INDUSTRIAL CLASSIFICATION OF PERSONS AT

District–

Sl. No.	Name of Scheduled Tribes	Total			Total Workers		I As Cultivator		II As Agricultural Labourer		III In Mining, Quarrying Livestock, Forestry Fishing, Hunting, Plantations, Orchard, and allied activities	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
	TOTAL ..	12,688	6,380	6,308	2,407	2,035	248	114	—	—	36	224
1	Chakma	1	1	—	1	—	—	—	—	—	—	—
2	Dimasa (Kachari)	4	—	4	—	—	—	—	—	—	—	—
3	Garo	2	1	1	1	—	—	—	—	—	—	—
4	Hmar	1	1	—	1	—	—	—	—	—	—	—
5	Khasi and Jaintia	44	22	22	17	5	—	—	—	—	—	—
6	Any Kuki Tribes	4	4	—	4	—	—	—	—	—	—	—
7	Lakher	5	5	—	5	—	—	—	—	—	—	—
8	Any Mizo (Lushai) Tribes ..	12,614	6,336	6,278	2,370	2,027	248	114	—	—	36	224
9	Any Naga Tribes	12	9	3	7	3	—	—	—	—	—	—
10	Pawi	1	1	—	1	—	—	—	—	—	—	—

WORK AND NON-WORKERS BY SEX FOR SCHEDULED TRIBES

MIZO HILLS — **Urban**

WORKERS													
IV		V		VI		VII		VIII		IX		X	
At Household Industry		In Manufacturing other than Household Industry		In Construction		In Trade and Commerce		In Transport, Storage and Communications		In Other Services		Non-workers	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
13	14	15	16	17	18	19	20	21	22	23	24	25	26
97	748	156	456	92	—	200	199	323	23	1,255	271	3,973	4,273
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	4
—	—	—	—	—	—	—	—	—	—	1	—	—	1
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	—	1	—	—	—	—	1	1	—	15	4	5	17
—	—	—	—	—	—	—	—	—	—	4	—	—	—
—	—	—	—	—	—	—	—	1	—	4	—	—	—
96	746	155	456	92	—	200	198	320	23	1,223	266	3,966	4,251
1	2	—	—	—	—	—	—	—	—	6	1	2	—
—	—	—	—	—	—	—	—	1	—	—	—	—	—

APPENDIX
SCT—1
State

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	18,856	9,696	9,160	5,327	4,730	5,099	4,140	11	1	15	—
Biate or Biete	541	266	275	126	132	109	112	—	—	2	—
Changsan	244	103	141	42	50	36	38	—	—	1	—
Gangte	12	6	6	3	3	2	1	—	—	—	—
Hrangkhwal or Rangkhol	152	94	58	39	22	30	14	—	—	2	—
Khelma	78	35	43	18	22	12	14	—	—	1	—
Kuki	6,960	3,703	3,257	2,134	1,938	2,067	1,721	6	1	6	—
Riang	9,791	5,100	4,691	2,717	2,064	2,644	1,799	3	—	—	—
Thado	977	331	646	214	477	183	425	—	—	3	—
Thangngeu	100	58	42	34	22	16	16	2	—	—	
Vaiphei	1	—	1	—	—	—	—	—	—	—	—

APPENDIX
SCT—1
Division

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	18,856	9,696	9,160	5,327	4,730	5,099	4,140	11	1	15	—
Biate or Biete	541	266	275	126	132	109	112	—	—	2	—
Changsan	244	103	141	42	50	36	38	—	—	1	—
Gangte	12	6	6	3	3	2	1	—	—	—	—
Hrangkhwal or Rangkhol	152	94	58	39	22	30	14	—	—	2	—
Khelma	78	35	43	18	22	12	14	—	—	1	—
Kuki	6,960	3,703	3,257	2,134	1,938	2,067	1,721	6	1	6	—
Riang	9,791	5,100	4,691	2,717	2,064	2,644	1,799	3	—	—	—
Thado	977	331	646	214	477	183	425	—	—	3	—
Thangngeu	100	58	42	34	22	16	16	2	—	—	—
Vaiphei	1	—	1	—	—	—	—	—	—	—	—

APPENDIX
SCT—1
District

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	2	1	1	1	—	1	—	—	—	—	—
Kuki	2	1	1	1	—	1	—	—	—	—	—

TO TABLE
Part B (Rural)
ASSAM

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
7	586	22	—	77	—	2	—	1	—	93	3	4,369	4,430
—	20	4	—	1	—	—	—	—	—	10	—	140	143
—	12	1	—	—	—	—	—	—	—	4	—	61	91
—	2	—	—	—	—	—	—	—	—	1	—	3	3
—	8	2	—	2	—	—	—	—	—	3	—	55	36
—	8	1	—	—	—	1	—	—	—	3	—	17	21
3	214	7	—	12	—	—	—	1	—	32	2	1,569	1,319
4	265	3	—	44	—	—	—	—	—	19	—	2,383	2,627
—	51	4	—	10	—	—	—	—	—	14	1	117	169
—	6	—	—	8	—	1	—	—	—	7	—	24	20
—	—	—	—	—	—	—	—	—	—	—	—	—	1

TO TABLE
Part B (Rural)
ASSAM HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
7	586	22	—	77	—	2	—	1	—	93	3	4,369	4,430
—	20	4	—	1	—	—	—	—	—	10	—	140	143
—	12	1	—	—	—	—	—	—	—	4	—	61	91
—	2	—	—	—	—	—	—	—	—	1	—	3	3
—	8	2	—	2	—	—	—	—	—	3	—	55	36
—	8	1	—	—	—	1	—	—	—	3	—	17	21
3	214	7	—	12	—	—	—	1	—	32	2	1,569	1,319
4	265	3	—	44	—	—	—	—	—	19	—	2,383	2,627
—	51	4	—	10	—	—	—	—	—	14	1	117	169
—	6	—	—	8	—	1	—	—	—	7	—	24	20
—	—	—	—	—	—	—	—	—	—	—	—	—	1

TO TABLE
Part B (Rural)
GARO HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	1

APPENDIX

SCT—1

District

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	55	42	13	29	10	10	10	7	—	—	—
Kuki	29	16	13	14	10	10	10	2	—	—	—
Riang	14	14	—	9	—	—	—	3	—	—	—
Vaiphei	12	12	—	6	—	—	—	2	—	—	—

APPENDIX

SCT—1

District

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	7,126	3,539	3,587	1,803	2,020	1,699	1,724	2	1	15	—
Biate or Biete	541	266	275	126	132	109	112	—	—	2	—
Changsan	206	85	121	36	46	30	36	—	—	1	—
Gangte	12	6	6	3	3	2	1	—	—	—	—
Hrangkhwal or Rangkhol	111	70	41	29	16	22	10	—	—	2	—
Khelma	78	35	43	18	22	12	14	—	—	1	—
Kuki	5,210	2,750	2,460	1,383	1,326	1,344	1,129	2	1	6	—
Riang	7	4	3	2	1	1	1	—	—	—	—
Thādo	928	309	619	198	464	175	415	—	—	3	—
Vaiphei	33	14	19	8	10	4	6	—	—	—	—

APPENDIX

SCT—1

District

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	11,673	6,114	5,559	3,494	2,700	3,389	2,406	2	—	—	—
Changsan	38	18	20	6	4	6	2	—	—	—	—
Hrangkhwal or Rangkhol	41	24	17	10	6	8	4	—	—	—	—
Kuki	1,719	936	783	736	602	712	582	2	—	—	—
Riang	9,770	5,082	4,688	2,706	2,063	2,643	1,798	—	—	—	—
Thado	49	22	27	16	13	8	10	—	—	—	—
Thangngou	1	—	1	—	—	—	—	—	—	—	—
Vaiphei	55	32	23	20	12	12	10	—	—	—	—

TO TABLE

Part B (Rural)

UNITED KHASI & JAINTIA HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
--		--	—		—	1	--		-	11	--	13	3
—		--	—		—		--		—	2	--	2	3
—		---	--		—	-	—	.		6	-	5	--
—	-	—	—	--	—	1	—	-	-	3	—	6	—

TO TABLE

Part B (Rural)

UNITED MIKIR & NORTH CACHAR HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
1	292	18	—	3	—	1	--	—		64	3	1,736	1,567
—	20	4	--	1		—	-	—	—	10	—	140	143
—	10	1	---	—		—	—	—	—	4	—	49	75
—	2	—		—		--	—		--	1	—	3	3
—	6	2		—	-	--	—		—	3	—	41	25
—	8	1		—	—	1	—	-	—	3	—	17	21
1	194	6	--	—	—	-	—	—	—	24	2	1,367	1,134
—	—	—	—	—	—	---	—	—	--	1	—	2	2
	48	4	—	2	—	-	—	—	-	14	1	111	155
--	4	—	-	—	—	--	—	—		4	-	6	9

TO TABLE

Part B (Rural)

MIZO HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
6	294	4	-	74		--	—	1	—	18	—	2,620	2,859
—	2	-	--	—		-	—	--	—	--	—	12	16
—	2	-	—	2		---	—	-	--	—		14	11
2	20	1	-	12	-	-	—	1	—	6	—	200	181
4	265	3	-	44	—	-	—	-	—	12	—	2,376	2,625
	3	—	-	8	—		—	-	—	—	—	6	14
	—	—	—	—	—	-	—	—	—		—	-	1
-	2	--	-	8	—	—		—	—	—		12	11

APPENDIX
SCT—1
State

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	181	134	47	129	5	1	—	—	—	—	—
Biate or Biete	1	1	—	1	—	—	—	—	—	—	—
Hrangkhwal or Rangkhol ..	17	7	10	7	4	1	—	—	—	—	—
Kuki	153	118	35	113	—	—	—	—	—	—	—
Riang	2	2	—	2	—	—	—	—	—	—	—
Thado	8	6	2	6	1	—	—	—	—	—	—

APPENDIX
SCT—1
Division

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	181	134	47	129	5	1	—	—	—	—	—
Biate or Biete	1	1	—	1	—	—	—	—	—	—	—
Hrangkhwal or Rangkhol ..	17	7	10	7	4	1	—	—	—	—	—
Kuki	153	118	35	113	—	—	—	—	—	—	—
Riang	2	2	—	2	—	—	—	—	—	—	—
Thado	8	6	2	6	1	—	—	—	—	—	—

APPENDIX
SCT—1
District

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	153	118	35	113	—	—	—	—	—	—	—
Kuki	153	118	35	113	—	—	—	—	—	—	—

TO TABLE
Part B (Urban)
ASSAM

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	—	1	1	—	—	—	1	—	126	4	5	42
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	—	—	1	—	—	—	—	—	—	6	3	—	6
—	—	—	—	—	—	—	—	1	—	112	—	5	35
—	—	—	—	—	—	—	—	—	—	2	—	—	—
—	—	—	—	1	—	—	—	—	—	5	1	—	1

TO TABLE
Part B (Urban)
ASSAM HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	—	1	1	—	—	—	1	—	126	4	5	42
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	—	—	1	—	—	—	—	—	—	6	3	—	6
—	—	—	—	—	—	—	—	1	—	112	—	5	35
—	—	—	—	—	—	—	—	—	—	2	—	—	—
—	—	—	—	1	—	—	—	—	—	5	1	—	1

TO TABLE
Part B (Urban)
UNITED KHASI & JAINTIA HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	—	—	—	—	—	—	1	—	112	—	5	35
—	—	—	—	—	—	—	—	1	—	112	—	5	35

APPENDIX
SCT—1
District

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	24	12	12	12	5	1	—	—	—	—	—
Hrangkhwal or Rangkhol ..	17	7	10	7	4	1	—	—	—	—	—
Thado	7	5	2	5	1	—	—	—	—	—	—

APPENDIX
SCT—1
District

Name of Scheduled Tribes with Sub-tribes	Population			Total Workers		I		II		III	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Any Kuki Tribes	4	4	—	4	—	—	—	—	—	—	—
Biate or Biete	1	1	—	1	—	—	—	—	—	—	—
Riang	2	2	—	2	—	—	—	—	—	—	—
Thado	1	1	—	1	—	—	—	—	—	—	—

TO TABLE
Part B (Urban)
UNITED MIKIR & NORTH CACHAR HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	—	1	1	—	—	—	—	—	10	4	—	7
—	—	—	1	—	—	—	—	—	—	6	3	—	6
—	—	—	—	1	—	—	—	—	—	4	1	—	1

TO TABLE
Part B (Urban)
MIZO HILLS

WORKERS												NON-WORKERS	
IV		V		VI		VII		VIII		IX		X	
M	F	M	F	M	F	M	F	M	F	M	F	M	F
13	14	15	16	17	18	19	20	21	22	23	24	25	26
—	—	—	—	—	—	—	—	—	—	4	—	—	—
—	—	—	—	—	—	—	—	—	—	1	—	—	—
—	—	—	—	—	—	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—	1	—	—	—

SCT-II— PART A—AGE AND MARITAL

State

Serial No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	732,756	389,271	343,485	202,260	155,480	171,626	157,732	12,874	27,595	1,789	2,039
1	Bansphor	8,179	4,479	3,700	2,021	1,810	2,313	1,675	129	191	15	21
2	Bhuinmali or Mali	26,396	14,266	12,130	7,237	5,310	6,325	5,454	518	1,240	86	107
3	Brittial-Bania or Bania	30,627	16,527	14,100	9,260	6,506	6,724	6,538	446	967	89	77
4	Dhupi or Dhobi	19,589	11,188	8,401	5,707	3,696	5,062	3,765	367	793	39	58
5	Dugla or Dholi	3,590	1,897	1,693	882	680	899	813	60	169	13	13
6	Hira	25,856	13,140	12,716	7,377	6,426	5,400	5,247	265	994	65	20
7	Jalkeot	2,280	1,350	930	797	458	497	378	47	86	9	3
8	Jhalo, Malo or Jhalo-Malo ..	15,503	8,125	7,378	3,977	3,119	3,880	3,414	228	803	37	10
9	Kaibartta or Jaliya	199,590	102,973	96,617	55,420	46,083	44,559	43,898	2,594	6,097	285	456
10	Lalbegi	35	17	18	4	5	13	8	—	5	—	—
11	Mahara	581	335	246	96	78	201	158	27	6	11	4
12	Mehtar or Bhangi	4,198	2,630	1,568	1,039	559	1,506	913	69	71	16	14
13	Muchi or Rishi	62,564	35,197	27,367	16,515	11,477	16,960	13,969	1,512	1,716	173	146
14	Namasudra	221,714	119,463	102,251	62,401	46,297	51,825	46,905	4,382	8,175	619	731
15	Patni	85,587	43,575	42,012	22,145	17,836	19,173	18,227	1,942	5,490	278	355
16	Sutradhar	26,467	14,109	12,358	7,382	5,140	6,289	6,370	288	792	54	24

SCT-II— PART A—AGE AND MARITAL

State

Serial No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	176,123	160,402	54,244	21,543	116,324	128,952	3,924	7,926	1,196	1,525	435	456	64,910	47,614
1	Bansphor	2,215	1,550	445	127	1,715	1,320	44	87	11	14	—	2	682	377
2	Bhuinmali or Mali	6,892	5,500	2,198	449	4,457	4,620	167	353	54	62	16	16	2,274	1,684
3	Brittial-Bania or Bania	7,482	6,442	2,494	1,104	4,777	4,981	160	289	44	58	7	10	2,275	2,196
4	Dhupi or Dhobi	5,451	3,961	1,505	325	3,764	3,247	148	272	28	32	6	85	1,542	1,016
5	Dugla or Dholi	936	807	213	37	672	714	19	38	10	11	22	7	276	226
6	Hira	5,545	5,653	2,135	1,046	3,300	4,348	70	237	30	17	10	5	2,337	1,646
7	Jalkeot	678	460	313	129	341	271	19	55	5	1	—	4	186	132
8	Jhalo, Malo or Jhalo-Malo ..	3,606	3,513	927	361	2,583	2,885	73	227	21	10	2	30	1,473	1,048
9	Kaibartta or Jaliya	44,061	44,622	15,136	7,956	27,871	34,399	826	1,905	174	311	54	51	18,529	13,498
10	Lalbegi	13	10	3	—	10	8	—	2	—	—	—	—	3	3
11	Mahara	199	149	53	27	126	115	11	4	9	3	—	—	93	45
12	Mehtar or Bhangi	1,376	922	206	72	1,149	808	8	17	13	14	—	11	433	138
13	Muchi or Rishi	17,033	13,697	3,961	1,193	12,363	11,828	556	502	130	122	23	52	5,574	3,256
14	Namasudra	54,322	46,971	16,974	5,734	35,363	38,330	1,332	2,222	437	588	219	97	19,765	14,279
15	Patni	19,637	19,688	5,873	2,322	13,142	15,538	403	1,477	193	268	26	83	7,649	6,738
16	Sutradhar	6,677	6,457	1,811	661	4,691	5,540	88	239	37	14	50	3	1,819	1,332

STATUS FOR SCHEDULED CASTES
ASSAM

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
722	**639**	**147,881**	**135,305**	**147,423**	**133,746**	**180**	**1,382**	**1**	**29**	**2**	**20**	**275**	**128**
1	3	1,581	1,771	1,572	1,681	8	90	—	—	—	—	1	—
100	19	5,098	4,939	5,007	4,851	9	80	—	5	—	2	82	1
8	12	6,765	5,455	6,759	5,395	5	57	—	2	—	—	1	1
13	89	4,186	3,422	4,169	3,369	10	46	—	2	—	1	7	4
43	18	685	658	664	640	—	8	—	—	—	—	21	10
33	29	5,253	5,415	5,227	5,378	3	16	—	—	—	—	23	21
—	5	483	338	482	329	1	8	—	—	—	—	—	1
3	32	3,046	2,815	3,040	2,756	5	55	—	2	—	—	1	2
115	83	40,270	38,476	40,199	38,091	11	357	1	4	—	—	59	24
—	—	1	5	1	5	—	—	—	—	—	—	—	—
—	—	43	52	43	51	—	1	—	—	—	—	—	—
—	11	821	508	821	487	—	21	—	—	—	—	—	—
37	59	12,514	10,386	12,480	10,262	21	119	—	3	—	2	13	—
236	143	45,264	40,946	45,219	40,505	34	393	—	5	1	8	10	35
37	104	16,271	15,555	16,190	15,475	70	66	—	6	—	7	11	1
96	32	5,600	4,564	5,550	4,471	3	65	—	—	1	—	46	28

STATUS FOR SCHEDULED CASTES
ASSAM—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
483	102	54,903	27,351	8,931	19,616	583	494	10	51	357	164	110	89	219	47	18	24	8	—	2	4
4	—	589	265	85	104	4	7	—	1	1	2	—	2	1	—	—	—	—	—	—	—
31	8	1,858	753	351	878	32	43	2	2	2	7	1	2	1	1	—	4	—	—	—	—
4	5	1,941	1,495	285	676	45	19	—	1	5	7	3	2	1	5	1	—	—	—	—	—
29	2	1,286	471	216	518	11	25	—	—	9	2	4	—	2	1	3	1	—	—	—	—
5	1	227	91	41	131	3	2	—	1	—	2	—	2	—	—	—	—	—	—	—	—
10	2	2,097	883	195	755	35	3	—	3	5	2	5	—	—	—	—	2	—	—	—	—
1	—	153	99	28	31	4	2	—	—	3	—	1	—	2	—	—	—	—	—	—	—
10	—	1,292	474	155	574	16	—	—	—	—	2	—	2	—	—	—	—	—	—	—	—
55	27	16,600	9,131	1,764	4,187	108	145	2	8	113	21	30	9	77	11	3	1	3	—	—	—
—	—	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	75	42	16	2	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12	—	357	84	61	54	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
58	10	4,521	2,012	955	1,205	39	22	1	7	76	28	16	12	55	10	1	6	4	—	—	—
171	18	16,365	8,169	3,043	5,947	181	135	5	10	112	55	40	40	63	13	7	1	—	—	2	1
78	25	5,950	2,618	1,537	3,998	84	80	—	17	18	31	4	14	11	5	2	9	1	—	—	3
15	4	1,589	764	199	553	16	10	—	1	13	5	6	4	6	1	1	—	—	—	—	—

SCT-II—PART A—AGE AND MARITAL

Division

Serial No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	724,701	384,823	339,878	200,233	154,012	169,480	155,976	12,647	27,277	1,763	2,006
1	Bansphor	8,140	4,458	3,682	2,008	1,797	2,305	1,670	129	191	15	21
2	Bhuinmali or Mali	26,142	14,129	12,013	7,180	5,252	6,251	5,398	512	1,237	86	107
3	Brittial-Bania or Bania .. .	30,431	16,410	14,021	9,200	6,470	6,672	6,495	441	967	89	77
4	Dhupi or Dhobi	19,145	10,869	8,276	5,515	3,632	4,939	3,713	363	786	39	56
5	Dugla or Dholi	3,590	1,897	1,693	882	680	899	813	60	169	13	13
6	Hira	25,755	13,086	12,669	7,351	6,400	5,374	5,228	265	993	64	20
7	Jalkeot	2,269	1,339	930	791	458	492	378	47	86	9	3
8	Jhalo, Malo or Jhalo-Malo ..	15,240	8,009	7,231	3,926	3,077	3,821	3,368	222	764	37	10
9	Kaibartta or Jaliya	198,664	102,509	96,155	55,186	45,852	44,341	43,680	2,582	6,084	285	456
10	Lalbegi	35	17	18	4	5	13	8	—	5	—	—
11	Mahara	519	295	224	87	67	172	148	25	6	11	3
12	Mehtar or Bhangi	4,017	2,528	1,489	988	532	1,467	884	65	58	8	4
13	Muchi or Rishi	62,053	34,879	27,174	16,363	11,403	16,821	13,865	1,486	1,701	172	146
14	Namasudra	216,892	116,896	99,996	61,317	45,434	50,537	45,763	4,224	7,956	603	711
15	Patni	85,462	43,484	41,978	22,105	17,824	19,122	18,206	1,942	5,489	278	355
16	Sutradhar	26,347	14,018	12,329	7,330	5,129	6,254	6,359	284	785	54	24

SCT-II— PART A—AGE AND MARITAL

Division

Serial No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	173,618	158,279	53,566	21,147	114,614	127,414	3,843	7,791	1,181	1,502	414	425	64,317	47,250
1	Bansphor	2,201	1,542	439	124	1,707	1,315	44	87	11	14	—	2	681	377
2	Bhuinmali or Mali	6,815	5,424	2,171	421	4,408	4,573	166	352	54	62	16	16	2,244	1,674
3	Brittial-Bania or Bania	7,404	6,395	2,464	1,095	4,733	4,943	156	289	44	58	7	10	2,268	2,192
4	Dhupi or Dhobi	5,287	3,893	1,442	307	3,665	3,205	146	265	28	31	6	85	1,516	1,006
5	Dugla or Dholi	936	807	313	37	672	714	19	38	10	11	22	7	276	226
6	Hira..	5,510	5,624	2,122	1,035	3,279	4,330	70	237	29	17	10	5	2,332	1,643
7	Jalkeot	672	460	212	129	336	271	19	55	5	1	—	4	186	132
8	Jhalo, Malo or Jhalo-Malo ..	3,538	3,424	902	352	2,544	2,850	69	202	21	10	2	10	1,450	1,023
9	Kaibartta or Jaliya	43,748	44,311	15,018	7,845	27,687	34,201	815	1,903	174	311	54	51	18,498	13,470
10	Lalbegi	13	10	3	—	10	8	—	2	—	—	—	—	3	3
11	Mahara	162	141	47	27	97	107	9	4	9	3	—	—	93	42
12	Mehtar or Bhangi	1,320	878	192	67	1,117	785	6	11	5	4	—	11	424	128
13	Muchi or Rishi	16,851	13,571	3,904	1,175	12,243	11,733	552	489	129	122	23	53	5,534	3,245
14	Namasudra	52,985	45,696	16,709	5,557	34,363	37,332	1,283	2,145	432	576	198	86	19,352	14,023
15	Patni	19,561	19,663	5,848	2,318	13,091	15,518	403	1,476	193	268	26	83	7,649	6,738
16	Sutradhar	6,615	6,440	1,780	658	4,662	5,529	86	236	37	14	50	3	1,811	1,328

STATUS FOR SCHEDULED CASTES

ASSAM PLAINS

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
700	607	146,546	134,187	146,091	132,678	178	1,333	1	29	2	20	274	127
1	3	1,575	1,761	1,566	1,761	8	90	—	—	—	—	1	—
100	19	5,068	4,908	4,977	4,821	9	79	—	5	—	2	82	1
8	12	6,734	5,427	6,729	5,368	4	56	—	2	—	—	1	1
13	89	4,057	3,375	4,040	3,323	10	45	—	2	—	1	7	4
43	18	685	658	664	640	—	8	—	—	—	—	21	10
32	28	5,239	5,400	5,214	5,364	3	16	—	—	—	—	22	20
—	5	478	338	477	329	1	8	—	—	—	—	—	1
3	12	3,021	2,782	3,015	2,723	5	55	—	2	—	—	1	2
115	83	40,155	38,353	40,084	37,971	11	354	1	4	—	—	59	24
—	—	1	5	1	5	—	—	—	—	—	—	—	—
—	—	40	41	40	40	—	1	—	—	—	—	—	—
—	11	784	483	784	465	—	18	—	—	—	—	—	—
37	59	12,419	10,330	12,386	10,207	20	118	—	3	—	2	13	—
21	132	44,455	40,224	44,410	39,821	34	355	—	5	1	8	10	33
	104	16,256	15,546	16,175	15,467	70	65	—	6	—	7	11	1
	32	5,579	4,556	5,529	4,463	3	65	—	—		—	46	28

STATUS FOR SCHEDULED CASTES

ASSAM PLAINS—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
470	100	54,480	27,182	8,785	19,433	572	484	10	51	342	162	106	87	208	47	18	24	8	—	3	4
3	—	589	265	85	104	4	7	—	1	1	2	—	2	1	—	—	—	—	—	—	—
31	8	1,833	745	346	876	32	43	2	2	2	7	1	2	1	1	—	4	—	—	—	—
4	5	1,935	1,491	284	676	45	19	—	1	4	7	3	2	—	5	1	—	—	—	—	—
29	2	1,262	462	214	518	11	24	—	—	9	2	4	—	2	1	3	1	—	—	—	—
5	1	227	91	41	131	3	2	—	1	—	2	—	2	—	—	—	—	—	—	—	—
10	1	2,092	882	195	754	35	3	—	3	5	2	5	—	—	—	—	2	—	—	—	—
1	—	153	99	28	31	4	2	—	—	3	—	1	—	2	—	—	—	—	—	—	—
9	—	1,272	463	153	560	16	—	—	—	—	2	—	2	—	—	—	—	—	—	—	—
55	27	16,570	9,114	1,763	4,176	108	145	2	8	108	21	29	9	73	11	3	1	3	—	—	—
—	—	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	75	40	16	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12	—	350	81	59	47	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
58	9	4,503	2,004	933	1,203	39	22	1	7	75	28	15	12	55	10	1	6	4	—	—	—
160	18	16,083	8,063	2,934	5,805	170	127	5	10	104	53	38	38	57	13	7	1	—	—	2	1
78	25	5,950	2,618	1,537	3,998	84	80	—	17	18	31	4	14	11	5	2	9	1	—	—	3
15	4	1,583	764	197	549	16	10	—	1	13	5	6	4	6	1	1	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	78,126	41,147	36,979	21,394	16,087	18,461	17,238	1,151	3,542	97	47
1	Bansphor	670	384	286	162	110	207	160	12	14	3	1
2	Bhuinmali or Mali	1,999	1,065	934	522	280	492	530	49	116	2	—
3	Brittial-Bania or Bania	1,286	713	573	413	286	279	240	16	47	5	—
4	Dhupi or Dhobi	320	212	108	106	36	102	59	4	12	—	1
5	Dugla or Dholi	738	356	382	195	196	156	157	5	29	—	—
6	Hira	2,698	1,281	1,417	762	647	499	585	12	175	6	4
7	Jalkeot	295	156	139	95	68	57	59	2	11	2	1
8	Jhalo, Malo or Jhalo-Malo ..	5,017	2,548	2,469	1,273	997	1,217	1,215	58	252	—	2
9	Kaibartta or Jalíya ..	14,725	7,414	7,311	3,918	3,079	3,245	3,418	221	798	29	10
10	Mahara	74	41	33	10	16	26	15	—	1	5	1
11	Mehtar or Bhangi	173	106	67	41	27	51	32	13	7	1	—
12	*Muchi or Rishi*	3,553	1,943	1,610	860	667	1,019	801	58	130	1	1
13	Namasudra	30,014	16,395	13,619	8,315	6,097	7,534	6,175	495	1,309	22	12
14	*Patni*	3,121	1,572	1,549	903	648	587	729	72	169	3	1
15	Sutradhar	13,443	6,961	6,482	3,819	2,933	2,990	3,063	134	472	18	13

SCT-II PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	19,353	17,170	5,818	1,453	13,198	14,855	232	766	65	36	40	60	6,247	4,991
1	Bansphor	200	131	28	1	167	122	3	6	2	1	—	1	51	37
2	Bhuimali or Mali	664	552	263	26	392	489	8	29	1	—	—	8	144	119
3	Brittial-Bania or Bania	310	256	95	25	207	219	6	12	2	—	—	—	85	55
4	Dhupi or Dhobi	119	59	29	1	86	53	4	4	—	1	—	—	16	14
5	Dugla or Dholi	154	152	40	10	112	140	2	2	—	—	—	—	48	44
6	Hira	541	726	190	134	342	562	2	22	5	4	2	4	172	175
7	Jalkeot	64	60	24	2	38	57	1	—	1	1	—	—	21	13
8	Jhalo, Malo or Jhalo-Malo ..	1,256	1,238	280	81	957	1,087	19	65	—	2	—	3	300	306
9	Kaibartta or Jaliya	3,515	3,185	1,236	216	2,238	2,828	17	128	23	9	1	4	1,228	1,223
10	Mahara	40	15	10	—	25	14	—	—	5	1	—	—	1	2
11	Mehtar or Bhangi	46	32	9	—	36	30	—	1	1	—	—	1	28	7
12	Muchi or Rishi	996	741	226	8	747	683	17	38	1	1	5	11	312	189
13	Namasudra	7,444	5,994	2,176	507	5,133	5,162	99	290	11	10	25	25	2,825	1,959
14	Patni	656	696	252	42	376	609	19	42	2	1	7	2	260	241
15	Sutradhar	3,348	3,333	960	400	2,342	2,800	35	127	11	5	—	1	756	607

STATUS FOR SCHEDULED CASTES

GOALPARA

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
44	65	15,515	14,796	15,508	14,606	7	190	—	—	—	—	—	—
—	1	133	118	133	109	—	9	—	—	—	—	—	—
—	8	257	263	257	254	—	9	—	—	—	—	—	—
—	—	316	262	316	261	—	1	—	—	—	—	—	—
—	—	77	35	77	35	—	—	—	—	—	—	—	—
—	—	154	185	154	184	—	1	—	—	—	—	—	—
2	6	568	516	568	513	—	3	—	—	—	—	—	—
—	—	70	66	70	66	—	—	—	—	—	—	—	—
—	3	992	923	991	914	1	9	—	—	—	—	—	—
1	6	2,669	2,896	2,667	2,856	2	40	—	—	—	—	—	—
—	—	—	16	—	16			—	—	—	—	—	—
—	1	32	28	32	27	—	1	—	—	—	—	—	—
5	11	634	677	633	657	1	20	—	—	—	—	—	—
29	26	6,113	5,658	6,112	5,579	1	79	—	—	—	—	—	—
7	2	649	612	649	605	—	7	—	—	—	—	—	—
—	1	2,851	2,541	2,849	2,530	2	11	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES

GOALPARA—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
50	9	5,247	2,190	914	2,776	32	11	4	5	32	22	18	19	9	3	5	—	—	—	—	—
1	—	40	29	9	8	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2	—	100	32	41	87	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	72	20	10	35	3	—	—	—	2	—	2	—	—	—	—	—	—	—	—	—
—	—	16	6	—	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	1	44	16	3	27	—	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—
4	—	157	20	10	153	1	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
—	—	19	2	1	11	1	—	—		1	—	1	—	—	—	—	—	—	—	—	—
2	—	259	119	39	187	—	—	—	—	—	2	—	2	—	—	—	—	—	—	—	—
13	1	1,005	549	204	670	6	1	—	2	2	7	2	6	—	1	—	—	—	—	—	—
—	—	1	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	15	1	13	6	—	—		—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	270	97	41	92	—	—	—		1	3	—	2	1	1	—	—	—	—	—	—
20	3	2,396	934	394	1,019	11	2	4	1	13	8	7	8	4	—	2	—	—	—	—	—
1	1	207	113	51	127	1	—	—	—	7	—	1	—	4		2	—	—	—	—	—
5	3	646	251	98	345	7	8	—	—	6	1	5	—	—	1	1	—	—	—	—	—

SCT-II—PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	118,309	64,314	53,995	34,391	24,943	28,468	25,088	1,142	3,777	82	94
1	Bansphor	2,158	1,276	882	553	322	712	541	11	19	—	—
2	Bhuinmali or Mali	3,801	2,167	1,634	1,246	861	878	646	31	123	5	3
3	Brittial-Bania or Bania .. .	8,011	4,224	3,787	2,303	1,645	1,851	1,776	62	352	4	10
4	Dhupi of Dhobi	2,517	1,651	866	1,060	485	571	343	20	37	—	1
5	Dugla or Dholi	306	153	153	57	64	92	82	3	7	—	—
6	Hira	8,834	4,327	4,507	2,351	2,105	1,870	1,979	72	396	8	5
7	Jalkeot	289	162	127	99	67	60	52	3	8	—	—
8	Jhalo, Malo or Jhalo-Malo ..	2,945	1,529	1,416	781	607	702	666	43	132	2	2
9	Kaibartta or Jaliya	26,019	13,694	12,325	7,434	6,024	5,939	5,327	210	914	13	34
10	Mahara	9	4	5	—	—	3	5	1	—	—	—
11	Mehtar or Bhangi	1,456	1,008	448	351	179	647	267	10	2	—	—
12	Muchi or Rishi	3,652	2,225	1,427	924	536	1,241	813	49	74	7	—
13	Namasudra	49,546	27,243	22,303	14,866	10,304	11,705	10,472	543	1,467	39	36
14	*Patni*	1,149	636	513	302	227	317	235	15	51	2	—
15	Sutradhar	7,617	4,015	3,602	2,064	1,517	1,880	1,884	69	195	2	3

SCT-II—PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	29,989	25,300	8,893	2,644	20,595	21,612	302	932	54	74	145	38	8,816	6,223
1	Bansphor	599	431	58	9	537	418	4	4	—	—	—	—	177	116
2	Bhuinmali or Mali	948	695	279	79	646	576	13	37	5	3	5	—	254	150
3	Brittial-Bania or Bania	2,066	1,762	613	108	1,424	1,541	23	103	3	7	3	3	468	476
4	Dhupi or Dhobi	658	359	274	41	378	292	6	25	—	1	—	—	210	63
5	Dugla or Dholi	78	73	9	3	67	70	1	—	—	—	1	—	27	17
6	Hira	2,035	2,313	515	426	1,500	1,792	10	91	6	3	4	1	435	492
7	Jalkeot	82	65	29	17	51	44	2		—	—	—	—	10	12
8	Jhalo, Malo, or Jhalo-Malo ..	620	698	143	72	470	598	7	19	—	2	—	7	272	173
9	Kaibartta or Jaliya	6,407	5,572	2,078	807	4,224	4,463	54	265	7	29	44	8	1,891	1,505
10	Mahara	4	5	—	—	3	5	1	—	—	—	—	—	—	—
11	Mehtar or Bhangi	559	244	73	9	486	233	—	2	—	—	—	—	173	22
12	Muchi or Rishi	1,116	831	187	77	903	734	17	18	6	—	3	2	375	128
13	Namasudra	12,688	10,207	4,125	865	8,326	9,021	129	279	23	27	85	15	3,860	2,618
14	Patni	305	215	76	23	217	188	10	4	2	—	—	—	105	94
15	Sutradhar	1,324	1,830	434	108	1,363	1,637	25	81	2	2	—	2	559	357

STATUS FOR SCHEDULED CASTES

KAMRUP

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
231	93	25,469	22,442	25,359	22,266	28	119	1	8	—	—	81	49
—	—	499	335	495	313	4	22	—	—	—	—	—	—
7	1	965	789	964	782	1	6	—	—	—	—	—	1
4	4	1,689	1,545	1,687	1,537	1	8	—	—	—	—	1	—
—	—	780	444	780	444	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	48	63	48	61	—	2	—	—	—	—	—	—
26	22	1,853	1,702	1,828	1,679	3	3	—	—	—	—	22	20
—	—	70	50	70	50	—	—	—	—	—	—	—	—
1	9	637	545	636	535	—	6	—	2	—	—	1	2
98	26	5,392	5,246	5,335	5,206	3	20	1	2	—	—	53	18
—	—	276	182	276	70	—	12	—	—	—	—	—	—
4	4	730	468	728	459	2	6	—	3	—	—	—	—
90	24	10,678	9,458	10,660	9,421	14	28	—	1	—	—	4	8
—	—	226	204	226	204	—	—	—	—	—	—	—	—
—	3	1,626	1,411	1,626	1,405	—	6	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES

KAMRUP—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
126	10	7,820	3,351	837	2,836	28	20	5	6	40	30	13	23	25	6	2	1	—	—	—	—
—	—	170	101	7	15	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—
3	—	231	64	18	86	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—
2	—	426	223	39	249	1	3	—	1	1	4	1	—	—	4	—	—	—	—	—	—
6	—	192	51	12	12	—	—	—	—	3	—	—	—	1	—	2	—	—	—	—	—
—	—	25	10	2	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4	—	367	184	62	305	2	2	—	1	4	—	4	—	—	—	—	—	—	—	—	—
—	—	9	8	1	4	—	—	—	—	—	—	—	—	—		—	—	—	—	—	—
2	—	232	62	36	111	2	—	—	—	—	—	—	—	—	—		—	—	—	—	—
19	10	1,710	844	155	646	6	5	1	—	4	2	2	1	2	—		1	—	—	—	—
2	—	161	22	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
9	—	332	73	32	53	1	—	1	2	4	—	—	—	4	—	—	—	—	—	—	—
75	—	3,354	1,421	414	1,187	16	9	1	1	17	20	6	18	11	2	—		—	—	—	—
—	—	100	47	5	47	—	—	—	—	—	—	—	—	—	—	—	—	—		—	—
4	—	511	241	44	114	—	1	—	1	6	4	—	4	6	—	—	—	—	—	—	—

SCT-II—PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	62,790	32,734	30,056	18,381	14,318	13,157	13,811	997	1,699	191	199
1	Bansphor	820	471	349	206	146	242	183	20	17	3	3
2	Bhuinmali or Mali	1,347	620	727	328	390	267	306	23	28	2	3
3	Brittial-Bania or Bania	5,474	2,763	2,711	1,605	1,158	1,068	1,336	70	188	19	29
4	Dhupi or Dhobi	1,070	595	475	246	204	326	257	19	12	4	—
5	Dugla or Dholi	10	6	4	3	—	3	4	—	—	—	—
6	Hira	881	430	451	270	234	141	191	16	26	3	—
7	Jalkeot	253	129	124	64	48	62	69	3	7	—	—
8	Jhalo, Malo or Jhalo-Malo ..	5,336	2,827	2,509	1,324	1,142	1,424	1,054	64	310	15	3
9	Kaibartta or Jaliya	24,276	12,660	11,616	7,625	5,922	4,676	5,091	285	520	72	58
10	Lalbegi	24	13	11	3	2	10	5	—	4	—	—
11	Mahara	44	30	14	10	2	17	12	2	—	1	—
12	Mehtar or Bhangi	185	124	61	22	25	94	34	5	2	3	—
13	Muchi or Rishi	4,690	2,837	1,853	1,369	794	1,318	957	111	81	36	19
14	Namasudra	16,963	8,613	8,350	4,966	4,015	3,257	3,791	362	464	26	80
15	Patni	224	113	111	60	38	52	61	1	12	—	—
16	Sutradhar	1,193	503	690	280	198	200	460	16	28	7	4

SCT-II—PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	15,848	14,200	6,220	2,910	9,123	10,569	354	555	143	137	8	29	4,726	4,146
1	Bansphor	259	144	78	8	175	131	3	3	3	2	—	—	83	36
2	Bhuinmali or Mali	257	205	46	41	203	149	6	13	2	2	—	—	81	155
3	Brittial-Bania or Bania	1,211	1,396	428	281	734	1,031	37	61	11	23	1	—	375	417
4	Dhupi or Dhobi	323	260	74	24	240	231	5	3	4	—	—	2	100	30
5	Dugla or Dholi	3	4	1	—	2	4	—	—	—	—	—	—	1	—
6	Hira	187	193	75	33	99	149	11	11	2	—	—	—	48	55
7	Jalkeot	53	43	14	1	38	35	1	7	—	—	—	—	24	34
8	Jhalo, Malo or Jhalo-Malo ..	1,285	1,018	395	132	860	792	23	91	7	3	—	—	617	454
9	Kaibartta or Jaliya	6,354	5,445	3,022	1,147	3,173	4,082	97	151	60	40	2	25	1,701	1,330
10	Lalbegi	9	6	2	—	7	5	—	1	—	—	—	—	3	3
11	Mahara	22	10	7	1	13	9	1	—	1	—	—	—	5	2
12	Mehtar or Bhangi	85	28	6	3	78	25	—	—	1	—	—	—	23	11
13	Muchi or Rishi	1,584	940	470	126	1,024	768	61	27	26	17	3	2	354	221
14	Namasudra	3,944	4,118	1,514	1,085	2,303	2,809	102	177	23	47	2	—	1,218	1,234
15	Patni	75	61	31	8	44	51	—	2	—	—	—	—	9	21
16	Sutradhar	197	329	57	20	130	298	7	8	3	3	—	—	84	143

STATUS FOR SCHEDULED CASTES
DARRANG

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
8	29	12,145	11,708	12,143	11,400	2	300	—	8	—	—	—	—
—	—	129	169	128	138	1	31	—	—	—	—	—	—
—	—	282	367	282	349	—	15	—	3	—	—	—	—
1	—	1,176	898	1,176	877	—	20	—	1	—	—	—	—
—	2	171	185	171	180	—	5	—	—	—	—	—	—
—	—	2	—	2	—	—	—	—	—	—	—	—	—
—	—	195	203	195	201	—	2	—	—	—	—	—	—
—	—	50	47	50	47	—	—	—	—	—	—	—	—
—	—	925	1,037	925	1,010	—	27	—	—	—	—	—	—
2	25	4,600	4,840	4,599	4,773	1	65	—	2	—	—	—	—
—	—	1	2	1	2	—	—	—	—	—	—	—	—
—	—	3	2	3	1	—	—	—	—	—	—	—	—
—	—	16	22	16	22	—	—	—	—	—	—	—	—
3	2	899	692	899	665	—	27	—	—	—	—	—	—
2	—	3,445	2,997	3,445	2,929	—	66	—	2	—	—	—	—
—	—	29	29	29	29	—	—	—	—	—	—	—	—
—	—	222	218	222	177	—	41	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES
DARRANG—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
18	6	4,022	2,942	638	1,136	48	62	—	—	15	2	—	2	10	—	5	—	—	—	—	—
—	—	66	21	17	14	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	64	142	17	12	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	334	285	32	126	8	6	—	—	1	—	—	—	—	—	1	—	—	—	—	—
1	—	85	21	14	9	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—
—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	42	40	5	15	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	22	34	2	—	—	—	—	—	2	—	—	—	2	—	—	—	—	—	—	—
4	—	564	235	41	219	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4	1	1,499	944	186	367	12	18	—	—	5	1	—	1	3	—	2	—	—	—	—	—
—	—	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	4	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	16	9	5	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	3	294	162	50	54	10	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—
7	—	950	916	258	285	3	33	—	—	6	1	—	1	4	—	2	—	—	—	—	—
—	1	8	10		10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	1	70	121	9	20	4	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II—PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	77,271	42,609	34,662	24,991	17,636	15,648	14,875	1,576	1,685	390	464
1	Bansphor	1,531	672	859	324	539	325	266	23	44	—	10
2	Bhuinmali or Mali	1,497	962	535	471	252	444	266	38	17	9	—
3	Brittial-Bania or Bania	4,037	2,415	1,622	1,488	791	812	749	101	68	14	14
4	Dhupi or Dhobi	2,699	1,570	1,129	702	463	833	616	31	46	4	4
5	Dugla or Dholi	293	183	110	88	26	93	84	—	—	2	—
6	Hira	98	49	49	7	17	32	31	10	1	—	—
7	Jalkcot	845	577	268	370	131	171	113	32	22	4	2
8	Jhalo, Malo or Jhalo-Malo ..	140	83	57	41	31	33	25	6	1	3	—
9	Kaibartta or Jaliya	32,285	16,983	15,302	10,648	8,051	5,782	6,366	499	734	54	149
10	Mahara	23	15	8	7	1	8	6	—	—	—	1
11	Mehtar or Bhangi	932	627	305	272	81	349	215	6	6	—	3
12	Muchi or Rishi	4,435	2,547	1,888	1,143	903	1,279	874	106	90	19	21
13	Namasudra	25,488	14,062	11,426	8,535	6,058	4,597	4,505	671	610	255	253
14	Patni	908	442	466	231	162	198	277	11	23	2	
15	Sutradhar	2,060	1,422	638	664	130	692	482	42	23	24	3

SCT-II—PART A—AGE AND MARITAL

District

Serial No.	Name of Scheduled Castes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	18,150	16,045	5,525	3,378	11,586	11,579	712	726	323	360	4	2	4,992	4,177
1	Bansphor	351	279	77	18	261	228	13	26	—	7	—	—	74	51
2	Bhuinmali or Mali	514	261	152	15	341	234	14	12	7	—	—	—	31	35
3	Brittial-Bania or Bania	1,052	716	407	81	585	605	48	22	12	8	—	—	280	184
4	Dhupi or Dhobi	884	622	171	44	688	562	22	15	3	1	—	—	152	79
5	Dugla or Dholi	95	85	5	3	88	82	—	—	2	—	—	—	5	2
6	Hira	39	27	7	2	22	25	10	—	—	—	—	—	10	7
7	Jalkeot	313	115	180	36	118	65	13	14	2	—	—	—	74	50
8	Jhalo, Malo or Jhalo-Malo ..	41	24	11	2	24	22	3	—	3	—	—	—	12	3
9	Kaibartta or Jaliya	6,338	6,934	1,902	1,940	4,215	4626	185	283	36	83	—	2	1,898	2,178
10	Mahara	11	7	4	—	7	6	—	—	—	1	—	—	1	—
11	Mehtar or Bhangi	317	209	40	5	274	200	3	1	—	3	—	—	78	20
12	Muchi or Rishi	1,476	1,025	363	187	1,042	783	58	38	13	17	—	—	286	135
13	Namasudra	5,813	4,962	2,015	951	3,247	3,486	323	292	224	233	4	—	1,730	1,306
14	Patni	180	323	40	62	132	244	7	13	1	4	—	—	78	43
15	Sutradhar	726	456	151	32	542	411	13	10	20	3	—	—	183	84

STATUS FOR SCHEDULED CASTES

LAKHIMPUR

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Famelas	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
4	**2**	**19,451**	**14,430**	**19,440**	**14,248**	**11**	**182**	—	—	—	—	—	—
—	—	247	529	246	521	1	8	—	—	—	—	—	—
—	—	317	239	317	237	—	2	—	—	—	—	—	—
—	—	1,083	722	1,081	710	2	12	—	—	—	—	—	—
—	—	534	428	531	419	3	9	—	—	—	—	—	—
—	—	83	23	83	23	—	—	—	—	—	—	—	—
—	—	—	15	—	15	—	—	—	—	—	—	—	—
—	—	190	103	189	95	1	8	—	—	—	—	—	—
—	—	30	30	30	29	—	1	—	—	—	—	—	—
—	2	8,743	6,190	8,742	6,102	1	88	—	—	—	—	—	—
—	—	3	1	3	1	—	—	—	—	—	—	—	—
—	—	232	76	232	76	—	—	—	—	—	—	—	—
—	—	775	720	774	715	1	5	—	—	—	—	—	—
4	—	6,517	5,156	6,515	5,107	2	49	—	—	—	—	—	—
—	—	184	100	184	100	—	—	—	—	—	—	—	—
—	—	513	98	513	98	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES

LAKHIMPUR—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
25	**10**	**4,040**	**3,104**	**864**	**959**	63	104	—	—	16	10	1	—	11	10	—	—	4	—	—	—
1	—	63	30	10	18	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2	—	103	30	24	5	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	225	132	53	46	2	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	142	45	9	31	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	5	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	10	6	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	52	40	19	8	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	9	2	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4	9	1,562	1,652	314	451	18	66	—	—	4	—	—	—	4	—	—	—	—	—	—	—
—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	75	15	3	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5	1	231	78	48	52	2	4	—	—	10	8	1	—	5	8	—	—	4	—	—	—
5	—	1,346	968	348	318	31	20	—	—	2	2	—	—	2	2	—	—	—	—	—	—
7	—	66	33	4	10	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	150	71	29	13	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	101,395	53,928	47,467	28,498	23,893	23,800	20,168	1,424	3,194	195	188
1	Bansphor	761	486	275	184	123	285	133	15	19	2	—
2	Brittial-Bania or Bania	8,219	4,400	3,819	2,425	1,872	1,825	1,714	118	214	30	19
3	Bhuinmali or Mali	2,487	1,299	1,188	624	546	637	522	34	101	4	19
4	Dhupi or Dhobi	1,118	677	441	282	226	342	191	53	21	—	2
5	Dugla or Dholi	452	302	150	148	65	147	76	7	9	—	—
6	Hira	12,869	6,784	6,085	3,894	3,343	2,695	2,345	147	386	44	11
7	Jalkeot	67	66	1	35	—	29	1	1	—	1	—
8	Jhalo, Malo or Jhalo-Malo ..	571	317	254	194	98	117	122	6	34	—	—
9	Kaibartta or Jaliya	35,282	18,025	17,257	9,682	9,435	7,845	6,730	456	1,019	39	63
10	Mahara	8	3	5	3	2	—	3	—	—	—	—
11	Mehtar or Bhangi	595	311	284	138	109	164	155	8	20	1	—
12	Muchi or Rishi	3,322	2,123	1,199	1,094	516	989	546	35	135	5	2
13	Namasudra	31,331	16,922	14,409	8,629	6,505	7,760	6,805	469	1,036	63	56
14	Patni	4,043	2,073	1,970	1,090	989	905	768	73	191	5	16
15	Sutradhar	270	140	130	76	64	60	57	2	9	1	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Age 15—44													
		Total		Never married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	23,597	19,457	8,223	2,953	14,822	15,299	440	1,053	102	140	10	12	10,070	6,878
1	Bansphor	213	111	51	—	159	106	2	5	1	—	—	—	139	26
2	Brittial-Bania or Bania	1,968	1,475	642	438	1,297	954	22	67	5	16	2	—	649	898
3	Bhuinmali or Mali	688	570	214	75	455	431	16	55	3	9	—	—	202	132
4	Dhupi or Dhobi	367	168	82	22	271	140	14	3	—	2	—	1	110	69
5	Dugla or Dholi	157	69	36	3	118	61	3	5	—	—	—	—	33	19
6	Hira	2,577	2,271	1,313	435	1,210	1,720	34	106	16	10	4	—	1,627	897
7	Jalkeot	27	1	12	—	15	1	—	—	—	—	—	—	16	—
8	Jhalo, Malo or Jhalo-Malo ..	69	119	22	1	47	110	—	8	—	—	—	—	76	34
9	Kaibartta or Jaliya	7,421	7,067	2,593	1,165	4,624	5,498	179	346	22	53	3	5	3,517	1,876
10	Mahara	—	3	—	—	—	3	—	—	—	—	—	—	—	—
11	Mehtar or Bhangi	165	166	34	25	131	139	—	2	—	—	—	—	52	33
12	Muchi or Rishi	1,102	539	346	52	733	432	18	54	5	1	—	—	272	183
13	Namasudra	7,755	5,935	2,476	611	5,095	4,974	138	304	45	45	1	1	3,017	2,517
14	Patni	1,021	897	377	114	625	677	14	97	5	4	—	5	339	182
15	Sutradhar	67	66	25	12	42	53	—	1	—	—	—	—	21	12

STATUS FOR SCHEDULED CASTES

NOWGONG

Unspecified Status		Age 0—14											
		Total		Never married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
11	24	20,260	21,103	20,256	20,917	3	183	—	—	—	—	1	3
—	—	134	136	133	121	1	15	—	—	—	—	—	—
2	—	1,783	1,444	1,783	1,432	—	12	—	—	—	—	—	—
—	—	409	485	409	470	—	15	—	—	—	—	—	—
—	1	200	204	200	204	—	—	—	—	—	—	—	—
—	—	112	62	112	62	—	—	—	—	—	—	—	—
4	—	2,579	2,915	2,579	2,907	—	8	—	—	—	—	—	—
—	—	23	—	23	—	—	—	—	—	—	—	—	—
—	—	172	101	172	97	—	4	—	—	—	—	—	—
3	10	7,087	8,305	7,087	8,268	—	36	—	—	—	—	—	1
—	—	3	2	3	2	—	—	—	—	—	—	—	—
—	—	94	85	94	84	—	1	—	—	—	—	—	—
—	—	749	477	747	463	2	14	—	—	—	—	—	—
1	7	6,150	5,957	6,150	5,893	—	63	—	—	—	—	—	1
—	6	713	878	713	862	—	15	—	—	—	—	—	1
1	—	52	52	51	52	—	—	—	—	—	—	1	—

STATUS FOR SCHEDULED CASTES

NOWGONG—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
18	5	8,975	4,677	984	2,139	93	48	—	9	1	29	1	18	—	9	—	2	—	—	—	—
—	—	125	12	13	14	1	—	—	—	—	2	—	2	—	—	—	—	—	—	—	—
—	—	528	748	96	147	25	3	—	—	—	2	—	2	—	—	—	—	—	—	—	—
1	—	182	76	18	46	1	10	—	—	—	1	—	1	—	—	—	—	—	—	—	—
—	—	71	51	39	18	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	29	15	4	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	1	1,485	617	113	278	28	1	—	—	1	2	1	—	—	—	—	2	—	—	—	—
—	—	14	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	70	8	6	26	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2	2	3,221	1,187	277	673	17	10	—	4	—	9	—	—	—	9	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10	—	33	15	8	18	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	1	254	100	17	81	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3	1	2,665	1,768	331	732	18	11	—	5	—	—	—	—	—	—	—	—	—	—	—	—
—	—	280	76	59	94	—	12	—	—	—	13	—	13	—	—	—	—	—	—	—	—
—	—	18	4	2	8	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	94,005	49,678	44,327	23,411	19,876	24,475	22,027	1,619	2,263	169	160
1	Bansphor	612	407	205	193	102	203	91	8	11	3	1
2	Bhuinmali or Mali	1,781	1,166	615	539	403	549	184	71	28	7	—
3	Brittial-Bania or Bania	2,774	1,578	1,196	812	597	692	529	59	68	14	2
4	Dhupi or Dhobi	1,959	1,136	823	478	461	595	305	54	50	9	7
5	Dugla or Dholi	50	25	25	11	11	14	11	—	3	—	—
6	Hira	375	215	160	67	54	137	97	8	9	3	—
7	Jalkeot	384	177	207	94	113	77	63	4	31	2	—
8	Jhalo, Malo or Jhalo-Malo ..	585	358	227	156	96	175	108	18	23	9	—
9	Kaibartta or Jaliya	56,823	28,954	27,869	13,416	11,589	14,764	14,658	702	1,494	70	127
10	Mahara	228	118	110	32	40	69	70	13	—	4	—
11	Mehtar or Bhangi	345	188	157	89	68	83	73	14	16	2	—
12	Muchi or Rishi	10,465	5,796	4,669	2,886	2,479	2,669	1,948	226	232	15	10
13	Namasudra	16,845	9,148	7,697	4,416	3,669	4,273	3,733	430	283	29	12
14	Patni	241	106	135	57	84	39	39	7	11	2	1
15	Sutradhar	538	306	232	165	110	136	118	5	4	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	20,803	22,503	6,483	4,344	13,649	17,211	590	841	78	107	3	—	11,829	6,140
1	Bansphor	233	94	71	9	156	79	4	5	2	1	—	—	53	1
2	Bhuinmali or Mali	514	226	148	51	337	169	25	6	4	—	—	—	261	34
3	Brittial-Bania or Bania	640	627	237	144	377	467	17	15	8	1	1	—	362	113
4	Dhupi or Dhobi	577	388	160	93	400	274	12	17	5	4	—	—	241	55
5	Dugla or Dholi	15	6	3	—	12	6	—	—	—	—	—	—	2	8
6	Hira	131	94	22	5	106	82	3	7	—	—	—	—	40	17
7	Jalkeot	96	152	44	73	49	53	1	26	2	—	—	—	31	15
8	Jhalo, Malo or Jhalo-Malo ..	114	153	19	51	84	87	5	15	6	—	—	—	107	29
9	Kaibartta or Jaliya	11,537	14,041	3,491	2,499	7,796	10,926	228	528	21	88	1	—	7,431	4,662
10	Mahara	30	65	6	25	16	40	6	—	2	—	—	—	62	30
11	Mehtar or Bhangi	82	93	16	22	61	67	3	4	2	—	—	—	33	18
12	Muchi or Rishi	2,777	2,192	919	417	1,762	1,684	85	84	11	7	—	—	1,15	396
13	Namasudra	3,872	4,165	1,243	862	2,421	3,167	195	130	13	6	—	—	2,082	689
14	Patni	66	52	27	23	31	29	5	—	2	—	1	—	10	22
15	Sutradhar	119	155	77	70	41	81	1	4	—	—	—	—	99	35

STATUS FOR SCHEDULED CASTES
SIBSAGAR

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
4	1	16,851	15,683	16,850	15,527	1	155	—	—	—	—	—	1
—	—	121	94	121	93	—	1	—	—	—	—	—	—
—	—	391	355	391	352	—	3	—	—	—	—	—	—
1	—	576	456	575	453	1	3	—	—	—	—	—	—
—	—	317	380	317	368	—	12	—	—	—	—	—	—
—	—	8	11	8	11	—	—	—	—	—	—	—	—
—	—	44	49	44	49	—	—	—	—	—	—	—	—
—	—	50	40	50	40	—	—	—	—	—	—	—	—
—	—	137	45	137	45	—	—	—	—	—	—	—	—
2	1	9,893	9,166	9,893	9,087	—	78	—	—	—	—	—	1
—	—	26	15	26	15	—	—	—	—	—	—	—	—
—	—	73	46	73	46	—	—	—	—	—	—	—	—
—	—	1,950	2,081	1,950	2,062	—	19	—	—	—	—	—	—
—	—	3,147	2,842	3,147	2,805	—	37	—	—	—	—	—	—
1	—	30	61	30	61	—	—	—	—	—	—	—	—
—	—	88	42	88	40	—	2	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES
SIBSAGAR—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
16	4	10,698	4,661	1,026	1,422	88	53	1	—	195	1	62	1	127	—	3	—	3	—	—	—
1	—	47	11	4	6	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	212	12	46	22	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	314	59	42	53	6	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	195	19	41	33	4	3	—	—	1	—	—	—	—	—	1	—	—	—	—	—
—	—	2	5	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	31	15	5	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	28	10	3	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	91	21	13	8	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
7	3	6,904	3,654	473	966	46	39	1	—	93	—	25	—	64	—	1	—	3	—	—	—
—	—	53	30	7	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	22	6	11	12	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4	—	866	245	141	148	4	3	—	—	54	—	13	—	41	—	—	—	—	—	—	—
2	1	1,830	529	234	153	16	6	—	—	47	1	24	1	22	—	1	—	—	—	—	—
—	—	8	10	2	11	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	95	35	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	192,805	100,413	92,392	49,167	37,259	45,471	42,769	4,738	11,117	639	854
1	Bansphor	1,588	762	826	386	455	331	296	40	67	4	6
2	Bhuinmali or Mali	13,230	6,850	6,380	3,450	2,520	2,984	2,944	266	824	57	82
3	Brittial-Bania or Bania	630	317	313	154	121	145	151	15	30	3	3
4	Dhupi or Dhobi	9,462	5,028	4,434	2,641	1,757	2,170	1,942	182	608	22	41
5	Dugla or Dholi	1,741	872	869	380	318	394	399	45	121	11	13
6	a,keot	136	72	64	34	31	36	21	2	7	—	—
7	halo, Malo or Jhalo-Malo ..	646	347	299	157	106	153	178	27	12	8	3
8	Kaibartta or Jaliya	9,254	4,779	4,475	2,463	1,752	2,090	2,090	209	605	8	15
9	Lalbegi	11	4	7	1	3	3	3	—	1	—	—
10	Mahara	133	84	49	25	6	49	37	9	5	1	1
11	Mehtar or Bhangi	331	164	167	75	43	79	108	9	5	1	1
12	Muchi or Rishi	31,936	17,408	14,528	8,087	5,508	8,306	7,926	901	939	89	93
13	Namasudra	46,705	24,513	22,192	11,590	8,786	11,411	10,282	1,254	2,787	169	262
14	Patni	75,776	38,542	37,234	19,462	15,676	17,024	16,097	1,763	5,032	264	333
15	Sutradhar	1,226	671	555	262	177	296	295	16	54	2	1

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	45,878	43,604	12,404	3,465	31,641	36,289	1,213	2,918	416	648	204	284	17,637	14,695
1	Bansphor	346	352	76	79	252	231	15	38	3	3	—	1	104	94
2	Bhuinmali or Mali	3,230	2,915	1,069	134	2,034	2,525	84	200	32	48	11	8	1,171	1,049
3	Brittial-Bania or Bania	157	163	42	18	109	126	3	9	3	3	—	7	49	49
4	Dhupi or Dhobi	2,359	2,037	652	82	1,602	1,653	83	198	16	22	6	82	687	696
5	Dugla or Dholi	434	418	119	18	273	351	13	31	8	11	21	7	160	136
6	Jalkeot	37	24	9	—	27	16	1	4	—	—	—	4	10	8
7	Jhalo, Malo or Jhalo-Malo ..	153	174	32	13	102	154	12	4	5	3	2	—	66	24
8	Kaibartta or Jaliya	2,176	2,067	696	71	1,417	1,778	55	202	5	9	3	7	832	696
9	Lalbegi	4	4	1	—	3	3	—	1	—	—	—	—	—	—
10	Mahara	55	36	20	1	33	30	1	4	1	1	—	—	24	8
11	Mehtar or Bhangi	66	106	14	3	51	91	—	1	1	1	—	10	37	17
12	Muchi or Rishi	7,800	7,303	1,393	308	6,032	6,649	296	230	67	79	12	37	2,920	1,993
13	Namasudra	11,469	10,315	3,160	676	7,838	8,713	297	673	93	208	81	45	4,620	3,700
14	Patni	17,258	17,419	5,045	2,046	11,666	13,720	348	1,318	181	259	18	76	6,848	6,135
15	Sutradhar	334	271	76	16	202	249	5	5	1	1	50	—	109	90

STATUS FOR SCHEDULED CASTES

CACHAR

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
398	393	36,855	34,025	36,535	33,714	126	204	—	13	2	20	192	74
1	2	312	380	310	376	1	4	—	—	—	—	1	—
93	10	2,447	2,410	2,357	2,377	8	29	—	2	—	2	82	—
—	8	111	100	111	98	—	—	—	1	—	—	—	1
13	86	1,978	1,699	1,964	1,673	7	19	—	2	—	1	7	4
42	18	278	314	257	299	—	5	—	—	—	—	21	10
—	5	25	32	25	31	—	—	—	—	—	—	—	1
2	—	128	101	124	93	4	8	—	—	—	—	—	—
9	13	1,771	1,710	1,761	1,679	4	27	—	—	—	—	6	4
—	—	—	3	—	3	—	—	—	—	—	—	—	—
—	—	5	5	5	5	—	—	—	—	—	—	—	—
—	10	61	44	61	40	—	4	—	—	—	—	—	—
25	42	6,682	5,215	6,655	5,186	14	27	—	—	—	2	13	—
89	75	8,405	8,156	8,381	8,087	17	33	—	2	1	8	6	26
29	96	14,425	13,662	14,344	13,606	70	43	—	6	—	7	11	—
95	28	227	194	180	161	1	5	—	—	1	—	45	28

STATUS FOR SCHEDULED CASTES

CACHAR—*Concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
217	56	13,678	6,257	3,522	8,165	220	186	—	31	43	68	11	24	26	19	3	21	1	—	2	4
—	—	78	61	25	29	1	3	—	1	—	—	—	—	—	—	—	—	—	—	—	—
23	8	941	389	182	618	25	32	—	2	2	6	1	1	1	1	—	4	—	—	—	—
1	5	36	24	12	20	—	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—
21	2	561	269	99	407	6	18	—	—	4	2	4	—	—	1	—	1	—	—	—	—
4	—	121	43	32	90	3	2	—	1	—	1	—	1	—	—	—	—	—	—	—	—
—	—	9	5	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	47	16	15	8	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
6	1	669	284	154	403	3	6	—	2	—	2	—	1	—	1	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	16	7	8	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	28	13	9	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38	4	2,256	1,249	604	723	22	12	—	5	6	17	1	10	4	1	1	6	—	—	—	—
48	13	3,542	1,527	955	2,111	75	46	—	3	19	21	1	10	14	9	2	1	—	—	2	1
70	23	5,281	2,329	1,415	3,699	82	67	—	17	11	18	3	1	7	5	—	9	1	—	—	3
5	—	93	41	11	49	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

Division

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL ..	8,055	4,448	3,607	2,027	1,468	2,146	1,756	227	318	26	33
1	Bansphor	39	21	18	13	13	8	5	—	—	—	—
2	Bhuinmali or Mali	254	137	117	57	58	74	56	6	3	—	—
3	Brittial-Bania or Bania	196	117	79	60	36	52	43	5	—	—	—
4	Dhupi or Dhobi	444	319	125	192	64	123	52	4	7	—	2
5	Hira	101	54	47	26	26	26	19	—	1	1	—
6	Jalkeot	11	11	—	6	—	5	—	—	—	—	—
7	Jhalo, Malo or Jhalo-Malo ..	263	116	147	51	42	59	46	6	39	—	—
8	Kaibartta or Jaliya	926	464	462	234	231	218	218	12	13	—	—
9	Mahara	62	40	22	9	11	29	10	2	—	—	1
10	Mehtar or Bhangi	181	102	79	51	27	39	29	4	13	8	10
11	Muchi or Rishi	511	318	193	152	74	139	104	26	15	1	—
12	Namasudra	4,822	2,567	2,255	1,084	863	1,288	1,142	158	219	16	20
13	Patni	125	91	34	40	12	51	21	—	1	—	—
14	Sutradhar	120	91	29	52	11	35	11	4	7	—	—

SCT-II PART A—AGE AND MARITAL

Division

Sl. No.	Name of Scheduled Castes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL ..	2,505	2,123	678	396	1,710	1,538	81	135	15	23	21	31	593	364
1	Bansphor	14	8	6	3	8	5	—	—	—	—	—	—	1	—
2	Bhuinmali or Mali	77	76	27	28	49	47	1	1	—	—	—	—	30	10
3	Brittial-Bania or Bania	78	47	30	9	44	38	4	—	—	—	—	—	7	4
4	Dhupi or Dhobi	164	68	63	18	99	42	2	7	—	1	—	—	26	10
5	Hira	35	29	13	11	21	18	—	—	1	—	—	—	5	3
6	Jalkeot	6	—	1	—	5	—	—	—	—	—	—	—	—	—
7	Jhalo, Malo or Jhalo-Malo ..	68	89	25	9	39	35	4	25	—	—	—	20	23	25
8	Kaibartta or Jaliya	313	311	118	111	184	198	11	2	—	—	—	—	31	28
9	Mahara	37	8	6	—	29	8	2	—	—	—	—	—	—	3
10	Mehtar or Bhangi	56	44	14	5	32	23	2	6	8	10	—	—	9	10
11	Muchi or Rishi	182	126	57	18	120	95	4	13	1	—	—	—	40	11
12	Namasudra	1,337	1,275	262	177	1,000	998	49	77	5	12	21	11	413	256
13	Patni	76	25	25	4	51	20	—	1	—	—	—	—	—	—
14	Sutradhar	62	17	31	3	29	11	2	3	—	—	—	—	8	4

STATUS FOR SCHEDULED CASTES

ASSAM HILLS

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
22	32	1,335	1,118	1,332	1,068	2	49	—	—	—	—	1	1
—	—	6	10	6	10	—	—	—	—	—	—	—	—
—	—	30	31	30	30	—	1	—	—	—	—	—	—
—	—	31	28	30	27	1	1	—	—	—	—	—	—
—	—	129	47	129	46	—	1	—	—	—	—	—	—
1	1	14	15	13	14	—	—	—	—	—	—	1	1
—	—	5	—	5	—	—	—	—	—	—	—	—	—
—	20	25	33	25	33	—	—	—	—	—	—	—	—
—	—	115	123	115	120	—	3	—	—	—	—	—	—
—	—	3	11	3	11	—	—	—	—	—	—	—	—
—	—	37	25	37	22	—	3	—	—	—	—	—	—
—	—	95	56	94	55	1	1	—	—	—	—	—	—
21	11	809	722	809	684	—	38	—	—	—	—	—	—
—	—	15	9	15	8	—	1	—	—	—	—	—	—
—	—	21	8	21	8	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES

ASSAM HILLS—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
13	2	423	169	146	183	11	10	—	—	15	2	4	2	11	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	25	8	5	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	6	4	1	—	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—
—	—	24	9	2	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	1	5	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	20	11	2	14	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	30	17	1	11	—	—	—	—	5	—	1	—	4	—	—	—	—	—	—	—
—	—	—	2	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	7	3	2	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	1	18	8	22	2	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—
11	—	282	106	109	142	11	8	—	—	8	2	2	2	6	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	6	—	2	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	846	470	376	216	117	193	147	40	81	—	1
1	Bansphor	2	2	—	2	—	—	—	—	—	—	—
2	Bhuinmali or Mali	2	—	2	—	1	—	—	—	1	—	—
3	Brittial-Bania or Bania	40	24	16	13	8	8	8	3	—	—	—
4	Dhupi or Dhobi	17	16	1	7	—	9	1	—	—	—	—
5	Hira	3	1	2	1	1	—	—	—	1	—	—
6	Jhalo, Malo or Jhalo-Malo ..	158	53	105	23	24	26	24	4	37	—	—
7	Muchi or Rishi	187	148	39	72	14	56	20	20	5	—	—
8	Namasūdra	429	218	211	97	69	87	94	13	37	—	1
9	Sutradhār	8	8	—	1	—	7	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	247	210	75	28	134	98	17	53	—	1	21	30	81	71
1	Bansphor	2	—	2	—	—	—	—	—	—	—	—	—	—	—
2	Bhuinmali or Mali	—	1	—	—	—	—	—	1	—	—	—	—	—	—
3	Brittial-Bania or Bania	12	5	4	—	5	5	3	—	—	—	—	—	2	2
4	Dhupi or Dhobi	8	1	1	—	7	1	—	—	—	—	—	—	2	—
5	Hira	1	—	1	—	—	—	—	—	—	—	—	—	—	2
6	Jhalo, Malo or Jhalo-Malo	23	65	8	7	12	13	3	25	—	—	—	20	16	23
7	Muchi or Rishi	70	21	25	1	45	16	—	4	—	—	—	—	30	6
8	Namasudra	126	117	34	20	60	63	11	23	—	1	21	10	29	38
9	Sutradhar	5	—	—	—	5	—	—	—	—	—	—	—	2	—

STATUS FOR SCHEDULED CASTES
GARO HILLS

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
21	30	142	95	140	87	2	8	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	1	—	1	—	—	—	—	—	—	—	—
—	—	10	9	9	8	1	1	—	—	—	—	—	—
—	—	6	—	6	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	20	14	17	14	17	—	—	—	—	—	—	—	—
—	—	48	12	47	12	1	—	—	—	—	—	—	—
21	10	63	56	63	49	—	7	—	—	—	—	—	—
—	—	1	—	1	—	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES
GARO HILLS—*Concld.*

Age 45 +										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
1	2	57	41	23	28	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	14	11	1	12	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	1	10	4	20	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	27	24	2	14	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	415	232	183	92	61	125	97	6	14	8	10
1	Bansphor	27	17	10	11	8	6	2	—	—	—	—
2	Bhuinmali or Mali	5	2	3	—	2	2	1	—	—	—	—
3	Brittial-Bania or Bania	28	14	14	8	1	6	13	—	—	—	—
4	Dhupi or Dhobi	31	18	13	10	7	8	6	—	—	—	—
5	Hira	18	8	10	3	5	4	4	—	—	—	—
6	Jhalo, Malo or Jhalo-Malo ..	22	10	12	3	6	7	6	—	—	—	—
7	Kaibartta or Jaliya	8	5	3	2	—	3	3	—	—	—	—
8	Mahara	26	20	6	1	—	19	6	—	—	—	—
9	Mehtar or Bhangi	133	70	63	33	23	25	20	4	10	8	10
10	Muchi or Rishi	102	59	43	14	8	43	34	2	1	—	—
11	Sutradhar	15	9	6	7	1	2	2	—	3	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	158	110	37	7	109	89	4	4	8	10	—	—	19	15
1	Bansphor	10	2	4	—	6	2	—	—	—	—	—	—	1	—
2	Bhuinmali or Mali	1	1	—	—	1	1	—	—	—	—	—	—	1	—
3	Brittial-Bania or Bania	9	13	4	—	5	13	—	—	—	—	—	—	1	—
4	Dhupi or Dhobi	9	6	3	—	6	6	—	—	—	—	—	—	2	—
5	Hira	4	4	—	—	4	4	—	—	—	—	—	—	—	—
6	Jhalo, Malo or Jhalo-Malo ..	8	6	1	—	7	6	—	—	—	—	—	—	—	—
7	Kaibartta or Jaliya	5	3	2	—	3	3	—	—	—	—	—	—	—	—
8	Mahara	20	6	1	—	19	6	—	—	—	—	—	—	—	—
9	Mehtar	33	32	4	5	19	14	2	3	8	10	—	—	8	10
10	Muchi or Rishi	52	35	12	2	38	32	2	1	—	—	—	—	5	2
11	Sutradhar	7	2	6	—	1	2	—	—	—	—	—	—	1	3

STATUS FOR SCHEDULED CASTES

UNITED KHASI & JAINTIA HILLS

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
1	1	55	58	54	54	—	3		-	—	—	1	1
—	—	6	8	6	8	—	—	—	—	—	—	—	—
—	—	—	2	—	2	—	—	—	—	—	—	—	—
—	—	4	1	4	1	—	—	--	—	—	—	—	—
—	—	7	7	7	7	—	—	—		--	--	—	—
1	1	4	6	3	5	—	—	—	—	—	--	1	1
—	--	2	6	2	6	-	—	—	—	—	—	—	—
—	—	--	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	29	21	29	18	—	3	—	—	—	—	—	—
—	—	2	6	2	6	—	—	--	—	—	—	—	—
—	—	1	1	1	1	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES

UNITED KHASI & JAINTIA HILLS—*Concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
1	—	16	5	2	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	--	—	—	—	—	--	—	—	—	—	—	—	—
—	—	1	—	—	—	—	—	—	—	—	--	—	—	—	—	--	—	—	—	—	—
—	—	1	—	--	—	—	—	—	—	—	—	—	—	—	—	—	—	—	--	—	—
—	—	2	—	—	-	—	—	—	—	—	—	-	—	—	—	—	—	—	—	—	-
—	—	--	—	—		-	—	—	—	—	—	—	—	—	—	—	—	—	—	—	-
—	—	—	—	—	—	—	—	-	--	—	—	—	--		—	—	—	—	—	—	-
—	—	—	—	—	—	—	—	—	—	—	—	—	—	--	—	—	—	—	—	—	—
—	—	—	—	—	—	—	--	—	—	—	—	—	—	—	-	—	—	—	—	—	—
—	—	6	3	2	7	—	--	-	-	—	--	—	—	—	—	—	—	—	—	—	—
—	—	5	2	—	—	—	—	—	—	—	--	—	—	—	—	—	—	—	—	—	—
—	—	1	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	6,789	3,741	3,048	1,715	1,290	1,828	1,512	180	223	18	22
1	Banshphor	10	2	8	—	5	2	3	—	—	—	—
2	Bhuinmali or Mali	247	135	112	57	55	72	55	6	2	—	—
3	Brittial-Bania or Bania	128	79	49	39	27	38	22	2	—	—	—
4	Dhupi or Dhobi	394	283	111	173	57	106	45	4	7	—	2
5	Hira	80	45	35	22	20	22	15	—	—	1	—
6	Jalkeot	11	11	—	6	—	5	—	—	—	—	—
7	Jhalo, Malo or Jhalo-Malo	83	53	30	25	12	26	16	2	2	—	—
8	Kaibartta or Jaliya	918	459	459	232	231	215	215	12	13	—	—
9	Mahara	36	20	16	8	11	10	4	2	—	—	1
10	Mehtar or Bhangi	47	31	16	17	4	14	9	—	3	—	—
11	Muchi or Rishi	220	109	111	65	52	40	50	3	9	1	—
12	Namasudra	4,393	2,349	2,044	987	794	1,201	1,048	145	182	16	19
13	Patni	125	91	34	40	12	51	21	—	1	—	—
14	Sutradhar	97	74	23	44	10	26	9	4	4	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	2,096	1,803	563	361	1,467	1,351	59	78	7	12	—	1	493	278
1	Bansphor	2	6	—	3	2	3	—	—	—	—	—	—	—	—
2	Bhuinmali or Mali	76	74	27	28	48	46	1	—	—	—	—	—	29	10
3	Brittial-Bania or Bania	57	29	22	9	34	20	1	—	—	—	—	—	4	2
4	Dhupi or Dhobi	145	61	57	18	86	35	2	7	—	1	—	—	22	10
5	Hira	30	25	12	11	17	14	—	—	1	—	—	—	5	1
6	Jalkeot	6	—	1	—	5	—	—	—	—	—	—	—	—	—
7	Jhalo, Malo or Jhalo-Malo	37	18	16	2	20	16	1	—	—	—	—	—	7	2
8	Kaibartta or Jaliya	308	308	116	111	181	195	11	2	—	—	—	—	31	28
9	Mahara	17	2	5	—	10	2	2	—	—	—	—	—	—	3
10	Mehtar or Bhangi	22	12	9	—	13	9	—	3	—	—	—	—	1	—
11	Muchi or Rishi	59	70	20	15	37	47	1	8	1	—	—	—	5	3
12	Namasudra	1,211	1,158	228	157	940	935	38	54	5	11	—	1	384	218
13	Patni	76	25	25	4	51	20	—	1	—	—	—	—	—	—
14	Sutradhar	50	15	25	3	23	9	2	3	—	—	—	—	5	1

STATUS FOR SCHEDULED CASTES
UNITED MIKIR AND NORTH CACHAR HILLS

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
—	1	1,137	965	1,137	927	—	38	—	—	—	—	—	—
—	—	—	2	—	2	—	—	—	—	—	—	—	—
—	—	30	28	30	27	—	1	—	—	—	—	—	—
—	—	17	18	17	18	—	—	—	—	—	—	—	—
—	—	116	40	116	39	—	1	—	—	—	—	—	—
—	—	10	9	10	9	—	—	—	—	—	—	—	—
—	—	5	—	5	—	—	—	—	—	—	—	—	—
—	—	9	10	9	10	—	—	—	—	—	—	—	—
—	—	115	123	115	120	—	3	—	—	—	—	—	—
—	—	3	11	3	11	—	—	—	—	—	—	—	—
—	—	8	4	8	4	—	—	—	—	—	—	—	—
—	—	44	38	44	37	—	1	—	—	—	—	—	—
—	1	746	666	746	635	—	31	—	—	—	—	—	—
—	—	15	9	15	8	—	1	—	—	—	—	—	—
—	—	19	7	19	7	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES
UNITED MIKIR AND NORTH CACHAR HILLS—*Concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
11	—	350	123	121	145	11	10	—	—	15	2	4	2	11	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	24	8	5	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	3	2	1	—	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—
—	—	20	9	2	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	5	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	6	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	30	17	1	11	—	—	—	—	5	—	1	—	4	—	—	—	—	—	—	—
—	—	—	2	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	1	—	—	—	—	—	—	—		—	—	—	—	—	—	—	—	—	—	—
—	—	3	2	2	1	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—
11	—	255	82	107	128	11	8	—	—	8	2	2	2	6	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	3	—	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Castes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	5	5	—	4	—	—	—	1	—	—	—
1	Dhupi or Dhobi	2	2	—	2	—	—	—	—	—	—	—
2	Mehtar or Bhangi	1	1	—	1	—	—	—	—	—	—	—
3	Muchi or Rishi	2	2	—	1	—	—	—	1	—	—	—

SCT-II PART A—AGE AND MARITAL

District

Sl.	Name of Scheduled Castes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	4	—	3	—	—	—	1	—	—	—	—	—	—	—
1	Dhupi or Dhobi	2	—	2	—	—	—	—	—	—	—	—	—	—	—
2	Mehtar or Bhangi	1	—	1	—	—	—	—	—	—	—	—	—	—	—
3	Muchi or Rishi	1	—	—	—	—	—	1	—	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES

MIZO HILLS

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
—	—	1	—	1	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	1	—	1	—	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED CASTES

MIZO HILLS—*Concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

State

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	2,064,816	1,055,431	1,009,385	615,164	528,407	411,123	415,475	21,993	53,007	6,750	12,110
1	Barmans in Cachar	13,114	6,743	6,371	4,049	3,117	2,534	2,827	146	414	14	13
2	Boro-Borokachari	345,983	176,918	169,065	104,718	87,976	68,033	73,387	3,859	7,372	264	294
3	Chakma	19,338	9,967	9,371	5,495	4,863	4,197	4,161	207	313	54	30
4	Deori	13,876	7,482	6,394	4,358	3,306	2,809	2,905	272	172	41	11
5	Dimasa (Kachari)	68,718	36,575	32,143	18,753	16,213	17,291	13,670	477	2,080	23	137
6	Garo	258,122	130,636	127,486	73,223	63,394	55,139	56,833	1,896	6,707	325	519
7	Hajong	22,652	11,875	10,777	6,523	5,304	5,052	4,582	272	868	22	21
8	Hmar	8,741	4,492	4,249	2,549	2,093	1,687	1,796	174	283	81	76
9	Hojai	3,617	1,986	1,631	780	673	1,170	927	32	31	4	—
10	Kachari including Sonwal ..	236,936	124,342	112,594	69,880	57,915	51,026	49,513	3,145	4,801	266	335
11	Khasi and Jaintia	356,155	175,000	181,155	106,389	95,770	61,245	66,592	3,559	12,223	3,744	6,518
12	Any Kuki Tribes	19,037	9,830	9,207	5,166	4,698	4,191	3,829	398	540	73	135
13	Lakher	8,791	4,150	4,641	2,334	2,558	1,711	1,548	63	435	37	100
14	Lalung	61,315	31,697	29,618	19,613	15,158	11,042	13,217	1,004	1,179	35	63
15	Man (Tai-Speaking)	253	136	117	80	53	50	54	6	10	—	—
16	Mech	6,987	3,585	3,402	1,921	1,695	1,512	1,555	135	148	17	4
17	Mikir	121,082	62,827	58,255	33,372	32,780	27,311	21,776	1,914	3,384	137	248
18	Miri	163,453	86,795	76,658	51,203	38,838	34,054	34,752	1,393	2,836	142	232
19	Any Mizo (Lushai) Tribes ..	214,721	105,933	108,788	68,703	63,880	34,131	35,026	1,729	6,610	1,350	3,199
20	Any Naga Tribes	9,309	5,306	4,003	3,209	1,749	1,900	1,932	162	286	34	36
21	Pawi	4,587	2,156	2,431	572	1,436	1,272	620	278	292	34	81
22	Rabha	108,029	57,000	51,029	32,274	24,938	23,766	23,973	872	2,023	53	58

SCT-II PART B—AGE AND MARITAL

State

Sl. No.	Name of Scheduled Tribes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	436,507	447,736	142,193	85,334	282,825	339,836	6,629	13,282	4,624	9,024	236	260	147,304	118,620
1	Barmans in Cachar	2,931	2,909	1,243	543	1,639	2,259	39	94	10	13	—	—	1,008	883
2	Boro-Borokachari	70,231	75,227	20,230	12,530	48,544	60,896	1,219	1,541	205	237	33	23	22,214	18,297
3	Chakma	4,112	4,142	1,198	625	2,791	3,443	77	56	37	18	9	—	1,560	992
4	Deori	3,284	2,861	1,424	799	1,814	1,965	29	88	15	9	2	—	1,265	1,022
5	Dimasa (Kachari)	14,920	13,645	2,242	1,514	12,523	11,624	134	390	15	94	6	23	5,135	3,760
6	Garo	56,134	60,326	18,101	9,727	36,980	47,602	772	2,532	247	438	34	27	19,742	13,441
7	Hajong	5,192	4,927	1,393	361	3,680	4,184	106	363	11	18	2	1	1,556	859
8	Hmar	2,045	1,990	768	512	1,096	1,356	109	64	71	58	1	—	671	680
9	Hojai	1,155	991	311	207	831	777	9	7	4	—	—	—	362	162
10	Kachari including Sonwal ..	52,444	49,691	14,151	8,095	37,162	39,658	950	1,689	168	232	13	17	16,210	12,898
11	Khasi and Jaintia	76,128	80,231	29,406	15,522	43,198	57,085	1,056	2,874	2,422	4,716	46	34	22,367	20,936
12	Any Kuki Tribes	4,549	3,697	1,403	767	2,926	2,644	164	188	54	94	2	4	1,593	1,579
13	Lakher	1,865	2,051	597	546	1,225	1,299	9	119	34	87	—	—	558	599
14	Lalung	10,165	13,090	3,583	2,334	6,445	10,492	119	231	15	32	3	1	5,503	3,685
15	Man (Tai-Speaking)	44	56	12	6	32	45	—	5	—	—	—	—	25	12
16	Mech	1,920	1,712	663	397	1,185	1,258	63	55	9	2	—	—	407	382
17	Mikir	24,893	20,524	7,369	3,513	16,660	16,243	724	591	96	127	44	50	12,036	8,423
18	Miri	34,889	36,763	12,341	9,377	22,137	26,538	318	664	93	184	—	—	13,040	10,341
19	Any Mizo (Lushai) Tribes ..	43,098	47,180	19,782	15,686	21,917	27,722	355	1,166	1,035	2,559	9	47	14,115	13,827
20	Any Naga Tribes	2,776	2,204	1,011	433	1,631	1,642	103	107	30	22	1	—	356	488
21	Pawi	953	855	174	191	739	549	11	72	29	43	—	—	805	338
22	Rabha	22,779	22,664	4,791	1,649	17,670	20,555	263	386	24	41	31	33	6,776	5,016

STATUS FOR SCHEDULED TRIBES

ASSAM

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
401	386	471,184	442,716	471,048	441,695	38	938	—	16	—	13	98	54
—	—	2,803	2,578	2,801	2,573	2	5	—	—	—	—	—	—
44	36	84,423	75,495	84,405	75,360	13	125	—	1	—	1	5	8
14	4	4,275	4,236	4,273	4,230	—	4	—	—	—	—	2	2
2	—	2,933	2,511	2,933	2,507	—	4	—	—	—	—	—	—
31	43	16,510	14,736	16,483	14,682	2	39	—	—	—	—	25	15
53	33	54,735	53,697	54,717	53,519	10	157	—	10	—	7	8	4
6	2	5,127	4,991	5,119	4,940	7	50	—	—	—	—	1	1
1	1	1,774	1,577	1,774	1,569	—	8	—	—	—	—	—	—
—	—	469	478	469	466	—	12	—	—	—	—	—	—
25	30	55,677	49,954	55,666	49,775	2	169	—	2	—	—	9	8
63	52	76,477	79,969	76,472	79,901	1	58	—	2	—	—	4	8
2	5	3,687	3,929	3,687	3,914	—	14	—	—	—	—	—	1
5	—	1,716	1,981	1,711	1,981	—	—	—	—	—	—	5	—
3	1	16,029	12,841	16,029	12,821	—	20	—	—	—	—	—	—
—	—	67	49	67	47	—	2	—	—	—	—	—	—
—	—	1,258	1,307	1,258	1,297	—	10	—	—	—	—	—	—
93	67	25,767	29,297	25,736	29,187	—	101	—	1	—	4	31	4
3	—	38,856	29,540	38,856	29,445	—	95	—	—	—	—	—	—
20	73	48,603	47,681	48,596	47,673	—	7	—	—	—	—	7	1
1	—	2,173	1,311	2,173	1,311	—	—	—	—	—	—	—	—
—	2	392	1,228	392	1,226	—	—	—	—	—	—	—	2
35	37	27,433	23,330	27,431	23,271	1	58	—	—	—	1	1	—

STATUS FOR SCHEDULED TRIBES

ASSAM—*Concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
1,662	1,214	128,091	74,575	15,360	39,693	2,124	3,073	67	65	436	313	261	164	169	126	4	16	2	—	—	7
4	—	893	563	107	320	4	—	—	—	1	1	1	1	—	—	—	—	—	—	—	—
76	62	19,435	12,346	2,639	5,828	58	56	6	5	50	46	7	24	41	20	1	2	1	—	—	—
9	8	1,401	713	130	257	17	12	3	2	20	1	15	—	5	1	—	—	—	—	—	—
1	—	995	936	243	84	26	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—
18	15	4,766	2,007	343	1,690	8	43	—	5	10	2	10	2	—	—	—	—	—	—	—	—
388	141	18,142	9,061	1,123	4,163	78	74	1	2	25	22	17	7	7	13	1	2	—	—	—	—
11	3	1,365	348	166	505	11	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—
6	11	590	431	65	219	10	18	—	1	2	2	1	1	1	1	—	—	—	—	—	—
—	—	339	138	23	24	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
59	10	13,855	9,673	2,195	3,107	98	103	3	5	11	51	4	35	7	13	—	3	—	—	—	—
493	337	18,036	9,442	2,503	9,346	1,322	1,802	13	9	28	19	18	10	10	7	—	1	—	—	—	1
76	16	1,264	1,170	234	352	19	41	—	—	1	2	—	1	1	1	—	—	—	—	—	—
16	25	485	249	54	312	3	13	—	—	11	10	10	6	1	—	—	4	—	—	—	—
1	3	4,597	2,703	885	948	20	31	—	—	—	2	—	—	—	2	—	—	—	—	—	—
1	—	18	7	6	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	327	287	72	93	8	2	—	—	—	1	—	1	—	—	—	—	—	—	—	—
138	78	10,649	5,427	1,190	2,791	41	117	18	10	131	11	129	2	2	5	—	1	—	—	—	3
5	2	11,908	8,119	1,075	2,172	49	48	3	—	10	14	1	14	9		—	—	—	—	—	—
283	477	12,142	7,247	1,372	5,441	314	640	4	22	117	100	42	44	72	50	2	3	1	—	—	3
25	5	268	290	59	179	4	14	—	—	1	—	—	—	1	—	—	—	—	—	—	—
4	12	529	68	267	220	5	38	—	—	6	10	2	7	4	3	—	—	—	—	—	—
48	9	6,087	3,350	609	1,637	29	16	3	4	12	19	4	9	8	10	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

Division

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	953,310	496,548	456,762	288,796	233,616	195,946	203,056	10,858	18,976	836	1,010
1	Barmans in Cachar	13,114	6,743	6,371	4,049	3,117	2,534	2,827	146	414	14	13
2	Boro-Borokachari	345,983	176,918	169,065	104,718	87,976	68,033	73,387	3,859	7,372	264	294
3	Deori	13,876	7,482	6,394	4,358	3,306	2,809	2,905	272	172	41	11
4	Hojai	3,617	1,986	1,631	780	673	1,170	927	32	31	4	—
5	Kachari including Sonwal ..	236,936	124,342	112,594	69,880	57,915	51,026	49,513	3,145	4,801	266	335
6	Lalung	61,315	31,697	29,618	19,613	15,158	11,042	13,217	1,004	1,179	35	63
7	Mech	6,987	3,585	3,402	1,921	1,695	1,512	1,555	135	148	17	4
8	Miri	163,453	86,795	76,658	51,203	38,838	34,054	34,752	1,393	2,836	142	232
9	Rabha	108,029	57,000	51,029	32,274	24,938	23,766	23,973	872	2,023	53	58

SCT-II PART B—AGE AND MARITAL

Division

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	199,798	205,908	58,737	35,931	137,427	164,398	3,009	4,755	543	750	82	74	66,785	52,686
1	Barmans in Cachar	2,931	2,909	1,243	543	1,639	2,259	39	94	10	13	—	—	1,008	883
2	Boro-Borokachari	70,231	75,227	20,230	12,530	48,544	60,896	1,219	1,541	205	237	33	23	22,214	18,297
3	Deori	3,284	2,861	1,424	799	1,814	1,965	29	88	15	9	2	—	1,265	1,02
4	Hojai	1,155	991	311	207	831	777	9	7	4	—	—	—	362	162
5	Kachari including Sonwal ..	52,444	49,691	14,151	8,095	37,162	39,658	950	1,689	168	232	13	17	16,210	12,898
6	Lalung	10,165	13,090	3,583	2,334	6,445	10,492	119	231	15	32	3	1	5,503	3,685
7	Mech	1,920	1,712	663	397	1,185	1,258	63	55	9	2	—	—	407	382
8	Miri	34,889	36,763	12,341	9,377	22,137	26,538	318	664	93	184	—	—	13,040	10,341
9	Rabha	22,779	22,664	4,791	1,649	17,670	20,555	263	386	24	41	31	33	6,776	5,016

STATUS FOR SCHEDULED TRIBES

ASSAM PLAINS

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
112	104	229,881	198,034	229,848	197,515	18	498	—	3	—	2	15	16
—	—	2,803	2,578	2,801	2,573	2	5	—	—	—	—	—	—
44	36	84,423	75,495	84,405	75,360	13	125	—	1	—	1	5	8
2	—	2,933	2,511	2,933	2,507	—	4	—	—	—	—	—	—
—	—	469	478	469	466	—	12	—	—	—	—	—	—
25	30	55,677	49,954	55,666	49,775	2	169	—	2	—	—	9	8
3	1	16,029	12,841	16,029	12,821	—	20	—	—	—	—	—	—
—	—	1,258	1,307	1,258	1,297	—	10	—	—	—	—	—	—
3	—	38,856	29,540	38,856	29,445	—	95	—	—	—	—	—	—
35	37	27,433	23,330	27,431	23,271	1	58	—	—	—	1	1	—

STATUS FOR SCHEDULED TRIBES

ASSAM PLAINS—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
194	86	58,436	38,115	7,848	14,213	292	258	15	14	84	134	17	84	65	45	1	5	1	—	—	—
4	—	893	563	107	320	4	—	—	—	1	1	1	1	—	—	—	—	—	—	—	—
76	62	19,435	12,346	2,639	5,828	58	56	6	5	50	46	7	24	41	20	1	2	1	—	—	—
1	—	995	936	243	84	26	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	339	138	23	24	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
59	10	13,855	9,673	2,195	3,107	98	103	3	5	11	51	4	35	7	13	—	3	—	—	—	—
1	3	4,597	2,703	885	948	20	31	—	—	—	2	—	—	—	2	—	—		—	—	—
—	—	327	287	72	93	8	2	—	—	—	1	—	1	—	—	—	—	—	—	—	—
5	2	11,908	8,119	1,075	2,172	49	48	3	—	10	14	1	14	9	—	—	—	—	—	—	—
48	9	6,087	3,350	609	1,637	29	16	3	4	12	19	4	9	8	10	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	226,485	116,644	109,841	67,208	57,252	46,690	47,720	2,523	4,669	183	185
1	Boro-Borokachari	160,351	81,335	79,016	48,367	41,970	30,885	33,851	1,919	3,053	145	13
2	Deori	16	8	8	2	3	6	5	—	—	—	—
3	Hojai	490	344	146	98	112	243	31	3	3	—	—
4	Kachari including Sonwal	13,184	6,744	6,440	3,540	3,096	3,103	3,073	93	254	2	13
5	Mech	147	112	35	58	21	47	6	7	8	—	—
6	Miri	3,080	1,768	1,312	520	618	1,173	579	72	113	3	2
7	Rabha	49,217	26,333	22,884	14,623	11,432	11,233	10,175	429	1,238	33	32

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	47,040	49,321	11,059	7,959	35,106	40,353	703	851	142	148	30	10	13,474	11,169
1	Boro-Borokachari	32,363	35,839	8,963	7,227	22,636	27,883	623	605	127	120	14	4	9,549	8,413
2	Deori	4	5	2	—	2	5	—	—	—	—	—	—	4	—
3	Hojai	244	19	17	—	227	19	—	—	—	—	—	—	19	12
4	Kachari including Sonwal	3,070	2,953	505	119	2,554	2,805	6	21	1	7	4	1	648	505
5	Mech	68	9	26	—	39	6	3	3	—	—	—	—	12	5
6	Miri	1,200	954	171	303	1,010	547	17	103	2	1	—	—	220	33
7	Rabha	10,091	9,542	1,375	310	8,638	9,088	54	119	12	20	12	5	3,022	2,201

STATUS FOR SCHEDULED TRIBES
GOALPARA

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
40	15	56,077	49,325	56,074	49,245	1	80	—	—	—	—	2	—
19	4	39,378	34,758	39,375	34,713	1	45	—	—	—	—	2	—
—	—	—	3	—	3	—	—	—	—	—	—	—	—
—	—	81	115	81	112	—	3	—	—	—	—	—	—
6	4	3,026	2,976	3,026	2,971	—	5	—	—	—	—	—	—
—	—	32	21	32	21	—	—	—	—	—	—	—	—
—	—	348	325	348	315	—	10	—	—	—	—	—	—
15	7	13,212	11,127	13,212	11,110	—	17	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
GOALPARA—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
67	35	11,540	7,275	1,819	3,817	40	37	8	5	53	26	8	13	43	12	1	1	1	—	—	—
24	26	8,210	5,922	1,295	2,447	17	18	3	—	45	6	5	4	38	1	1	1	1	—	—	—
—	—	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	16	9	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
9	4	549	259	87	233	1	6	2	3	—	6	—	2	—	4	—	—	—	—	—	—
—	—	8	—	4	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	163	22	55	10	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33	5	2,590	1,063	375	1,119	21	12	3	2	8	14	3	7	5	7	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	222,388	114,239	108,149	68,535	56,871	43,994	47,366	1,586	3,741	73	90
1	Boro-Borokachari	123,758	63,677	60,081	38,563	32,280	24,104	25,263	952	2,461	40	46
2	Deori	546	256	290	115	100	138	172	3	15	—	3
3	Hojai	150	100	50	78	35	22	14	—	1	—	—
4	Kachari including Sonwal	52,003	26,945	25,058	16,191	13,604	10,333	10,546	382	862	23	25
5	Lalung	1,879	967	912	568	450	366	420	33	41	—	1
6	Mech	8	8	—	8	—	—	—	—	—	—	—
7	Miri	286	200	86	130	73	65	13	1	—	4	—
8	Rabha	43,758	22,086	21,672	12,882	10,329	8,966	10,938	215	316	6	15

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	45,381	47,380	13,330	5,989	31,597	40,493	379	781	41	59	34	58	3,698	9,836
1	Boro-Borokachari	24,171	25,277	7,363	3,344	16,587	21,411	188	478	21	26	12	18	8,325	5,845
2	Deori	123	149	42	23	81	122	—	1	—	3	—	—	60	64
3	Hojai	53	24	31	10	22	14	—	—	—	—	—	—	—	1
4	Kachari including Sonwal .. .	11,339	10,880	3,205	1,559	8,022	9,091	90	199	16	18	6	13	2,637	2,109
5	Lalung	385	466	129	77	243	370	13	19	—	—	—	—	144	71
6	Mech	5	—	5	—	—	—	—	—	—	—	—	—	—	—
7	Miri	127	54	63	43	64	11	—	—	—	—	—	—	6	2
8	Rabha	9,178	10,530	2,492	933	6,578	9,474	88	84	4	12	16	27	2,526	1,744

STATUS FOR SCHEDULED TRIBES

KAMRUP

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
51	81	55,151	50,860	55,123	50,803	15	38	—	1	—	2	13	16
18	31	31,177	28,920	31,162	28,886	12	24	—	1	—	1	3	8
—	—	73	77	73	77	—	—	—	—	—	—	—	—
—	—	47	25	47	25	—	—	—	—	—	—	—	—
16	21	2,967	12,041	12,956	12,021	2	12	—	—	—	—	9	8
—	—	438	373	438	373	—	—	—	—	—	—	—	—
—	—	3	—	3	—	—	—	—	—	—	—	—	—
—	—	67	30	67	30	—	—	—	—	—	—	—	—
17	29	10,379	9,394	10,377	9,391	1	2	—	—	—	1	1	—

STATUS FOR SCHEDULED TRIBES

KAMRUP—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
79	39	12,376	6,805	1,207	2,956	32	29	4	7	9	73	3	40	6	30	—	3	—	—	—	—
37	31	7,502	3,809	764	1,981	19	19	3	5	4	39	1	19	3	19	—	1	—	—	—	1
—	—	57	50	3	14	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29	4	2,308	1,437	292	661	7	7	1	—	2	28	1	20	1	6	—	2	—	—	—	—
1	—	123	48	20	22	—	1	—	—	—	2	—	—	—	2	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	1	2	1	—	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12	4	2,385	1,459	127	277	2	2	—	2	3	4	1	1	2	3	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	140,298	73,082	67,216	41,418	34,059	29,428	28,705	1,971	4,145	253	305
1	Boro-Borokachari	39,388	20,278	19,110	11,697	8,072	7,991	9,514	524	1,453	59	70
2	Deori	525	296	229	147	100	107	112	23	17	19	—
3	Hojai	1,121	543	578	187	170	354	403	2	5	—	—
4	Kachari including Sonwal	72,535	37,583	34,952	20,990	19,043	15,340	13,655	1,115	2,062	135	191
5	Lalung	45	9	36	4	23	4	9	—	4	1	—
6	Mech	719	398	321	276	160	112	146	8	15	2	—
7	Miri	15,292	7,805	7,487	4,673	4,074	2,964	3,024	140	356	27	33
8	Rabha	10,673	6,170	4,503	3,444	2,417	2,556	1,842	159	233	10	11

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	30,104	28,412	7,640	3,417	21,466	23,238	836	1,545	151	211	11	1	9,221	7,930
1	Boro—Borokachari	7,661	9,130	2,114	655	5,254	8,087	246	324	40	63	7	1	3,047	2,528
2	Deori	137	100	64	28	63	65	2	7	8	—	—	—	76	57
3	Hojai	246	423	74	93	172	330	—	—	—	—	—	—	184	76
4	Kachari including Sonwal	16,153	14,010	3,499	1,792	12,113	11,036	457	1,060	81	122	3	—	3,944	3,575
5	Lalung	6	11	1	2	4	9	—	—	1	—	—	—	—	4
6	Mech	215	115	120	19	88	91	7	5	—	—	—	—	27	64
7	Miri	3,402	3,119	1,212	665	2,127	2,358	46	79	17	17	—	—	944	91
8	Rabha	2,284	1,504	556	163	1,645	1,262	78	70	4	9	1	—	999	711

STATUS FOR SCHEDULED TRIBES
DARRANG

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
12	2	33,749	30,859	33,749	30,619	—	238	—	2	—	—	—	—
7	1	9,569	7,451	9,569	7,412	—	39	—	—	—	—	—	—
—	—	83	72	83	72	—	—	—	—	—	—	—	—
—	—	113	79	113	77	—	2	—	—	—	—	—	—
3	1	17,480	17,354	17,480	17,236	—	116	—	2	—	—	—	—
—	—	3	21	3	21	—	—	—	—	—	—	—	—
—	—	156	142	156	141	—	1	—	—	—	—	—	—
1	—	3,459	3,453	3,459	3,407	—	46	—	—	—	—	—	—
1	—	2,886	2,287	2,886	2,253	—	34	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
DARRANG—*concld.*

Age 45+								Age not stated													
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
26	8	7,957	5,229	1,135	2,598	102	94	1	1	8	15	3	15	5	—	—	—	—	—	—	—
13	4	2,737	1,388	278	1,129	19	7	—	—	1	1	1	1	—	—	—	—	—	—	—	—
—	—	44	47	21	10	11	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	182	71	2	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
9	2	3,223	2,503	658	1,000	54	69	—	1	6	13	2	13	4	—	—	—	—	—	—	—
—	—	—	—	—	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	24	54	1	10	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2	2	837	620	94	277	10	16	1	—	—	—	—	—	—	—	—	—	—	—	—	—
2	—	910	546	81	163	6	2	—	—	1	1	—	1	1	—	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	166,525	90,480	76,045	55,343	38,655	32,640	33,994	2,284	3,116	211	277
1	Boro—Borokachari	11,302	5,988	5,314	3,456	2,671	2,167	2,374	352	236	13	33
2	Deori	9,163	5,121	4,042	3,336	2,214	1,655	1,735	117	85	11	8
3	Kachari including Sonwal ..	52,551	28,465	24,086	16,503	11,749	10,869	11,409	1,004	847	89	78
4	Lalung	2,669	1,472	1,197	1,007	764	404	381	54	51	7	1
5	Mech	3,068	1,412	1,656	700	795	624	791	77	69	11	1
6	Miri	85,086	46,608	38,478	29,463	19,996	16,447	16,661	622	1,665	76	156
7	Rabha	2,686	1,414	1,272	878	466	474	643	58	163	4	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	35,969	36,410	12,943	10,463	22,249	24,860	614	851	161	234	2	2	12,124	11,401
1	Boro—Borokachari	2,774	2,506	1,054	743	1,598	1,659	109	82	13	22	—	—	814	873
2	Deori	1,971	1,742	959	678	977	1,023	26	35	7	6	2	—	773	762
3	Kachari including Sonwal	10,516	10,841	3,081	2,487	7,108	8,065	263	222	64	65	—	2	4,536	3,970
4	Lalung	579	438	279	140	289	276	7	22	4	—	—	—	165	134
5	Mech	788	800	250	159	486	604	46	37	6	—	—	—	174	216
6	Miri	18,621	19,374	7,018	6,098	11,413	12,777	127	358	63	141	—	—	5,543	5,196
7	Rabha	720	709	302	158	378	456	36	95	4	—	—	—	119	250

STATUS FOR SCHEDULED TRIBES
LAKHIMPUR

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
2	3	12,382	28,220	42,382	28,177	—	43	—	—	—	—	—	—
—	—	2,400	1,935	2,400	1,927	—	8	—	—	—	—	—	—
2	—	2,377	1,538	2,377	1,536	—	2	—	—	—	—	—	—
—	3	13,410	9,275	13,410	9,262	—	13	—	—	—	—	—	—
—	—	728	625	728	624	—	1	—	—	—	—	—	—
—	—	450	640	450	636	—	4	—	—	—	—	—	—
—	—	22,442	13,894	22,442	13,884	—	10	—	—	—	—	—	—
—	—	575	313	575	308	—	5	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
LAKHIMPUR—*concld.*

Age 45+								Age not stated													
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
16	1	10,388	9,091	1,670	2,265	50	43	—	1	5	14	2	14	3	—	—	—	—	—	—	—
2	1	569	707	243	154	—	11	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	678	710	91	50	4	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—
11	—	3,759	3,331	741	625	25	13	—	1	3	—	1	—	2	—	—	—	—	—	—	—
—	—	115	104	47	29	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	138	183	31	32	5	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2	—	5,033	3,874	495	1,307	13	15	—	—	2	14	1	14	1	—	—	—	—	—	—	—
1	—	96	182	22	68	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	87,538	45,648	41,890	26,907	21,487	17,355	18,634	1,346	1,691	40	78
1	Boro—Borokachari	3,436	1,737	1,699	809	1,177	877	467	51	54	—	1
2	Deori	1,489	769	720	340	389	319	313	105	18	5	—
3	Hojai	1,155	590	565	247	197	330	359	13	9	—	—
4	Kachari including Sonwal	20,394	10,919	9,475	6,104	4,721	4,609	4,222	199	512	7	20
5	Lalung	54,797	28,319	26,478	17,573	13,541	9,838	11,899	885	982	23	56
6	Mech	550	249	301	119	161	114	135	16	5	—	—
7	Miri	4,832	2,512	2,320	1,438	1,173	999	1,059	70	87	5	1
8	Rabha	885	553	332	277	128	269	180	7	24	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	17,720	18,614	6,738	3,829	10,769	14,478	198	259	15	48	—	—	7,760	5,601
1	Boro—Borokachari	1,424	793	566	467	836	309	22	17	—	—	—	—	70	194
2	Deori	464	374	200	50	264	308	—	16	—	—	—	—	165	7
3	Hojai	363	395	142	83	217	307	4	5	—	—	—	—	122	56
4	Kachari including Sonwal	5,236	4,026	2,190	859	2,980	3,070	61	81	5	16	—	—	1,770	1,578
5	Lalung	8,844	11,550	3,049	2,015	5,704	9,393	83	111	8	31	—	—	4,951	3,398
6	Mech	145	180	39	60	104	120	2	—	—	—	—	—	24	20
7	Miri	957	1,093	495	224	441	854	19	14	2	1	—	—	612	276
8	Rabha	287	203	57	71	223	117	7	15	—	—	—	—	46	72

STATUS FOR SCHEDULED TRIBES

NOWGONG

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
—	—	20,168	17,671	20,168	17,657	—	14	—	—	—	—	—	—
—	—	243	712	243	710	—	2	—	—	—	—	—	—
—	—	140	339	140	339	—	—	—	—	—	—	—	—
—	—	105	114	105	114	—	—	—	—	—	—	—	—
—	—	3,913	3,867	3,913	3,862	—	5	—	—	—	—	—	—
—	—	14,524	11,530	14,524	11,525	—	5	—	—	—	—	—	—
—	—	80	101	80	101	—	—	—	—	—	—	—	—
—	—	943	951	943	949	—	2	—	—	—	—	—	—
—	—	220	57	220	57	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES

NOWGONG—*concld.*

Age 45+								Age not Stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Male	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
1	1	6,586	4,139	1,148	1,431	25	30	—	—	—	4	—	—	—	3	—	1	—	—	—	—
—	—	41	156	29	37	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	55	5	105	2	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	113	52	9	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	1,629	1,144	138	430	2	4	—	—	—	4	—	—	—	3	—	1	—	—	—	—
—	1	4,134	2,501	802	871	15	25	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	10	15	14	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	558	203	51	73	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	46	63	—	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	96,000	49,206	46,794	25,082	21,966	23,058	23,571	999	1,196	62	59
1	Boro—Borokachari	7,552	3,797	3,755	1,760	1,756	1,971	1,884	59	112	7	3
2	Deori	2,137	1,032	1,105	418	500	584	568	24	37	6	—
3	Hojai	701	409	292	170	159	221	120	14	13	4	—
4	Kachari including Sonwal	26,115	13,603	12,512	6,500	5,661	6,741	6,578	352	264	10	8
5	Lalung	1,925	930	995	461	380	430	508	32	101	4	5
6	Mech	2,495	1,406	1,089	760	558	615	477	27	51	4	3
7	Miri	54,877	27,902	26,975	14,979	12,904	12,406	13,416	488	615	27	40
8	Rabha	198	127	71	34	48	90	20	3	3	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	20,425	22,639	5,766	3,723	14,395	18,509	238	371	23	34	3	2	9,458	5,838
1	Boro—Borokachari	1,792	1,639	157	87	1,602	1,517	29	32	4	3	—	—	402	444
2	Deori	585	491	157	20	427	442	1	29	—	—	—	—	187	132
3	Hojai	249	130	47	21	193	107	5	2	4	—	—	—	37	17
4	Kachari including Sonwal	6,097	6,951	1,669	1,279	4,354	5,561	73	106	1	4	—	1	2,675	1,161
5	Lalung	351	625	125	100	205	444	16	79	2	1	3	1	243	78
6	Mech	699	608	223	159	468	437	5	10	3	2	—	—	170	77
7	Miri	10,582	12,169	3,382	2,044	7,082	9,991	109	110	9	24	—	—	5,715	3,919
8	Rabha	70	26	6	13	64	10	—	3	—	—	—	—	29	10

STATUS FOR SCHEDULED TRIBES

SIBSAGAR

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
5	2	19,315	18,316	19,315	18,240	—	76	—	—	—	—	—	—
—	—	1,603	1,672	1,603	1,669	—	3	—	—	—	—	—	—
—	—	260	482	260	480	—	2	—	—	—	—	—	—
—	—	123	145	123	138	—	7	—	—	—	—	—	—
—	1	4,831	4,400	4,831	4,382	—	18	—	—	—	—	—	—
3	1	336	292	336	278	—	14	—	—	—	—	—	—
—	—	537	403	537	398	—	5	—	—	—	—	—	—
2	—	11,597	10,887	11,597	10,860	—	27	—	—	—	—	—	—
—	—	28	35	28	35	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES

SIBSAGAR—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
1	2	8,655	4,986	761	825	39	25	2	—	8	1	—	1	8	—	—	—	—	—	—	—
—	—	369	364	30	80	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	157	124	23	8	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	28	6	9	11	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	2,387	999	279	158	9	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	2	225	50	16	22	2	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	147	35	22	41	1	1	—	—	—	1	—	1	—	—	—	—	—	—	—	—
—	—	5,316	3,398	379	505	18	16	2	—	8	—	—	—	8	—	—	—	—	—	—	—
—	—	26	10	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	14,076	7,249	6,827	4,303	3,326	2,781	3,066	149	418	14	16
1	Barmans in Cachar	13,114	6,743	6,371	4,049	3,117	2,534	2,827	146	414	14	13
2	Boro—Borokachari	196	106	90	66	50	38	34	2	3	—	3
3	Kachari including Sonwal	154	83	71	52	41	31	30	—	—	—	—
4	Rabha	612	317	295	136	118	178	175	1	1	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	3,159	3,132	1,261	551	1,845	2,467	41	97	10	16	2	1	1,050	911
1	Barmans in Cachar	2,931	2,909	1,243	543	1,639	2,259	39	94	10	13	—	—	1,008	883
2	Boro—Borokachari	46	43	13	7	31	30	2	3	—	3	—	—	7	—
3	Kachari including Sonwal ..	33	30	2	—	31	30	—	—	—	—	—	—	—	—
4	Rabha	149	150	3	1	144	148	—	—	—	—	2	1	35	28

STATUS FOR SCHEDULED TRIBES
CACHAR

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
2	1	3,039	2,783	3,037	2,774	2	9	—	—	—	—	—	—
—	—	2,803	2,578	2,801	2,573	2	5	—	—	—	—	—	—
—	—	53	47	53	43	—	4	—	—	—	—	—	—
—	—	50	41	50	41	—	—	—	—	—	—	—	—
2	1	133	117	133	117	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
CACHAR—*concld.*

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
4		934	590	108	321	4	—	—	—	1	1	1	1	—	—	—	—	—	—	—	—
4	—	893	563	107	320	4	—	—	—	1	1	1	1	—	—	—	—	—	—	—	—
—	—	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	34	27	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

Division

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	1,111,506	558,883	552,623	326,368	294,791	215,177	212,419	11,135	34,031	5,914	11,100
1	Chakma	19,338	9,967	9,371	5,495	4,863	4,197	4,161	207	313	54	30
2	Dimasa (Kachari)	68,718	36,575	32,143	18,753	16,213	17,291	13,670	477	2,080	23	137
3	Garo	258,122	130,636	127,486	73,223	63,394	55,139	56,833	1,896	6,707	325	519
4	Hajong	22,652	11,875	10,777	6,523	5,304	5,052	4,582	272	868	22	21
5	Hmar	8,741	4,492	4,249	2,549	2,093	1,687	1,796	174	283	81	76
6	Khasi and Jaintia	356,155	175,000	181,155	106,389	95,770	61,245	66,592	3,559	12,223	3,744	6,518
7	Any Kuki Tribes	19,037	9,830	9,207	5,166	4,698	4,191	3,829	398	540	73	135
8	Lakher	8,791	4,150	4,641	2,334	2,558	1,711	1,548	63	435	37	100
9	Man (Tai-Speaking)	253	136	117	80	53	50	54	6	10	—	—
10	Any Mizo (Lushai) Tribes	214,721	105,933	108,788	68,703	63,880	34,131	35,026	1,729	6,610	1,350	3,199
11	Mikir	121,082	62,827	58,255	33,372	32,780	27,311	21,776	1,914	3,384	137	248
12	Any Naga Tribes	9,309	5,306	4,003	3,209	1,749	1,900	1,932	162	286	34	36
13	Pawi	4,587	2,156	2,431	572	1,436	1,272	620	278	292	34	81

SCT-II PART B—AGE AND MARITAL

Division

Sl. No.	Name of Scheduled Tribes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	236,709	241,828	83,456	49,403	145,398	175,438	3,620	8,527	4,081	8,274	154	186	80,519	65,934
1	Chakma	4,112	4,142	1,198	625	2,791	3,443	77	56	37	18	9	—	1,560	992
2	Dimasa (Kachari)	14,920	13,645	2,242	1,514	12,523	11,624	134	390	15	94	6	23	5,135	3,760
3	Garo	56,134	60,326	18,101	9,727	36,980	47,602	772	2,532	247	438	34	27	19,742	13,441
4	Hajung	5,192	4,927	1,393	361	3,680	4,184	106	363	11	18	2	1	1,556	859
5	Hmar	2,045	1,990	768	512	1,096	1,356	109	64	71	58	1	—	671	680
6	Khasi and Jaintia	76,128	80,231	29,406	15,522	43,198	57,085	1,056	2,874	2,422	4,716	46	34	22,367	20,936
7	Any Kuki Tribes	4,549	3,697	1,403	767	2,926	2,644	164	188	54	94	2	4	1,593	1,579
8	Lakher	1,865	2,051	597	546	1,225	1,299	9	119	34	87	—	—	558	599
9	Man (Tai-Speaking)	44	56	12	6	32	45	—	5	—	—	—	—	25	12
10	Any Mizo (Lushai) Tribes ..	43,098	47,180	19,782	15,686	21,917	27,722	355	1,166	1,035	2,559	9	47	14,115	13,827
11	Mikir	24,893	20,524	7,369	3,513	16,660	16,243	724	591	96	127	44	50	12,036	8,423
12	Any Naga Tribes	2,776	2,204	1,011	433	1,631	1,642	103	107	30	22	1	—	356	488
13	Pawi	953	855	174	191	739	549	11	72	29	43	—	—	805	338

STATUS FOR SCHEDULED TRIBES
ASSAM HILLS Div 2

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
289	282	241,303	244,682	241,200	244,180	20	440	—	13	—	11	83	38
14	4	4,275	4,236	4,273	4,230	—	4	—	—	—	—	2	2
31	43	16,510	14,736	16,483	14,682	2	39	—	—	—	—	25	15
53	33	54,735	53,697	54,717	53,519	10	157	—	10	—	7	8	4
6	2	5,127	4,991	5,119	4,940	7	50	—	—	—	—	1	1
1	1	1,774	1,577	1,774	1,569	—	8	—	—	—	—	—	—
63	52	76,477	79,969	76,472	79,901	1	58	—	2	—	—	4	8
2	5	3,687	3,929	3,687	3,914	—	14	—	—	—	—	—	1
5	—	1,716	1,981	1,711	1,981	—	—	—	—	—	—	5	—
—	—	67	49	67	47	—	2	—	—	—	—	—	—
20	73	48,603	47,681	48,596	47,673	—	7	—	—	—	—	7	1
93	67	25,767	29,297	25,736	29,187	—	101	—	1	—	4	31	4
1	—	2,173	1,311	2,173	1,311	—	—	—	—	—	—	—	—
—	2	392	1,228	392	1,226	—	—	—	—	—	—	—	2

STATUS FOR SCHEDULED TRIBES
ASSAM HILLS—concld.

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
1,468	1,128	69,655	36,460	7,512	25,480	1,832	2,815	52	51	352	179	244	80	104	81	3	11	1	—	—	7
9	8	1,401	713	130	257	17	12	3	2	20	1	15	—	5	1	—	—	—	—	—	—
18	15	4,766	2,007	343	1,690	8	43	—	5	10	2	10	2	—	—	—	—	—	—	—	—
388	141	18,142	9,061	1,123	4,163	78	74	11	2	25	22	17	7	7	13	1	2	—	—	—	—
11	3	1,365	348	166	505	11	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—
6	11	590	431	65	219	10	18	—	1	2	2	1	1	1	1	—	—	—	—	—	—
493	337	18,036	9,442	2,503	9,346	1,322	1,802	13	9	28	19	18	10	10	7	—	1	—	—	—	1
76	16	1,264	1,170	234	352	19	41	—	—	1	2	—	1	1	1	—	—	—	—	—	—
16	25	485	249	54	312	3	13	—	—	11	10	10	6	1	—	—	4	—	—	—	—
1	—	18	7	6	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
283	477	12,142	7,247	1,372	5,441	314	640	4	22	117	100	42	44	72	50	2	3	1	—	—	3
138	78	10,649	5,427	1,199	2,791	41	117	18	10	131	11	129	2	2	5	—	1	—	—	—	3
25	5	268	290	59	179	4	14	—	—	1	—	—	—	1	—	—	—	—	—	—	—
4	12	529	68	267	220	5	38	—	—	6	10	2	7	4	3	—	—	—	—	—	—

SCT-II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	263,003	133,121	129,882	74,512	64,471	56,295	57,852	1,948	7,066	309	466
1	Dimasa (Kachari)	1,320	622	698	387	322	221	342	14	32	—	2
2	Garo	239,747	121,036	118,711	67,757	59,006	51,285	53,052	1,656	6,182	287	445
3	Hajong	21,597	11,274	10,323	6,256	5,072	4,719	4,390	271	841	22	19
4	Khasi and Jaintia	50	29	21	17	12	11	9	1	—	—	—
5	Any Kuki Tribes	2	1	1	1	—	—	—	—	1	—	—
6	Man (Tai-Speaking)	253	136	117	80	53	50	54	6	10	—	—
7	Mikir	6	5	1	4	—	1	1	—	—	—	—
8	Any Mizo (Lushai) Tribes	18	9	9	6	6	3	3	—	—	—	—
9	Any Naga Tribes	10	9	1	4	—	5	1	—	—	—	—

SCT—II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	57,463	61,314	18,818	9,555	37,633	48,687	747	2,652	231	395	34	25	20,325	13,578
1	Dimasa (Kachari)	371	438	168	99	196	321	7	17	—	1	—	—	30	37
2	Garo	52,085	56,065	17,234	9,104	33,966	44,284	633	2,276	220	377	32	24	18,788	12,711
3	Hajong	4,926	4,738	1,384	343	3,423	4,024	106	353	11	17	2	1	1,479	817
4	Khasi and Jaintia	20	11	11	2	8	9	1	—	—	—	—	—	2	—
	Any (Kuki Tribes	1	1	1	—	—	—	—	1	—	—	—	—	—	—
6	Man Tai-Speaking)	44	56	12	6	32	45	—	5	—	—	—	—	25	12
7	Mikir	3	1	2	—	1	1	—	—	—	—	—	—	—	—
8	Any Mizo (Lushai) Tribes ..	5	3	3	1	2	2	—	—	—	—	—	—	1	1
9	Any Naga Tribes	8	1	3	—	5	1	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
GARO HILLS

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
57	27	55,318	54,976	55,289	54,776	20	189	—	7	—	2	9	2
—	—	221	223	219	222	2	1	—	—	—	—	—	—
51	26	50,148	49,921	50,130	49,766	10	144	—	7	—		8	2
6	1	4,869	4,768	4,861	4,726	7	42	—	—	—	—	1	—
—	—	7	10	6	10	1	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	67	49	67	47	—	2	—	—	—	—	—	—
—	—	2	—	2	—	—	—	—	—	—	—	—	—
—	—	3	5	3	5	—	—	—	—	—	—	—	—
—	—	1	—	1	—	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
GARO HILLS—concld.

Never Married		Age 45+						Age not stated													
		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42		44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
397	137	18,635	8,966	1,201	4,406	78	69	14	—	15	4	8	3	7	10	—	1	—	—	—	—
—	1	23	20	7	15	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
385	133	17,302	8,614	1,023	3,898	67	66	11	—	15			3	7	10	—	1	—	—	—	—
11	3	1,289	324	165	488	11	2	3	—	—	—		—	—	—	—	—	—	—	—	—
—	—	2	—	—	—	—	—	—	—	—	—		—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	—	18	7	6	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—		—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT—II PART B—AGE AND MARITAL
District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married.		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	376,158	186,233	189,925	112,985	100,235	65,479	70,216	3,933	12,841	3,769	6,579
1	Chakma	1	—	1	—	—	—	1	—	—	—	—
2	Dimasa (Kachari)	100	83	17	27	9	55	8	1	—	—	—
3	Garo	15,037	7,809	7,228	4,438	3,558	3,123	3,113	214	484	32	66
4	Hajong	1,055	601	454	267	232	333	192	1	27	—	2
5	Hmar	1,491	952	539	545	336	325	175	81	28	1	—
6	Khasi and Jaintia	351,981	172,794	179,187	105,162	94,918	60,352	65,720	3,500	12,013	3,723	6,493
7	Any Kuki Tribes	208	160	48	113	25	43	21	2	1	—	1
8	Lakher	1	—	1	—	—	—	1	—	—	—	—
9	Any Mizo (Lushai) Tribes	1,158	810	348	548	197	258	143	—	4	2	4
10	Mikir	4,188	2,296	1,892	1,408	819	743	775	133	283	9	12
11	Any Naga Tribes	938	728	210	477	141	247	67	1	1	2	1

SCT—II PART B—AGE AND MARITAL
District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	81,555	84,637	31,315	16,466	46,420	60,145	1,333	3,223	2,437	4,765	50	38	23,494	21,755
1	Cnakma	—	1	—	—	—	1	—	—	—	—	—	—	—	—
2	Dimasa (Kachari)	66	10	17	3	48	7	1	—	—	—	—	—	7	2
3	Garo	3,245	3,641	647	566	2,446	2,772	127	245	23	55	2	3	775	582
4	Hajong	266	189	9	18	257	160	—	10	—	1	—	—	77	42
5	Hmar	432	220	157	74	206	139	68	7	1	—	—	—	132	52
6	Khasi and Jaintia	75,037	79,221	29,044	15,357	42,515	56,316	1,029	2,823	2,408	4,692	41	33	22,114	20,668
7	Any Kuki Tribes	143	26	93	6	43	19	—	—	—	1	2	—	2	4
8	Lakher	—	1	—	—	—	1	—	—	—	—	—	—	—	—
9	Any Mizo (Lushai) Tribe ..	583	218	368	80	212	133	—	1	1	4	2	—	54	13
10	Mikir	1,188	983	619	300	457	533	107	136	3	12	2	2	320	388
11	Any Naga Tribes	595	127	356	62	236	64	1	1	1	—	1	—	13	4

STATUS FOR SCHEDULED TRIBES
UNITED KHASI & JAINTIA HILLS

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
67	54	81,147	83,508	81,144	83,404	—	87	—	5	—	5	3	7
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	10	5	10	5	—	—	—	—	—	—	—	—
2	7	3,779	2,997	3,779	2,980	—	7	—	3	—	5	—	2
—	1	258	223	258	214	—	8	—	—	—	—	—	1
—	—	388	267	388	259	—	8	—	—	—	—	—	—
57	43	75,616	79,282	75,613	79,221	—	56	—	2	—	—	3	3
2	—	15	18	15	18	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
2	—	173	117	173	116	—	1	—	—	—	—	—	—
3	3	788	520	788	512	—	7	—	—	—	—	—	1
1	—	120	79	120	79	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
UNITED KHASI & JAINTIA HILLS—concld.

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
500	351	19,049	9,974	2,599	6,612	1,332	1,809	14	9	37	25	26	14	10	10	1	1	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	1	7	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3	8	677	331	86	235	9	6	—	2	10	8	9	4	—	3	1	1	—	—	—	—
—	—	76	24	1	17	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	3	119	28	13	21	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
488	331	17,827	9,341	2,471	9,188	1,315	1,801	13	7	27	16	17	9	10	7	—	—	—	—	—	—
—	1	—	2	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
7	1	46	9	—	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	6	286	235	26	147	6	—	1	—	—	1	—	1	—	—	—	—	—	—	—	—
1	—	11	3	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT—II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	211,331	110,699	100,632	58,694	53,973	48,968	40,036	2,639	6,009	271	494
1	Dimasa (Kachari)	67,284	35,865	31,419	18,337	15,879	17,012	13,315	462	2,047	23	135
2	Garo	3,326	1,780	1,546	1,022	830	726	667	26	41	6	8
3	Hmar	4,131	2,173	1,958	1,265	925	822	916	40	95	46	22
4	Khasi and Jaintia	3,931	2,074	1,857	1,167	796	827	824	56	205	18	23
5	Any Kuki Tribes	7,150	3,551	3,599	2,124	1,904	1,301	1,424	109	233	17	34
6	Any Mizo (Lushai) Tribes	284	175	109	97	75	73	30	4	3	1	1
7	Mikir	116,887	60,525	56,362	31,959	31,961	26,567	21,000	1,781	3,101	128	236
8	Any Naga Tribe	8,338	4,556	3,782	2,723	1,603	1,640	1,860	161	284	32	35

SCT—II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44												Total	
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	44,664	38,970	10,857	5,734	32,617	31,797	937	1,074	200	290	53	75	18,326	13,334
1	Dimasa (Kachari)	14,479	13,191	2,056	1,412	12,276	11,291	126	372	15	93	6	23	5,098	3,721
2	Garo	793	619	214	57	563	545	12	11	4	6	—	—	179	148
3	Hmar	1,025	998	364	214	602	749	20	25	39	10	—	—	247	252
4	Khasi and Jaintia	985	946	322	153	621	724	25	46	12	22	5	1	248	261
5	Any Kuki Tribes	1,422	1,562	475	303	906	1,177	33	58	8	21	—	3	483	431
6	Any Mizo (Lushai) Tribes ..	96	46	29	14	65	29	2	2	—	1	—	—	12	2
7	Mikir	23,701	19,540	6,747	3,213	16,202	15,709	617	455	93	115	42	48	11,716	8,035
8	Any Naga Tribes	2,163	2,068	650	368	1,382	1,573	102	105	29	22	—	—	343	484

STATUS FOR SCHEDULED TRIBES
UNITED MIKIR AND NORTH CACHAR HILLS

Unspecified Status		Age 0—14											
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
127	120	47,564	48,315	47,507	48,136	—	150	—	1	—	4	57	24
31	43	16,278	14,507	16,253	14,454	—	38	—	—	—	—	25	15
—	—	808	779	808	773	—	6	—	—	—	—	—	—
—	—	900	708	900	708	—	—	—	—	—	—	—	—
6	9	840	647	839	640	—	2	—	—	—	—	1	5
—	4	1,645	1,606	1,645	1,595	—	10	—	—	—	—	—	1
—	—	67	61	67	61	—	—	—	—	—	—	—	—
90	64	24,977	28,777	24,946	28,675	—	94	—	1	—	4	31	3
—	—	2,049	1,230	2,049	1,230	—	—	—	—	—	—	—	—

STATUS FOR SCHEDULED TRIBES
UNITED MIKIR AND NORTH CACHAR HILLS—concld.

Age 45+										Age not stated											
Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
190	101	16,346	8,084	1,702	4,932	71	200	17	17	145	13	140	2	5	5	—	2	—	—	—	4
18	13	4,736	1,986	336	1,675	8	42	—	5	10	—	10	—	—	—	—	—	—	—	—	—
—	—	163	116	14	30	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	3	219	167	20	70	7	12	—	—	1	—	—	—	1	—	—	—	—	—	—	—
5	2	206	98	31	158	6	1	—	2	1	3	1	1	—	—	—	1	—	—	—	1
4	6	394	237	76	175	9	13	—	—	1	—	—	—	1	—	—	—	—	—	—	—
1	—	8	1	2	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
137	72	10,363	5,192	1,164	2,644	35	117	17	10	131	10	129	1	2	5	—	1	—	—	—	3
24	5	257	287	59	179	3	13	—	—	1	—	—	—	1	—	—	—	—	—	—	—

SCT—II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Total Population										
		Total			Never Married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	TOTAL	261,014	128,830	132,184	80,177	76,112	44,435	44,315	2,615	8,115	1,565	3,561
1	Chakma	19,337	9,967	9,370	5,495	4,863	4,197	4,160	207	313	54	30
2	Dimasa (Kachari)	14	5	9	2	3	3	5	—	1	—	—
3	Garo	12	11	1	6	—	5	1	—	—	—	—
4	Hmar	3,119	1,367	1,752	739	832	540	705	53	160	34	54
5	Khasi and Jaintia	193	103	90	43	44	55	39	2	5	3	2
6	Any Kuki Tribes	11,677	6,118	5,559	2,928	2,769	2,847	2,384	287	305	56	100
7	Lakher	8,790	4,150	4,640	2,334	2,558	1,711	1,547	63	435	37	100
8	Mikir	1	1	—	1	—	—	—	—	—	—	—
9	Any Mizo (Lushai) Tribes	213,261	104,939	108,322	68,052	63,602	33,797	34,850	1,725	6,603	1,347	3,194
10	Any Naga Tribes	23	13	10	5	5	8	4	—	1	—	—
11	Pawi	4,587	2,156	2,431	572	1,436	1,272	620	278	292	34	81

SCT—II PART B—AGE AND MARITAL

District

Sl. No.	Name of Scheduled Tribes	Age 15—44													
		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	28	29	30	31	32	33	34	35	36	37	38	39	40	41
	TOTAL	53,027	56,907	22,466	17,648	28,728	34,809	603	1,578	1,213	2,824	17	48	18,374	17,267
1	Chakma	4,112	4,141	1,198	625	2,791	3,442	77	56	37	18	9	—	1,560	992
2	Dimasa (Kachari)	4	6	1	—	3	5	—	1	—	—	—	—	—	—
3	Garo	11	1	6	—	5	1	—	—	—	—	—	—	—	—
4	Hmar	588	772	247	224	288	468	21	32	31	48	1	—	292	376
5	Khasi and Jaintia	86	53	29	10	54	36	1	5	2	2	—	—	3	7
6	Any Kuki Tribes	2,983	2,108	829	458	1,977	1,448	131	129	46	72	—	1	1,108	1,144
7	Lakher	1,865	2,050	597	546	1,225	1,298	9	119	34	87	—	—	558	599
8	Mikir	1	—	1	—	—	—	—	—	—	—	—	—	—	—
9	Any Mizo (Lushai) Tribes ..	42,414	46,913	19,382	15,591	21,638	27,558	353	1,163	1,034	2,554	7	47	14,048	13,811
10	Any Naga Tribes	10	8	2	3	8	4	—	1	—	—	—	—	—	—
11	Pawi	953	855	174	191	739	549	11	72	29	43	—	—	805	338

STATUS FOR SCHEDULED TRIBES
MIZO HILLS

Age 0—14													
Unspecified Status		Total		Never Married		Married		Widowed		Divorced or Separated		Unspecified Status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	15	16	17	18	19	20	21	22	23	24	25	26	27
38	**81**	**57,274**	**57,883**	**57,260**	**57,864**	—	**14**	—	—	—	—	**14**	**5**
14	4	4,275	4,236	4,273	4,230	—	4	—	—	—	—	2	2
—	—	1	1	1	1	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
1	1	486	602	486	602	—	—	—	—	—	—	—	—
—	—	14	30	14	30	—	—	—	—	—	—	—	—
—	1	2,027	2,305	2,027	2,301	—	4	—	—	—	—	—	—
5	—	1,716	1,981	1,711	1,981	—	—	—	—	—	—	5	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
18	73	48,360	47,498	48,353	47,491	—	6	—	—	—	—	7	1
—	—	3	2	3	2	—	—	—	—	—	—	—	—
—	2	392	1,228	392	1,226	—	—	—	—	—	—	—	2

STATUS FOR SCHEDULED TRIBES
MIZO HILLS—concld.

Age 45+										Age not Stated											
Never Married		Married		Widowed		Divorced or Seperated		Unspecified Status		Total		Never Married		Married		Widowed		Divorced or separated		Unspecified status	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
381	**539**	**15,625**	**9,436**	**2,010**	**6,530**	**351**	**737**	**7**	**25**	**155**	**127**	**70**	**61**	**82**	**56**	**2**	**7**	**1**	—	—	**3**
9	8	1,401	713	130	257	17	12	3	2	20	1	15	—	5	1	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	2	—	2	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5	5	252	236	32	128	3	6	—	1	1	2	1	1	—	1	—	—	—	—	—	—
—	4	1	3	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
72	9	870	931	156	176	10	28	—	—	—	2	—	1	—	1	—	—	—	—	—	—
16	25	485	249	54	312	3	13	—	—	11	10	10	6	1	—	—	4	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
275	476	12,087	7,236	1,370	5,437	312	640	4	22	117	100	42	44	72	50	2	3	1	—	—	3
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4	12	529	68	267	220	5	38	—	—	6	10	2	7	4	3	—	—	—	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

State

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**34,238**	**26,432**	**20,316**	**19,607**	**9,116**	**4,961**	**4,078**	**1,710**
1	Bansphor	2,659	1,785	1,967	1,545	494	196	175	41
2	Bhuinmali or Mali	1,858	1,627	911	1,173	613	336	300	108
3	Brittial-Bania or Bania	1,823	1,353	846	948	612	273	274	105
4	Dhupi or Dhobi	1,962	1,085	1,390	823	426	196	121	66
5	Dugla or Dholi	609	420	402	347	136	59	71	14
6	Hira	874	672	491	532	236	107	123	31
7	Jalkeot	134	85	85	65	32	16	15	4
8	Jhalo, Malo or Jhalo-Malo	668	443	485	395	143	37	35	11
9	Kaibartta or Jaliya	10,423	8,794	5,407	5,709	3,162	2,222	1,540	779
10	Lalbegi	17	18	8	14	7	3	2	1
11	Mahara	17	5	12	3	3	2	2	—
12	Mehtar or Bhangi	2,228	1,305	2,009	1,215	155	81	64	9
13	Muchi or Rishi	2,618	1,562	2,002	1,324	460	197	148	41
14	Namasudra	4,682	4,076	2,452	3,107	1,496	675	648	283
15	Patni	1,743	1,544	796	1,099	571	308	303	122
16	Sutradhar	1,923	1,658	1,053	1,308	570	253	257	95

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

Division

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**34,045**	**26,297**	**20,171**	**19,482**	**9,076**	**4,951**	**4,070**	**1,710**
1	Bansphor	2,640	1,775	1,959	1,536	485	195	173	41
2	Bhuinmali or Mali	1,856	1,624	911	1,171	611	335	300	108
3	Brittial-Bania or Bania	1,818	1,351	844	947	609	272	274	105
4	Dhupi or Dhobi	1,923	1,059	1,361	798	416	195	121	66
5	Dugla or Dholi	609	420	402	347	136	59	71	14
6	Hira	874	672	491	532	236	107	123	31
7	Jalkeot	134	85	85	65	32	16	15	4
8	Jhalo, Malo or Jhalo-Malo	668	443	485	395	143	37	35	11
9	Kaibartta or Jaliya	10,409	8,787	5,397	5,703	3,159	2,221	1,539	779
10	Lalbegi	17	18	8	14	7	3	2	1
11	Mahara	17	5	12	3	3	2	2	—
12	Mehtar or Bhangi	2,203	1,284	1,990	1,195	149	80	64	9
13	Muchi or Rishi	2,573	1,535	1,963	1,299	456	195	146	41
14	Namasudra	4,673	4,067	2,443	3,098	1,496	675	648	283
15	Patni	1,731	1,534	784	1,089	571	308	303	122
16	Sutradhar	1,900	1,638	1,036	1,290	567	251	254	95

ONLY FOR SCHEDULED CASTES

ASSAM

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
565	**141**	**39**	—	**37**	—	**82**	**13**	**5**	—
21	3	2	—	—	—	—	—	—	—
28	10	1	—	1	—	4	—	—	—
77	27	3	—	1	—	9	—	1	—
23	—	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
22	2	—	—	1	—	1	—	—	—
2	—	—	—	—	—	—	—	—	—
5	—	—	—	—	—	—	—	—	—
214	72	31	—	28	—	38	12	3	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
7	—	—	—	1	—	—	—	—	—
77	11	2	—	—	—	7	—	—	—
5	14	—	—	2	—	11	1	1	—
30	2	—	—	3	—	10	—	—	—

ONLY FOR SCHEDULED CASTES

ASSAM PLAINS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
565	**141**	**39**	—	**37**	—	**82**	**13**	**5**	—
21	3	2	—	—	—	—	—	—	—
28	10	1	—	1	—	4	—	—	—
77	27	3	—	1	—	9	—	1	—
23	—	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
22	2	—	—	1	—	1	—	—	—
2	—	—	—	—	—	—	—	—	—
5	—	—	—	—	—	—	—	—	—
214	72	31	—	28	—	38	12	3	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
7	—	—	—	1	—	—	—	—	—
77	11	2	—	—	—	7	—	—	—
59	14	—	—	2	—	11	1	1	—
30	2	—	—	3	—	10	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**6,640**	**5,800**	**4,282**	**4,843**	**1,791**	**690**	**501**	**257**
1	Bansphor	124	120	45	92	45	28	31	—
2	Bhuinmali or Mali	214	204	103	158	98	36	12	10
3	Brittial-Bania or Bania	156	115	82	53	51	44	20	17
4	Dhupi or Dhobi	90	67	55	54	31	12	2	1
5	Dugla or Dholi	105	71	53	63	30	6	22	2
6	Hira	233	221	124	185	64	29	40	6
7	Jhalo, Malo or Jhalo-Malo	412	263	320	250	80	10	11	3
8	Kaibartta or Jaliya	1,881	1,641	1,299	1,360	471	205	88	71
9	Mehtar or Bhangi	96	47	88	46	8	1	—	—
10	Muchi or Rishi	339	228	265	201	66	23	8	4
11	Namasudra	2,263	2,199	1,340	1,833	676	238	224	125
12	Patni	148	106	81	80	45	19	20	7
13	Sutradhar	579	518	427	468	126	39	23	11

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**10,805**	**7,577**	**6,716**	**5,535**	**2,526**	**1,526**	**1,289**	**452**
1	Bansphor	1,255	876	1,059	756	156	98	40	22
2	Bhuinmali or Mali	434	354	193	203	143	110	85	38
3	Brittial-Bania or Bania	928	616	502	482	277	94	121	35
4	Dhupi or Dhobi	404	125	328	89	53	27	17	9
5	Dugla or Dholi	108	99	76	84	19	12	13	3
6	Hira	608	430	352	331	162	74	76	24
7	Jalkeot	73	69	39	51	20	14	12	4
8	Jhalo, Malo or Jhalo-Malo	129	73	81	59	28	10	18	4
9	Kaibartta or Jaliya	3,860	3,115	2,039	2,098	1,048	766	624	204
10	Mehtar or Bhangi	941	404	867	356	51	41	23	7
11	Muchi or Rishi	526	221	451	198	51	16	21	7
12	Namasudra	839	673	459	458	269	159	94	54
13	Patni	248	183	117	121	81	38	38	19
14	Sutradhar	452	339	153	249	168	67	107	22

ONLY FOR SCHEDULED CASTES

GOALPARA

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-Graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
59	10	—	—	—	—	6	—	1	
3	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—
2	1	—	—	—	—	1	—	—	—
2	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
4	1		—	—	—	1	—	—	—
1	—	—	—	—	—	—	—	—	—
19	5	—	—	—	—	3	—	1	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
23	3	—	—	—	—	—	—	—	—
2	—	—	—	—	—	—	—	—	—
2	—	—	—	—	—	1	—		—

ONLY FOR SCHEDULED CASTES

KAMRUP

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-Graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
186	**54**	**22**	—	**30**	—	**34**	**10**	**2**	—
—	—	—	—	—	—	—	—	—	—
8	3	1	—	1	—	3	—	—	—
24	5	1	—	—		3	—	—	—
6	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—		—
17	1	—	—	1	—	—	—	—	—
2	—	—	—	—	—	—	—		—
2	—	—		—	—	—	—		—
89	37	20		22	—	16	10	2	—
—	—	—	—	—	—	—	—		—
2	—	—	—	1	—	—	—	—	—
15	2	—	—	—	—	2	—	—	—
8	5		—	2	—	2	—	—	—
13	1	—	—	3	—	8	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**2,063**	**1,607**	**1,101**	**1,197**	**634**	**282**	**240**	**112**
1	Bansphor	243	195	97	151	90	31	41	10
2	Bhuinmali or Mali	22	17	11	13	7	3	4	1
3	Brittial-Bania or Bania	146	113	59	72	51	28	21	10
4	Dhupi or Dhobi	201	157	116	126	64	25	19	6
5	Dugla or Dholi	6	4	4	3	2	1	—	—
6	Hira	11	7	6	5	4	2	1	—
7	Jalkeot	1	—	—	—	1	—	—	—
8	Jhalo, Malo or Jhalo-Malo	51	44	30	35	18	8	3	1
9	Kaibartta or Jaliya	698	526	394	376	178	89	83	53
10	Lalbegi	13	11	6	9	5	1	2	1
11	Mehtar or Bhangi	27	23	19	19	6	3	2	1
12	Muchi or Rishi	194	131	142	113	41	14	10	4
13	Namasudra	294	262	137	195	111	47	39	18
14	Patni	49	40	22	24	19	13	5	3
15	Sutradhar	107	77	58	56	37	17	10	4

SCT-III PART A(i)—EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**4,958**	**3,276**	**3,017**	**2,289**	**1,223**	**732**	**609**	**220**
1	Bansphor	431	206	317	172	84	25	25	9
2	Bhuinmali or Mali	308	200	116	108	123	67	58	20
3	Brittial-Bania or Bania	374	338	111	224	140	65	87	31
4	Dhupi or Dhobi	519	275	427	195	70	58	19	22
5	Dugla or Dholi	183	102	143	80	27	18	13	4
6	Jalkeot	41	12	31	10	8	2	2	—
7	Jhalo, Malo or Jhalo-Malo	1	—	1	—	—	—	—	—
8	Kaibartta or Jaliya	979	806	358	444	384	269	195	81
9	Mahara	11	5	6	3	3	2	2	—
10	Mehtar or Bhangi	565	305	540	283	20	22	5	—
11	Muchi or Rishi	585	310	546	282	30	24	8	4
12	Namasudra	507	29	149	168	204	102	148	27
13	Patni	124	0	95	83	23	13	2	2
14	Sutradhar	330	—	177	237	107	65	45	20

ONLY FOR SCHEDULED CASTES

DARRANG

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
67	15	10	—	2	—	9	1	—	—
13	3	2	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
13	3	1	—	—	—	1	—	—	—
2	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
27	7	7	—	2	—	7	1	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—
6	2	—	—	—	—	1	—	—	—
3	—	—	—	—	—	—	—	—	—
2	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED CASTES

LAKHIMPUR

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
99	35	—	—	2	—	7	—	1	—
5	—	—	—	—	—	—	—	—	—
11	5	—	—	—	—	—	—	—	—
32	18	—	—	1	—	2	—	1	—
3	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
36	12	—	—	1	—	5	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—
6	—	—	—	—	—	—	—	—	
4	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**2,362**	**1,692**	**1,177**	**1,285**	**785**	**269**	**354**	**133**
1	Bansphor	256	164	171	162	60	2	25	—
2	Bhuinmali or Mali	156	152	91	125	42	25	23	2
3	Brittial-Bania or Bania	39	21	10	12	21	7	5	2
4	Dhupi or Dhobi	216	50	128	33	59	14	29	3
5	Dugla or Dholi	127	80	67	60	40	15	20	5
6	Hira	11	4	3	2	4	1	3	1
7	Kaibartta or Jaliya	705	572	284	375	266	114	136	80
8	Mehtar or Bhangi	289	242	225	234	39	7	25	1
9	Muchi or Rishi	185	63	96	53	60	8	29	2
10	Namasudra	190	167	51	107	96	40	27	18
11	Patni	93	85	30	60	46	17	13	8
12	Sutradhar	95	92	21	62	52	19	19	11

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**3,165**	**2,686**	**1,775**	**1,598**	**999**	**812**	**354**	**267**
1	Bansphor	227	119	191	115	34	4	2	—
2	Bhuinmali or Mali	53	47	30	40	19	7	4	—
3	Brittial-Bania or Bania	132	130	49	92	62	30	15	8
4	Dhupi or Dhobi	172	80	124	67	45	9	3	4
5	Dugla or Dholi	16	14	13	13	2	1	1	—
6	Hira	11	10	6	9	2	1	3	—
7	Jalkeot	8	4	5	4	2	—	1	—
8	Kaibartta or Jaliya	1,902	1,822	862	848	729	717	281	248
9	Mahara	6	—	6	—	—	—	—	—
10	Mehtar or Bhangi	163	147	155	145	6	2	2	—
11	Muchi or Rishi	361	235	267	195	67	34	27	6
12	Namasudra	50	46	38	43	8	3	4	—
13	Patni	6	2	4	2	2	—	—	—
14	Sutradhar	58	30	25	25	21	4	11	1

ONLY FOR SCHEDULED CASTES

NOWGONG

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degrree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
35	**5**	**7**	—	**1**	—	**3**	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
2	—	1	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—
13	3	4	—	1	—	1	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
12	2	2	—	—	—	2		—	—
4	—	—	—	—	—	—	—	—	—
3	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED CASTES

SIBSAGAR

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
28	**8**	—	—	**2**	—	**7**	**1**	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
4	—	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
23	8	—	—	2	—	5	1	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9
	TOTAL ..	**4,052**	**3,659**	**2,103**	**2,735**	**1,118**	**640**	**723**	**269**
1	Bansphor	104	95	79	88	16	7	9	—
2	Bhuinmali or Mali	669	650	367	524	179	87	114	37
3	Brittial-Bania or Bania	43	18	31	12	7	4	5	2
4	Dhupi or Dhobi	321	305	183	234	94	50	32	21
5	Dugla or Dholi	64	50	46	44	16	6	2	—
6	Jalkeot	11	—	10	—	1	—	—	—
7	Jhalo, Malo or Jhalo-Malo	75	63	53	51	17	9	3	3
8	Kaibartta or Jaliya	384	305	161	202	83	61	132	42
9	Lalbegi	4	7	2	5	2	2	—	—
10	Mehtar or Bhangi	122	116	96	112	19	4	7	—
11	Muchi or Rishi	383	347	196	257	141	76	43	14
12	Namasudra	530	423	269	294	132	86	112	41
13	Patni	1,063	1,020	435	719	355	208	225	83
14	Sutradhar	279	260	175	193	56	40	39	26

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

Division

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9
	TOTAL ..	**193**	**135**	**145**	**125**	**40**	**10**	**8**	—
1	Bansphor	19	10	8	9	9	1	2	—
2	Bhuinmali or Mali	2	3	—	2	2	1	—	—
3	Brittial-Bania or Bania	5	2	2	1	3	1	—	—
4	Dhupi or Dhobi	39	26	29	25	10	1	—	—
5	Kaibartta or Jaliya	14	7	10	6	3	1	1	—
6	Mehtar or Bhangi	25	21	19	20	6	1	—	—
7	Muchi or Rishi	45	27	39	25	4	2	2	—
8	Namasudra	9	9	9	9	—	—	—	—
9	Patni	12	10	12	10	—	—	—	—
10	Sutradhar	23	20	17	18	3	2	3	—

ONLY FOR SCHEDULED CASTES

CACHAR

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
91	**14**	—	—	—	—	**16**	**1**	**1**	—
—	—	—	—	—	—	—	—	—	—
8	2	—	—	—	—	1	—	—	—
—	—	—	—	—	—	—	—	—	—
10	—	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
2	—	—	—	—	—	—	—	—	—
7	—	—	—	—	—	1	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
3	—	—	—	—	—	—	—	—	—
15	2	—	—	—	—	2	—	—	—
38	9	—	—	—	—	9	1	1	—
8	1	—	—	—	—	1	—	—	—

ONLY FOR SCHEDULED CASTES

ASSAM HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9
	TOTAL ..	**4**	**1**	**4**	**1**	—	—	—	—
1	Bansphor	2	—	2	—	—	—	—	—
2	Dhupi or Dhobi	2	1	2	1	—	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9
	TOTAL ..	**88**	**66**	**40**	**56**	**40**	**10**	8	—
1	Bansphor	17	10	6	9	9	1	2	—
2	Bhuinmali or Mali	2	3	—	2	2	1	—	—
3	Brittial-Bania or Bania	5	2	2	1	3	1	—	—
4	Dhupi or Dhobi	16	13	6	12	10	1	—	—
5	Kaibartta or Jaliya	5	3	1	2	3	1	1	—
6	Mehtar or Bhangi	10	10	4	9	6	1	—	—
7	Muchi or Rishi	26	19	20	17	4	2	2	—
8	Sutradhar	7	6	1	4	3	2	3	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9
	TOTAL ..	**96**	**68**	**96**	**68**	—	—	—	—
1	Dhupi or Dhobi	19	12	19	12	—	—	—	—
2	Kaibartta or Jaliya	9	4	9	4	—	—	—	—
3	Mehtar or Bhangi	14	11	14	11	—	—	—	—
4	Muchi or Rishi	17	8	17	8	—	—	—	—
5	Namasudra	9	9	9	9	—	—	—	—
6	Patni	12	10	12	10	—	—	—	—
7	Sutradhar	16	14	16	14	—	—	—	—

ONLY FOR SCHEDULED CASTES

GARO HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED CASTES

UNITED KHASI AND JAINTIA HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED CASTES

UNITED MIKIR AND NORTH CACHAR HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

SCT-III PART A(i) EDUCATION IN *URBAN AREAS*

District

Sl. No	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	5	—	5	—	—	—	—	—
1	Dhupi or Dhobi	2	—	2	—	—	—	—	—
2	Mehtar or Bhangi	1	—	1	—	—	—	—	—
3	Muchi or Rishi	2	—	2	—	—	—	—	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

State

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	34,520	33,513	14,661	16,864	10,173	9,497	7,322	5,822
1	Barmans in Cachar	274	75	143	45	87	23	35	5
2	Boro-Borokachari	1,559	1,043	688	688	521	249	302	98
3	Chakma	1	—	1	—	—	—	—	—
4	Deori	81	22	30	11	30	8	12	2
5	Dimasa (Kachari)	216	97	83	67	63	15	39	13
6	Garo	2,769	1,718	1,700	1,046	583	342	287	283
7	Hajong	64	12	28	8	23	2	13	2
8	Hmar	1	—	1	—	—	—	—	—
9	Hojai	9	—	7	—	2	—	—	—
10	Kachari including Sonwal	1,078	666	391	449	398	142	231	71
11	Khasi and Jaintia	19,573	22,421	9,051	11,508	5,264	5,762	3,921	3,980
12	Any Kuki Tribes	134	47	51	24	64	15	14	8
13	Lakher	5	—	3	—	2	—	—	—
14	Lalung	113	143	51	131	39	5	15	6
15	Mech	114	43	60	22	42	16	8	5
16	Miri	165	77	46	50	67	19	35	6
17	Mikir	97	32	41	21	33	7	20	4
18	Any Mizo (Lushai) Tribes	7,151	6,646	2,027	2,609	2,482	2,717	2,185	1,263
19	Any Naga Tribes	713	228	138	50	316	100	120	43
20	Pawi	1	—	1	—	—	—	—	—
21	Rabha	402	243	120	135	157	75	85	33

ONLY FOR SCHEDULED CASTES

MIZO HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
	—	—		—	—	—	—		—
—	—		—	—	—		—	—	—
—	—		—		—	—	—	—	—
—			—		—			—	

ONLY FOR SCHEDULED TRIBES

ASSAM

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal todegree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
1,854	**1,204**	**19**	**1**	**2**	—	**460**	**125**	**29**	
7	2		—	—	—	2	—		—
45	8	—	—		—	3	—		—
—	—	—	—		—	—			—
9	1		—		—	—			
23	2	—				8	—		
180	42	—		—	—	18	5	1	—
	—	—		—			—	—	—
	—	—		—	—	—	—	—	—
	—		—	—		—	—	—	—
49	4		—	1	—	8	—	—	—
1,012	1,065	14		1	—	289	106	21	—
3		—	—		—	2			—
—		—	—		—	—			—
6	1	2		—	—		—	—	—
4	—	—			—		—	—	—
14	2	—		—		3	—	—	—
3	—	—		—		—	—	—	—
349	43	1	1	—		103	13	4	—
111	34	1	—		—	24	1	3	—
—	—		—	—	—	—	—	—	—
39		1	—		—	—	—	—	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

Division

Sl No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**3,795**	**2,312**	**1,536**	**1,531**	**1,343**	**537**	**723**	**226**
1	Barmans in Cachar	274	75	143	45	87	23	35	5
2	Boro-Borokachari	1,559	1,043	688	688	521	249	302	98
3	Deori	81	22	30	11	30	8	12	2
4	Hojai	9	—	7	—	2	—	—	—
5	Kachari including Sonwal	1,078	666	391	449	398	142	231	71
6	Lalung	113	143	51	131	39	5	15	6
7	Mech	114	43	60	22	42	16	8	5
8	Miri	165	77	46	50	67	19	35	6
9	Rabha	402	243	120	135	157	75	85	33

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**1,218**	**795**	**653**	**571**	**362**	**159**	**194**	**64**
1	Boro-Borokachari	985	635	529	480	291	111	159	43
2	Deori	1	—	1	—	—	—	—	—
3	Hojai	1	—	1	—	—	—	—	—
4	Kachari including Sonwal	73	56	33	32	25	16	13	8
5	Mech	60	15	46	9	11	4	3	2
6	Miri	13	14	6	6	4	6	3	2
7	Rabha	85	75	37	44	31	22	16	9

ONLY FOR SCHEDULED TRIBES

ASSAM PLAINS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
173	**18**	**3**	—	**1**	-	**16**	--		—
7	2	—	- -		—	2		—	
45	8	-	-		—	3		--	
9	1	-	-	- -	—		- -	-	--
-		-		—	--		—	-	- -
49	4	-	-	1		8	--		—
6	1	2		—		—	--	—	-
4			—	-		- -		- -	
14	2		--	-	—	3		- -	
39		1	-		-			-	

ONLY FOR SCHEDULED TRIBES

GOALPARA

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
7	1		- -	-	- -	2	—	- -	
4	1			-		2	-		-
	-	-	-			- -	- -		—
-	-	-	-	- -		—	-	-	—
2	-	-		- -		—		--	—
-	—	-	-	-	--	- -		—	—
—	—		- -	- -	- -	-	—	- -	—
1	-			- -	-			-	-

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**855**	**513**	**195**	**211**	**326**	**192**	**245**	**103**
1	Boro-Borokachari	384	349	80	172	159	115	111	55
2	Deori	9	—	4	—	2	—	1	—
3	Kachari including Sonwal	334	117	75	27	131	53	102	37
4	Lalung	1	1	—	—	—	—	—	1
5	Mech	8	—	2	—	—	—	2	—
6	Miri	10	—	2	—	4	—	3	—
7	Rabha	109	46	32	12	30	24	26	10

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**330**	**262**	**191**	**182**	**85**	**57**	**46**	**22**
1	Boro-Borokachari	31	7	17	5	9	2	5	—
2	Kachari including Sonwal	273	231	161	164	68	47	37	19
3	Mech	5	6	2	3	2	2	1	1
4	Miri	1	—	1	—	—	—	—	—
5	Rabha	20	18	10	10	6	6	3	2

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**615**	**372**	**144**	**281**	**283**	**63**	**132**	**22**
1	Boro-Borokachari	55	22	12	20	28	2	12	—
2	Deori	44	17	10	8	16	6	11	2
3	Kachari including Sonwal	232	179	68	157	100	16	48	3
4	Mech	20	22	4	10	14	10	2	2
5	Miri	99	39	15	24	45	9	23	4
6	Rabha	165	93	35	62	80	20	36	11

ONLY FOR SCHEDULED TRIBES
KAMRUP

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
85	**7**	—	—	—	—	**4**	—	—	—
33	7	—	—	—	—	1	—	—	—
2	—	—	—	—	—	—	—	—	—
23	—	—	—	—	—	3	—	—	—
1	—	—	—	—	—	—	—	—	—
4	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—
21	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED TRIBES
DARRANG

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
6	1	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
5	1	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED TRIBES
LAKHIMPUR

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
51	**6**	—	—	—	—	**5**	—	—	—
3	—	—	—	—	—	—	—	—	—
7	1	—	—	—	—	—	—	—	—
14	3	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
13	2	—	—	—	—	3	—	—	—
14	—	—	—	—	—	—	—	—	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**118**	**58**	**7**	**42**	**63**	**8**	**36**	**7**
1	Boro-Borokachari	3	2	2	2	1	—	—	—
2	Kachari including Sonwal	48	28	—	22	24	4	20	2
3	Lalung	50	20	4	13	29	2	12	4
4	Miri	4	3	1	2	2	1	1	—
5	Rabha	13	5	—	3	7	1	3	1

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**345**	**212**	**186**	**191**	**121**	**18**	**30**	**3**
1	Boro-Borokachari	67	3	34	1	20	2	10	—
2	Deori	27	5	15	3	12	2	—	—
3	Hojai	8	—	6	—	2	—	—	—
4	Kachari including Sonwal	115	55	53	47	48	6	11	2
5	Lalung	62	122	47	118	10	3	3	1
6	Mech	21	—	6	—	15	—	—	—
7	Miri	38	21	21	18	12	3	5	—
8	Rabha	7	6	4	4	2	2	1	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	.. TOTAL ..	**314**	**100**	**160**	**53**	**103**	**40**	**40**	**5**
1	Barmans in Cachar	274	75	143	45	87	23	35	5
2	Boro-Bórokachari	34	25	14	8	13	17	5	—
3	Kachari including Sonwal	3	—	1	—	2	—	—	—
4	Rabha	3	—	2	—	1	—	—	—

ONLY FOR SCHEDULED TRIBES

NOWGONG

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
8	1	3	—	—	—	1	—	—	—
—	—	—	—	—	—	—	—	—	—
3	—	—	—	—	—	1	—	—	—
3	1	2	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
2	—	1	—	—	—	—	—	—	—

ONLY FOR SCHEDULED TRIBES

SIBSAGAR

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
7	—	—	—	1	—	—	—	—	—
3	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
2	—	—	—	1	—	—	—	—	—
2	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED TRIBES

CACHAR

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
9	2	—	—	—	—	2	—	—	—
7	2	—	—	—	—	2	—	—	—
2	—	—	—	—		—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

Division

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**30,725**	**31,201**	**13,125**	**15,333**	**8,830**	**8,960**	**6,599**	**5,596**
1	Chakma	1	—	1	—	—	—	—	—
2	Dimasa (Kachari)	216	97	83	67	63	15	39	13
3	Garo	2,769	1,718	1,700	1,046	583	342	287	283
4	Hajong	64	12	28	8	23	2	13	2
5	Hmar	1	—	1	—	—	—	—	—
6	Khasi and Jaintia	19,573	22,421	9,051	11,508	5,264	5,762	3,921	3,980
7	Any Kuki Tribes	134	47	51	24	64	15	14	8
8	Lakher	5	—	3	—	2	—	—	—
9	Mikir	97	32	41	21	33	7	20	4
10	Any Mizo (Lushai) Tribes	7,151	6,646	2,027	2,609	2,482	2,717	2,185	1,263
11	Any Naga Tribes	713	228	138	50	316	100	120	43
12	Pawi	1	—	1	—	—	—	—	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**2,667**	**1,703**	**1,680**	**1,051**	**539**	**327**	**277**	**275**
1	Dimasa (Kachari)	7	4	4	2	2	1	1	1
2	Garo	2,563	1,655	1,644	1,027	502	316	254	266
3	Hajong	63	12	28	8	22	2	13	2
4	Khasi and Jaintia	22	21	2	12	6	2	6	4
5	Mikir	4	1	1	1	3	—	—	—
6	Any Mizo (Lushai) Tribes	7	9	1	1	4	5	2	2
7	Any Naga Tribes	1	1	—	—	—	1	1	—

ONLY FOR SCHEDULED TRIBES

ASSAM HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
1,681	**1,186**	**16**	**1**	**1**	—	**444**	**125**	**29**	—
—	—	—	—	—	—	—	—	—	—
23	2	—	—	—	—	8	—	—	—
180	42	—	—	—	—	18	5	1	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
1,012	1,065	14	—	1	—	289	106	21	—
3	—	—	—	—	—	2	—	—	—
—	—	—	—	—	—	—	—	—	—
3	—	—	—	—	—	—	—	—	—
349	43	1	1	—	—	103	13	4	—
111	34	1	—	—	—	24	1	3	—
—	—	—	—	—	—	—	—	—	—

ONLY FOR SCHEDULED TRIBES

GARO HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
157	43	—	—	—	—	13	7	1	—
—	—	—	—	—	—	—	—	—	—
152	41	—	—	—	—	10	5	1	—
—	—	—	—	—	—	—	—	—	—
5	1	—	—	—	—	3	2	—	—
—	—	—	—	—	—	—	—	—	—
—	1	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9
	TOTAL ..	**21,292**	**22,950**	**9,432**	**11,637**	**5,938**	**5,984**	**4,260**	**4,100**
1	Dimasa (Kachari)	69	14	22	10	20	1	13	2
2	Garo	199	58	52	16	78	24	33	17
3	Hajong	1	—	—	—	1	—	—	—
4	Khasi and Jaintia	19,475	22,333	9,027	11,462	5,232	5,741	3,900	3,967
5	Any Kuki Tribes	118	35	41	14	59	13	13	8
6	Mikir	43	12	13	7	11	2	16	3
7	Any Mizo (Lushai) Tribes	726	299	165	92	237	113	174	65
8	Any Naga Tribes	661	199	112	36	300	90	111	38

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9
	TOTAL ..	**386**	**240**	**168**	**150**	**121**	**58**	**63**	**27**
1	Dimasa (Kachari)	140	75	57	53	41	11	25	10
2	Garo	6	4	3	2	3	2	—	—
3	Khasi and Jaintia	54	45	18	26	16	12	11	6
4	Any Kuki Tribes	12	12	8	10	3	2	1	—
5	Mikir	50	19	27	13	19	5	4	1
6	Any Mizo (Lushai) Tribes	82	60	33	32	26	19	16	6
7	Any Naga Tribes	42	25	22	14	13	7	6	4

ONLY FOR SCHEDULED TRIBES

UNITED KHASI AND JAINTIA HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
1,249	**1,112**	**15**	**1**	**1**	—	**372**	**116**	**25**	—
10	1	—	—	—	—	4	—	—	—
28	1	—	—	—	—	8	—	—	—
—	—	—	—	—	—	—	—	—	—
996	1,060	14	—	1	—	284	103	21	—
3	—	—	—	—	—	2	—	—	—
3	—	—	—	—	—	—	—	—	—
98	16	—	1	—	—	51	12	1	—
111	34	1	—	—	—	23	1	3	—

ONLY FOR SCHEDULED TRIBES

UNITED MIKIR AND NORTH CACHAR HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
25	**3**	—	—	—	—	**9**	**2**	—	—
13	1	—	—	—	—	4	—	—	—
—	—	—	—	—	—	—	—	—	—
7	—	—	—	—	—	2	1	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
5	2	—	—	—	—	2	1	—	—
—	—	—	—	—	—	1	—	—	—

SCT-III PART A(ii) EDUCATION IN *URBAN AREAS*

District—

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Primary or Junior Basic	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
	TOTAL ..	**6,380**	**6,308**	**1,845**	**2,495**	**2,232**	**2,591**	**1,999**	**1,194**
1	Chakma	1	—	1	—	—	—	—	—
2	Dimasa (Kachari)	—	4	—	2	—	2	—	—
3	Garo	1	1	1	1	—	—	—	—
4	Hmar	1	—	1	—	—	—	—	—
5	Khasi and Jaintia	22	22	4	8	10	7	4	3
6	Any Kuki Tribes	4	—	2	—	2	—	—	—
7	Lakher	5	—	3	—	2	—	—	—
8	Any Mizo (Lushai) Tribes	6,336	6,278	1,828	2,484	2,215	2,580	1,993	1,190
9	Any Naga Tribes	9	3	4	—	3	2	2	1
10	Pawi	1	—	1	—	—	—	—	—

ONLY FOR SCHEDULED TRIBES

MIZO HILLS

Educational Levels									
Matriculation or Higher Secondary		Technical diploma not equal to degree		Non-technical diploma not equal to degree		University degree or post-graduate degree other than technical degree		Technical degree or diploma equal to degree or post-graduate degree	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19
250	**28**	**1**	—	—	—	**50**	—	**3**	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
4	4	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
246	24	1	—	—	—	50	—	3	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

SCT-III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

State—ASSAM

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11
	TOTAL	**355,033**	**317,053**	**245,371**	**268,618**	**83,622**	**37,705**	**24,656**	**10,599**	**1,384**	**131**
1	Bansphor	1,820	1,915	1,535	1,837	256	65	25	13	4	—
2	Bhuinmali *or* Mali ..	12,408	10,503	8,262	8,947	3,009	1,305	1,074	250	63	1
3	Brittial-Bania *or* Bania ..	14,704	12,747	8,974	11,244	4,066	1,125	1,549	367	115	11
4	Dhupi *or* Dhobi	9,226	7,316	6,620	6,257	1,967	854	606	203	33	2
5	Dugla or Dholi	1,288	1,273	1,028	1,195	231	66	29	12	—	—
6	Hira	12,266	12,044	7,747	10,698	3,505	1,093	944	237	70	16
7	Jalkoet	1,216	845	941	768	214	63	56	13	5	1
8	Jhalo, Malo *or* Jhalo-Malo	7,457	6,935	6,021	6,469	1,193	438	238	28	5	—
9	Kaibartta or Jaliya ..	92,550	87,823	59,921	73,368	25,195	11,838	6,952	2,567	482	50
10	Mahara	318	241	294	240	20	1	4	—	—	—
11	Mehtar *or* Bhangi ..	402	263	351	260	49	3	2	—	—	—
12	Muchi *or* Rishi	32,579	25,805	25,030	22,713	6,280	2,336	1,236	754	33	2
13	Namasudra	114,781	98,175	86,636	86,251	22,297	9,667	5,556	2,233	292	24
14	Patni	41,832	40,468	23,365	28,720	12,511	7,920	5,701	3,804	255	24
15	Sutradhar	12,186	10,700	8,646	9,651	2,829	931	684	118	27	—

SCT-III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

Division—ASSAM PLAINS

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11
	TOTAL	**350,778**	**313,581**	**241,777**	**265,356**	**83,084**	**37,515**	**24,547**	**10,579**	**1,370**	**131**
1	Bansphor	1,818	1,907	1,533	1,829	256	65	25	13	4	—
2	Bhuinmali *or* Mali ..	12,273	10,389	8,171	8,844	2,976	1,294	1,064	250	62	1
3	Brittial-Bania or Bania ..	14,592	12,670	8,882	11,168	4,049	1,125	1,546	366	115	11
4	Dhupi or Dhobi	8,946	7,217	6,353	6,165	1,956	847	604	203	33	2
5	Dugla *or* Dholi	1,288	1,273	1,028	1,195	231	66	29	12	—	—
6	Hira	12,212	11,997	7,703	10,654	3,498	1,090	944	237	67	16
7	Jalkeot	1,205	845	931	768	214	63	56	13	4	1
8	Jhalo, Malo or Jhalo-Malo	7,341	6,788	5,928	6,331	1,176	429	232	28	5	—
9	Kaibartta or Jaliya ..	92,100	87,368	59,597	72,959	25,099	11,799	6,925	2,560	479	50
10	Mahara	278	219	255	218	19	1	4	—	—	—
11	Mehtar or Bhangi ..	325	205	282	202	41	3	2	—	—	—
12	Muchi or Rishi ..	32,306	25,639	24,794	22,555	6,247	2,328	1,232	754	33	2
13	Namasudra	112,223	95,929	84,387	84,119	22,044	9,565	5,502	2,221	290	24
14	Patni	41,753	40,444	23,344	28,701	12,460	7,915	5,698	3,804	251	24
15	Sutradhar	12,118	10,691	8,589	9,648	2,818	925	684	118	27	—

SCT-III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

District– GOALPARA

Sl. No	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**34,507**	**31,179**	**26,201**	**27,655**	**6,497**	**2,909**	**1,719**	**613**	**90**	**2**
1	Bansphor	260	166	208	137	49	21	3	8	—	—
2	Bhuinmali or Mali ..	851	730	632	651	150	60	67	19	2	—
3	Brittial-Bania or Bania ..	557	458	283	395	198	54	66	9	10	—
4	Dhupi or Dhobi	122	41	105	41	10	-	6	—	1	—
5	Dugla or Dholi	251	311	178	294	64	16	9	1	—	—
6	Hira	1,048	1,196	461	978	444	186	136	32	7	—
7	Jalkeot	156	139	80	123	71	13	5	3	—	—
8	Jhalo, Malo *or* Jhalo-Malo	2,136	2,206	1,798	2,144	262	54	73	8	3	—
9	Kaibartta *or* Jaliya ..	5,533	5,670	3,958	4,943	1,193	653	365	72	17	2
10	Mahara	41	33	40	33	—	—	1	—	—	—
11	Mehtar *or* Bhangi ..	10	20	7	19	3	1	—	—	—	—
12	Muchi *or* Rishi	1,604	1,382	1,292	1,290	257	91	51	1	4	—
13	Namasudra	14,132	11,420	11,855	10,092	1,793	967	459	361	25	—
14	Patni	1,424	1,443	1,208	1,274	153	154	55	15	8	—
15	Sutradhar	6,382	5,964	4,096	5,241	1,850	639	423	84	13	—

SCT-III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

District—KAMRUP

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**53,509**	**46,418**	**39,785**	**42,687**	**10,339**	**3,412**	**3,185**	**311**	**200**	8
1	Bansphor	21	6	15	5	5	1	1	—	—	—
2	Bhuinmali *or* Mali ..	1,733	1,280	1,249	1,156	305	112	165	11	14	1
3	Brittial-Bania *or* Bania ..	3,296	3,171	2,369	2,914	675	225	235	32	17	—
4	Dhupi *or* Dhobi ..	1,247	741	1,225	735	18	5	4	1	—	—
5	Dugla *or* Dholi	45	54	32	37	11	15	2	2	—	—
6	Hira	3,719	4,077	2,704	3,788	689	253	300	35	26	1
7	Jalkeot	89	58	46	46	31	10	11	2	1	—
8	Jhalo, Malo *or* Jhalo-Malo	1,400	1,343	1,071	1,256	281	79	46	8	2	—
9	Kaibartta *or* Jaliya ..	9,834	9,210	6,975	8,340	1,959	772	846	98	54	—
10	Mahara	4	5	4	5	—	—	—	—	—	—
11	Mehtar *or* Bhangi ..	67	44	60	42	7	2	—	—	—	—
12	Muchi *or* Rishi	1,699	1,206	1,410	1,174	238	30	51	2	—	—
13	Namasudra	26,404	21,630	19,568	19,800	5,373	1,711	1,379	113	84	6
14	Patni	388	330	260	297	93	32	33	1	2	—
15	Sutradhar	3,563	3,263	2,797	3,092	654	165	112	6	—	—

SCT-III PART B (i) EDUCATION IN *RURAL ARARS* ONLY FOR SCHEDULED CASTES

District—DARRANG

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11
	TOTAL	**30,671**	**28,449**	**21,529**	**25,396**	**7,368**	**2,398**	1,662	640	**112**	**15**
1	Bansphor	228	154	183	131	35	23	7	—	3	—
2	Bhuinmali or Mali ..	598	710	498	672	67	34	27	4	6	—
3	Brittial-Bania *or* Bania	2,617	2,598	1,512	2,365	829	170	251	61	25	2
4	Dhupi *or* Dhobi	394	318	323	299	57	8	10	11	4	—
5	Hira	419	444	370	433	37	10	12	1	—	—
6	Jalkeot	128	124	122	118	5	5	1	1	—	—
7	Jhalo, Malo or Jhalo-Malo	2,776	2,465	2,182	2,188	505	271	89	6	—	—
8	Kaibartta *or* Jaliya ..	11,962	11,090	7,831	9,224	3,257	1,384	827	474	47	8
9	Mahara	30	14	19	14	9	—	2	—	—	—
10	Mehtar *or* Bhangi ..	97	38	78	38	17	—	2	—	—	—
11	Muchi *or* Rishi	2,643	1,722	1,937	1,655	606	54	93	12	7	1
12	Namasudra	8,319	8,088	6,169	7,611	1,820	409	313	64	17	4
13	Patni	64	71	46	71	17	—	1	—	—	—
14	Sutradhar	396	613	259	577	107	30	27	6	3	—

SCT—III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

District—LAKHIMPUR

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11
	TOTAL	**37,651**	**31,386**	**28,193**	**27,875**	**7,843**	**2,810**	**1,502**	**670**	**113**	**31**
1	Bansphor	241	653	196	647	42	6	2	—	1	—
2	Bhuinmali *or* Mali ..	654	335	463	323	172	12	16	—	3	—
3	Brittial-Bania *or* Bania	2,041	1,284	1,221	1,056	644	188	156	33	20	7
4	Dhupi *or* Dhobi	1,051	854	688	770	334	76	27	8	2	—
5	Dugla *or* Dholi	—	8	—	8	—	—	—	—	—	—
6	Hira	49	49	23	11	6	25	20	13	—	—
7	Jalkeot	536	256	486	232	37	17	12	6	1	1
8	Jhalo, Malo or Jhalo-Malo	82	57	69	57	13	—	—	—	—	—
9	Kaibartta *or* Jaliya ..	16,004	14,496	11,394	12,471	3,666	1,657	890	357	54	11
10	Mahara	4	3	2	3	2	—	—	—	—	—
11	Mehtar *or* Bhangi ..	62	—	53	—	9	—	—	—	—	—
12	Muchi *or* Rishi	1,962	1,578	1,397	1,491	532	48	28	39	5	—
13	Namasudra	13,555	11,129	11,023	10,145	2,211	762	302	210	19	12
14	Patni	318	368	209	358	104	9	4	1	1	—
15	Sutradhar	1,092	316	969	303	71	10	45	3	7	—

SCT—III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

District—NOWGONG

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11
	TOTAL	**51,566**	**45,775**	**33,807**	**40,113**	**13,203**	**4,343**	**4,311**	**1,304**	**245**	**15**
1	Bansphor	230	111	215	109	11	1	4	1	-	—
2	Bhuinmali or Mali ..	1,143	1,036	739	911	348	110	54	15	2	—
3	Brittial-Bania or Bania ..	4,361	3,798	2,464	3,290	1,208	329	658	179	31	—
4	Dhupi or Dhobi	461	391	359	360	95	31	6	—	1	—
5	Dugla or Dholi	175	70	152	61	23	9	—	—	—	—
6	Hira	6,773	6,081	4,006	5,330	2,258	601	476	144	33	6
7	Jalkeot	66	1	66	1	—	—	—	-	—	-
8	Jhalo, Malo or Jhalo-Malo	317	254	307	247	10	3	-	4	—	
9	Kaibartta or Jaliya .	17,320	16,685	9,134	13,650	5,738	2,189	2,332	837	116	9
10	Mahara	3	5	2	4	—	1	1	—	—	—
11	Mehtar or Bhangi ..	22	42	21	42	1	—	—	—	—	—
12	Muchi or Rishi	1,938	1,136	1,769	1,098	132	25	36	13	1	—
13	Namasudra	16,732	14,242	12,940	13,295	3,033	854	700	93	59	—
14	Patni	1,980	1,885	1,600	1,686	335	182	43	17	2	—
15	Sutradhar	45	38	33	29	11	8	1	1	—	—

SCT—III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

District-SIBSAGAR

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7	8	9	10	11
	TOTAL	**46,513**	**41,641**	**32,240**	**36,006**	**12,338**	**5,052**	**1,732**	**552**	**203**	**31**
1	Bansphor	180	86	132	77	46	7	2	2	- -	- -
2	Bhuinmali *or* Mali ..	1,113	568	682	489	384	77	41	2	6	-
3	Brittial-Bania *or* Bania ..	1,446	1,066	931	923	398	111	106	30	11	2
4	Dhupi *or* Dhobi	964	743	627	732	310	10	23	1	4	- -
5	Dugla *or* Dholi	9	11	9	11		-	- -	—	—	—
6	Hira	204	150	139	114	64	15	-	12	1	9
7	Jalkeot	169	203	98	188	47	14	22	1	2	—
8	Jhalo, Malo *or* Jhalo-Malo	358	227	287	213	57	14	14	—		—
9	Kaibartta *or* Jaliya ..	27,052	26,047	17,125	21,063	8,432	4,471	1,329	3	166	20
10	Mahara	112	110	112	110	—	—	—	—	—	—
11	Mehtar *or* Bhangi ..	25	10	21	10	4	—	—	—	—	—
12	Muchi *or* Rishi	5,435	4,434	4,179	4,363	1,195	71	54	- -	7	-
13	Namasudra	9,098	7,651	7,659	7,413	1,304	227	129	11	6	- -
14	Patni	100	133	41	130	57	3	2	—	—	—
15	Sutradhar	248	202	198	170	40	32	10	—	—	—

SCT-III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES
District—CACHAR

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**96,361**	**88,733**	**60,022**	**65,624**	**25,496**	**16,591**	**10,436**	**6,489**	**407**	**29**
1	Bansphor	658	731	584	723	68	6	6	2	—	—
2	Bhuinmali or Mali ..	6,181	5,730	3,908	4,642	1,550	889	694	199	29	—
3	Brittial-Bania or Bania ..	274	295	102	225	97	48	74	22	1	—
4	Dhupi *or* Dhobi	4,707	4,129	3,026	3,228	1,132	717	528	182	21	2
5	Dugla *or* Dholi	808	819	657	784	133	26	18	9	—	—
6	Jalkeot	61	64	33	60	23	4	5	—	—	—
7	Jhalo, Malo *or* Jhalo-Malo	272	236	214	226	48	8	10	2	—	—
8	Kaibartta or Jaliya ..	4,395	4,170	3,180	3,268	854	673	336	229	25	—
9	Mahara	84	49	76	49	8	—	—	—	—	—
10	Mehtar *or* Bhangi ..	42	51	42	51	—	—	—	—	—	—
11	Muchi *or* Rishi	17,025	14,181	12,810	11,484	3,287	2,009	919	687	9	1
12	Namasudra	23,983	21,769	15,173	15,763	6,510	4,635	2,220	1,369	80	2
13	Patni	37,479	36,214	19,980	24,885	11,701	7,535	5,560	3,770	238	24
14	Sutradhar	392	295	237	236	85	41	66	18	4	—

SCT-III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES
Division—ASSAM HILLS

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**4,255**	**3,472**	**3,594**	**3,262**	**538**	**190**	**109**	**20**	**14**	—
1	Bansphor	2	8	2	8	—	—	—	—	—	—
2	Bhuinmali *or* Mali ..	135	114	91	103	33	11	10	—	1	—
3	Brittial-Bania *or* Bania ..	112	77	92	76	17	—		1	—	—
4	Dhupi or Dhobi	280	99	267	92	11	7	2	—	—	—
5	Hira..	54	47	44	44	7	3	—	—	3	—
6	Jalkeot	11	—	10	—	—	—	—	—	1	—
7	Jhalo, Malo *or* Jhalo-Malo	116	147	93	138	17	9	6	—	—	—
8	Kaibartta *or* Jaliya ..	450	455	324	409	96	39	27	7	3	—
9	Mahara	40	22	39	22	1	—	—	—	—	—
10	Mehtar *or* Bhangi ..	77	58	69	58	8	—	—	—	—	—
11	Muchi *or* Rishi	273	166	236	158	33	8	4	—	—	—
12	Namasudra	2,558	2,246	2,249	2,132	253	102	54	12	2	—
13	Patni	79	24	21	19	51	5	3	—	4	—
14	Sutradhar	68	9	57	3	11	6	—	—	—	—

SCT-III PART B (i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES
District—GARO HILLS

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	466	375	389	353	64	22	13	—	—	-
1	Bhuinmali or Mali ..		2	—	2	—			—	—	--
2	Brittial-Bania *or* Bania ..	24	16	10	16	11		3	--	—	
3	Dhupi *or* Dhobi	14	—	13	—	1	-	—	--	—	
4	Hira	1	2	1	2		—	—	- -	—	-
5	Jhalo, Malo *or* Jhalo-Malo	53	105	39	96	12	9	2	-		-
6	Muchi *or* Rishi .. .	148	39	118	35	26	4	4	-	—	—
7	Namasudra	218	211	200	202	14	9	4		—	—
8	Sutradhar	8	-	8	—	—	--			—	—

SCT-III PART B(i) –EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES
District—UNITED KHASI AND JAINTIA HILLS

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	144	117	128	113	16	4		-	-	--
1	Brittial Bania or Bania ..	9	12	9	12	—	—	—	-	--	—
2	Dhupi *or* Dhobi	2	--	2	—	—	—	—	—	-	—
3	Hira	8	10	6	10	2	—	-	-	-	
4	Jhalo, Malo *or* Jhalo-Malo	10	12	6	12	4	-		-	-	—
5	Mahara	20	6	19	6	1	-	-		-	—
6	Mehtar *or* Bhangi ..	60	53	54	53	6	—	—	—	-	—
7	Muchi *or* Rishi .. .	33	24	30	20	3	4	-	-		—
8	Sutradhar	2	—	2	—	—	--	-	-	—	—

SCT-III PART B(i) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED CASTES

District—UNITED MIKIR AND NORTH CACHAR HILLS

Sl. No.	Name of Scheduled Castes	Total		Illiterate		Literate (without educational level)		Educational level			
								Primary or Junior Basic		Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**3,645**	**2,980**	**3,077**	**2,796**	**458**	**164**	**96**	**20**	**14**	—
1	Bansphor	2	8	2	8	—	—	—	—	—	—
2	Bhuinmali or Mali ..	135	112	91	101	33	11	10	—	1	—
3	Brittial-Bania or Bania	79	49	73	48	6	—	—	1	—	—
4	Dhupi or Dhobi	264	99	252	92	10	7	2	—	—	—
5	Hira	45	35	37	32	5	3	—	—	3	—
6	Jalkeot	11	—	10	—	—	—	—	—	1	—
7	Jhalo, Malo or Jhalo-Malo	53	30	48	30	1	—	4	—	—	—
8	Kaibartta or Jaliya ..	450	455	324	409	96	39	27	7	3	—
9	Mahara	20	16	20	16	—	—	—	—	—	—
10	Mehtar or Bhangi.. ..	17	5	15	5	2	—	—	—	—	—
11	Muchi or Rishi	92	103	88	103	4	—	—	—	—	—
12	Namasudra	2,340	2,035	2,049	1,930	239	93	50	12	2	—
13	Patni	79	24	21	19	51	5	3	—	4	—
14	Sutradhar	58	9	47	3	11	6	—	—	—	—

N.B. : No Scheduled Castes in rural areas of Mizo Hills District

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES

State—ASSAM

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level			
								Primary or Junior Basic		Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**1,020,911**	**975,872**	**712,674**	**833,828**	**248,381**	**126,970**	**57,279**	**14,746**	**2,577**	**328**
1	Barmans in Cachar ..	6,469	6,296	3,539	4,938	2,466	1,011	439	343	25	4
2	Boro-Borokachari ..	175,359	168,022	123,351	152,647	40,880	13,135	10,586	2,192	542	48
3	Chakma	9,966	9,371	7,867	9,092	1,999	279	88	—	12	—
4	Deori	7,401	6,372	3,413	5,753	2,874	491	1,052	127	62	1
5	Dimasa (Kachari) ..	36,359	32,046	32,020	30,442	3,354	1,343	953	259	32	2
6	Garo	127,867	125,768	101,054	107,742	24,015	17,224	2,657	783	131	19
7	Hajong	11,8H	10,765	8,402	10,097	2,821	612	579	54	9	2
8	Hmar	4,491	4,249	3,210	3,465	1,141	755	135	27	5	2
9	Hojai	1,977	1,631	1,651	1,492	243	122	73	15	10	2
10	Kachari including Sonwal	123,264	111,928	78,258	98,212	35,775	11,433	8,647	2,229	584	54
11	Khasi and Jaintia	155,427	158,734	119,015	129,045	30,611	26,584	5,352	2,976	449	129
12	Any Kuki Tribes	9,696	9,160	7,397	8,604	2,236	551	60	5	3	—
13	Lakher	4,145	4,641	2,804	4,168	1,077	420	247	53	17	—
14	Lalung	31,584	29,475	21,012	27,282	7,489	1,887	3,036	306	47	—
15	Man (Tai-Speaking) ..	136	117	99	116	19	1	18	—	—	—
16	Mech	3,471	3,359	2,091	2,919	1,146	372	215	64	19	4
17	Mikir	62,730	58,223	51,571	54,761	7,312	2,739	3,829	717	18	6
18	Miri	86,630	76,581	58,270	71,085	22,717	4,737	5,475	749	168	10
19	Any Mizo (Lushai) Tribes	98,782	102,142	42,747	62,081	45,094	36,957	10,631	3,066	310	38
20	Any Naga Tribes	4,593	3,775	4,366	3,529	180	240	38	6	9	—
21	Pawi	2,155	2,431	1,399	2,222	720	202	30	7	6	—
22	Rabha	56,598	50,786	39,128	44,136	14,212	5,875	3,139	768	119	7

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES

Division—ASSAM PLAINS

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	1
	TOTAL ..	**492,753**	**454,450**	**330,713**	**408,464**	**127,802**	**39,063**	**32,662**	**6,793**	**1,576**	**130**
1	Barmans in Cachar ..	6,469	6,296	3,539	4,938	2,466	1,011	439	343	25	4
2	Boro-Borok achari ..	175,359	168,022	123,351	152,647	40,880	13,135	10,586	2,192	542	48
3	Deori	7,401	6,372	3,413	5,753	2,874	491	1,052	127	62	1
4	Hojai	1,977	1,631	1,651	1,492	243	122	73	15	10	2
5	Kachari including Sonwal	123,264	111,928	78,258	98,212	35,775	11,433	8,647	2,229	584	54
6	Lalung	31,584	29,475	21,012	27,282	7,489	1,887	3,036	306	47	—
7	Mech	3,471	3,359	2,091	2,919	1,146	372	215	64	19	4
8	Miri	86,630	76,581	58,270	71,085	22,717	4,737	5,475	749	168	10
9	Rabha . .	56,598	50,786	39,128	44,136	14,212	5,875	3,139	768	119	7

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES

District—GOALPARA

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**115,426**	**109,046**	**71,765**	**93,868**	**35,000**	**13,291**	**8,136**	**1,858**	**525**	**29**
1	Boro-Borokachari ..	80,350	78,381	49,618	68,692	23,757	8,464	6,547	1,206	428	19
2	Deori	7	8	5	3	2	5	--	-	—	—
3	Hojai	343	146	289	130	42	11	12	5	--	-
4	Kachari including Sonwal	6,671	6,384	3,535	5,290	2,631	936	467	153	38	5
5	Mech	52	20	19	13	19	4	13	3	1	—
6	Miri	1,755	1,298	1,357	895	350	299	47	104	1	--
7	Rabha	26,248	22,809	16,942	18,845	8,199	3,572	1,050	387	57	5

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES
District—KAMRUP

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**113,384**	**107,636**	**87,978**	**99,929**	**20,127**	**6,638**	**5,086**	**1,064**	**193**	**5**
1	Boro-Borokachari ..	63,293	59,732	49,283	56,021	11,119	3,192	2,815	518	76	1
2	Deori	247	290	199	277	45	10	2	3	1	—
3	Hojai	100	50	100	50	—	—	—	—	—	—
4	Kachari including Sonwal	26,611	24,941	21,099	23,176	4,327	1,532	1,105	229	80	4
5	Lalung	966	911	737	836	204	67	24	8	1	—
6	Miri	190	86	190	86	—	—	—	—	—	—
7	Rabha	21,977	21,626	16,370	19,483	4,432	1,837	1,140	306	35	—

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES
District—DARRANG

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**72,752**	**66,954**	**51,853**	**61,968**	**15,758**	**3,841**	**4,960**	**1,094**	**181**	**51**
1	Boro-Borokachari ..	20,247	19,103	16,850	17,960	2,785	798	599	322	13	23
2	Deori	296	229	55	185	189	33	52	10	—	1
3	Hojai	543	578	507	554	33	22	3	2	—	—
4	Kachari including Sonwal	37,310	34,721	23,986	32,162	10,224	1,995	2,960	545	140	19
5	Lalung	9	36	7	9	2	27	—	—	—	—
6	Mech	393	315	193	273	151	22	46	17	3	3
7	Miri	7,804	7,487	5,998	6,735	1,375	590	418	159	13	3
8	Rabha	6,150	4,485	4,257	4,090	999	354	882	39	12	2

SCT-III PART B (ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES
District—LAKHIMPUR

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**89,865**	**75,673**	**53,424**	**67,030**	**27,760**	**7,109**	**8,260**	**1,507**	**421**	**27**
1	Boro-Borokachari .	5,933	5,292	3,648	4,810	1,818	369	451	109	16	4
2	Deori	5,077	4,025	2,451	3,732	1,831	239	762	54	33	
3	Kachari including Sonwal	28,233	23,907	14,843	18,330	10,173	4,565	2,954	995	263	17
4	Lalung	1,472	1,197	1,052	1,108	398	86	22	3		—
5	Mech	1,392	1,634	920	1,516	389	102	72	15	11	1
6	Miri	46,509	38,439	29,801	36,397	12,688	1,716	3,936	321	84	5
7	Rabha	1,249	1,179	709	1,137	463	32	63	10	14	—

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES
District—NOWGONG

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**45,530**	**41,832**	**30,412**	**38,417**	**11,543**	**2,912**	**3,523**	**503**	**52**	—
1	Boro-Borokachari ..	1,734	1,697	1,004	1,567	675	124	55	6		—
2	Deori	769	720	309	571	440	100	20	49	—	—
3	Hojai	590	565	572	531	10	34	8	—	—	—
4	Kachari including Sonwal	10,871	9,447	7,658	8,569	2,909	750	296	128	8	-
5	Lalung	28,269	26,458	18,537	24,677	6,737	1,519	2,952	262	43	-
6	Mech	249	301	211	231	38	70	-	-	—	-
7	Miri	2,508	2,317	1,684	2,004	635	264	188	49	1	—
8	Rabha	540	327	437	267	99	51	4	9	-	

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES

District—SIBSAGAR

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without Educational level		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**48,861**	**46,582**	**31,289**	**41,887**	**15,137**	**4,257**	**2,256**	**424**	**179**	**14**
1	Boro-Borokachari ..	3,730	3,752	2,886	3,532	718	188	117	31	9	1
2	Deori	1,005	1,100	394	985	367	104	216	11	28	—
3	Hojai	401	292	183	227	158	55	50	8	10	2
4	Kachari including Sonwal	13,488	12,457	7,057	10,614	5,511	1,655	865	179	55	9
5	Lalung	868	873	679	652	148	188	38	33	3	—
6	Mech	1,385	1,089	748	886	549	174	84	29	4	—
7	Miri	27,864	26,954	19,240	24,968	7,669	1,868	886	116	69	[2
8	Rabha	120	65	102	23	17	25	—	17	1	—

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES

District—CACHAR

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**6,935**	**6,727**	**3,992**	**5,365**	**2,477**	**1,015**	**441**	**343**	**25**	**4**
1	Barmans in Cachar ..	6,469	6,296	3,539	4,938	2,466	1,011	439	343	25	4
2	Boro-Borokachari ..	72	65	62	65	8	—	2	—	—	—
3	Kachari including Sonwal	80	71	80	71	—	—	—	—	—	—
4	Rabha	314	295	311	291	3	4	—	—	—	—

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES

Division—ASSAM HILLS

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**528,158**	**521,422**	**381,961**	**425,364**	**120,579**	**87,907**	**24,617**	**7,953**	**1,001**	**198**
1	Chakma	9,966	9,371	7,867	9,092	1,999	279	88	—	12	—
2	Dimasa (Kachari) ..	36,359	32,046	32,020	30,442	3,354	1,343	953	259	32	2
3	Garo	127,867	125,768	101,064	107,742	24,015	17,224	2,657	783	131	19
4	Hajong	11,811	10,765	8,402	10,097	2,821	612	579	54	9	2
5	Hmar	4 491	4,249	3,210	3,465	1,141	755	135	27	5	2
6	Khasi and Jaintia ..	155,427	158,734	119,015	129,045	30,611	26,584	5352	2,976	449	129
7	Any Kuki Tribes ..	9,696	9,160	7,397	8,604	2,236	551	60	5	3	—
8	Lakher	4,145	4,641	2,804	4,168	1,077	420	247	53	17	—
9	Man (Tai-Speaking) ..	136	117	99	116	19	1	18	—	—	—
10	Mikir	62,730	58,223	51,571	54,761	7,312	2,739	3,829	717	18	6
11	Any Mizo (Lushai) Tribes	98,782	102,142	42,747	62,081	45,094	36,957	10,631	3,066	310	38
12	Any Naga Tribes ..	4,593	3,775	4,366	3,529	180	240	38	6	9	—
13	Pawi	2,155	2,431	1,399	2,222	720	202	30	7	6	—

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES

District—GARO HILLS meghalaya

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**130,454**	**128,179**	**102,456**	**110,563**	**25,168**	**17,047**	**2,689**	**551**	**141**	**18**
1	Dimasa (Kachari) ..	615	694	509	665	83	24	19	5	4	—
2	Garo	118,473	117,056	93,937	100,133	22,336	16,415	2,076	492	124	16
3	Hajong	11,211	10,311	7,908	9,648	2,720	607	574	54	9	2
4	Khasi and Jaintia ..	7	—	1	—	4	—	—	—	2	—
5	Any Kuki Tribes	1	1	—	1	1	—	—	—	—	—
6	Man (Tai-Speaking) ..	136	117	99	116	19	1	18	—	—	—
7	Mikir	1	—	1	—	—	—	—	—	—	—
8	Any Mizo (Lushai) Tribes	2	—	—	—	1	—	—	—	1	—
9	Any Naga Tribes	8	—	1	—	4	—	2	—	1	—

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES
District—UNITED KHASI AND JAINTIA HILLS

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level			
								Primary or Junior Basic		Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL	**164,941**	**166,975**	**126,153**	**136,564**	**32,372**	**27,025**	**5,958**	**3,257**	**458**	**129**
1	Chakma	—	1	—	—	—	1	—	—	—	—
2	Dimasa (Kachari) ..	14	3	1	3	3	—	9	—	1	—
3	Garo	7,610	7,170	5,842	6,335	1,261	579	500	253	7	3
4	Hajong	600	454	494	449	101	5	5	—	—	—
5	Hmar	952	539	551	324	355	201	44	14	2	—
6	Khasi and Jaintia.. ..	153,319	156,854	117,422	127,622	30,167	26,153	5,292	2,954	438	125
7	Any Kuki Tribes	42	13	29	13	6	—	7	—	—	—
8	Lakher	—	1	—	—	—	—	—	1	—	—
9	Mikir	2,253	1,880	1,780	1,792	446	78	27	9	—	1
10	Any Mizo (Lushai) Tribes	84	49	21	15	9	8	50	26	4	—
11	Any Naga Tribes	67	11	13	11	24	—	24	—	6	—

SCT-III PART B(ii) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES
District-UNITED MIKIR AND NORTH CACHAR HILLS

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without educational level)		Educational level			
								Primary or Junior Basic		Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*	*10*	*11*
	TOTAL ..	**110,313**	**100,392**	**94,025**	**94,012**	**11,297**	**5,339**	**4,930**	**1,030**	**61**	**11**
1	Dimasa (Kachari) ..	35,725	31,344	31,509	29,769	3,266	1,319	923	254	27	2
2	Garo	1,774	1,542	1,282	1,274	415	230	77	38	—	—
3	Hmar	2,173	1,958	2,149	1,900	15	52	6	4	3	2
4	Khasi and Jaintia	2,020	1,812	1,553	1,374	407	419	53	17	7	2
5	Any Kuki Tribes	3,539	3,587	3,350	3,181	145	401	41	5	3	—
6	Mikir	60,475	56,343	49,790	52,969	6,866	2,661	3,801	708	18	5
7	Any Mizo (Lushai) Tribes	93	49	40	32	33	17	18	—	2	—
8	Any Naga Tribes	4,514	3,757	4,352	3,513	150	240	11	4	1	—

SCT-III PART B(ii)) EDUCATION IN *RURAL AREAS* ONLY FOR SCHEDULED TRIBES
District-MIZO HILLS

Sl. No.	Name of Scheduled Tribes	Total		Illiterate		Literate (without Educational level)		Educational level: Primary or Junior Basic		Educational level: Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	TOTAL ..	**122,450**	**125,876**	**59,327**	**84,225**	**51,742**	**38,496**	**11,040**	**3,115**	**341**	**40**
1	Chakma	9,966	9,370	7,867	9,092	1,999	278	88	—	12	—
2	Dimasa (Kachari) ..	5	5	1	5	2	—	2	—	—	—
3	Garo	10	—	3	—	3	—	4	—	—	—
4	Hmar	1,366	1,752	510	1,241	771	502	85	9	—	—
5	Khasi and Jaintia.. ..	81	68	39	49	33	12	7	5	2	—
6	Any Kuki Tribes.. ..	6,114	5,559	4,018	5,409	2,084	150	12	—	—	—
7	Lakher	4,145	4,640	2,804	4,168	1,077	420	247	52	17	—
8	Mikir	1	—	—	—	—	—	1	—	—	—
9	Any Mizo (Lushai) Tribes	98,603	102,044	42,686	62,034	45,051	36,932	10,563	3,040	303	38
10	Any Naga Tribes	4	7	—	5	2	—	1	2	1	—
11	Pawi	2,155	2,431	1,399	2,222	720	202	30	7	6	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Assam State

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**672,086**	**355,033**	**317,053**	**355,000**	**317,035**	**33**	**18**
	U	**60,670**	**34,238**	**26,432**	**34,038**	**26,336**	**200**	**96**
Bansphor	R	3,735	1,820	1,915	1,798	1,905	22	10
	U	4,444	2,659	1,785	2,643	1,775	16	10
Bhuinmali or Mali	R	22,911	12,408	10,503	12,408	10,503	—	—
	U	3,485	1,858	1,627	1,858	1,627	—	—
Brittial-Bania or Bania	R	27,451	14,704	12,747	14,704	12,747	—	—
	U	3,176	1,823	1,353	1,823	1,353	—	—
Dhupi or Dhobi	R	16,542	9,226	7,316	9,226	7,316	—	—
	U	3,047	1,962	1,085	1,962	1,085	—	—
Dugla or Dholi	R	2,561	1,288	1,273	1,288	1,273	—	—
	U	1,029	609	420	609	420	—	—
Hira	R	24,310	12,266	12,044	12,266	12,044	—	—
	U	1,546	874	672	874	672	—	—
Jalkeot	R	2,061	1,216	845	1,216	845	—	—
	U	219	134	85	134	85	—	—
Jhalo, Malo or Jhalo-Malo	R	14,392	7,457	6,935	7,457	6,935	—	—
	U	1,111	668	443	668	443	—	—
Kaibartta or Jaliya	R	180,373	92,550	87,823	92,550	87,823	—	—
	U	19,217	10,423	8,794	10,423	8,794	—	—
Lalbegi	R	—	—	—	—	—	—	—
	U	35	17	18	17	18	—	—
Mahara	R	559	318	241	318	241	—	—
	U	22	17	5	17	5	—	—
Mehtar or Bhangi	R	665	402	263	391	255	11	8
	U	3,533	2,228	1,305	2,044	1,219	184	86
Muchi or Rishi	R	58,384	32,579	25,805	32,579	25,805	—	—
	U	4,180	2,618	1,562	2,618	1,562	—	—
Namasudra	R	212,956	114,781	98,175	114,781	98,175	—	—
	U	8,758	4,682	4,076	4,682	4,076	—	—
Patni	R	82,300	41,832	40,468	41,832	40,468	—	—
	U	3,287	1,743	1,544	1,743	1,544	—	—
Sutradhar	R	22,886	12,186	10,700	12,186	10,700	—	—
	U	3,581	1,923	1,658	1,923	1,658	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Assam Plains Division

Name of Scheduled Caste	Rural Urban	Tota			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	**R**	**664,359**	**350,778**	**313,581**	**350,746**	**313,563**	**32**	**18**
	U	**60,342**	**34,045**	**26,297**	**33,874**	**26,222**	**171**	**75**
Bansphor	R	3,725	1,818	1,907	1,796	1,897	22	10
	U	4,415	2,640	1,775	2,630	1,770	10	5
Bhuinmali or Mali	R	22,662	12,273	10,389	12,273	10,389	—	—
	U	3,480	1,856	1,624	1,856	1,624	—	—
Brittial-Bania or Bania	R	27,262	14,592	12,670	14,592	12,670	—	—
	U	3,169	1,818	1,351	1,818	1,351	—	—
Dhupi or Dhobi	R	16,163	8,946	7,217	8,946	7,217	—	—
	U	2,982	1,923	1,059	1,923	1,059	—	—
Dugla or Dholi	R	2,561	1,288	1,273	1,288	1,273	—	—
	U	1,029	609	420	609	420	—	—
Hira	R	24,209	12,212	11,997	12,212	11,997	—	—
	U	1,546	874	672	874	672	—	—
Jalkeot	R	2,050	1,205	845	1,205	845	—	—
	U	219	134	85	134	85	—	—
Jhalo, Malo or Jhalo-Malo	R	14,129	7,341	6,788	7,341	6,788	—	—
	U	1,111	668	443	668	443	—	—
Kaibartta or Jaliya	R	1,79,468	92,100	87,368	92,100	87,368	—	—
	U	19,196	10,409	8,787	10,409	8,787	—	—
Lalbegi	R	—	—	—	—	—	—	—
	U	35	17	18	17	18	—	—
Mahara	R	497	278	219	278	219	—	—
	U	22	17	5	17	5	—	—
Mehtar or Bhangi	R	530	325	205	315	197	10	8
	U	3,487	2,203	1,284	2,042	1,214	161	70
Muchi or Rishi	R	57,945	32,306	25,639	32,306	25,639	—	—
	U	4,108	2,573	1,535	2,573	1,535	—	—
Namasudra	R	208,152	112,223	95,929	112,223	95,929	—	—
	U	8,740	4,673	4,067	4,673	4,067	—	—
Patni	R	82,197	41,753	40,444	41,753	40,444	—	—
	U	3,265	1,731	1,534	1,731	1,534	—	—
Sutradhar	R	22,809	12,118	10,691	12,118	10,691	—	—
	U	3,538	1,900	1,638	1,900	1,638	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Goalpara District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	65,686	34,507	31,179	34,500	31,175	7	4
	U	12,440	6,640	5,800	6,630	5,795	10	5
Bansphor	R	426	260	166	253	164	7	2
	U	244	124	120	124	120	—	—
Bhuinmali or Mali	R	1,581	851	730	851	730	—	—
	U	418	214	204	214	204	—	—
Brittial-Bania or Bania	R	1,015	557	458	557	458	—	—
	U	271	156	115	156	115	—	—
Dhupi or Dhobi	R	163	122	41	122	41	—	—
	U	157	90	67	90	67	—	—
Dugla or Dholi	R	562	251	311	251	311	—	—
	U	176	105	71	105	71	—	—
Hira	R	2,244	1,048	1,196	1,048	1,196	—	—
	U	454	233	221	233	221	—	—
Jalkeot	R	295	156	139	156	139	—	—
	U	—	—	—	—	—	—	—
Jhalo, Malo or Jhalo-Malo	R	4,342	2,136	2,206	2,136	2,206	—	—
	U	675	412	263	412	263	—	—
Kaibartta or Jaliya	R	11,203	5,533	5,670	5,533	5,670	—	—
	U	3,522	1,881	1,641	1,881	1,641	—	—
Mahara	R	74	41	33	41	33	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	30	10	20	10	18	—	2
	U	143	96	47	86	42	10	5
Muchi or Rishi	R	2,986	1,604	1,382	1,604	1,382	—	—
	U	567	339	228	339	228	—	—
Namasudra	R	25,552	14,132	11,420	14,132	11,420	—	—
	U	4,462	2,263	2,199	2,263	2,199	—	—
Patni	R	2,867	1,424	1,443	1,424	1,443	—	—
	U	254	148	106	148	106	—	—
Sutradhar	R	12,346	6,382	5,964	6,382	5964	—	—
	U	1,097	579	518	579	518	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Kamrup District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**99,927**	**53,509**	**46,418**	**53,509**	**46,418**	—	—
	U	**18,382**	**10,805**	**7,577**	**10,749**	**7,557**	**56**	**20**
Bansphor	R	27	21	6	21	6	—	—
	U	2,131	1,255	876	1,245	871	10	5
Bhuinmali or Mali	R	3,013	1,733	1,280	1,733	1,280	—	—
	U	788	434	354	434	354	—	—
Brittial-Bania or Bania	R	6,467	3,296	3,171	3,296	3,171	—	—
	U	1,544	928	616	928	616	—	—
Dhupi or Dhobi	R	1,988	1,247	741	1,247	741	—	—
	U	529	404	125	404	125	—	—
Dugla or Dholi	R	99	45	54	45	54	—	—
	U	207	108	99	108	99	—	—
Hira	R	7,796	3,719	4,077	3,719	4,077	—	—
	U	1,038	608	430	608	430	—	—
Jalkeot	R	147	89	58	89	58	—	—
	U	142	73	69	73	69	—	—
Jhalo, Malo or Jhalo-Malo	R	2,743	1,400	1,343	1,400	1,343	—	—
	U	202	129	73	129	73	—	—
Kaibartta or Jaliya	R	19,044	9,834	9,210	9,834	9,210	—	—
	U	6,975	3,860	3,115	3,860	3,115	—	—
Mahara	R	9	4	5	4	5	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	111	67	44	67	44	—	—
	U	1,345	941	404	895	389	46	15
Muchi or Rishi	R	2,905	1,699	1,206	1,699	1,206	—	—
	U	747	526	221	526	221	—	—
Namasudra	R	48,034	26,404	21,630	26,404	21,630	—	—
	U	1,512	839	673	839	673	—	—
Patni	R	718	388	330	388	330	—	—
	U	431	248	183	248	183	—	—
Sutradhar	R	6,826	3,563	3,263	3,563	3,263	—	—
	U	791	452	339	452	339	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Darrang District

Name of Scheduled Caste	Rural/ Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**59,120**	**30,671**	**28,449**	**30,671**	**28,449**	—	—
	U	**3,670**	**2,063**	**1,607**	**2,063**	**1,607**	—	—
Bansphor	R	382	228	154	228	154	—	—
	U	438	243	195	243	195	—	—
Bhuinmali or Mali	R	1,308	598	710	598	710	—	—
	U	39	22	17	22	17	—	—
Brittial-Bania or Bania	R	5,215	2,617	2,598	2,617	2,598	—	—
	U	259	146	113	146	113	—	—
Dhupi or Dhobi	R	712	394	318	394	318	—	—
	U	358	201	157	201	157	—	—
Dugla or Dholi	R	—	—	—	—	—	—	—
	U	10	6	4	6	4	—	—
Hira	R	863	419	444	419	444	—	—
	U	18	11	7	11	7	—	—
Jalkeot	R	252	128	124	128	124	—	—
	U	1	1	—	1	—		—
Jhalo, Malo or Jhalo-Malo	R	5,241	2,776	2,465	2,776	2,465	—	—
	U	95	51	44	51	44	—	—
Kaibartta or Jaliya	R	23,052	11,962	11,090	11,962	11,090	—	—
	U	1,224	698	526	698	526	—	—
Lalbegi	R	—	—	—	—	—	—	—
	U	24	13	11	13	11	—	—
Mahara	R	44	30	14	30	14	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	135	97	38	97	38	—	—
	U	50	27	23	27	23	—	—
Muchi or Rishi	R	4,365	2,643	1,722	2,643	1,722	—	—
	U	325	194	131	194	131	—	—
Namasudra	R	16,407	8,319	8,088	8,319	8,088	—	—
	U	556	294	262	294	262	—	—
Patni	R	135	64	71	64	71	—	—
	U	89	49	40	49	40	—	—
Sutradhar	R	1,009	396	613	396	613	—	—
	U	184	107	77	107	77	—	—

SCT-IV PART A -RELIGION FOR SCHEDULED CASTES

Lakhimpur District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**69,037**	**37,651**	**31,386**	**37,651**	**31,386**	—	—
	U	**8,234**	**4,958**	**3,276**	**4,857**	**3,228**	**101**	**48**
Bansphor	R	894	241	653	241	653	—	—
	U	637	431	206	431	206	—	—
Bhuinmali or Mali	R	989	654	335	654	335	—	—
	U	508	308	200	308	200	—	—
Brittial-Bania or Bania	R	3,325	2,041	1,284	2,041	1,284	—	—
	U	712	374	338	374	338	—	—
Dhupi or Dhobi	R	1,905	1,051	854	1,051	854		—
	U	794	519	275	519	275	—	
Dugla or Dhobi	R	8	—	8	—	8	—	—
	U	285	183	102	183	102	—	—
Hira	R	98	49	49	49	49	—	—
	U	—	—	—	—	—		—
Jalkeot	R	792	536	256	536	256	—	
	U	53	41	12	41	12	—	
Jhalo, Malo or Jhalo-Malo	R	139	82	57	82	57		
	U	1	1	—	1	—	—	—
Kaibartta or Jaliya	R	30,500	16,004	14,496	16,004	14,496	—	—
	U	1,785	979	806	979	806	—	—
Mahara	R	7	4	3	4	3	—	—
	U	16	11	5	11	5	—	—
Mehtar or Bhangi	R	62	62	—	62	—	—	—
	U	870	565	305	464	257	101	48
Muchi or Rishi	R	3,540	1,962	1,578	1,962	1,578	—	
	U	895	585	310	585	310	—	—
Namasudra	R	24,684	13,555	11,129	13,555	11,129	—	—
	U	804	507	297	507	297	—	—
Patni	R	686	318	368	318	368	—	—
	U	222	124	98	124	98	—	—
Sutradhar	R	1,408	1,092	316	1,092	316	—	—
	U	652	330	322	330	322	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Nowgong District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**97,341**	**51,566**	**45,775**	**51,566**	**45,775**	—	—
	U	**4,054**	**2,362**	**1,692**	**2,362**	**1,692**	—	—
Bansphor	R	341	230	111	230	111	—	—
	U	420	256	164	256	164	—	—
Bhuinmali or Mali	R	2,179	1,143	1,036	1,143	1,036	—	—
	U	308	156	152	156	152	—	—
Brittial-Bania or Bania	R	8,159	4,361	3,798	4,361	3,798	—	—
	U	60	39	21	39	21	—	—
Dhupi or Dhobi	R	852	461	391	461	391	—	—
	U	266	216	50	216	50	—	—
Dugla or Dholi	R	245	175	70	175	70	—	—
	U	207	127	80	127	80	—	—
Hira	R	12,854	6,773	6,081	6,773	6,081	—	—
	U	15	11	4	11	4	—	—
Jalkeot	R	67	66	1	66	1	—	—
	U	—	—	—	—	—	—	—
Jhalo, Malo or Jhalo-Malo	R	571	317	254	317	254	—	—
	U	—	—	—	—	—	—	—
Kaibartta or Jaliya	R	34,005	17,320	16,685	17,320	16,685	—	—
	U	1,277	705	572	705	572	—	—
Mahara	R	8	3	5	3	5	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	64	22	42	22	42	—	—
	U	531	289	242	289	242	—	—
Muchi or Rishi	R	3,074	1,938	1,136	1,938	1,136	—	—
	U	248	185	63	185	63	—	—
Namasudra	R	30,974	16,732	14,242	16,732	14,242	—	—
	U	357	190	167	190	167	—	—
Patni	R	3,865	1,980	1,885	1,980	1,885	—	—
	U	178	93	85	93	85	—	—
Sutradhar	R	83	45	38	45	38	—	—
	U	187	95	92	95	92	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Sibsagar District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**88,154**	**46,513**	**41,641**	**46,493**	**41,632**	**20**	**9**
	U	**5,851**	**3,165**	**2,686**	**3,161**	**2,684**	**4**	2
Bansphor	R	266	180	86	165	78	15	8
	U	346	227	119	227	119	—	—
Bhuinmali or Mali	R	1,681	1,113	568	1,113	568	—	—
	U	100	53	47	53	47	—	—
Brittial-Bania or Bania	R	2,512	1,446	1,066	1,446	1,066	—	—
	U	262	132	130	132	130	—	—
Dhupi or Dhobi	R	1,707	964	743	964	743	—	—
	U	252	172	80	172	80	—	—
Dugla or Dholi	R	20	9	11	9	11	—	—
	U	30	16	14	16	14	—	—
Hira	R	354	204	150	204	150	—	—
	U	21	11	10	11	10	—	—
Jalkeot	R	372	169	203	169	203	—	—
	U	12	8	4	8	4	—	—
Jhalo, Malo or Jhalo-Malo	R	585	358	227	358	227	—	—
	U	—	—	-	—	—		—
Kaibartta or Jaliya	R	53,099	27,052	26,047	27,052	26,047	—	—
	U	3,724	1,902	1,822	1,902	1,822	—	—
Mahara	R	222	112	110	112	110	—	—
	U	6	6	- -	6	—	—	—
Mehtar or Bhangi	R	35	25	10	20	9	5	1
	U	310	163	147	159	145	4	2
Muchi or Rishi	R	9,869	5,435	4,434	5,435	4,434	-	—
	U	596	361	235	361	235	—	—
Namasudra	R	16,749	9,098	7,651	9,098	7,651	-	—
	U	96	50	46	50	46	—	—
Patni	R	233	100	133	100	133	—	—
	U	8	6	2	6	2	—	—
Sutradhar	R	450	248	202	248	202		—
	U	88	58	30	58	30		—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Cachar District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**185,094**	**96,361**	**88,733**	**96,356**	**88,728**	**5**	**5**
	U	**7,711**	**4,052**	**3,659**	**4,052**	**3,659**	—	—
Bansphor	R	1,389	658	731	658	731	—	—
	U	199	104	95	104	95	—	—
Bhuinmali or Mali	R	11,911	6,181	5,730	6,181	5,730	—	—
	U	1,319	669	650	669	650	—	—
Brittial-Bania or Bania	R	569	274	295	274	295	—	—
	U	61	43	18	43	18	—	—
Dhupi or Dhobi	R	8,836	4,707	4,129	4,707	4,129	—	—
	U	626	321	305	321	305	—	—
Dugla or Dholi	R	1,627	808	819	808	819	—	—
	U	114	64	50	64	50	—	—
Jalkeot	R	125	61	64	61	64	—	—
	U	11	11	—	11	11	—	—
Jhalo, Malo or Jhalo-Malo	R	508	272	236	272	236	—	—
	U	138	75	63	75	63	—	—
Kaibartta or Jaliya	R	8,565	4,395	4,170	4,395	4,170	—	—
	U	689	384	305	384	305	—	—
Lalgi	R	—	—	—	—	—	—	—
	U	11	4	7	4	7	—	—
Mahara	R	133	84	49	84	49	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	93	42	51	37	46	5	
	U	238	122	116	122	116	—	—
Muchi or Rishi	R	31,206	17,025	14,181	17,025	14,181	—	—
	U	730	383	347	383	347	—	—
Namasudra	R	45,752	23,983	21,769	23,983	21,769	—	—
	U	953	530	423	530	423	—	—
Patni	R	73,693	37,479	36,214	37,479	36,214	—	—
	U	2,083	1,063	1,020	1,063	1,020	—	—
Sutradhar	R	687	392	295	392	295	—	—
	U	539	279	260	279	260	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Assam Hills Division

Name of Scheduled Caste	Rural Urban	Total			Name of Religion: Hindu		Name of Religion: Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL ..	R	**7,727**	**4,255**	**3,472**	**4,254**	**3,472**	**1**	—
	U	**328**	**193**	**135**	**164**	**114**	**29**	**21**
Bansphor	R	10	2	8	2	8	—	—
	U	29	19	10	13	5	6	5
Bhuinmali or Mali	R	249	135	114	135	114	—	—
	U	5	2	3	2	3	—	—
Brittial-Bania or Bania	R	189	112	77	112	77	—	—
	U	7	5	2	5	2	—	—
Dhupi or Dhobi	R	379	280	99	280	99	—	—
	U	65	39	26	39	26	—	—
Hira	R	101	54	47	54	47	—	—
	U	—	—	—	—	—	—	—
Jalkeot	R	11	11	—	11	—	—	—
	U	—	—	—	—	—	—	—
Jhalo, Malo or Jhalo-Malo	R	263	116	147	116	147	—	—
	U	—	—	—	—	—	—	—
Kaibartta or Jaliya	R	905	450	455	450	455	—	—
	U	21	14	7	14	7	—	—
Mahara	R	62	40	22	40	22	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	135	77	58	76	58	1	—
	U	46	25	21	2	5	23	16
Muchi or Rishi	R	439	273	166	273	166	—	—
	U	72	45	27	45	27	—	—
Namasudra	R	4,804	2,558	2,246	2,558	2,246	—	—
	U	18	9	9	9	9	—	—
Patni	R	103	79	24	79	24	—	—
	U	22	12	10	12	10	—	—
Sutradhar	R	77	68	9	68	9	—	—
	U	43	23	20	23	20	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Garo Hills District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion: Hindu		Name of Religion: Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL ..	R	**841**	**466**	**375**	**466**	**375**	—	—
	U	**5**	**4**	**1**	**4**	**1**	—	—
Bansphor	R	—	—	—	—	—	—	—
	U	2	2	—	2	—	—	—
Bhuinmali or Mali	R	2	—	2	—	2	—	—
	U	—	—	—	—	—	—	—
Brittial-Bania or Bania	R	40	24	16	24	16	—	—
	U	—	—	—	—	—	—	—
Dhupi or Dhobi	R	14	14	—	14	—	—	—
	U	3	2	1	2	1	—	—
Hira	R	3	1	2	1	2	—	—
	U	—	—	—	—	—	—	—
Jhalo, Malo or Jhalo-Malo	R	158	53	105	53	105	—	—
	U	—	—	—	—	—	—	—
Muchi or Rishi	R	187	148	39	148	39	—	—
	U	—	—	—	—	—	—	—
Namasudra	R	429	218	211	218	211	—	—
	U	—	—	—	—	—	—	—
Sutradhar	R	8	8	—	8	—	—	—
	U	—	—	—	—	—	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

United Khasi and Jaintia Hills District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion			
					Hindu		Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	R	**261**	**144**	**117**	**144**	**117**	—	—
	U	**154**	**88**	**66**	**72**	**53**	**16**	**13**
Bansphor	R	—	—	—	—	—	—	—
	U	27	17	10	11	5	6	5
Bhuinmali or Mali	R	—	—	—	—	—	—	—
	U	5	2	3	2	3	—	—
Brittial-Bania or Bania	R	21	9	12	9	12	—	—
	U	7	5	2	5	2	—	—
Dhupi or Dhobi	R	2	2	—	2	—	—	—
	U	29	16	13	16	13	—	—
Hira	R	18	8	10	8	10	—	—
	U	—	—	—	—	—	—	—
Jhalo, Malo or Jhalo-Malo	R	22	10	12	10	12	—	—
	U	—	—	—	—	—	—	—
Kaibartta or Jaliya	R	—	—	—	—	—	—	—
	U	8	5	3	5	3	—	—
Mahara	R	26	20	6	20	6	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	113	60	53	60	53	—	—
	U	20	10	10	—	2	10	8
Muchi or Rishi	R	57	33	24	33	24	—	—
	U	45	26	19	26	19	—	—
Sutradhar	R	2	2	—	2	—	—	—
	U	13	7	6	7	6	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

United Mikir and North Cachar Hills District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion: Hindu		Name of Religion: Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL	**R**	**6,625**	**3,645**	**2,980**	**3,644**	**2,980**	**1**	—
	U	**164**	**96**	**68**	**83**	**60**	**13**	**8**
Bansphor	R	10	2	8	2	8	—	—
	U	—	—	—	—	—	—	—
Bhuinmali or Mali	R	247	135	112	135	112	—	—
	U	—	—	—	—	—	—	—
Brittial-Bania or Bania	R	128	79	49	79	49	—	—
	U	—	—	—	—	—	—	—
Dhupi or Dhobi	R	363	264	99	264	99	—	—
	U	31	19	12	19	12	—	—
Hira	R	80	45	35	45	35	—	—
	U	—	—	—	—	—	—	—
Jalkeot	R	11	11	—	11	—	—	—
	U	—	—	—	—	—	—	—
Jhalo, Malo or Jhalo-Malo	R	83	53	30	53	30	—	—
	U	—	—	—	—	—	—	—
Kaibartta or Jaliya	R	905	450	455	450	455	—	—
	U	13	9	4	9	4	—	—
Mahara	R	36	20	16	20	16	—	—
	U	—	—	—	—	—	—	—
Mehtar or Bhangi	R	22	17	5	16	5	1	—
	U	25	14	11	1	3	13	8
Muchi or Rishi	R	195	92	103	92	103	—	—
	U	25	17	8	17	8	—	—
Namasudra	R	4,375	2,340	2,035	2,340	2,035	—	—
	U	18	9	9	9	9	—	—
Patni	R	103	79	24	79	24	—	—
	U	22	12	10	12	10	—	—
Sutradhar	R	67	58	9	58	9	—	—
	U	30	16	14	16	14	—	—

SCT-IV PART A—RELIGION FOR SCHEDULED CASTES

Mizo Hills District

Name of Scheduled Caste	Rural Urban	Total			Name of Religion: Hindu		Name of Religion: Sikh	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL ..	R	—	—	—	—	—	—	—
	U	**5**	**5**	—	**5**	—	—	—
Dhupi or Dhobi	R	—	—	—	—	—	—	—
	U	2	2	—	2	—	—	—
Mehtar or Bhangi	R	—	—	—	—	—	—	—
	U	1	1	—	1	—	—	—
Muchi or Rishi	R	—	—	—	—	—	—	—
	U	2	2	—	2	—	—	—

SCT-IV PART B—RELIGION

Assam

Name of Scheduled Tribe	Rural Urban	Total			Buddhist		Christian		Hindu		Jain		Sikh		Name Boro	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
TOTAL	R	1,996,783	1,020,911	975,872	11,421	10,100	261,072	261,809	584,281	536,258	4	—	14	2	440	651
	U	68,033	34,520	33,513	8	5	21,741	22,427	6,543	4,263	—	—	—	—	—	—
Barmans in Cachar	R	12,765	6,469	6,296	—	—	—	—	6,469	6,296	—	—	—	—	—	—
	U	349	274	75	—	—	—	—	274	75	—	—	—	—	—	—
Boro-Borokachari	R	343,381	175,359	168,022	78	56	11,824	10,511	162,733	156,804	—	—	1	—	440	651
	U	2,602	1,559	1,043	—	—	82	28	1,477	1,015	—	—	—	—	—	—
Chakma	R	19,337	9,966	9,371	7,803	7,564	1,850	1,571	313	153	—	—	—	—	—	—
	U	1	1	—	—	—	—	—	1	—	—	—	—	—	—	—
Deori	R	13,773	7,401	6,372	4	13	62	15	7,333	6,344	—	—	2	—	—	—
	U	103	81	22	—	—	—	—	81	22	—	—	—	—	—	—
Dimasa (Kachari)	R	68,405	36,359	32,046	—	—	5,136	5,424	31,212	26,589	—	—	—	—	—	—
	U	313	216	97	—	—	45	35	171	62	—	—	—	—	—	—
Garo	R	253,635	127,867	125,768	5	—	48,647	45,296	6,730	3,280	—	—	—	—	—	—
	U	4,487	2,769	1,718	—	—	2,303	1,678	425	17	—	—	—	—	—	—
Hajong	R	22,576	11,811	10,765	—	—	49	12	11,609	10,697	—	—	—	—	—	—
	U	76	64	12	—	—	4	—	60	12	—	—	—	—	—	—
Hmar	R	8,740	4,491	4,249	—	—	1,805	1,944	2,683	2,305	—	—	—	—	—	—
	U	1	1	—	—	—	1	—	—	—	—	—	—	—	—	—
Hojai	R	3,608	1,977	1,631	4	16	64	52	1,909	1,563	—	—	—	—	—	—
	U	9	9	—	—	—	—	—	9	—	—	—	—	—	—	—
Kachari including Sonwal	R	235,192	23,264	111,928	245	242	7,828	6,721	115,183	104,965	4	—	4	—	—	—
	U	1,744	1,078	666	—	—	27	10	1,051	656	—	—	—	—	—	—
hasi and Jaintia	R	314,161	5,427	158,734	2	2	69,90 5	73,055	4,618	5,208	—	—	—	—	—	—
	U	41,994	19,573	22,421	8	3	12,074	14,277	1,411	1,350	—	—	—	—	—	—
Any Kuki Tribes	R	18,856	9,696	9,160	—	—	2,874	2,558	6,822	6,597	—	—	—	—	—	—
	U	181	134	47	—	—	123	41	11	6	—	—	—	—	—	—
Lakher	R	8,786	4,145	4,641	—	—	3,013	3,616	1,031	1,025	—	—	—	—	—	—
	U	5	5	—	—	—	5	—	—	—			—	—	—	—
Lalung	R	61,059	31,584	29,475	476	306	45	36	31,063	29,133	—	—	—	—	—	—
	U	256	113	143	—	—	—	—	113	143	—	—	—	—	—	—
Man (Tai-Speaking)	R	253	136	117	136	108	—	—	—	9	—	—	—	—	—	—
	U	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mech	R	6,830	3,471	3,359	515	407	60	24	2,892	2,926	—	—	4	2	—	—
	U	157	114	43	—	—	1	—	113	43	—	—	—	—	—	—
Mikir	R	120,953	62,730	58,223	—	—	6,890	5,483	47,041	43,853	—	—	—	—	—	—
	U	129	97	32	—	—	50	20	46	9	—	—	—	—	—	—
Miri	R	163,211	86,630	76,581	55	50	710	506	85,017	75,920	—	—	—	—	—	—
	U	242	165	77	—	—	10	8	155	69	—	—	—	—	—	—
Any Mizo (Lushai) Tribes	R	200,924	98,782	102,142	2,010	1,294	95,318	100,138	1,362	488	—	—	—	—	—	—
	U	13,797	7,151	6,646	—	—	6,586	6,123	565	523	—	—	—	—	—	—
Any Naga Tribes	R	8,368	4,593	3,775	—	—	1,768	1,621	2,823	2,154	—	—	—	—	—	—
	U	941	713	228	—	2	426	207	184	18	—	—	—	—	—	—
Pawi	R	4,586	2,155	2,431	—	—	2,155	2,422	—	9	—	—	—	—	—	—
	U	1	1	—	—	—	1	—	—	—	—	—	—	—	—	—
Rabha	R	107,384	56,598	50,786	88	42	1,069	804	55,438	49,940	—	—	3	—	—	—
	U	645	402	243	—	—	3	—	396	243	—	—	—	—	—	—

FOR SCHEDULED TRIBES

State

of Religion																		Indefinite Beliefs		Religion not stated	
Garo		Hajong		Kachari		Khasi		Miri		Mikir		Mizo		Naga		Animist					
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
71,140	76,611	153	55	10	27	80,770	80,154	848	105	8,572	8,664	21	6	—	—	200	211	107	135	1,858	1,084
29	24	—	—	—	—	6,056	6,786	—	—	1	3	—	—	3	1	—	—	136	4	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	283	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10	—	73
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	10	27	—	—	—	—	—	—	—	—	—	—	—	—	1	6	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
71,140	76,611	—	—	—	—	—	—	—	—	—	—	—	—	—	—	200	71	27	10	1,118	500
29	23	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	12	—	—	—
—	—	153	55	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	80,769	80,154	—	—	—	—	—	—	—	—	—	—	26	79	107	236
—	1	—	—	—	—	6,056	6,786	—		—	—	—	—	—	—	—	—	24	4	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10	—	91	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	8,572	8,664	—	—	—	—	—	—	43	30	184	193
—	—	—	—	—	—	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	848	105	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	21	6	—	—	—	140	—	—	71	76
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	1	—	—	100	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—

Name of Scheduled Tribe	Rural Urban	Total			Name of Religion: Christian		Name of Religion: Hindu	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL ..	R	**947,203**	**492,753**	**454,450**	**21,662**	**18,669**	**468,037**	**433,891**
	U	**6,107**	**3,795**	**2,312**	**123**	**46**	**3,669**	**2,266**
Barmans in Cachar	R	12,765	6,469	6,296	—	—	6,469	6,296
	U	349	274	75	—	—	274	75
Boro-Borokachari	R	343,381	175,359	168,022	11,824	10,511	162,733	156,804
	U	2,602	1,559	1,043	82	28	1,477	1,015
Deori	R	13,773	7,401	6,372	62	15	7,333	6,344
	U	103	81	22	—	—	81	22
Hojai	R	3,608	1,977	1,631	64	52	1,909	1,563
	U	9	9	—	—	—	9	—
Kachari including Sonwal ..	R	235,192	123,264	111,928	7,828	6,721	115,183	104,965
	U	1,744	1,078	666	27	10	1,051	656
Laling	R	61,059	31,584	29,475	45	36	31,063	29,133
	U	256	113	143	—	—	113	143
Mech	R	6,830	3,471	3,359	60	24	2,892	2,926
	U	157	114	43	1	—	113	43
Miri	R	163,211	86,630	76,581	710	506	85,017	75,920
	U	242	165	77	10	8	155	69
Rabha	R	107,384	56,598	50,786	1,069	804	55,438	49,940
	U	645	402	243	3	—	396	243

FOR SCHEDULED TRIBES

Division

Religion													
Buddhist		Boro		Jain		Miri		Sikh		Indefinite Beliefs		Religion not stated	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19	20	21	22	23
1,465	**1,132**	**440**	**651**	**4**	—	**848**	**105**	**14**	**2**	—	—	**283**	—
—	—	—	—	—	—	—	—	—	—	—	—	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
78	56	440	651	—	—	—	—	1	—	—	—	283	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
4	13	—	—	—	—	—	—	2	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
4	16	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
245	242	—	—	4	—	—	—	4	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
476	306	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
515	407	—	—	—	—	—	—	4	2	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
55	50	—	—	—	—	848	105	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
88	42	—	—	—	—	—	—	3	—	—	—	—	—
—	—	—	—	—		—	—	—	—	—	—	3	—

SCT-IV PART B—RELIGION FOR SCHEDULED TRIBES

Goalpara District

Name of Scheduled Tribe	Rural Urban	Total			Name of Religion								Indefinite Beliefs		Religion not stated	
					Hindu		Christian		Boro		Buddhist					
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
TOTAL ..	R	**224,472**	**115,426**	**109,046**	**107,713**	**101,777**	**7,035**	**6,604**	**393**	**651**	**2**	**14**	—	—	**283**	—
	U	**2,013**	**1,218**	**795**	**1,171**	**784**	**47**	**11**	—	—	—	—	—	—	—	—
Boro-Boro Kachari	R	158,731	80,350	78,381	72,783	71,288	6,890	6,442	393	651	1	—	—	—	283	—
	U	1,620	985	635	944	630	41	5	—	—	—	—	—	—	—	—
Deori	R	15	7	8	7	8	—	—	—	—	—	—	—	—	—	—
	U	1	1	—	1	—	—	—	—	—	—	—	—	—	—	—
Hojai	R	489	343	146	343	124	—	22	—	—	—	—	—	—	—	—
	U	1	1	—	1	—	—	—	—	—	—	—	—	—	—	—
Kachari including Sonwal	R	13,055	6,671	6,384	6,671	6,384	—	—	—	—	—	—	—	—	—	—
	U	129	73	56	73	56	—	—	—	—	—	—	—	—	—	—
Mech	R	72	52	20	52	20	—	—	—	—	—	—	—	—	—	—
	U	75	60	15	59	15	1	—	—	—	—	—	—	—	—	—
Miri	R	3,053	1,755	1,298	1,669	1,297	86	1	—	—	—	—	—	—	—	—
	U	27	13	14	8	8	5	6	—	—	—	—	—	—	—	—
Rabha ..	R	49,057	26,248	22,809	26,188	22,656	59	139	—	—	1	14	—	—	—	—
	U	160	85	75	85	75	—	—	—	—	—	—	—	—	—	—

SCT-IV—PART B—RELIGION FOR SCHEDULED TRIBES

Kamrup District

Name of Scheduled Tribe	Rural Urban	Total			Name of Religion						Indefinite Beliefs		Religion not stated	
					Hindu		Christian		Boro					
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
TOTAL ..	R	**221,020**	**113,384**	**107,636**	**113,112**	**107,445**	**225**	**191**	**47**	—	—	—	—	—
	U	**1,368**	**855**	**513**	**811**	**489**	**41**	**24**	—	—	—	—	3	—
Boro-Boro kachari	R	123,025	63,293	59,732	63,036	59,563	210	169	47	—	—	—	—	—
	U	733	384	349	352	330	32	19	—	—	—	—	—	—
Deori	R	537	247	290	247	290	—	—	—	—	—	—	—	—
	U	9	9	—	9	—	—	—	—	—	—	—	—	—
Hojai	R	150	100	50	100	50	—	—	—	—	—	—	—	—
	U	—	—	—	—	—	—	—	—	—	—	—	—	—
Kachari including Sonwal ..	R	51,552	26,611	24,941	26,607	24,941	4	—	—	—	—	—	—	—
	U	451	334	117	326	112	8	5	—	—	—	—	—	—
Lalung	R	1,877	966	911	966	911	—	—	—	—	—	—	—	—
	U	2	1	1	1	1	—	—	—	—	—	—	—	—
Mech	R	—	—	—	—	—	—	—	—	—	—	—	—	—
	U	8	8	—	8	—	—	—	—	—	—	—	—	—
Miri	R	276	190	86	190	86	—	—	—	—	—	—	—	—
	U	10	10	—	10	—	—	—	—	—	—	—	—	—
Rabha	R	43,603	21,977	21,626	21,966	21,604	11	22	—	—	—	—	—	—
	U	155	109	46	105	46	1	—	—	—	—	—	3	—

SCT-IV PART B—RELIGION
Darrang

Name of Scheduled Tribe	Rural Urban	Total			Name of Buddhist	
		Persons	Males	Females	Males	Females
1	2	3	4	5	6	7
TOTAL ..	R	**139,706**	**72,752**	**66,954**	5	17
	U	**592**	**330**	**262**	—	—
Boro-Borokachari	R	39,350	20,247	19,103	—	4
	U	38	31	7	—	—
Deori	R	525	296	229	1	13
	U	NIL				
Hojai	R	1,121	543	578	—	—
	U	NIL				
Kachari including Sonwal	R	72,031	37,310	34,721	4	—
	U	504	273	231	—	—
Lalung	R	45	9	36	—	—
	U	NIL				
Mech	R	708	393	315	—	—
	U	11	5	6	—	—
Miri	R	15,291	7,804	7,487	—	—
	U	1	1	—	—	—
Rabha	R	10,635	6,150	4,485	—	—
	U	38	20	18	—	—

SCT-IV PART B—RELIGION
Lakhimpur

Name of Scheduled Tribe	Rural Urban	Total			Name of Buddhist		Name of Christian	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL ..	R	**165,538**	**89,865**	**75,673**	**523**	**145**	**409**	**327**
	U	**987**	**615**	**372**	—	—	28	7
Boro-Borokachari	R	11,225	5,933	5,292	17	1	108	140
	U	77	55	22	—	—	9	4
Deori	R	9,102	5,077	4,025	3	—	12	14
	U	61	44	17	—	—	—	—
Kachari including Sonwal	R	52,140	28,233	23,907	151	101	135	86
	U	411	232	179	—	—	14	2
Lalung	R	2,669	1,472	1,197	252	25	40	9
	U	NIL						
Mech	R	3,026	1,392	1,634	4	—	1	1
	U	42	20	22	—	—	—	—
Miri	R	84,948	46,509	38,439	14	—	93	52
	U	138	99	39	—	—	3	1
Rabha	R	2,428	1,249	1,179	82	18	20	25
	U	258	165	93	—	—	2	—

FOR SCHEDULED TRIBES

District

Religion									
Christian		Hindu		Sikh		Indefinite Beliefs		Religion not stated	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
8	9	10	11	12	13	14	15	16	17
13,809	**11,389**	**58,937**	**55,546**	**1**	**2**	—	—	—	—
1	—	**329**	**262**	—	—	—	—	—	—
4,615	3,758	15,631	15,341	1	—	—	—	—	—
—	—	31	7	—	—	—	—	—	—
38	—	257	216	—	—	—	—	—	—
—	5	543	573	—	—	—	—	—	—
7,673	6,581	29,633	28,140	—	—	—	—	—	—
1	—	272	231	—	—	—	—	—	—
1	—	8	36	—	—	—	—	—	—
10	22	383	291	—	2	—	—	—	—
—	—	5	6	—	—	—	—	—	—
493	413	7,311	7,074	—	—	—	—	—	—
—	—	1	—	—	—	—	—	—	—
979	610	5,171	3,875	—	—	—	—	—	—
—	—	20	18	—	—	—	—	—	—

FOR SCHEDULED TRIBES

District

Religion											
Hindu		Jain		Miri		Sikh		Indefinite Beliefs		Religion not stated	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
10	11	12	13	14	15	16	17	18	19	20	21
88,068	**75,096**	**4**	—	**848**	**105**	**13**	—	—	—	—	—
587	**365**	—	—	—	—	—	—	—	—	—	—
5,808	5,151	—	—	—	—	—	—	—	—	—	—
46	18	—	—	—	—	—	—	—	—	—	—
5,060	4,011	—	—	—	—	2	—	—	—	—	—
44	17	—	—	—	—	—	—	—	—	—	—
27,939	23,720	4	—	—	—	4	—	—	—	—	—
218	177	—	—	—	—	—	—	—	—	—	—
1,180	1,163	—	—	—	—	—	—	—	—	—	
1,383	1,633	—	—	—	—	4	—	—	—	—	—
20	22	—	—	—	—	—	—	—	—	—	—
45,554	38,282	—	—	848	105	—	—	—	—	—	—
96	38	—	—	—	—	—	—	—	—	—	—
1,144	1,136	—	—	—	—	3	—	—	—	—	—
163	93	—		—	—	—	—	—	—	—	—

SCT-IV PART B—RELIGION FOR SCHEDULED TRIBES

Nowgong District

Name of Scheduled Tribe	Rural Urban	Total			Name of Religion				Indefinite Beliefs		Religion not stated	
					Christian		Hindu					
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
TOTAL ..	R	**87,362**	**45,530**	**41,832**	**34**	**22**	**45,496**	**41,810**	—	—	—	—
	U	176	118	58	1	—	117	58	—	—	—	—
Boro-Borokachari	R	3,431	1,734	1,697	—	—	1,734	1,697	—	—	—	—
	U	5	3	2	—	—	3	2	—	—	—	—
Deori	R	1,489	769	720	—	—	769	720	—	—	—	—
	U	NIL										
Hojai	R	1,155	590	565	—	—	590	565	—	—	—	—
	U	NIL										
Kachari including Sonwal ..	R	20,318	10,871	9,447	1	2	10,870	9,445	—	—	—	—
	U	76	48	28	1	—	47	28	—	—	—	—
Lalung	R	54,727	28,269	26,458	—	—	28,269	26,458	—	—	—	—
	U	70	50	20	—	—	50	20	—	—	—	—
Mech	R	550	249	301	—	—	249	301	—	—	—	—
	U	NIL										
Miri	R	4,825	2,508	2,317	33	20	2,475	2,297	—	—	—	—
	U	7	4	3	—	—	4	3	—	—	—	—
Rabha	R	867	540	327	—	—	540	327	—	—	—	—
	U	18	13	5	—	—	13	5	—	—	—	—

SCT-IV PART B—RELIGION FOR SCHEDULED TRIBES

Sibsagar District

Name of Scheduled Tribe	Rural Urban	Total			Name of Religion						Indefinite Beliefs		Religion not stated	
					Buddhist		Christian		Hindu					
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
TOTAL ..	R	**95,443**	**48,861**	**46,582**	**935**	**956**	**150**	**136**	**47,776**	**45,490**	—	—	—	—
	U	557	345	212	—	—	5	4	340	208	—	—	—	—
Boro-Borokachari	R	7,482	3,730	3,752	60	51	1	2	3,669	3,699	—	—	—	—
	U	70	67	3	—	—	—	—	67	3	—	—	—	—
Deori	R	2,105	1,005	1,100	—	—	12	1	993	1,099	—	—	—	—
	U	32	27	5	—	—	—	—	27	5	—	—	—	—
Hojai	R	693	401	292	4	16	64	25	333	251	—	—	—	—
	U	8	8	—	—	—	—	—	8	—	—	—	—	—
Kachari including	R	25,945	13,488	12,457	90	141	15	52	13,383	12,264	—	—	—	—
Sonwal	U	170	115	55	—	—	3	3	112	52	—	—	—	—
Lalung	R	1,741	868	873	224	281	4	27	640	565	—	—	—	—
	U	184	62	122	—	—	—	—	62	122	—	—	—	—
Mech	R	2,474	1,385	1,089	511	407	49	1	825	681	—	—	—	—
	U	21	21	-	—	—	—	—	21	-	—	—	—	—
Miri	R	54,818	27,864	26,954	41	50	5	20	27,818	26,884	—	—	—	—
	U	59	38	21	—	—	2	1	36	20	—	—	—	—
Rabha	R	185	120	65	5	10	—	8	115	47	—	—	—	—
	U	13	7	6	—	—	—	—	7	6	—	—	—	—

SCT-IV PART B—RELIGION FOR SCHEDULED TRIBES

Cachar District

Name of Scheduled Tribe	Rural Urban	Total			Name of Religion		Indefinite Beliefs		Religion not stated	
					Hindu					
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
TOTAL ..	R	**13,662**	**6,935**	**6,727**	**6,935**	**6,727**	—	—	—	—
	U	414	314	100	314	100	—	—	—	—
Barmans in Cachar ..	R	12,765	6,469	6,296	6,469	6,296	—	—	—	—
	U	349	274	75	274	75	—	—	—	—
Boro-Borokachari ..	R	137	72	65	72	65	—	—	—	—
	U	59	34	25	34	25	—	—	—	—
Kachari including Sonwal	R	151	80	71	80	71	—	—	—	—
	U	3	3	—	3	—	—	—	—	—
Rabha	R	609	314	295	314	295	—	—	—	—
	U	3	3	—	3	—	—	—	—	—

SCT-IV PART B—RELIGION

Assam Hills

Name of Scheduled Tribe	Rural Urban	Total			Buddhist		Christian		Hindu		Garo		Name of Hajong	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
TOTAL . ..	R	1,049,580	528,158	521,422	9,956	8,968	239,410	243,140	116,244	102,367	71,140	76,611	153	55
	U	61,926	30,725	31,201	8	5	21,618	22,381	2,874	1,997	29	24	—	—
Chakma	R	19,337	9,966	9,371	7,803	7,564	1,850	1,571	313	153	—	—	—	—
	U	1	1	—	—	—	—	—	—	—	—	—	—	—
Dimasa (Kachari) ..	R	68,405	36,359	32,046	—	—	5,136	5,424	31,212	26,589	—	—	—	—
	U	313	216	97	—	—	45	35	171	62	—	—	—	—
Garo	R	253,635	127,867	125,768	5	—	48,647	45,296	6,730	3,280	71,140	76,611	—	—
	U	4,487	2,769	1,718	—	—	2,303	1,678	425	17	29	23	—	—
Hajong	R	22,576	11,811	10,765	—	—	49	12	11,609	10,697	—	—	153	55
	U	76	64	12	—	—	4	—	60	12	—	—	—	—
Hmar	R	8,740	4,491	4,249	—	—	1,805	1,944	2,683	2,305	—	—	—	—
	U	1	1	—	—	—	1	—	—	—	—	—	—	—
Khasi and Jintia ..	R	314,161	155,427	158,734	2	2	69,905	73,055	4,618	5,208	—	—	—	—
	U	41,994	19,573	22,421	8	3	12,074	14,277	1,411	1,350	—	1	—	—
Any Kuki Tribes .	R	18,856	9,696	9,160	—	—	2,874	2,558	6,822	6,597	—	—	—	—
	U	181	134	47	—	—	123	41	11	6	—	—	—	—
Lakher . ..	R	8,786	4,145	4,641	—	—	3,013	3,616	1,031	1,025	—	—	—	—
	U	5	5	—	—	—	5	—	—	—	—	—	—	—
Man (Tai-Speaking) ..	R	253	136	117	136	108	—	—	—	9	—	—	—	—
	U	—	—	—	—	—	—	—	—	—	—	—	—	—
Mikir	R	120,953	62,730	58,223	—	—	6,890	5,483	47,041	43,853	—	—	—	—
	U	129	97	32	—	—	50	20	46	9	—	—	—	—
Any Mizo (Lushai) Tribes	R	200,924	98,782	102,142	2,010	1,294	95,318	100,138	1,362	488	—	—	—	—
	U	13,797	7,151	6,646	—	—	6,586	6,123	565	523	—	—	—	—
Any Naga Tribes ..	R	8,368	4,593	3,775	—	—	1,768	1,621	2,823	2,154	—	—	—	—
	U	941	713	228	—	2	426	207	184	18	—	—	—	—
Pawi	R	4,586	2,155	92,431	—	—	2,155	2,422	—	9	—	—	—	—
	U	1	1	—	—	—	1	—	—	—	—	—	—	—

SCT-IV PART B—RELIGION

Garo Hills

Name of Scheduled Tribe	Rural Urban	Total			Buddhist		Christian		Name of Hindu	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
TOTAL ..	R	258,633	130,454	128,179	141	108	42,962	40,151	17,617	13,549
	U	4,370	2,667	1,703	—	—	2,172	1,649	465	30
Dimasa (Kachari) ..	R	1,309	615	694	—	—	163	122	442	545
	U	11	7	4	—	—	2	—	5	4
Garo	R	235,529	118,473	117,056	5	—	42,761	40,028	6,136	2,740
	U	4,218	2,563	1,655	—	—	2,134	1,619	400	13
Hajong	R	21,522	11,211	10,311	—	—	20	—	11,038	10,255
	U	75	63	12	—	—	4	—	59	12
Khasi and Jaintia ..	R	7	7	—	—	—	7	—	—	—
	U	43	22	21	—	—	21	20	—	—
Any Kuki Tribes ..	R	2	1	1	—	—	—	1	1	—
	U	—	—	—	—	—	—	—	—	—
Man (Tai-Speaking) ..	R	253	136	117	136	108	—	—	—	9
	U	—	—	—	—	—	—	—	—	—
Mikir	R	1	1	—	—	—	1	—	—	—
	U	5	4	1	—	—	3	—	1	1
Any Mizo (Lushai) Tribes	R	2	2	—	—	—	2	—	—	—
	U	16	7	9	—	—	7	9	—	—
Any Naga Tribes ..	R	8	8	—	—	—	8	—	—	—
	U	2	1	1	—	—	1	1	—	—

FOR SCHEDULED TRIBES

Division

Religion															
Kachari		Khasi		Mikir		Mizo		Naga		Animist		Indefinite Beliefs		Religion not stated	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
10	27	80,770	80,154	8,572	8,664	21	6	—	—	200	211	107	135	1,575	1,084
—	—	6,056	6,786	1	3	—	—	3	1	—	—	136	4	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	10	—	73
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10	27	—	—	—	—	—	—	—	—	—	—		6	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	200	71	27	10	1,118	500
—	—	—	—	—	—	—	—	—	—	—	—	12	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	80,769	80,154	—	—	—	—	—	—	—	—	26	79	107	236
—	—	6,056	6,786	—	—	—	—	—	—	—	—	24	4	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	10	—	91	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	8,572	8,664	—	—	—	—	—	—	43	30	184	193
—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	21	6	—	—	—	140	—	—	71	76
—	—	—		—	—	—	—	—	—	—	—	—	—	—	—
—	—	1		—	—	—	—	—	—	—	—	—	—	1	—
—	—	—		—	—	—	—	3	1	—	—	100	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

FOR SCHEDULED TRIBES

District

Religion													
Garo		Hajong		Kachari		Khasi		Animist		Indefinite Beliefs		Religion not stated	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
12	13	14	15	16	17	18	19	20	21	22	23	24	25
68,362	73,859	153	55	10	27	—	—	200	71	—	—	1,009	359
29	24	—	—	—	—	1	—	—	—	—	—	—	—
—	—	—	—	10	27	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
68,362	73,859	—	—	—	—	—	—	200	71	—	—	1,009	358
29	23	—	—	—	—	—	—	—	—	—	—	—	—
—	—	153	55	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	1	—	—	—	—	1	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—

SCT-IV PART B—RELIGION

United Khasi and Jaintia

Name of Scheduled Tribe	Rural Urban	Total			Name of Buddhist		Name of Christian		Name of Hindu	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
TOTAL ..	**R**	**331,916**	**164,941**	**166,975**	**2**	**2**	**76,021**	**78,079**	**5,147**	**5,522**
	U	**44,242**	**21,292**	**22,950**	**8**	**5**	**13,410**	**14,779**	**1,679**	**1,372**
Chakma	R	1	—	1	—	—	—	—	—	1
	U	—	—	—	—	—	—	—	—	—
Dimasa (Kachari) ..	R	17	14	3	—	—	9	3	5	—
	U	83	69	14	—	—	9	—	60	14
Garo	R	14,780	7,610	7,170	—	—	4,639	4,152	185	166
	U	257	199	58	—	—	166	58	21	—
Hajong	R	1,054	600	454	—	—	29	12	571	442
	U	1	1	—	—	—	—	—	1	—
Hmar	R	1,491	952	539	—	—	565	417	387	122
	U	—	—	—	—	—	—	—	—	—
Khasi and Jaintia ..	R	310,173	153,319	156,854	2	2	68,810	71,956	3,605	4,431
	U	41,808	19,475	22,333	8	3	11,978	14,192	1,410	1,348
Any Kuki Tribes ..	R	55	42	13	—	—	14	10	28	3
	U	153	118	35	—	—	116	35	2	—
Lakher	R	1	—	1	—	—		1	—	—
	U	—	—	—	—	—		—	—	—
Mikir	R	4,133	2,253	1,880	—	—	1,821	1,474	351	351
	U	55	43	12	—	—	32	4	10	5
Any Mizo(Lushai) Tribes	R	133	84	49	—	—	72	43	12	6
	U	1,025	726	299	—	—	718	299	8	—
Any Naga Tribes ..	R	78	67	11	—	—	62	11	3	—
	U	860	661	199	—	2	391	191	167	5

SCT-IV PART B—RELIGION

United Mikir and

Name of Scheduled Tribe	Rural Urban	Total			Name of Christian	
		Persons	Males	Females	Males	Females
1	2	3	4	5	6	7
TOTAL ..	**R**	**210,705**	**110,313**	**100,392**	**14,001**	**13,106**
	U	**626**	**386**	**240**	**198**	**174**
Dimasa (Kachari)	R	67,069	35,725	31,344	4,962	5,298
	U	215	140	75	34	35
Garo	R	3,316	1,774	1,542	1,237	1,116
	U	10	6	4	2	—
Hmar	R	4,131	2,173	1,958	—	—
	U	—	—	—	—	—
Khasi and Jaintia	R	3,832	2,020	1,812	1,024	1,053
	U	99	54	45	54	45
Any Kuki Tribes	R	7,126	3,539	3,587	—	—
	U	24	12	12	5	6
Mikir	R	116,818	60,475	56,343	3,067	4,009
	U	69	50	19	15	16
Any Mizo (Lushai) Tribes	R	142	93	49	17	27
	U	142	82	60	63	60
Any Naga Tribes	R	8,271	4,514	3,757	1,694	1,603
	U	67	42	25	25	12

FOR SCHEDULED TRIBES

Hills District

Religion											
Garo		Khasi		Mikir		Naga		Indefinite Beliefs		Religion not stated	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
12	13	14	15	16	17	18	19	20	21	22	23
2,656	**2,710**	**80,770**	**80,154**	—	—	—	—	**90**	**100**	**255**	**408**
—	—	**6,055**	**6,786**	**1**	**3**	**3**	**1**	**136**	**4**	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
2,656	2,710	—	—	—	—	—	—	21	—	109	142
—	—	—	—	—	—	—	—	12	—	—	—
—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	—	—				
—	—	80,769	80,154	—	—	—	—	26	75	107	236
—	—	6,055	6,786	—	—	—	—	24	4	—	
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	43	25	38	30
—	—	—	—	1	3	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—
—	—	1	—	—	—	—	—	—	—	1	—
—	—	—	—	—	—	3	1	100	—	—	—

FOR SCHEDULED TRIBES

North Cachar Hills District

Religion						Indefinite Beliefs		Religion not stated	
Hindu		Garo		Mikir					
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
8	9	10	11	12	13	14	15	16	17
87,465	**78,392**	**122**	**42**	**8,572**	**8,664**	**7**	**25**	**146**	**163**
188	**66**	—	—	—	—	—	—	—	—
30,762	26,040	—	—	—	—	1	6	—	—
106	40	—	—	—	—	—	—	—	—
409	374	122	42	—	—	6	10		—
4	4	—	—	—	—	—	—	—	—
2,173	1,958	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
996	755	—	—	—	—	—	4	—	—
—	—	—	—	—	—	—	—	—	—
3,539	3,587	—	—	—	—	—	—	—	—
7	6	—	—	—	—	—	—	—	—
46,690	43,502	—	—	8,572	8,664	—	5	146	163
35	3	—	—	—	—	—	—	—	—
76	22	—	—	—	—	—	—	—	—
19	—	—	—	—	—	—	—	—	—
2,820	2,154	—	—	—	—	—	—	—	—
17	13	—	—	—	—	—	—	—	—

SCT-IV PART B—RELIGION

Mizo Hills

Name of Scheduled Tribe	Rural Urban	Total			Name of Buddhist		Name of Christian	
		Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
TOTAL ..	R	**248,326**	**122,450**	**125,876**	**9,813**	**8,858**	**106,426**	**111,804**
	U	**12,688**	**6,380**	**6,308**	—	—	**5,838**	**5,779**
Chakma	R	19,336	9,966	9,370	7,803	7,564	1,850	1,571
	U	1	1	—	—	—	—	—
Dimasa (Kachari) ..	R	10	5	5	—	—	2	1
	U	4	—	4	—	—	—	—
Garo	R	10	10	—	—	—	10	—
	U	2	1	1	—	—	1	1
Hmar	R	3,118	1,366	1,752	—	—	1,240	1,527
	U	1	1	—	—	—	1	—
Khasi and Jaintia	R	149	81	68	—	—	64	46
	U	44	22	22	—	—	21	20
Any Kuki Tribes	R	11,673	6,114	5,559	—	—	2,860	2,547
	U	4	4	—	—	—	2	—
Lakher	R	8,785	4,145	4,640	—	—	3,013	3,615
	U	5	5	—	—	—	5	—
Mikir	R	1	1		—	—	1	—
	U	—	—	—	—	—	—	—
Any Mizo (Lushai) Tribes	R	200,647	98,603	102,044	2,010	1,294	95,227	100,068
	U	12,614	6,336	6,278	—	—	5,798	5,755
Any Naga Tribes	R	11	4	7	—	—	4	7
	U	12	9	3	—	—	9	3
Pawi	R	4,586	2,155	2,431	—	—	2,155	2,422
	U	1	1	—	—	—	1	—

FOR SCHEDULED TRIBES

District

Religion									
Hindu		Mizo		Animist		Indefinite Beliefs		Religion not stated	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Female
10	11	12	13	14	15	16	17	18	19
6,015	**4,904**	**21**	**6**	—	**140**	**10**	**10**	**165**	**154**
542	**529**	—	—	—	—	—	—	—	—
313	152	—	—	—	—	—	10	—	73
1	—	—	—	—	—	—	—	—	—
3	4	—	—	—	—	—	—	—	—
—	4	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
123	225	—	—	—	—	—	—	3	—
—	—	—	—	—	—	—	—	—	—
17	22	—	—	—	—	—	—	—	—
1	2	—	—	—	—	—	—	—	—
3,254	3,007	—	—	—	—	—	—	—	5
2	—	—	—	—	—	—	—	—	—
1,031	1,025	—	—	—	—	10	—	91	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
1,274	460	21	6	—	140	—	—	71	76
538	523	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	9	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—

SCT-V—SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES/SCHEDULED TRIBES

This table is prepared on a 20% sample of households and for rural areas only. Cultivating households are classified in this table according to the size of land cultivated. It is further cross-tabulated by the interest in land. This table gives very useful information on the size of holding. It gives an indication of the number of holdings likely to be (i) deficit (*ii*) self sufficient and (*iii*) surplus for self-consumption.

SCT-V PART A—SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES

(Based on 20% sample)

Interest in land cultivated	No. of cultivating households	Households engaged in cultivation by size of land in acres										
		Less than 1	1·0—2·4	2·5—4·9	5·0—7·4	7·5—9·9	10·0—12·4	12·5—14·9	15·0—29·9	30·0—49·9	50+	Unspecified
1	2	3	4	5	6	7	8	9	10	11	12	13
ASSAM STATE												
TOTAL	18,567	2,643	5,390	6,086	2,383	945	416	230	329	36	14	25
1 Owned or held from Government	10,797	1,677	3,023	3,356	1,398	587	263	153	228	28	10	74
2 Held from private persons or institutions for payment in money, kind or share	4,040	881	1,651	1,121	258	60	23	9	12	2	4	19
3 Partly held from Government and partly from private persons for payment in money, kind or share	3,730	85	716	1,609	727	298	130	68	89	6	—	2
ASSAM PLAINS DIVISION												
TOTAL	18,137	2,619	5,263	5,953	2,316	918	401	218	317	36	14	82
1 Owned or held from Government	10,497	1,663	2,930	3,264	1,353	572	253	143	219	28	10	62
2 Held from private persons or institutions for payment in money, kind or share	3,955	871	1,618	1,092	250	57	22	9	12	2	4	18
3 Partly held from Government and partly from private persons for payment in money, kind or share	3,685	85	715	1,597	713	289	126	66	86	6	—	2
GOALPARA DISTRICT												
TOTAL	1,589	189	390	592	248	86	29	22	18	2	1	12
1 Owned or held from Government	967	171	281	287	127	42	21	11	13	2	1	11
2 Held from private persons or institutions for payment in money-kind or share	199	13	62	104	18	1	—	1	—	—	—	—
3 Partly held from Government and partly from private persons for payment in money, kind or share	423	5	47	201	103	43	8	10	5	—	—	1

KAMRUP DISTRICT

TOTAL	2,422	400	507	875	343	127	59	35	59	5	—	12
1 Owned or held from Government	1,470	327	339	471	165	73	29	19	32	3	—	12
2 Held from private persons or institutions for payment in money, kind or share	287	65	71	106	35	6	1	1	2	—	—	—
3 Partly held from Government and partly from private persons for payment in money, kind or share	665	8	97	298	143	48	29	15	25	2	—	—

DARRANG DISTRICT

TOTAL	1,593	188	345	628	220	112	36	24	28	5	2	5
1 Owned or held from Government	962	146	233	342	117	63	23	11	17	4	2	4
2 Held from private persons or institutions, for payment in money, kind or share	226	36	51	103	24	6	2	2	1	—	—	1
3 Partly held from Government and partly from private persons for payment in money, kind or share	405	6	61	183	79	43	11	11	10	1	—	—

LAKHIMPUR DISTRICT

TOTAL	1,694	186	404	642	241	108	47	30	26	4	—	6
1 Owned or held from Government	1,130	127	273	389	179	84	31	20	18	4	—	5
2 Held from private persons or institutions, for payment in money, kind or share	273	53	90	114	12	2	1	—	—	—	—	1
3 Partly held from Government and partly from private persons for payment in money, kind or share	291	6	41	139	50	22	15	10	8	—	—	—

NOWGONG DISTRICT

TOTAL	3,531	362	771	1,231	614	269	103	57	100	10	2	12
1 Owned or held from Government	2,497	302	573	808	420	185	72	45	71	8	2	11
2 Held from private persons or institutions for payment in money, kind or share	330	47	79	139	43	13	2	2	5	—	—	—
3 Partly held from Government and partly from private persons for payment in money, kind or share	704	13	119	284	151	71	29	10	24	2	—	1

SCT-V PART A—SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN *RURAL AREAS ONLY* FOR SCHEDULED CASTES

(Based on 20% sample)

Interest in land cultivated	No. of cultivating households	Household engaged in cultivation by size of land in acres										
		Less than 1	1·0—2·4	2·5—4·9	5·0—7·4	7·5—9·9	10·0—12·4	12·5—14·9	15·0—29·9	30·0—49·9	50+	Unspecified
1	2	3	4	5	6	7	8	9	10	11	12	13
SIBSAGAR DISTRICT												
TOTAL ..	2,447	435	698	758	275	127	60	28	48	5	2	11
1 Owned or held from Government	1,646	300	452	488	193	88	43	24	41	4	2	11
2 Held from private persons or institutions for payment in money, kind in share	311	113	116	58	15	5	3	—	—	1	—	—
3 Partly held from Government and partly from private persons for payment in money, kind or share	490	22	130	212	67	34	14	4	7	—	—	
CACHAR DISTRICT												
TOTAL ..	4,861	859	2,148	1,227	375	89	67	22	38	5	7	24
1 Owned or held from Government	1,825	290	779	479	152	37	34	13	27	3	3	8
2 Held from private persons or institutions, for payment in money, kind or share	2,329	544	1,149	468	103	24	13	3	4	1	4	16
3 Partly held from Government and partly from private persons for payment in money, kind or share	707	25	220	280	120	28	20	6	7	1	—	—
ASSAM HILLS DIVISION												
TOTAL ..	430	24	127	133	67	27	15	12	12	—	—	13
1 Owned or held from Government	300	14	93	92	45	15	10	10	9	—	—	12
2 Held from private persons or institutions, for payment in money, kind or share	85	10	33	29	8	3	1	—	—	—	—	1
3 Partly held from Government and partly from private persons for payment in money, kind or share	45	—	1	12	14	9	4	2	3	—	—	—

GARO HILLS DISTRICT

	TOTAL ..	56	6	9	19	13	3	—	1	—	—	—	5
1	Owned or held from Government	29	3	5	7	9	1	—	—	—	—	—	4
2	Held from private persons or institutions, for payment in money, kind or share	18	3	4	8	2	—	—	—	—	—	—	1
3	Partly held from government and partly from private persons for payment in money, kind or share .. ... —	9	—	—	4	2	2	—	1	—	—	—	—

UNITED KHASI AND JAINTIA HILLS DISTRICT

	TOTAL ...	22	—	4	11	5	—	—	—	—	—	—	2
1	Owned or held from Government	10	—	3	2	3	—	—	—	—	—	—	2
2	Held from private persons or institutions for payment in money kind or share ... ... —	11	—	1	9	1	—	—	—	—	—	—	—
3	Partly held from Government and partly from private persons for payment in money, kind or share	1	—	—	—	1	—	—	—	—	—	—	—

UNITED MIKIR & NORTH CACHAR HILLS DISTRICT

	TOTAL ..	349	18	113	102	49	23	15	11	12	—	—	6
1	Owned or held from Government	258	11	84	82	33	13	10	10	9	—	—	6
2	Held from private persons or institutions, for payment in money, kind or share	56	7	28	12	5	3	1	—	—	—	—	—
3	Partly held from Government and partly from private persons for payment in money, kind or share ... ... —	35	—	1	8	11	7	4	3	—	—	—	—

MIZO HILLS DISTRICT

	TOTAL ..	3	—	1	1	—	1	—	—	—	—	—	—
1	Owned or held from Government	3	—	1	1	—	1	—	—	—	—	—	—
2	Held from private persons or institutions for payment in money, kind or share .. — ...	—	—	—	—	—	—	—	—	—	—	—	—
3	Partly held from Government and partly from private persons for payment in money, kind or share	—	—	—	—	—	—	—	—	—	—	—	—

SCT-V PART B—SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN *RURAL AREAS ONLY* FOR SCHEDULED TRIBES

(Based on 20% Sample)

Interest in land cultivated	No. of cultivating households	Households engaged in cultivation by the size ofl and in acres										
		Less than 1	1·0—2·4	2·5—4·9	5·0—7·4	7·5—9·9	10·0—12·4	12·5—14·9	15·0—29·9	30·0—49·9	50+	Unspecified
1	2	3	4	5	6	7	8	9	10	11	12	13
ASSAM STATE												
TOTAL ..	63,311	2,722	16,133	21,994	11,179	4,315	2,681	1,041	1,961	292	97	896
1 Owned or held from Government	45,216	1,968	11,805	15,284	7,889	3,034	1,911	727	1,468	218	72	840
2 Held from private persons or institutions, for payment in money, kind or share	9,757	674	3,478	3,557	1,181	331	245	86	137	21	8	39
3 Partly held from Government and partly from private persons for payment in money, kind or share	8,338	80	850	3,153	2,109	950	525	228	356	53	17	17
ASSAM PLAINS DIVISION												
TOTAL ..	28,026	1,174	4,356	9,859	5,663	2,840	1,579	789	1,330	183	34	219
1 Owned or held from Government	19,587	901	3,165	6,515	3,913	2,008	1,117	579	1,023	143	27	196
2 Held from private persons or institutions, for payment in money, kind or share	2,658	239	772	1,237	227	84	47	16	24	4	2	6
3 Partly held from Government and partly from private persons for payment in money, kind or share	5,781	34	419	2,107	1,523	748	415	194	283	36	5	17
GOALPARA DISTRICT												
TOTAL ..	7,550	281	1,184	2,955	1,380	683	394	179	320	35	7	132
1 Owned or held from Government	5,099	238	874	1,831	903	465	262	121	250	28	5	122
2 Held from private persons or institutions, for payment in money, kind or share	705	35	175	417	52	17	6	1	2	1	—	—
3 Partly held from Government and partly from private persons for payment in money, kind or share	1,746	8	135	707	425	201	126	57	69	6	2	10

KAMRUP DISTRICT												
TOTAL ..	6,636	259	874	2,326	1,505	733	373	180	310	45	3	28
1 Owned or held from Government	3,968	191	606	1,305	850	441	223	108	190	32	1	21
2 Held from private persons or institutions, for payment in money, kind or share	7,10	57	160	351	75	34	21	3	9	—	—	—
3 Partly held from Government and partly from private persons for payment in money, kind or share	1,958	11	108	670	580	258	129	69	111	13	2	7
DARRANG DISTRICT												
TOTAL ..	3,847	134	486	1,260	864	436	263	122	225	32	8	17
1 Owned or held from Government	2,674	120	357	795	610	302	185	89	169	23	7	17
2 Held from private persons or institutions, for payment in money, kind or share	381	12	92	210	40	14	5	2	5	1	—	—
3 Partly held from Government and partly from private persons for payment in money, kind or share	792	2	37	255	214	120	73	51	51	8	1	—
LAKHIMPUR DISTRICT												
TOTAL ..	4,270	158	626	1,466	889	455	293	131	195	36	7	14
1 Owned or held from Government	3,707	126	533	1,253	789	398	259	118	177	35	7	12
2 Held from private persons or institution, for payment in money, kind or share	200	28	68	75	12	5	5	4	1	—	—	2
3 Partly held from Government or partly from private persons for payment in money, kind or share	363	4	25	138	88	52	29	9	17	1	—	—
NOWGONG DISTRICT												
TOTAL ..	2,713	136	441	921	528	293	127	99	141	16	3	8
1 Owned or held from Government	2,092	114	341	695	406	218	94	80	121	12	3	8
2 Held from private persons or institution for payment in money, kind or share	111	17	42	38	9	3	1	1	—	—	—	—
3 Partly held from Government or partly from private persons for payment in money, kind or share	510	5	58	188	113	72	32	18	20	4	—	—

SCT-V PART B—SAMPLE HOUSEHOLDS ENGAGED IN CULTIVATION CLASSIFIED BY INTEREST IN LAND AND SIZE OF LAND CULTIVATED IN *RURAL AREAS ONLY* FOR SCHEDULED TRIBES

(Based on 20% Sample)

Interest in land Cultivated	No. of cultivating households	Households engaged in cultivating by size of land in acres										
		Less than 1	1·0—2·4	2·5—4·9	5·0—7·4	7·5—9·9	10·0—12·4	12·5—14·9	15·0—29·9	30·0—49·9	50+	Unspecified
1	2	3	4	5	6	7	8	9	10	11	12	13
SIBSAGAR DISTRICT												
TOTAL ..	2,027	92	359	647	385	207	116	69	121	15	4	12
1 Owned or held from Government	1,487	65	255	472	271	157	88	58	100	10	3	8
2 Held from private persons or institutions for payment in money, kind or share	188	24	56	56	24	7	6	2	7	1	1	4
3 Partly held from Government or partly from private persons for payment in money, kind or share	352	3	48	119	90	43	22	9	14	4	—	—
CACHAR DISTRICT												
TOTAL ..	983	114	386	284	112	33	13	9	18	4	2	8
1 Owned or held from Government	560	47	199	164	84	27	6	5	16	3	1	8
2 Held from private persons or institutions for payment in money, kind or share ..	363	66	179	90	15	4	3	3	1	1	1	—
3 Partly held from Government or partly from private persons for payment in money, kind or share	60	1	8	30	13	2	4	1	1	—	—	—
ASSAM HILLS DIVISION												
TOTAL ..	35,285	1,548	11,777	12,135	5,516	1,475	1,102	252	631	109	63	677
1 Owned or held from Government	25,629	1,067	8,640	8,769	3,976	1,026	794	148	445	75	45	644
2 Held from private persons or institutions for payment in money, kind or share	7,099	435	2,706	2,320	954	247	198	70	113	17	6	33
3 Partly held from Government or partly from private persons for payment in money, kind or share	2,557	46	431	1,046	586	202	110	34	73	17	12	—

GARO HILLS DISTRICT												
	TOTAL ..	10,078	450	2,895	3,738	1,504	438	282	113	220	26	6	406
1	Owned or held from Government	4,377	244	1,245	1,524	539	169	96	40	116	14	2	388
2	Held from private persons or institutions for payment in money, kind or share	4,555	191	1,464	1,698	711	179	147	57	82	8	—	18
3	Partly held from Government or partly from private persons for payment in money, kind or share	1,146	15	186	516	254	90	39	16	22	4	4	—
UNITED KHASI AND JAINTIA HILLS DISTRICT													
	TOTAL ..	11,074	711	4,517	2,952	1,468	396	406	58	282	66	54	164
1	Owned or held from Government	7,681	463	3,180	1,982	1,015	255	298	37	211	48	41	151
2	Held from private persons or institutions for payment in money, kind or share	2,297	220	1,128	543	223	63	50	13	30	8	6	13
3	Partly held from Government or partly from private persons for payment in money, kind or share	1,096	28	209	427	230	78	58	8	41	10	7	—
UNITED MIKIR AND NORTH CACHAR HILLS DISTRICT													
	TOTAL ..	6,814	353	2,210	2,419	1,060	339	232	65	101	16	3	16
1	Owned or held from Government	6,254	326	2,061	2,238	938	300	218	55	90	12	2	14
2	Held from private persons or institutions for payment in money, kind or share	246	24	113	79	20	5	1	—	1	1	—	2
3	Party held from Government or partly from private persons for payment in money, kind or share	314	3	36	102	102	34	13	10	10	3	1	—
MIZO HILLS DISTRICT													
	TOTAL ..	7,319	34	2,155	3,026	1,484	302	182	16	28	1	—	91
1	Owned or held from Government	7,317	34	2,154	3,025	1,484	302	182	16	28	1	—	91
2	Held from private persons or institutions for payment in money, kind or share	1	—	1	—	—	—	—	—	—	—	—	—
3	Partly held from Government or partly from private persons for payment in money, kind or share	1	—	—	1	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam State

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**426,358**	**172,081**	**254,277**	**35,675**	**17,722**	**1,778**	**407**	**1,088**	**332**	**133,540**	**235,816**
Illiterate	326,482	115,593	210,889	71	66	650	285	505	225	114,367	210,313
Literate (without educational level)	74,330	41,120	33,210	25,206	13,765	655	81	365	85	14,894	19,279
Primary or Junior Basic	24,544	14,523	10,021	9,975	3,837	383	26	169	17	3,996	6,141
Matriculation or Higher Secondary	910	759	151	404	54	83	15	42	5	230	77
Above Matriculation or Higher Secondary	92	86	6	19	—	7	—	7	—	53	6

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam Plains Division

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**422,220**	**170,813**	**251,407**	**35,410**	**17,645**	**1,759**	**405**	**1,075**	**330**	**132,569**	**233,027**
Illiterate	322,876	114,671	208,205	67	61	639	285	496	224	113,469	207,635
Literate (without educational level)	73,866	40,828	33,038	24,979	13,703	650	79	363	84	14,836	19,172
Primary or Junior Basic	24,481	14,474	10,007	9,942	3,827	383	26	167	17	3,982	6,137
Matriculation or Higher Secondary	907	756	151	404	54	81	15	42	5	229	77
Above Matriculation or Higher Secondary	90	84	6	18	—	6	—	7	—	53	6

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Goalpara District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**47,241**	**17,693**	**29,548**	**3,351**	**1,524**	**61**	**3**	**34**	**—**	**14,247**	**28,021**
Illiterate	39,796	13,554	26,242	—	—	22	1	14	—	13,518	26,241
Literate (without educational level)	5,901	3,156	2,745	2,530	1,187	25	1	19	—	582	1,557
Primary or Junior Basic	1,500	945	555	800	335	14	1	1	—	130	219
Matriculation or Higher Secondary	44	38	6	21	2	—	—	—	—	17	4
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Kamrup District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**71,288**	**29,543**	**41,745**	**5,166**	**1,683**	**283**	**17**	**220**	**15**	**23,874**	**40,030**
Illiterate	58,134	20,720	37,414	5	4	71	2	60	3	20,584	37,405
Literate (without educational level)	9,808	6,130	3,678	3,326	1,336	119	9	75	12	2,610	2,321
Primary or Junior Basic	3,054	2,453	601	1,764	333	84	5	63	—	542	263
Matriculation or Higher Secondary	229	183	46	68	10	8	1	19	—	88	35
Above Matriculation or Higher Secondary	63	57	6	3	—	1	—	3	—	50	6

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Darrang District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**29,390**	**12,312**	**17,078**	**2,826**	**1,264**	**187**	**43**	**96**	**63**	**9,203**	**15,708**
Illiterate	23,399	8,375	15,024	—	—	29	14	31	7	8,315	15,003
Literate (without educational level)	4,522	3,029	1,493	2,054	892	113	23	59	50	803	528
Primary or Junior Basic	1,404	858	546	757	366	30	1	1	4	70	175
Matriculation or Higher Secondary	63	48	15	15	6	14	5	5	2	14	2
Above Matriculation or Higher Secondary	2	2	—	—	—	1	—	—	—	1	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Lakhimpur District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**40,699**	**21,499**	**19,200**	**2,985**	**1,471**	**589**	**202**	**259**	**177**	**17,666**	**17,350**
Illiterate	31,610	15,910	15,700	4	11	291	155	147	159	15,468	15,375
Literate (without educational level)	7,482	4,662	2,820	2,397	1,268	196	32	86	11	1,983	1,509
Primary or Junior Basic	1,502	874	628	551	170	96	7	20	4	207	447
Matriculation or Higher Secondary	103	51	52	33	22	5	8	5	3	8	19
Above Matriculation or Higher Secondary	2	2	—	—	—	1	—	1	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Nowgong District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**60,073**	**23,845**	**36,228**	**6,704**	**3,110**	**32**	**8**	**25**	**3**	**17,084**	**33,107**
Illiterate	48,052	16,300	31,752	—	—	15	7	10	3	16,275	31,742
Literate (without educational level)	8,897	5,359	3,538	4,630	2,378	6	—	8	—	715	1,160
Primary or Junior Basic	3,002	2,069	933	1,967	728	10	1	5	—	87	204
Matriculation or Higher Secondary	120	115	5	107	4	1	—	1	—	6	1
Above Matriculation or Higher Secondary	2	2	—	—	—	—	—	1	—	1	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Sibsagar District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**47,083**	**20,751**	**26,332**	**4,859**	**2,997**	**264**	**80**	**167**	**41**	**15,461**	**23,214**
Illiterate	36,195	14,681	21,514	54	44	121	78	101	34	14,405	21,358
Literate (without educational level)	9,159	4,873	4,286	3,783	2,525	93	1	42	5	955	1,755
Primary or Junior Basic	1,601	1,084	517	940	419	31	—	23	2	90	96
Matriculation or Higher Secondary	112	97	15	68	9	18	1	1	—	10	5
Above Matriculation or Higher Secondary	16	16	—	14	—	1	—	—	—	1	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Cachar District

TOTAL

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**126,446**	**45,170**	**81,276**	**9,519**	**5,596**	**343**	**52**	**274**	**31**	**35,034**	**75,597**
Illiterate	85,690	25,131	60,559	4	2	90	28	133	18	24,904	60,511
Literate (without educational level)	28,097	13,619	14,478	6,259	4,117	98	13	74	6	7,188	10,342
Primary or Junior Basic	12,418	6,191	6,227	3,163	1,476	118	11	54	7	2,856	4,733
Matriculation or Higher Secondary	236	224	12	92	1	35	—	11	—	86	11
Above Matriculation or Higher Secondary	5	5	—	1	—	2	—	2	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam Hills Division

TOTAL

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**4,138**	**1,268**	**2,870**	**265**	**77**	**19**	**2**	**13**	**2**	**971**	**2,789**
Illiterate	3,606	922	2,684	4	5	11	—	9	1	898	2,678
Literate (without educational level)	464	292	172	227	62	5	2	2	1	58	107
Primary or Junior Basic	63	49	14	33	10	—	—	2	—	14	4
Matriculation or Higher Secondary	3	3	—	—	—	2	—	—	—	1	—
Above Matriculation or Higher Secondary	2	2	—	1	—	1	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Garo Hills District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**505**	**249**	**256**	**49**	**6**	**2**	—	**6**	**1**	**192**	**249**
Illiterate	419	183	236	1	—	2	—	5	1	175	235
Literate (without educational level)	78	58	20	44	6	—	—	—	—	14	14
Primary or Junior Basic	8	8	—	4	—	—	—	1	—	3	—
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

United Khasi & Jaintia Hills District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**233**	**93**	**140**	**6**	**3**	**11**	—	**3**	—	**73**	**137**
Illiterate	199	70	129	—	—	5	—	2	—	63	129
Literate (without educational level)	22	11	11	2	3	3	—	—	—	6	8
Primary or Junior Basic	7	7	—	3	—	—	—	1	—	3	—
Matriculation or Higher Secondary	3	3	—	—	—	2	—	—	—	1	—
Above Matriculation or Higher Secondary	2	2	—	1	—	1	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

U.M. and N.C. Hills District

TOTAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**3,398**	**924**	**2,474**	**209**	**68**	**6**	**2**	**4**	**1**	**705**	**2,403**
Illiterate	2,986	667	2,319	2	5	4	—	2	—	659	2,314
Literate (without educational level)	364	223	141	181	53	2	2	2	1	38	85
Primary or Junior Basic	48	34	14	26	10	—	—	—	—	8	4
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

Note:—As there are no figures in rural areas of Mizo Hills District, this table is prepared only for the urban areas of this district

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam State

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**389,126**	**157,293**	**231,833**	**31,619**	**15,041**	**1,375**	**352**	**877**	**304**	**123,422**	**216,136**
Illiterate	300,820	106,931	193,889	63	59	579	281	450	221	105,839	193,328
Literate (without educational level)	66,608	37,291	29,317	22,601	11,935	514	51	298	68	13,878	17,263
Primary or Junior Basic	21,151	12,576	8,575	8,680	3,025	223	8	113	10	3,560	5,532
Matriculation or Higher Secondary	511	459	52	258	22	57	12	16	5	128	13
Above Matriculation or Higher Secondary	36	36	—	17	—	2	—	—	—	17	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam Plains Division

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**385,149**	**156,096**	**229,053**	**31,364**	**14,972**	**1,359**	**350**	**865**	**302**	**122,508**	**213,429**
Illiterate	297,347	106,060	191,287	63	59	568	281	441	220	104,988	190,727
Literate (without educational level)	66,160	37,007	29,153	22,376	11,876	509	49	296	67	13,826	17,161
Primary or Junior Basic	21,095	12,534	8,561	8,650	3,015	223	8	112	10	3,549	5,528
Matriculation or Higher Secondary	511	459	52	258	22	57	12	16	5	128	13
Above Matriculation or Higher Secondary	36	36	—	17	—	2	—	—	—	17	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Goalpara District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**39,723**	**15,317**	**24,406**	**2,550**	**1,146**	**46**	**3**	**30**	—	**12,691**	**23,257**
Illiterate	34,032	12,212	21,820	—	—	20	1	12	—	12,180	21,819
Literate (without educational level)	4,568	2,376	2,192	1,906	902	12	1	17	—	441	1,289
Primary or Junior Basic	1,120	726	394	641	244	14	1	1	—	70	149
Matriculation or Higher Secondary	3	3	—	3	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Kamrup District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**60,100**	**24,485**	**35,615**	**3,617**	**743**	**193**	**5**	**109**	**5**	**20,566**	**34,862**
Illiterate	50,683	17,702	32,981	5	4	40	1	23	1	17,634	32,975
Literate (without educational level)	7,395	4,958	2,437	2,402	671	102	4	50	4	2,404	1,758
Primary or Junior Basic	1,925	1,728	197	1,179	68	46	—	33	—	470	129
Matriculation or Higher Secondary	77	77	—	29	—	4	—	3	—	41	—
Above Matriculation or Higher Secondary	20	20	—	2	—	1	—	—	—	17	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Darrang District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
.. .. TOTAL ..	**27,374**	**11,615**	**15,759**	**2,621**	**1,124**	**124**	**37**	**95**	**63**	**8,775**	**14,535**
Illiterate	22,004	7,975	14,029	—	—	13	13	30	7	7,932	14,009
Literate (without educational level)	4,104	2,844	1,260	1,922	801	79	18	59	50	784	391
Primary or Junior Basic	1,225	767	458	688	318	20	1	1	4	58	135
Matriculation or Higher Secondary	41	29	12	11	5	12	5	5	2	1	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Lakhimpur District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**35,921**	**19,514**	**16,407**	**2,828**	**1,277**	**469**	**186**	**254**	**177**	**15,963**	**14,767**
Illiterate	28,306	14,599	13,707	4	11	281	155	147	159	14,167	13,382
Literate (without educational level)..	6,512	4,268	2,244	2,303	1,133	158	22	82	11	1,725	1,078
Primary or Junior Basic	1,060	626	434	511	129	28	3	20	4	67	298
Matriculation or Higher Secondary	43	21	22	10	4	2	6	5	3	4	9
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Nowgong District

RURAL

Educational levels	Total Non-working Population			Full time students		Perons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**57,706**	**22,954**	**34,752**	**6,351**	**2,840**	**26**	**8**	**8**	**3**	**16,569**	**31,901**
Illiterate, ...	46,469	15,823	30,646	—	—	14	7	3	3	15,806	30,636
Literate (without educational level)	8,364	5,066	3,298	4,383	2,209	4	—	1	—	678	1,089
Primary or Junior Basic	2,785	1,982	803	1,892	627	7	1	4	—	79	175
Matriculation or Higher Secondary	88	83	5	76	4	1	—	—	—	6	1
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Sibsagar District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**43,241**	**18,969**	**24,272**	**4,372**	**2,488**	**230**	**78**	**140**	**35**	**14,227**	**21,671**
Illiterate	33,754	13,624	20,130	54	44	116	76	96	33	13,358	19,977
Literate (without educational level)	8,290	4,426	3,864	3,491	2,192	79	1	29	2	827	1,669
Primary or Junior Basic	1,094	827	267	749	243	22	—	15	—	41	24
Matriculation or Higher Secondary	88	77	11	64	9	12	1	—	—	1	1
Above Matriculation or Higher Secondary	15	15	—	14	—	1	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Cachar District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**121,084**	**43,242**	**77,842**	**9,025**	**5,354**	**271**	**33**	**229**	**19**	**33,717**	**72,436**
Illiterate	82,099	24,125	57,974	—	—	84	28	130	17	23,911	57,929
Literate (without educational level)	26,927	13,069	13,858	5,969	3,968	75	3	58	—	6,967	9,887
Primary or Junior Basic	11,886	5,878	6,008	2,990	1,386	86	2	38	2	2,764	4,618
Matriculation or Higher Secondary	171	169	2	65	—	26	—	3	—	75	2
Above Matriculation or Higher Secondary	1	1	—	1	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam Hills Division

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
.. TOTAL ..	**3,977**	**1,197**	**2,780**	**255**	**69**	**16**	**2**	**12**	**2**	**914**	**2,707**
Illiterate	3,473	871	2,602	—	—	11	—	9	1	851	2,601
Literate (without educational level)	448	284	164	225	59	5	2	2	1	52	102
Primary or Junior Basic	56	42	14	30	10	—	—	1	—	11	4
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Garo Hills District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**502**	**247**	**255**	**48**	**6**	**2**	—	**6**	**1**	**191**	**248**
Illiterate	416	181	235	—	—	2	—	5	1	174	234
Literate (without educational level)	78	58	20	44	6	—	—	—	—	14	14
Primary or Junior Basic	8	8	—	4	—	—	—	1	—	3	—
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

U.K. and J. Hills District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	2	3	4	5	6	7	8	9	10	11	12
.. .. TOTAL ..	**155**	**61**	**94**	—	—	**8**	—	2	—	51	**94**
Illiterate	149	58	91	—	—	5	—	2	—	51	91
Literate (without educational level)	6	3	3	—	—	3	—	—	—	—	3
Primary or Junior Basic	—	—	—	—	—	—	—	—	—	—	—
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

U.M. and N.C. Hills District

RURAL

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
.. TOTAL ..	**3,320**	**889**	**2,431**	**207**	**63**	**6**	**2**	**4**	**1**	**672**	**2,365**
Illiterate	2,908	632	2,276	—	—	4	—	2	—	626	2,276
Literate (without educational level)	364	223	141	181	53	2	2	2	1	38	85
Primary or Junior Basic	48	34	14	26	10	—	—	—	—	8	4
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I –PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam State

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**37,232**	**14,788**	**22,444**	**4,056**	**2,681**	**403**	**55**	**211**	**28**	**10,118**	**19,680**
Illiterate	25,662	8,662	17,000	8	7	71	4	55	4	8,528	16,985
Literate (without educational level)	7,722	3,829	3,893	2,605	1,830	141	30	67	17	1,016	2,016
Primary or Junior Basic	3,393	1,947	1,446	1,295	812	160	18	56	7	436	609
Matriculation or Higher Secondary	399	300	99	146	32	26	3	26	—	102	64
Above Matriculation or Higher Secondary	56	50	6	2	—	5	—	7	—	36	6

SC I PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam Plains Division

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**37,071**	**14,717**	**22,354**	**4,046**	**2,673**	**400**	**55**	**210**	**28**	**10,061**	**19,598**
Illiterate	25,529	8,611	16,918	4	2	71	4	55	4	8,481	16,908
Literate (without educational level)	7,706	3,821	3,885	2,603	1,827	141	30	67	17	1,010	2,011
Primary or Junior Basic	3,386	1,940	1,446	1,292	812	160	18	55	7	433	609
Matriculation or Higher Secondary	396	297	99	146	32	24	3	26	—	101	64
Above Matriculation or Higher Secondary	54	48	6	1	—	4	—	7	—	36	6

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Goalpara District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**7,518**	**2,376**	**5,142**	**801**	**378**	**15**	—	**4**	—	**1,556**	**4,764**
Illiterate	5,764	1,342	4,422	—	—	2	—	2	—	1,338	4,422
Literate (without educational level)	1,333	780	553	624	285	13	—	2	—	141	268
Primary or Junior Basic	380	219	161	159	91	—	—	—	—	60	70
Matriculation or Higher Secondary	41	35	6	18	2	—	—	—	—	17	4
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Kamrup District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**11,188**	**5,058**	**6,130**	**1,549**	**940**	**90**	**12**	**111**	**10**	**3,308**	**5,168**
Illiterate	7,451	3,018	4,433	—	—	31	1	37	2	2,950	4,430
Literate (without educational level)	2,413	1,172	1,241	924	665	17	5	25	8	206	563
Primary or Junior Basic	1,129	725	404	585	265	38	5	30	—	72	134
Matriculation or Higher Secondary	152	106	46	39	10	4	1	16	—	47	35
Above Matriculation or Higher Secondary	43	37	6	1	—	—	—	3	—	33	6

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Darrang District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**2,016**	**697**	**1,319**	**205**	**140**	**63**	**6**	**1**	—	**428**	**1,173**
Illiterate	1,395	400	995	—	..	16	1	1	—	383	994
Literate (without educational level)	418	185	233	132	91	34	5	—	—	19	137
Primary or Junior Basic	179	91	88	69	48	10		—	—	12	40
Matriculation or Higher Secondary	22	19	3	4	1	2	—	—	—	13	2
Above Matriculation or Higher Secondary	2	2	..	—	—	1	—	—	-	1	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Lakhimpur District

URBAN

Educational levels	Total Non-working population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**4,778**	**1,985**	**2,793**	**157**	**194**	**120**	**16**	**5**		**1,703**	**2,583**
Illiterate	3,304	1,311	1,993	—	..	10	-	—		1,301	1,993
Literate (without educational level)	970	394	576	94	135	38	10	4		258	431
Primary or Junior Basic .. .	442	248	194	40	41	68	4	—	-	140	149
Matriculation or Higher Secondary	60	30	30	23	18	3	2	—	—	4	10
Above Matriculation or Higher Secondary	2	2	—	-	—	1	—	1	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Nowgong District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**2,367**	**891**	**1,476**	**353**	**270**	**6**	—	**17**	—	**515**	**1,206**
Illiterate	1,583	477	1,106	—	—	1	—	7	—	469	1,106
Literate (without educational level)	533	293	240	247	169	2	—	7	—	37	71
Primary or Junior Basic	217	87	130	75	101	3	—	1	—	8	29
Matriculation or Higher Secondary	32	32	—	31	—	—	—	1	—	—	—
Above Matriculation or Higher Secondary	2	2	—	—	—	—	—	1	—	1	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Sibsagar District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**3,842**	**1,782**	**2,060**	**487**	**509**	**34**	**2**	**27**	**6**	**1,234**	**1,543**
Illiterate	2,441	1,057	1,384	—	—	5	2	5	1	1,047	1,381
Literate (without educational level)	869	447	422	292	333	14	—	13	3	128	86
Primary or Junior Basic	507	257	250	191	176	9	—	8	2	49	72
Matriculation or Higher Secondary	24	20	4	4	—	6	—	1	—	9	4
Above Matriculation or Higher Secondary	1	1	—	—	—	—	—	—	—	1	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Cachar District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**5,362**	**1,928**	**3,434**	**494**	**242**	**72**	**19**	**45**	**12**	**1,317**	**3,161**
Illiterate	3,591	1,006	2,585	4	2	6	—	3	1	993	2,582
Literate (without educational level)	1,170	550	620	290	149	23	10	16	6	221	455
Primary or Junior Basic . .	532	313	219	173	90	32	9	16	5	92	115
Matriculation or Higher Secondary	65	55	10	27	1	9	—	8	—	11	9
Above Matriculation or Higher Secondary	4	4	-	--	—	2	—	2	—	—	-

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Assam Hills Division

URBAN

Educational levels	Total Non-working Popuation			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**161**	**71**	**90**	**10**	**8**	**3**	- -	**1**		**57**	**82**
Illiterate	133	51	82	4	5	-	-	-		47	77
Literate (without educational level)	16	8	8	2	3		-		-	6	5
Primary or Junior Basic	7	7	—	3		-		1		3	—
Matriculation or Higher Secondary	3	3	- -	—	—	2	—	—	-	1	- -
Above Matriculation or Higher Secondary	2	2	-	1	-	1	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Garo Hills District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**3**	**2**	**1**	**1**	—	—	—	—	—	**1**	**1**
Illiterate	3	2	1	1	—	—	—	—	—	1	1
Literate (without educational level)	—	—	—	—	—	—	—	—	—	—	—
Primary or Junior Basic ..	—	—	—	—	—	—	—	—	—	—	—
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—		—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

U.K. and J. Hills District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**78**	**35**	**43**	**2**	**5**	—	—	—	—	**33**	**38**
Illiterate	78	35	43	2	5	—	—	—	—	33	38
Literate (without educational level)	—	—	—	—	—	—	—	—	—	—	—
Primary or Junior Basic	—	—	—	—	—	—	—	—	—	—	—
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

U.M. and N.C. Hills District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	**78**	**32**	**46**	**6**	**3**	**3**	—	**1**	—	**22**	**43**
Illiterate	50	12	38	—	—	—	—	—	—	12	38
Literate (without educational level)	16	8	8	2	3	—	—	—	—	6	5
Primary or Junior Basic	7	7	—	3	—	—	—	1	—	3	—
Matriculation or Higher Secondary	3	3	—	—	—	2	—	—	—	1	—
Above Matriculation or Higher Secondary	2	2	—	1	—	1	—	—	—	—	—

SC I—PERSONS NOT AT WORK CLASSIFIED BY SEX, TYPE OF ACTIVITY AND EDUCATIONAL LEVELS FOR SCHEDULED CASTES

Mizo Hills District

URBAN

Educational levels	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL ..	2	2	—	1	—	—	—	—	—	1	—
Illiterate	2	2	—	1	—	—	—	—	—	1	—
Literate (without educational level)	—	—	—	—	—	—	—	—	—	—	—
Primary or Junior Basic	—	—	—	—	—	—	—	—	—	—	—
Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—
Above Matriculation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—

ST I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue —Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue ACHIK					
Garo	—	4	—	—	Nil
Mother-tongue ANGAMI					
Any Naga Tribes	9	3	9	1	English (M=7, F=X) Hindi (M=2, F=X) Lushai ↑ Mizo (M=X, F=1)
Mother-tongue AO					
Any Naga Tribes	—	6	—	4	Assamese (M=x, F=4)
Mother-tongue ARLENG					
Mikir	84	5	79	5	Assamese (M=79, F=5)
Mother-tongue ASSAMESE					
Boro-Borokachari	50,916	49,537	14,755	14,984	Bengali (M=1,212, F=1,180) Bodo ↑ Boro (M=12,273, F=13,038) English (M=485, F=159) Hindi (M=592, F=497) Kachari (M=187, F=106) Rabha (M=6, F=4)
Deori	3,167	2,170	644	452	Bengali (M=4, F=X) Bodo ↑ Boro (M=15, F=42) Deori (M=596, F=406) English (M=29, F=2) Hindi (M=X, F=2)
Dimasa (Kachari)	2,323	1,920	333	128	Bengali (M=220, F=92) English (M=32, F=14) Garo (M=35, F=X) Hindi (M=36, F=14) Kachari (M=10, F=8)
Hajong	7,730	6,822	1,995	940	Bengali (M=1,894, F=906) English (M=80, F=22) Garo (M=10, F=x) Hindi (M=10, F=10) Nepali (M=1), F=2)
Hojai	1,279	1,108	84	88	Bengali (M=1, F=X) Bodo ↑ Boro (M=2, F=X) Hindi (M=81, F=88)
Kachari including Sonwal	86,016	75,746	7,307	5,205	Bengali (M=149, F=113) Bodo ↑ Boro (M=2,949, F=1,973) English (M=1,302, F=379) Hindi (M=1,490, F=1,459) Kachari (M=1,377, F=1,241) Mikir (M=1, F=X) Miri (M=21, F=34) Naga-Unspecified (M=1, F=X) Nepali (M=13, F=X) Rabha (M=4, F=6)

ST I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Lalung	28,747	27,529	4,050	4,019	English (M=119, F=50) Hindi (M=39, F=25) Kachari (M=x, F=1) Lalung (M=3,781, F=3,857) Mikir (M=111, F=86)
Man (Tai-Speaking)	136	117	18	9	Bengali (M=8, F=6) Haijong ↑ Hajong (M=4, F=1) Hindi (M=6, F=2)
Mech	3,585	3,402	1,413	1,494	Bengali (M=81, F=20) English (M=51, F=2) Hindi (M=319, F=411) Mech (M=962, F=1,061)
Mikir	1,807	501	64	26	English (M=48, F=18) Hindi (M=14, F=6) Khasi (M=2, F=2)
Miri	15,511	12,847	2,850	2,174	Bengali (M=21 , F=X) English (M=95, F=44) Hindi (M=679, F=204) Miri (M=2,055, F=1926)
Any Naga Tribes	352	161	249	82	Bengali (M=102, F=30) English (M=88, F=42) Hindi (M=16, F=8) Khasi (M=2, F=X) Manipuri ↑ Meithei (M=1, F=X) Mikir (M=40, F=2)
Rabha	40,087	35,092	4,356	3,400	Bengali (M=2,312, F=2,100) Bodo ↑ Boro (M= 92, F=74) English (M=312, F=80) Garo (M=265, F=145) Hindi (M=307, F=160) Kachari (M=275; F=186) Khasi (M=1, F=X) Mikir (M=1, F=X) Nepali (M=13, F=X) Rabha (M=778, F=655)
Mother-tongue BENGALI					
Barmans in Cachar	955	1,026	6	2	Assamese (M=2, F=X) English (M=4, F=2)
Dimasa (Kachari)	6,641	5,460	589	400	Assamese (M=408, F=312) English (M=120, F=54) Garo (M=1, F=X) Hindi (M=48, F=32) Kachari (M=8, F=X) Mikir (M=4, F=2)

ST I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Rabha	171	228	16	10	Assamese (M=6, F=2) English (M=10, F=4) Manipuri/Meithei (M=X, F=4)
Mother-tongue BETE					
Garo	104	442	—	—	Nil
Hmar	601	592	1	—	Hindi (M=1, F=X)
Khasi and Jaintia	708	232	23	22	Assamese (M=1, F=X) Bhoi-Khasi (M=4, F=2) English (M=18, F=18) Hoijong/Hajong (M=X, F=2)
Any Kuki Tribes	106	125	1	4	Bengali (M=X, F=4) Lushai/Mizo (M=1, F=X)
Any Mizo (Lushai) Tribes	15	24	—	—	Nil
Mother-tongue BHOI-KHASI					
Khasi and Jaintia	329	322	—	—	Nil
Mother-tongue BODO/BORO					
Boro-Borokachari	122,608	115,367	84,841	73,360	Assamese (M=82,912, F=71,982) Bengali (M=769, F=356) English (M=154, F=37) Garo (M=4, F=2) Hindi (M=976, F=970) Kachari (M=X, F=6) Nepali (M=26, F=7)
Deori	21	—	1	—	Assamese (M=1, F=X)
Dimasa (Kachari)	31	61	20	51	Assamese (M=8, F=1) Kachari (M=12, F=50)
Garo	55	53	43	50	Assamese (M=5, F=X) Kachari (M=38, F=50)
Hojai	415	178	117	98	Assamese (M=112, F=98) Bengali (M=5, F=X)
Kachari including Sonwal	17,715	16,404	15,834	14,215	Assamese (M=15,712, F=14,181) English (M=97, F=15) Hindi (M=9, F=16) Nepali (M=16, F=3)
Miri	175	80	11	12	Assamese (M=11, F=12)
Rabha	1,062	1,747	345	620	Assamese (M=334, F=618) Bengali (M=5, F=X) English (M=6, F=2)
Mother-tongue CHAKMA					
Chakma	9,259	8,239	889	36	Bengali (M=726, F=32) English (M=8, F=X) Hindi (M=14, F=X) Lushai/Mizo (M=137, F=4) Mogh/(M=4, F=X)

ST-I—MOTHER TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—CHANGSEN					
Any Kuki Tribes	105	233	14	13	Bengali (M=X, F=1) Hindi (M=14, F=6) Lushai/Mizo (M=X, F=6)
Mother-tongue—CHIN-UNSPECIFIED					
Pawi	29	31	28	26	Lushai/Mizo (M=28, F=26)
Mother-tongue—DEORI					
Boro-Borokachari	13	17	11	12	Assamese (M=1, F=5) English (M=10, F=7)
Deori	4,247	4,210	3,590	2,954	Assamese (M=3,525, F=2,954) English (M=58, F=X) Hindi (M=1, F=X) Nepali (M=6, F=X)
Kachari including Sonwal	20	170	20	63	Assamese (M=20, F=63)
Miri	86	242	50	90	Assamese (M=50, F=90)
Mother-tongue—DIMASA					
Barmans in Cachar	5,639	5,320	4,087	3,151	Assamese (M=202, F=104) Bengali (M=3,845, F=3,043) English (M=38, F=3) Hindi (M=1, F=X) Lushai/Mizo (M=1, F=X) Manipuri/Meithei (M=X, F=1)
Dimasa (Kachari)	10,874	9,490	1,779	721	Assamese (M=752, F=608) Bengali (M=671, F=74) English (M=71, F=21) Hindi (M=283, F=17) Lalung (M=1, F=X) Lushai/Mizo (N=X, F=1) Naga-Unspecified (M=1, F=X)
Mother-tongue—GANGTE					
Any Kuki Tribes	7	13	4	2	English (M=1, F=X) Hindi (M=3, F=2)
Mother-tongue—GARO					
Dimasa (Kachari)	—	45	—	17	Assamese (M=X, F=12) Bengali (M=X, F=4) Hindi M=X, F=1

ST-I—MOTHER-TONGUE BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speakinng a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Garo	127,907	125,795	24,221	16,632	Assamese (M=16,747, F=13,924) Bengali (M=2,127, F=919) English (M=4,290, F=1,639) Hindi (M=983, F=133) Kachari (M=2, F=X) Khasi (M=46, F=11) Lushai/Mizo (M=2, F=X) Mikir (M=12, F=X) Nepali (M=12, F=6)
Khasi and Jaintia	813	295	112	59	Assamese (M=22, F=12) Bengali (M=8, F=4) English (M=62, F=32) Hindi (M=20, F=10) Lushai/Mizo (M=X, F=1)
Any Kuki Tribes	19	145	16	22	Assamese (M=8, F=12) Bengali (M=4, F=10) English (M=2, F=X) Hindi (M=2, F=X)
Mother-tongue—HAIJONG/HAIJONG					
Dimasa (Kachari)	6	—	—	—	Nil
Garo	311	282	66	30	Bengali (M=60, F=30) English (M=2, F=X) Hindi (M=4, F=X)
HAJONG	4,145	3,954	2,274	1,508	Assamese (M=1,582, F=1,368) Bengali (M=626, F=127) English (M=7, F=8) Garo (M=52, F=2) Hindi (M=7, F=3)
Mother-tongue—HENGNA					
Any Kuki Tribes		2	—	—	Nil
Mother-tongue—HMAR					
HMAR	3,126	3,285	616	152	Assamese (M=1, F=X) Bengali (M=25, F=17) Burmese (M=2, F=X) English (M=273, F=15) Hindi (M=218, F=33) Kachari (M=1, F=X) Khasi (M=20, F=5) Kuki-Unspecified (M=X, F=4) Lushai/Mizo(M=65, F=71) Manipuri/Meithei (M=1, F=X) Naga-Unspecified (M=10, F=7)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
	Mother-tongue JAINTIA				
Khasi and Jaintia	7,270	7,389	204	167	Assamese (M=22, F=8) Bengali (M=43, F=23) English (M=29, F=10) Hindi (M=22, F=13) Khasi (M=75, F=111) Mikir (M=13, F=2)
	Mother-tongue—KABUI				
Any Naga Tribes	20	10	—	—	Nil
	Mother-tongue—KACHARI				
Boro-Borokachari	3,351	4,141	2,496	2,588	Assamese (M=2,479, F=2,570) Bengali (M=2, F=17) English (M=11, F=1) Hindi (M=4, F=X)
Deori	26	—	24	—	Assamese (M=24, F=X)
Dimasa (Kachari)	8,604	7,483	3,493	2,108	Assamese (M=3,276, F=2,004) Bengali (M=58, F=22) English (M=77, F=21) Hindi (M=78, F=38) Khasi (M=3, F=X) Mikir (M=1, F=21) Nepali (M=X, F=2)
Kachari including Sonwal	20,336	18,705	16,527	11,246	Assamese (M=16,282, F=11,098) Bengali (M=28, F=33) Bodo / Boro (M=1, F=2) English (M=142, F=104) Hindi (M=72, F=9) Nepali (M=2, F=X)
Mikir	7	16	4	7	Assamese (M=2, F=2) Bengali (M=X, F=4) English (M=2, F=1)
Rabha	1,233	342	451	268	Assamese (M=435, F=263) Bengali (M=6, F=5) Hindi (M=10, F=X)
	Mother-tongue—KACHARI-BENGALI				
Barmans in Cachar	149	25	123	3	Assamese (M=107, F=X) Bengali (M=10, F=2) English (M=6, F=1)
Boro-Borokachari	28	—	20	—	Assamese (M=18, F=X) English (M=1, F=X) Hindi (M=1, F=X)
Kachari including Sonwal	42	—	4	—	English (M=2, F=X) Hindi (M=2, F=X)
Rabha	116	11	55	—	Assamese (M=48, F=X) Bengali (M=5, F=X) English (M=2, F=X)
	Mother-tongue—KHASI				
Garo	—	5	—	—	Nil
Hmar	10	59	9	5	Assamese (M=2, F=2) Bengali (M=1, F=X) English (M=2, F=1) Hindi (M=4, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Khasi and Jaintia	137,240	142,517	12,380	10,753	Assamese (M=214, F=124) Bengali (M=219, F=411) Bhoi-Khasi (M=1, F=1) Chinese/Chini (M=1, F=1) English (M=8,474, F=7,358) Garo (M=109, F=15) Haijong/Hajong (M=X, F=2) Hindi (M=3,035, F=2,668) Lushai/Mizo (M=11, F=18) Mikir (M=124, F=93) Nepali (M=178, F=60) Pnar/Synteng (M=14, F=2)
Any Mizo (Lushai) Tribes	3	—	2	—	English (M=2, F=X)
Mother-tongue—KHAWATHLANG					
Any Kuki Tribes	—	1	—	—	Nil
Mother-tongue—KHELMA					
Any Kuki Tribes	265	278	11	1	Bengali (M=8, F=X) Hindi (M=3, F=1)
Mother-tongue—KUKI-UNSPECIFIED					
Any Kuki Tribes	2,081	1,433	517	89	Assamese (M=113, F=39) Bengali (M=49, F=14) Chakma (M=8, F=2) English (M=123, F=15) Hindi (M=203, F=14) Khasi (M=1, F=X) Lushai/Mizo (M=9, F=3) Manipuri/Meithei (M=2, F=2) Naga-Unspecified (M=8, F=X) Pnar/Synteng (M=1, F=X)
Hmar	27	21	23	2	English (M=2, F=X) Hindi (M=21, F=2)
Mother-tongue—LAKHER					
Lakher	4,150	4,641	1,476	618	Assamese (M=2, F=X) Bengali (M=2, F=X) Burmese (M=2, F=X) English (M=2, F=X) Hindi (M=4, F=X) Khelma (M=3, F=X) Lushai/Mizo (M=1,441, F=578) Pawi (M=20, F=40)
Any Kuki Tribes	537	168	20	8	Bengali (M=4, F=X) Hindi (M=4, F=X) Lushai/Mizo (M=12, F=8)
Any Mizo (Lushai) Tribes	27	—	11	—	English (M=6, F=X) Hindi (M=5, F=X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—LALUNG					
Deori	21	14	—	—	Nil
Lalung	2,950	2,089	2,018	1,533	Assamese (M=1,982 F=1,533) English (M=5, F=X) Hindi (M=20, F=X) Nepali (M=11, F=X)
Mother-tongue—LANGTUNG					
Any Kuki Tribes	1	4	—	—	Nil
Mother-tongue—LOTHA					
Any Naga Tribes	27	14	8	—	English (M=1, F=X) Hindi (M=7, F=X)
Mother-tongue—LUSHAI/MIZO					
Hmar	4	10	—	4	Hindi (M=X, F=2) Khasi (M=X, F=2)
Khasi and Jaintia	2	50	—	11	Bengali (M=X, F=2) English (M=X, F=5) Hindi (M=X, F=4)
Any Mizo (Lushai) Tribes	104,977	107,202	12,554	2,644	Assamese (M=520, F=220) Bengali (M=442, F=110) Burmese (M=102, F=23) Chakma (M=288, F=52) Chin-Unspecified (M=17, F=11) English (M=5,025, F=1,271) French (M=1, F=X) Hindi (M=5,549, F=563) Hmar (M=5, F=2) Khasi (M=3, F=10) Khawathlang (M=4, F=X) Khelma (M=3, F=X) Kuki-Unspecified (M=X, F=1) Lai (M=3, F=X) Lakher (M=74, F=53) Manipuri/Meithei (M=4, F=1) Mogh (M=6, F=X) Nepali (M=40, F=19) Naga-Unspecified (M=1, F=X) Palte (M=4, F=X) Pawi (M=333 F=292) Ralte (M=X, F=1) Reang (M=106, F=12) Santali (M=6, F=X) Takam (M=18, F=X) Tripuri (M=X, F=3)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—MATU					
Any Mizo (Lushai) Tribes	105	107	8	1	Lushai/Mizo (M=8, F=1)
Mother-tongue—MIKIR					
Dimasa (Kachari)	8,087	7,683	943	386	Assamese (M=804, F=359) Bengali (M=107, F=10) English (M=12, F=7) Hindi (M=20, F=10)
Garo	933	204	187	92	Assamese (M=64, F=30) Bengali (M=5, F=4) English (M=10, F=X) Hindi (M=5, F=2) Khasi (M=103, F=56)
Hmar	587	212	81	33	Bengali (M=2, F=X) English (M=15, F=8) Hindi (M=12, F=6) Khasi (M=50, F=18) Pnar/Synteng (M=2, F=1)
Hojai	292	345	190	102	Assamese (M=190, F=102)
Khasi and Jaintia	89	80	36	13	Bengali (M=4, F=9) English (M=30, F=4) Hindi (M=2, F=X)
Any Kuki Tribes	513	344	26	14	Bengali (M=8, F=2) English (M=4, F=2) Hindi (M=8, F=4) Khasi (M=6, F=6)
Mikir	60,929	57,733	40,967	29,441	Assamese (M=39,567, F=28,904) Bengali (M=23, F=24) English (M=96, F=70) Govari (M=11, F=14) Hindi (M=458, F=27) Kachari (M=16, F=3) Khasi (M=761, F=387) Lalung (M=15, F=10) Nepali (M=8, F=2) Pnar/Synteng (M=12, F=X)
Mother-tongue—MIRI					
Kachari including Sonwal	213	1,569	112	260	Assamese (M=102, F=260) English (M=4, F=X) Hindi (M=6, F=X)
Miri	53,019	48,091	47,092	43,148	Assamese (M=46,870, F=43,075) Bengali (M=10, F=1) English (M=148, F=45) Hindi (M=62, F=26) Nepali (M=2, F=1)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—MISHING					
Miri	18,004	15,398	6,523	5,491	Assamese (M=6,231, F=5,323) English (M=145, F 79) Hindi (M=147, F=89)
Mother-tongue—MOGH					
Any Mizo (Lushai) Tribes	76	41	24	8	Bengali (M=22, F 5) Hindi (M=1, F=X) Lushai/Mizo (M=1, F=3)
Mother-tongue—NAGA-UNSPECIFIED					
Dimasa (Kachari)	1	1	—	—	Nil
Hajong	—	1	—	—	Nil
Any Naga Tribes	4,573	3,495	1,017	384	Assamese (M=279, F=226) Bengali (M=29, F=5) English (M=276, F=94) Garo (M=2, F=X) Hindi (M=407, F=59) Khasi (M=7, F=X) Lushai/Mizo (M=1, F=X) Manipuri/Meithei (M=2, F=X) Mikir (M=14, F=X)
Mother-tongue—PAITE					
Any Mizo (Lushai) Tribes	478	1,086	47	2	Burmese (M=2, F=X) English (M=12, F=X) Hindi (M=27, F=X) Lushai/Mizo (M=4, F=2) Manipuri/Meithei (M=2, F=X)
Mother-tongue—PANG					
Any Mizo (Lushai) Tribes	122	91	2	1	Lushai/Mizo (M 2, F=1)
Mother-tongue—PAWI					
Pawi	2,127	2,400	1,461	1,398	Bengali (M=1, F=X) Chakma (M=4, F=2) Chin-Unspecified (M=2, F=X) English (M=2, F=X) Lakher (M=28, F=41) Lushai/Mizo (M=1,424, F=1,355)
Chakma	687	1,124	236	372	Bengali (M=2, F=X) English (M=2, F=X) Lushai/Mizo (M=232, F=372)
Hmar	137	70	73	36	English (M=2, F=X) Hindi (M=3, F=X) Lushai/Mizo (M=68, F=36)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Any Mizo (Lushai) Tribes	113	207	15	8	Burmese (M=1, F=X) Chakma (M=10, F=8) English (M=4, F=X)
Mother-tongue—PAWITE					
Any Mizo (Lushai) Tribes	—	2	—	1	Lushai/Mizo (M=X, F=1)
Mother-tongue—PNAR/SYNTENG					
Khasi and Jaintia	26,963	28,051	935	526	Assamese (M=4, F=1) Bengali (M=58, F=9) English (M=691, F=420) Hindi (M=101, F=36) Khasi (M=70, F=41) Mikir (M=11, F=18) Nepali (M=X, F=1)
Mother-tongue—RABHA					
Boro-Borokachari	2	3	2	3	Assamese (M=2, F=3)
Dimasa (Kachari)	8	—	4	—	Assamese (M=2, F=X) Bengali (M=2, F=X)
Garo	1,326	701	873	418	Assamese (M=823, F=394) Bengali (M=20, F=12) English (M=4, F=2) Garo (M=20, F=10) Hindi (M=4, F=X) Khasi (M=2, F=X)
Rabha	14,331	13,609	10,997	9,108	Assamese (M=10,621, F=8,798) Bengali (M=228, F=178) Bodo/Boro (M=10,F=10) English (M=1, F=X) Garo (M=X, F=7) Hindi (M=136, F=115) Kachari (M=1, F=X)
Mother-tongue—RALTE					
Any Mizo (Lushai) Tribes	15	28	2	—	Hindi (M=2, F=X)
Mother-tongue—RANGKHOL					
Any Kuki Tribes	422	446	26	8	Bengali (M=16, F=6) English (M=5, F=X) Hindi (M=2, F=2) Lushai/Mizo (M=3, F=X)
Mother-tongue—RENGMA					
Any Naga Tribes	73	72	69	45	Assamese (M=45, F=40) English (M=1, F=X) Mikir (M=23, F=5)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam State

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
	Mother-tongue—REANG				
Any Kuki Tribes	5,099	4,768	1,144	205	Bengali (M=692, F=91) Chakma (M=27, F 9) Hindi (M=108, F 28) Mogh (M=1, F -X) Lushai/Mizo (M=313, F=77) Takam (M=3, F=X)
	Mother-tongue— SEMA				
Any Naga Tribes	2	—	—	—	Nil
	Mother-tongue—TAKAM				
Chakma	21	8	3	-	Hindi (M 3, F- X)
	Mother-tongue—THADO				
Any Kuki Tribes	300	851	113	154	Bengali (M=1, F =1) English (M=5, F=3) Hindi (M=6, F 4) Lushai/Mizo (M 101, F=146)
	Mother-tongue—THANGNGEN				
Any Kuki Tribes	111	90	48	37	Lushai/Mizo (M=48, F=37)
	Mother-tongue—TANGKHUL				
Any Kuki Tribes	14	- -	3	—	English (M 3, F=X)
	Mother-tongue—TLANGTLANG				
Any Mizo (Lushai) Tribes	2	-	—	—	Nil
	Mother-tongue—TIKHAK				
Any Naga Tribes	- -	2	—	—	Nil
Any Kuki Tribes	114	177	20	2	Bengali (M=1, F=1) Lushai/Mizo (M=19, F=1)
	Mother-tongue UPAMA NAGA				
Any Naga Tribes	34	24	—	—	Nil
	Mother-tongue—URIMA NAGA				
Any Naga Tribes	31	27	—	- -	Nil
	Mother-tongue—VAIPHEI				
Any Kuki Tribes	136	129	7	2	Bengali (M 1, F 1) English (M 1, F X) Hindi (M=5, F-=X) Lushai/Mizo (M=X, F-=1)
	Mother-tongue—WAR				
Khasi and Jaintia	1,586	2,219	—	—	Nil
	Mother-tongue—ZEMI NAGA				
Any Naga Tribes	185	189	—	2	Hindi (M=X, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES
Assam Plains Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue— ASSAMESE					
Boro-Borokaçhari	50,916	49,537	14,755	14,784	Bengali (M=1,212, F=1,180) Bodo/Boro (M=12,273, F=13,038) English (M=485,F=159) Hindi (M=592, F=497) Kachari (M=187, F=106) Rabha (M=6, F=4)
Deori	3,167	2,170	644	452	Bengali (M=4, F=X) Bodo/Boro (M=15, F=42) Deori (M=596, F=406) English (M=29, F=2) Hindi (M=X, F=2)
Hojai	1,279	1,108	84	88	Bengali (M=1, F=X) Bodo/Boro (M=2, F=X) Hindi (M=81, F=88)
Kachari including Sonwal	86,016	75,746	7,307	5,205	Bengali (M=149, F=113) Bodo/Boro (M=2,949, F=1,973) English (M=1,302, F=379) Hindi (M=1,490, F=1,459) Kachari (M=1,377, F=1,241) Mikir (M=1, F=X) Miri (M=21, F=34) Naga-Unspecified (M=1, F=X) Nepali (M=13, F=X) Rabha (M=4, F=6)
Lalung	28,747	27,529	4,050	4,019	English (M=119, F=50) Hindi (M=39, F=25) Kachari (M=X, F=1) Lalung (M=3,781, F=3,857) Mikir (M=111, F=86)
Mech	3,585	3,402	1,413	1,494	Bengali (M=81, F=20) English (M=51, F=2) Hindi (M=319, F=411) Mech (M=962, F=1,061)
Miri	15,511	12,847	2,850	2,174	Bengali (M=21, F=X) English (M=95, F=44) Hindi (M=679, F=204) Miri (M=2,055, F=1,926)
Rabha	40,087	35,092	4,356	3,400	Bengali (M=2,312, F=2,100) Bodo/Boro (M=92, F=74) English (M=312, F=80) Garo (M=265, F=145) Hindi (M=307, F=160) Kachari (M=275, F=186) Khasi (M=1, F=X) Mikir (M=1, F=X) Nepali (M=13, F=X) Rabha (M=778, F=655)
Mother-tongue—BENGALI					
Barmans in Cachar	955	1,026	6	2	Assamese (M=2, F=X) English (M=4, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Plains Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Rabha	171	228	16	10	Assamese (M=6, F 2) English (M=10, F =4) Manipuri/Meithei (M=X, F=4)
Mother-tongue—BODO/BORO					
Boro-Borokachari	122,608	115,367	84,841	73,360	Assamese (M=82,912, F 71,982) Bengali (M=769, F=356) English (M=154, F 37) Garo (M=4, F=2) Hindi (M=976, F=970) Kachari (M=X, F =6) Nepali (M=26, F=7)
Deori	21	- -	1	- -	Assamese (M=1, F=X)
Hojai	415	178	117	98	Assamese (M=112, F=98) Bengali (M=5, F=X)
Kachari including Sonwal	17,715	16,404	15,834	14,215	Assamese (M=15,712, F 14,181) English (M=97, F=15) Hindi (M=9, F=16) Nepali (M=16, F= 3)
Miri	175	80	11	12	Assamese (M 11, F=12)
Rabha	1,062	1,747	345	620	Assamese (M=334, F=618) Bengali (M =5, F=X) English (M 6, F=2)
Mother-tongue—DEORI					
Boro-Borokachari	13	17	11	12	Assamese (M=1, F=5) English (M 10, F=7)
Deori	4,247	4,210	3,590	2,954	Assamese (M=3,525, F=2,954) English (M= 58, F=X) Hindi (M= 1, F=X) Nepali (M=6, F=X)
Kachari including Sonwal	20	170	20	63	Assamese (M=20, F=63)
Miri	86	242	50	90	Assamese (M=50, F=90)
Mother-tongue—DIMASA					
Barmans in Cachar	5,639	5,320	4,087	3,151	Assamese (M= 202, F=104) Bengali (M=3,845, F=3,043) English (M=38, F=3) Hindi (M=1, F=X) Lushai/Mizo (M=1, F =X) Manipuri/Meithei (M=X, F=1)
Mother-tongue- KACHARI					
Boro Borokachari	3,351	4,141	2,496	2,588	Assamese (M=2, 479, F 2,570) Bengali (M=2, F=17) English (M=11, F=1) Hindi (M=4, F= X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Plains Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Deori	26	—	24	—	Assamese (M=24, F=X)
Kachari including Sonwal	20,336	18,705	16,527	11,246	Assamese (M=16,282, F=11,098) Bengali (M=28, F=33) Bodo/Boro (M=1, F=2) English (M=142, F=104) Hindi (M=72, F=9) Nepali (M=2, F=X)
Rabha	1,233	342	451	268	Assamese (M=435, F=263) Bengali (M=6, F=5) Hindi (M=10, F=X)
Mother-tongue—KACHARI-BENGALI					
Boro-Borokachari	28	—	20	—	Assamese (M=18, F=X) English (M=1, F=X) Hindi (M=1, F=X)
Kachari including Sonwal	42	—	4	—	English (M=2, F=X)
Rabha	116	11	55	—	Hindi (M=2, F=X) Assamese (M=48, F=X) Bengali (M=5, F=X) English (M=2, F=X)
Mother-tongue—LALUNG					
Deori	21	14	—	—	Nil
Lalung	2,950	2,089	2,018	1,533	Assamese (M=1,982, F=1,533) Hindi (M=20, F=X) English (M=5, F=X) Nepali (M=11, F=X)
Mother-tongue—MIKIR					
Hojai	292	345	190	102	Assamese (M=190, F=102)
Mother-tongue—MIRI					
Kachari including Sonwal	213	1,569	112	260	Assamese (M=102, F=260) English (M=4, F=X) Hindi (M=6, F=X)
Miri	53,019	48,091	47,092	43,148	Assamese (M=46, 870, F=43,075) Bengali (M=10, F=1) English (M=148, F=45) Hindi (M=62, F=26) Nepali (M=2, F=1)
Mother-tongue—MISHING					
Miri	18,004	15,398	6,523	5,491	Assamese (M=6,231, F=5,323) English (M=145, F=79) Hindi (M=147, F=89)
Mother-tongue—RABHA					
Boro-Borokachari	2	3	2	3	Assamese (M=2, F=3)
Rabha	14,331	13,609	10,997	9,108	Assamese (M=10,621, F=8,798) Bengali (M=228, F=178) Bodo/Boro (M=10, F=10) English (M=1, F=X) Garo (M=X, F=7) Hindi (M=136, F=115) Kachari (M=1, F=X)

ST-I- -MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Goalpara District

Name of Scheduled Tribe	Total Speakers		Mother tongue- -Total numbers of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ASSAMESE					
Boro-Borokachari	2,028	4,646	1,407	1,360	Bengali (M=1,203, F 1,177) Bodo/Boro (M=160, F= 166) English (M=37, F 9) Hindi (M=6, F- 7) Kachari (M X, F=1) Rabha (M =1, F=X)
Hojai	1	—	—	—	Nil
Kachari including Sonwal	1,526	1,473	182	113	Bengali (M=121, F 89) Bodo/Boro (M=2, F= 1) English (M=29, F =2) Hindi (M=7, F- 1) Kachari (M= 23, F 20)
Mech	112	35	104	23	Bengali (M 80, F= 20) English (M=5, F=X) Hindi (M 19, F=3)
Miri	1,236	1,033	—	-	Nil
Rabha	13,797	11,843	2,799	2,394	Bengali (M=2,289, F=2,098) Bodo/Boro (M 2, F X) English (M 126, F- 11) Garo (M=150, F 47) Hindi (M=19, F 7) Kachari (M 7, F=9) Nepali (M=3, F=X) Rabha (M 203, F=222)
Mother-tongue—BODO/BORO					
Boro-Borokachari	78,481	73,070	46,058	36,944	Assamese (M 45,223, F 36,577) Bengali (M=709, F =307) English (M=72, F= 25) Hindi (M=29, F=29) Nepali (M=25, F =6)
Hojai	343	146	102	90	Assamese (M 102, F=90)
Kachari including Sonwal	1,322	986	1,238	952	Assamese (M=1,219, F 947) English (M=4, F=2) Nepali (M=15, F=3)
Rabha	1	10	1	—	Assamese (M 1, F=-X)
Mother-tongue—DEORI					
Deori	8	8	8	8	Assamese (M=8, F=8)
Boro-Borokachari	13	17	11	12	Assamese (M=1, F 5) English (M=10, F=7)
Mother-tongue—KACHARI					
Boro-Borokachari	811	1,280	543	646	Assamese (M=536, F=629) Bengali (M=2, F 17) English (M=5, F=-X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Goalpara District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Kachari including Sonwal	3,896	3,981	2,782	2,316	Assamese (M=2,749, F=2,281) Bengali (M=25, F=32) English (M=8, F=3)
Rabha	4	1	4	1	Assamese (M=4, F=1)
Mother-tongue—MIRI					
Miri	532	279	211	10	Assamese (M=203, F=10) Bengali (M=7, F=X) English (M=1, F=X)
Mother-tongue—RABHA					
Boro-Borokachari	2	3	2	3	Assamese (M=2, F=3)
Rabha	12,531	11,030	9,809	7,256	Assamese (M=9,533, F=7,051) Bengali (M=208, F=162) Bodo/Boro (M=10, F=10) English (M=1, F=X) Garo (M=X, F=7) Hindi (M=56, F=26) Kachari (M=1, F=X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Kamrup District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ASSAMESE					
Boro—Borokachari	30,910	30,184	10,730	10,220	Bengali ((M=9, F=1) Bodo/Boro (M=10,234, F=10,101) English (M=221, F=12) Hindi (M=91, F=16) Kachari (M=175, F=90)
Deori	229	272	20	42	Bengali (M=4, F=X). Bodo/Boro (M=15, F=42) English (M=1, F=X)
Hojai	28	18	3	—	Bengali (M=1, F=X) Bodo/Boro CM =2, F=X)
Kachari including Sonwal ..	16,236	14,663	3.274	2,112	Bodo/Boro (M=2,946, F=1,971) English (M=153, F=9) Hindi (M=53, F=13) Kachari (M=107, F=119) Mikir (M=1, F=X) Naga-Unspecified (M=1, F=X) Nepali (M=13, F=X)
Lalung	507	626	85	39	English (M=5, F=X) Hindi (M=34, F=24) Kachari (M=X, F=1) Lalung (M=39, F=X) Mikir (M=7, F=14)
Mech	8	—	4	—	English (M=2, F=X) Hindi (M=2, F=X)
Miri	17	4	2	—	English (M=1, F=X) Hindi (M=1, F=X)
Rabha	21,381	20,479	346	251	Bengali (M=19, F=X) Bodo/Boro (M=89, F=74) English (M=96, F=9) Garo (M=2, F=1) Hindi (M=50, F=6) Kachari (M=11, F=7) Khasi (M=1, F=X) Mikir (M=1, F=X) Nepali (M=10, F=X) Rabha (M=67, F=154)
Mother-tongue—BODO/BORO					
Boro—Borokachari	31,634	28,663	28,275	24,322	Assamese (M=27,317, F=23,399) English (M=29, F=3) Garo (M=4, F=2) Hindi (M=924, F=917) Nepali (M=1, F=1)
Deori	1	—	1	—	Assamese (M=1, F=X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Kamrup District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Hojai	72	32	15	8	Assamese (M=10, F=8) Bengali (M=5, F=X)
Kachari including Sonwal	8,690	7,587	7,525	7,103	Assamese (M=7,501, F= 7,102) English (M=23, F=1) Hindi (M=1, F=X)
Miri	175	80	11	12	Assamese (M=11, F=12)
Rabha	126	664	18	18	Assamese (M=18, F=18)
Mother-tongue—DEORI					
Deori	5	4	—	—	—
Mother-tongue—KACHARI					
Boro-Borokachari	1,133	1,234	822	763	Assamese (M=818, F=762) English (M=4, F=1)
Kachari including Sonwal	2,019	2,808	1,472	1,998	Assamese (M=1,447, F=1,992) Bengali (M=1, F=1) Bodo/Boro (M=X, F=2) English (M=20, F=2) Hindi (M=4, F=1)
Rabha	5	14	5	10	Assamese (M=5, F=10)
Mother-tongue—LALUNG					
Deori	21	14	—	—	—
Lalung	460	286	—	—	—
Mother-tongue—MIRI					
Miri	8	2	8	1	Assamese (M=2, F=1) English (M=6, F=X)
Mother-tongue—RABHA					
Rabha	574	515	447	385	Assamese (M=447, F=384) Bengali (M=X, F=1)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Darrang District

Name of Scheduled Tribe	Total Speakers		Mother-tongue—Total number of persons returned as speaking language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
	Mother-tongue—ASSAMESE				
Boro-Borokachari	8,926	7,055	1,437	2,303	Bodo/Boro (M=1,380, F=2,260) English (M=31, F=22) Hindi (M=25, F=21) Kachari (M=1, F=X)
Deori	56	35	—	—	Nil
Hojai	251	233	—	—	Nil
Kachari including Sonwal	22,024	22,023	1,122	823	Bodo/Boro (M=1, F=1) English (M=88, F=61) Hindi (M=153, F=81) Kachari (M=880 F=680)
Lalung	6	36	—	—	Nil
Mech	398	321	73	30	English (M=3, F=X) Hindi (M=70, F=30)
Miri	3,150	1,753	65	42	English (M=25, F=22) Hindi (M=30, F=20) Miri (M=10, F=X)
Rabha	3,217	1,627	319	230	Bodo/Boro (M=1, F=X) English (M=59, F=60) Hindi (M=1, F=X) Kachari (M=257, F=170) Garo (M=1, F=X)
	Mother-tongue—BODO/BORO				
Boro-Borokachari	9,987	10,547	8,747	10,333	Assamese (M=8,705, F=10,319) English (M=42, F=8) Kachari (M=X, F=6)
Kachari including Sonwal	7,536	7,543	6,970	6,086	Assamese (M=6,893, F=6,058) English (M=68, F=12) Hindi (M=8, F=16) Nepali (M=1, F=X)
Rabha	932	1,073	326	602	Assamese (M=315, F=600) Bengali (M=5, F=X) English (M=6, F=2)
	Mother-tongue—DEORI				
Deori	214	194	176	46	Assamese (M=124, F=46) English (M=46, F=X) Nepali (M=6, F=X)
	Mother-tongue—KACHARI				
Boro—Borokachari	1,365	1,508	1,095	1,157	Assamese (M=1,094, F=1,157) Hindi (M=1, F=X)
Deori	26	—	24	—	Assamese (M=24, F=X)
Kachari including Sonwal	8,023	5,386	7,895	4,795	Assamese (M=7,881 F=4,793) Bodo/Boro (M=1, F=X) English (M=1, F=1) Hindi (M=12, F=1)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Darrang District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Rabha	1,224	327	442	257	Assamese (M=426, F=252) Bengali (M=6, F=5 Hindi (M=10, F=X)
Mother-tongue—LALUNG					
Lalung	3	—	1	—	Assamese (M=1, F=X)
Mother-tongue—MIKIR					
Hojai	292	345	190	102	Assamese (M=190, F=102)
Mother-tongue—MIRI					
Miri	4,655	5,734	3,797	4,113	Assamese (M=3,790, F=4,112) English (M=3, F=1) Hindi (M=2, F=X) Nepali (M=2, F=X)
Mother-tongue—RABHA					
Rabha	797	1,476	497	1,267	Assamese (M=477, F=1,233) Hindi (M=20, F=34)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Lakhimpur District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ASSAMESE					
Boro—Borokachari	3,979	2,897	586	548	Bengali (M=X, F=2) English (M=157, F=116) Hindi (M=429, F=430)
Deori	1,993	1,040	504	319	Deori (M=500, F=317) English (M=4, F=2)
Kachari including Sonwal	24,056	17,442	2,028	1,521	English (M=904, F=247) Hindi (M=1,121 F=1,274) Kachari (M=3, F=X)
Lalung	531	250	102	186	Lalung (M=102, F=186)
Mech	1,412	1,656	1,020	1,251	English (M=40, F=2) Hindi (M=178, F=378) Mech (M=802, F=871)
Miri	3,440	1,029	799	277	Bengali (M=20, F=X) English (M=1, F=X) Hindi (M=608, F=147) Miri (M=170, F=130)
Rabha	986	684	646	433	English (M=1, F=X) Garo (M=10, F=7) Hindi (M=212, F=147) Rabha (M=423, F=279)
Mother-tongue—BODO/BORO					
Boro—Borokachari	1,967	2,298	1,351	1,326	Assamese (M=1,335, F=1,326) English (M=2, F=X) Hindi (M=14, F=X)
Deori	20	—	—	—	—
Kachari including Sonwal	167	288	101	74	Assamese (M=99, F=74) English (M=2, F=X)
Rabha	3	—	—	—	—
Mother-tongue—DEORI					
Deori	3,108	3,002	2,654	1,926	Assamese (M=2,645, F=1,926) English (M=8, F=X) Hindi (M=1, F=X)
Mother-tongue—KACHARI					
Boro—Borokachari	42	119	36	22	Assamese (M=31, F=22) English (M=2, F=X) Hindi (M=3, F=X)
Kachari including Sonwal	4,029	4,787	3,102	990	Assamese (M=3,073, F=990) English (M=9, F=X) Hindi (M=20, F=X)
Mother-tongue—LALUNG					
Lalung	941	947	908	879	Assamese (M=908, F=879)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Lakhimpur District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
			Mother-tongue—MIRI		
Kachari including Sonwal	213	1,569	112	260	Assamese (M=102, F=260) English (M=4, F=X) Hindi (M=6, F=X)
Miri	33,121	28,843	30,523	28,276	Assamese (M=30,406, F=28,264) Bengali (M=2, F=1) English (M=71, F=10) Hindi (M=44, F=X) Nepali (M=X, F=1)
			Mother-tongue—MISHING		
Miri	10,047	8,606	—	—	—
			Mother-tongue—RABHA		
Rabha	425	588	242	200	Assamese (M=162, F=130) Bengali (M=20, F=15) Hindi (M=60, F=55)

ST-I--MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Nowgong District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
			Mother-tongue—ASSAMESE		
Boro--Borokachari	1,346	1,149	400	398	Bodo/Boro (M=371, F=377) Hindi (M=29, F=21).
Deori	765	720	117	89	Deori (M=96, F=89) English (M=21, F=X)
Hojai	590	565	79	88	Hindi (M=79, F=88)
Kachari including Sonwal	9,733	8,499	419	460	English (M=5, F=X) Hindi (M=104, F=60) Kachari (M=310, F=400)
Lalung	26,934	25,794	3,846	3,782	English (M=114, F=50) Hindi (M=2, F=X) Lalung (M=3,630, F=3,667) Mikir (M=100, F=65)
Mech	249	301	83	79	Hindi (M=21, F=X) Mech (M=62, F=79)
Miri	2,432	2,247	72	34	English (M=32, F=X) Miri (M=40, F=34)
Rabha	551	332	242	90	English (M=30, F=X) Garo (M=102, F=90) Hindi (M=25, F=X) Rabha (M=85, F=X)
			Mother-tongue—BODO/BORO		
Boro—Borokachari	391	550	269	217	Assamese (M=209, F=168) Bengali (M=60, F=49)
			Mother-tongue—DEORI		
Deori	4	—	4	—	Assamese (M 4, F=X)
			Mother-tongue—KACHARI		
Kachari including Sonwal	1,186	976	737	734	Assamese (M=734, F=730) Hindi (M=1, F=4) Nepali (M=2, F=X)
			Mother-tongue—LALUNG		
Lalung	1,385	684	979	519	Assamese (M=948, F=519) Hindi (M=20, F=X) Nepali (M=11, F=X)
			Mother-tongue MIRI		
Miri	80	73	55	50	Assamese (M=53, F=50) English (M=2, F=X)
			Mother-tongue—RABHA		
Rabha	2	- -	2	—	Assamese (M=2, F=X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Sibsagar District

Name of Scheduled Tribe	Total Speakers		Mother-tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ASSAMESE					
Boro—Borokachari	3,654	3,520	184	149	Bodo/Boro (M=128, F=134) English (M=36, F=X) Hindi (M=9, F=X) Kachari (M=11, F=15)
Deori	124	103	3	2	English (M=3, F=X) Hindi (M=X, F=2)
Hojai	409	292	2	—	Hindi (M=2, F=X)
Kachari including Sonwal	12,400	11,575	270	168	Bengali (M=24, F=22) English (M=121, F=60) Hindi (M=50, F=30) Kachari (M=54, F=22) Miri (M=21, F=34)
Lalung	769	823	17	12	Hindi (M=3, F=1) Lalung (M=10, F=4) Mikir (M=4, F=7)
Mech	1,406	1,089	129	111	Bengali (M=1, F=X) English (M=1, F=X) Hindi (M=29, F=X) Mech (M=98, F=111)
Miri	5,236	6,781	1,912	1,821	Bengali (M=1, F=X) English (M=36, F=22) Hindi (M=40, F=37) Miri (M=1,835, F=1,762)
Rabha	125	71	—	—	—
Mother-tongue—BODO/BORO					
Boro—Borokachari	143	235	137	214	Assamese (M=119, F=190) English (M=9, F=X) Hindi (M=9, F=24)
Mother-tongue—DEORI					
Deori	908	1,002	748	974	Assamese (M=744, F=974) English (M=4, F=X)
Kachari including Sonwal ..	20	170	20	63	Assamese (M=20, F=63)
Miri	86	242	50	90	Assamese (M=50, F=90)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Sibsagar District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
	Mother-tongue—KACHARI				
Kachari including Sonwal	1,183	767	539	413	Assamese (M=398, F=312) Bengali (M=2, F=X) English (M=104, F=98) Hindi (M=35, F=3)
	Mother-tongue—LALUNG				
Lalung	161	172	130	135	Assamese (M=125, F=135) English (M=5, F=X)
	Mother-tongue—MIRI				
Miri	14,623	13,160	12,498	10,698	Assamese (M=12,416, F=10,638) Bengali (M=1, F=X) English (M=65, F=34) Hindi (M=16, F=26)
	Mother-tongue—MISHING				
Miri	7,957	6,792	6,523	5,491	Assamese (M=6,231, F=5,323) English (M=145, F=79) Hindi (M=147 F=89)
	Mother-tongue—RABHA				
Rabha	2	—	—	—	Nil

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Cachar District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ASSAMESE					
Boro—Borokachari	73	86	11	6	English (M=3, F=X) Hindi (M=3, F=2) Rabha (M=5, F=4)
Kachari including Sonwal	41	71	12	8	Bengali (M=4, F=2) English (M=2, F=X) Hindi (M=2, F=X) Rabha (M=4, F=6)
Rabha	30	56	4	2	Bengali (M=4, F=2)
Mother-tongue—BENGALI					
Barmans in Cachar	955	1,026	6	2	Assamese (M=2, F=X) English (M=4, F=2)
Rabha	171	228	16	10	Assamese (M=6, F=2) English (M=10, F=4) Manipuri/Meithei (M=X, F=4)
Mother-tongue—BODO/BORO					
Boro-Borokachari	5	4	4	4	Assamese (M=4, F=3) English (M=X, F=1)
Mother-tongue—DIMASA					
Barmans in Cachar	5,639	5,320	4,087	3,151	Assamese (M=202,F=104) Bengali (M=3,845, F=3,043) English (M=38, F=3) Hindi (M=1, F=X) Lushai/Mizo (M=1, F=X) Manipuri/Meithei (M=X, F=1)
Mother-tongue—KACHARI—BENGALI					
Barmans in Cachar	149	25	123	3	Assamese (M=107, F=X) Bengali (M=10, X=2) English (M=6, F=1)
Boro-Borokachari	28	—	20	—	Assamese (M=18, F=X) English (M=1, F=X) Hindi (M=1, F=X)
Kachari including Sonwal	42	—	4	—	English (M=2, F=X) Hindi (M=2, F=X)
Rabha	116	11	55	—	Assamese (M=48, F=X) Bengali (M=5, F=X) English (M=2, F=X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother- tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
	Mother-tongue—ACHIK				
Garo	—	4	—	—	Nil
	Mother-tongue -ANGAMI				
Any Naga Tribes	9	3	9	1	English (M=7, F=X) Hindi (M=2, F=X) Lushai/Mizo (M=X, F=1)
	Mother-tongue—AO				
Any Naga Tribes	—	6	—	4	Assamese (M=X, F=4)
	Mother-tongue—ARLENG				
Mikir	84	5	79	5	Assamese (M=79, F=5)
	Mother-tongue—ASSAMESE				
Dimasa (Kachari)	2,323	1,920	333	128	Bengali (M=220, F=92) English (M=32, F=14) Garo (M=35, F=X) Hindi (M=36, F=14) Kachari (M=10, F=8)
Hajong	7,730	6,822	1,995	940	Bengali (M=1,894, F=906) English (M=80, F=22) Garo (M=10, F=X) Hindi (M=10, F=10) Nepali (M=1, F=2)
Man (Tai-Speaking)	136	117	18	9	Bengali (M=8, F=6) Haijong/Hajong (M=4, F=1) Hindi (M=6, F=2)
Mikir	1,807	501	64	26	English (M=48, F=18) Hindi (M=14, F=6) Khasi (M=2, F=2)
Any Naga Tribes	352	161	249	82	Bengali (M=102, F=30) English (M=88, F=42) Hindi (M=16, F=8) Khasi (M=2, F=X) Manipuri/Meithei (M=1, F=X) Mikir (M=40, F=2)
	Mother-tongue- -BENGALI				
Dimasa (Kachari)	6,641	5,460	589	400	Assamese (M=408, F=312) English (M=120, F=54) Garo (M=1, F=X) Hindi (M=48, F=32) Kachari (M=8, F=X) Mikir (M=4, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—BETE					
Garo	104	442	—	—	Nil
Hmar	601	592	1	—	Hindi (M=1, F=X)
Khasi and Jaintia	708	232	23	22	Assamese (M=1, F=X) Bhoi-Khasi (M=4, F=2) English (M=18, F=18) Haijong/Hajong (M=X, F=2)
Any Kuki Tribes	106	125	1	4	Bengali (M=X, F=4) Lushai/Mizo (M=1, F=X)
Any Mizo (Lushai) Tribes	15	24	—	—	Nil
Mother-tongue—BHOI-KHASI					
Khasi and Jaintia	329	322	—	—	Nil
Mother-tongue—BODO/BORO					
Dimasa (Kachari)	31	61	20	51	Assamese (M=8, F=1) Kachari (M=12, F=50)
Garo	55	53	43	50	Assamese (M=5, F=Nil) Kachari (M=38, F=50)
Mother-tongue—CHAKMA					
Chakma	9,259	8,239	889	36	Bengali (M=726, F=32) English (M=8, F=X) Hindi (M=14, F=X) Lushai/Mizo (M=137, F=4) Mogh (M=4, F=X)
Mother-tongue—CHANGSEN					
Any Kuki Tribes	105	233	14	13	Bengali (M=X, F=1) Hindi (M=14, F=6) Lushai/Mizo (M=X, F=6)
Mother-tongue—CHIN-UNSPECIFIED					
Pawi	29	31	28	26	Lushai /Mizo (M=28, F=26)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—DIMASA					
Dimasa (Kachari)	10,874	9,490	1,779	721	Assamese (M 752, F =608) Bengali (M -671, F -74) English (M= 71, F= -21) Hindi (M=283, F=-17) Lalung (M=1, F=Nil) Lushai/Mizo (M=Nil, F=1) Naga-Unspecified (M=1, F=X)
Mother-tongue—GANGTE					
Any Kuki Tribes	7	13	4	2	English (M=1, F=Nil) Hindi (M=3, F=2)
Mother-tongue—GARO					
Dimasa (Kachari)	—	45	—	17	Assamese (M=Nil, F=12) Bengali (M=Nil, F=4) Hindi (M=Nil, F=1)
Garo	127,907	125,795	24,221	16,632	Assamese (M=16,747, F=13,924) Bengali (M=2,127, F=919) English (M -=4,290, F=1,639) Hindi (M -=983, F=133) Kachari (M=2, F Nil) Khasi (M -=46, F 11) Lushai/Mizo (M 2, F=Nil) Mikir (M=12, F- -Nil) Nepali (M=12, F -=6)
Khasi and Jaintia	813	295	112	59	Assamese (M=22, F=12) Bengali (M -=8, F-=4) English (M- -=62, F=32) Hindi (M -=20, F 10) Lushai/Mizo (M-=Nil, F=1)
Any Kuki Tribes	19	145	16	22	Assamese (M=8, F - 12) Bengali (M= 4, F=10) English (M=2, F=Nil) Hindi (M=2, F=Nil)
Mother-tongue—HAIJONG/HAJONG					
Dimasa (Kachari)	6	- -	—	—	Nil
Garo	311	282	66	30	Bengali (M=60, F- 30) English (M=2, F -= Nil) Hindi (M=4, F=Nil)
Hajong	4,145	3,954	2,274	1,508	Assamese (M=1,582, F—1,368) Bengali (M=626, F=127) English (M=7, F=8) Garo (M=52, F=2) Hindi (M=7, F=3)
Mother-tongue—HENGNA					
Any Kuki Tribes	—	2	—	—	Nil

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES
Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother tongue—HMAR					
Hmar	3,126	3,285	616	152	Assamese (M=1, F=Nil) Bengali (M=25, F=17) Burmese (M=2, F=Nil) English (M=273, F=15) Hindi (M=218, F=33) Kachari (M=1, F=Nil) Khasi (M=20, F=5) Kuki-Unspecified (M=Nil, F=4) Lushai/Mizo (M=65, F=71) Manipuri/Meithei (M=1, F=Nil) Naga-Unspecified (M=10, F=7)
Mother-tongue—JAINTIA					
Khasi and Jaintia	7,270	7,389	204	167	Assamese (M=22, F=8) Bengali (M=43, F=23) English (M=29, F=10) Hindi (M=22, F=13) Khasi (M=75, F=111) Mikir (M=13, F=2)
Mother-tongue—KABUI					
Any Naga Tribes	20	10	—	—	Nil
Mother tongue—KACHARI					
Dimasa (Kachari)	8,604	7,483	3,493	2,108	Assamese (M=3,276, F=2,004) Bengali (M=58, F=22 English (M=77, F=21) Hindi (M=78, F=38) Khasi (M=3, F=Nil) Mikir (M=1, F=21) Nepali (M=Nil, F=2)
Mikir	7	16	4	7	Assamese (M=2, F=2) Bengali (M=Nil, F=4) English (M=2, F=1)
Mother tongue—KHASI					
Garo	—	5	—	—	Nil
Hmar	10	59	9	5	Assamese (M=2, F=2) Bengali (M=1, F=Nil) English (M=2, F=1) Hindi (M=4, F=2)
Khasi and Jaintia	137,240	142,517	12,380	10,753	Assamese (M=214, F=124) Bengali (M=219, F=411) Bhoi—Khasi (M=1, F=1) Chinese/Chini (M=1, F=1) English (M=8,474, F=7,358) Garo (M=109, F=15) Haijong/Hajong (M=Nil, F=2) Hindi (M=3,035, F=2,668) Lushai/Mizo (M=11, F=18) Mikir (M=124, F=93) Nepali (M=178, F=60) Pnar/Synteng (M=14, F=2)

ST-I– MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of ScheduledTribe	Total Speakers		Mother-tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Any Mizo (Lushai) Tribes	3	—	2	—	English (M=2, F=Nil)
Mother-tongue—KHAWATHLANG					
Any Kuki Tribes	—	1	—	—	Nil
Mother-tongue—KHELMA					
Any Kuki Tribes	265	278	11	1	Bengali (M=8, F=Nil) Hindi (M=3, F=1)
Mother-tongue—KUKI-UNSPECIFIED					
Any Kuki Tribes	2,081	1,433	517	89	Assamese (M=113, F=39) Bengali (M=49, F=14) Chakma (M=8, F=2) English (M=123, F=15) Hindi (M=203, F=14) Khasi (M=1, F= Nil) Lushai/Mizo (M =9, F=3) Manipuri/Meithei (M =2, F=2) Naga-Unspecified (M= 8, F=Nil) Pnar/Synteng (M= 1, F=Nil)
Hmar	27	21	23	2	English (M=2, F=Nil) Hindi (M=21, F=2)
Mother-tongue—LAKHER					
Lakher	4,150	4,641	1,476	618	Assamese (M=2, F =Nil) Bengali (M=2, F=Nil) Burmese (M=2, F=Nil) English (M=2, F= Nil) Hindi (M=4, F=Nil) Khelma (M=3, F=Nil) Lushai/Mizo (M=1,441, F=578) Pawi (M 20, F=40)
Any Kuki Tribes	537	168	20	8	Bengali (M=4, F=Nil) Hindi (M=4, F=Nil) Lushai/Mizo (M =12, F=8)
Any Mizo (Lushai) Tribes	27	—	11	—	English (M=6, F=Nil) Hindi (M 5, F=Nil)
Mother-tongue—LANGTUNG					
Any Kuki Tribes	1	4	—	--	Nil
Mother-tongue—LOTHA					
Any Naga Tribes	27	14	8	—	English (M=1, F=Nil) Hindi (M=7, F=Nil)
Mother-tongue—LUSHAI/MIZO					
Hmar	4	10	—	4	Hindi (M=Nil, F =2) Khasi (M=Nil, F=2)
Khasi and Jaintia	2	50	—	11	Bengali (M= Nil, F=2) English (M=Nil, F=5) Hindi (M=Nil, F=4)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Any Mizo (Lushai) Tribes	104,977	107,202	12,554	2,644	Assamese (M=520, F=220) Bengali (M=442, F=110) Burmese (M=102, F=23) Chakma (M=288, F=52) Chin-Unspecified (M=17, F=11) English (M=5,049, F=1,271) French (M=1, F=Nil) Hindi (M=5,549, F=563) Hmar (M=5, F=2) Khasi (M=3, F=10) Khawathlang (M=4, F=Nil) Khelma (M=3, F=Nil) Kuki-Unspecified (M=Nil, F=1) Lai (M=3, F=Nil) Lakher (M=74, F=53) Manipuri/Meithei (M=4, F=1) Mogh (M=6, F=Nil) Nepali (M=40, F=19) Naga-Unspecified (M=1, F=Nil) Paite (M=4, F=Nil) Pawi (M=333, F=292) Ralte (M=Nil, F=1) Reang (M=106, F=12) Santali (M=6, F=Nil) Takam (M=18, F=Nil) Tripuri (M=Nil, F=3)
Mother-tongue—MATU					
Any Mizo (Lushai) Tribes	105	107	8	1	Lushai/Mizo (M=8, F=1)
Mother-tongue—MIKIR					
Dimasa (Kachari)	8,087	7,683	943	386	Assamese (M=804, F=359) Bengali (M=107, F=10) English (M=12, F=7) Hindi (M=20, F=10)
Garo	933	204	187	92	Assamese (M=64, F=30) Bengali (M=5, F=4) English (M=10, F=Nil) Hindi (M=5, F=2) Khasi (M=103, F=56)
Hmar	587	212	81	33	Bengali (M=2, F=Nil) English (M=15, F=8) Hindi (M=12, F=6)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
					Khasi (M=50, F=18) Pnar/Synteng (M=2, F=1)
Khasi and Jaintia	89	80	36	13	Bengali (M=4, F=9) English (M=30, F=4) Hindi (M=2, F=Nil)
Any Kuki Tribes	513	344	26	14	Bengali (M=8, F=2) English (M=4, F=2) Hindi (M=8, F=4) Khasi (M=6, F=6)
Mikir	60,929	57,733	40,967	29,441	Assamese (M=39,567, F=28,904) Bengali (M=23, F=24) English (M=96, F=70) Govari (M=11, F=14) Hindi (M=458, F=27) Kachari (M=16, F=3) Khasi (M=761, F=387) Lalung (M=15, F=10) Nepali (M=8, F=2) Pnar/Synteng (M=12, F=Nil)
	Mother-tongue—MOGH				
Any Mizo (Lushai) Tribes	76	41	24	8	Bengali (M=22, F=5) Hindi (M=1, F=Nil) Lushai/Mizo (M=1, F=3)
	Mother-tongue—NAGA-UNSPECIFIED				
Dimasa (Kachari)	1	1	—	—	Nil
Hajong	—	1	—	—	Nil
Any Naga Tribes	4,573	3,495	1,017	384	Assamese (M=279, F=226) Bengali (M=29, F=5) English (M=276, F=94) Garo (M=2, F=Nil) Hindi (M=407, F=59) Khasi (M=7, F=Nil) Lushai/Mizo (M=1, F=Nil) Manipuri/Meithei (M=2, F=Nil) Mikir (M=14, F=Nil)
	Mother-tongue—PAITE				
Any Mizo (Lushai) Tribes	478	1,086	47	2	Burmese (M=2, F=Nil) English (M=12, F=Nil) Hindi (M=27, F=Nil) Lushai/Mizo (M=4, F=2) Manipuri/Meithei (M=2, F=Nil)
	Mother-tongue—PANG				
Any Mizo (Lushai) Tribes	122	91	2	1	Lushai/Mizo (M=2, F=1)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—PAWI					
Pawi	2,127	2,400	1,461	1,398	Bengali (M=1, F=Nil) Chakma (M=4, F=2) Chin-Unspecified (M=2, F=Nil) English (M=2, F=Nil) Lakher (M=28, F=41) Lushai/Mizo (M=1,424, F=1,355)
Chakma	687	1,124	236	372	Bengali (M=2, F=Nil) English (M=2, F=Nil) Lushai/Mizo (M=232, F=372)
Hmar	137	70	73	36	English (M=2, F=Nil) Hindi (M=3, F=Nil) Lushai/Mizo (M=68, F=36)
Any Mizo (Lushai) Tribes ..	113	207	15	8	Burmese (M=1, F=Nil) Chakma (M=10, F=8 English (M=4, F=Nil
Mother-tongue—PAWITE					
Any Mizo (Lushai) Tribes	—	2	—	1	Lushai/Mizo (M=Nil, F=1)
Mother-tongue—PNAR-SYNTENG					
Khasi and Jaintia	26,963	28,051	935	526	Assamese (M=4, F=1 Bengali (M=58, F=9) English (M=691, F=420) Hindi (M=101, F=36) Khasi (M=70, F=41) Mikir (M=11, F=18) Nepali (M=Nil, F=1)
Mother-tongue—RABHA					
Dimasa (Kachari)	8	—	4	—	Assamese (M=2, F=Nil) Bengali (M=2, F=Nil)
Garo	1,326	701	873	418	Assamese (M=823, F=394) Bengali (M=20, F=12) English (M=4, F=2) Garo (M=20, F=10) Hindi (M=4, F=Nil) Khasi (M=2, F=Nil)
Mother-tongue—RALTE					
Any Mizo (Lushai) Tribes	15	28	2	—	Hindi (M=2, F=Nil)
Mother-tongue—RANGKHOL					
Any Kuki Tribes	422	446	26	8	Bengali (M=16, F=6) English (M=5, F=Nil) Hindi (M=2, F=2) Lushai/Mizo (M=3, F=Nil)
Mother-tongue—RENGMA					
Any Naga Tribes	73	72	69	45	Assamese (M=45, F=40) English (M=1, F=Nil) Mikir (M=23, F=5)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Assam Hills Division

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—REANG					
Any Kuki Tribes	5,099	4,768	1,144	205	Bengali (M=692, F=91) Chakma (M=27, F=9) Hindi ((M=108, F=28) Mogh (M=1, F=Nil) Lushai/Mizo (M=313, F=77) Takam (M=3, F=Nil)
Mother-tongue—SEMA					
Any Naga Tribes	2	—	—	—	Nil
Mother-tongue—TAKAM					
Chakma	21	8	3	—	Hindi (M=3, F=Nil)
Mother-tongue—THADO					
Any Kuki Tribes	300	851	113	154	Bengali (M=1, F=1) English (M=5, F=3) Hindi (M=6, F=4) Lushai/Mizo (M=101, F=146)
Mother-tongue—THANGNGEN					
Any Kuki Tribes	111	90	48	37	Lushai/Mizo (M=48, F=37)
Mother-tongue—TANGKHUL					
Any Kuki Tribes	14	—	3	—	English (M=3, F=Nil)
Mother-tongue—TLANGTLANG					
Any Mizo (Lushai) Tribes	2	—	—	—	Nil
Mother-tongue—TIKHAK					
Any Naga Tribes	—	2	—	—	Nil
Any Kuki Tribes	114	177	20	2	Bengali (M=1, F=1) Lushai/Mizo (M=19, F=1)
Mother-tongue—UPAMA NAGA					
Any Naga Tribes	34	24	—	—	Nil
Mother-tongue—URIMA NAGA					
Any Naga Tribes	31	27	—	—	Nil
Mother-tongue—VAIPHEI					
Any Kuki Tribes	136	129	7	2	Bengali (M=1, F=1) English (M=1, F=Nil) Hindi (M=5, F=Nil) Lushai/Mizo (M=Nil, F=1)
Mother-tongue—WAR					
Khasi and Jaintia	1,586	2,219	—	—	Nil
Mother-tongue—ZEMI NAGA					
Any Naga Tribes	185	189	—	2	Hindi (M=Nil, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Garo Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ASSAMESE					
Dimasa (Kachari)	219	184	163	86	Bengali (M=112, F=82) English (M=12, F=2) Garo (M=35, F=X) Hindi (M=4, F=2)
Hajong	7,368	6,540	1,953	908	Bengali (M=1,862, F=884) English (M=80, F=22) Garo (M=10, F=X) Nepali (M=1, F=2)
Man (Tai-Speaking)	136	117	18	9	Bengali (M=8, F=6) Haijong/Hajong (M=4, F=1) Hindi (M=6, F=2)
Mother-tongue—BODO/BORO					
Dimasa (Kachari)	31	61	20	51	Assamese (M=8, F=1) Kachari (M=12, F=50)
Garo	55	53	43	50	Assamese (M=5, F=X) Kachari (M=38, F=50)
Mother-tongue—DIMASA					
Dimasa (Kachari)	363	453	128	123	Assamese (M=126, F=122) English (M=2, F=1)
Mother-tongue—GARO					
Garo	119,776	118,061	18,848	13,482	Assamese (M=12,623, F=11, 234) Bengali (M=1,520, F=607) English (M=3,975, F=1,530) Hindi (M=719, F=107) Kachari (M=2, F=X) Nepali (M=9, F=4)
Khasi and Jaintia	4	—	2	—	English (M=2, F=X)
Any Kuki Tribes	—	1	—	—	—
Mother-tongue—HAIJONG					
Hajong	3,906	3,783	2,249	1,493	Assamese (M=1,582, F=1,368) Bengali (M=606, F=112) English (M=7, F=8) Garo (M=49, F=2) Hindi (M=5, F=3)
Mother-tongue—KHASI					
Garo	—	5	—	—	—
Khasi and Jaintia	25	19	19	10	English (M=15, F=8) Garo (M= 2. F=1) Hindi (M=2, F=1)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES
Garo Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—KUKI-UNSPECIFIED					
Any Kuki Tribes	1	—	—	—	—
Mother-tongue—LUSHAI/MIZO					
Khasi and Jaintia	—	2	—	2	Hindi (M=X, F=2)
Any Mizo (Lushai) Tribes	9	7	2	4	Assamese (M=1, F=X) English (M=1, F=X) Hindi (M=X, F=4)
Mother-tongue—MIKIR					
Mikir	5	1	2	—	English (M=2, F=X)
Mother-tongue—MOGH					
Any Mizo (Lushai) Tribes	—	2	—	—	—
Mother-tongue—NAGA-UNSPECIFIED					
Dimasa (Kachari)	1	—	—	—	—
Any Naga Tribes	9	1	6	1	Assamese (M=2, F=X) English (M=2, F=X) Garo (M=1, F=X) Hindi (M=1, F=1)
Mother-tongue—RABHA					
Dimasa (Kachari)	8	—	4	—	Assamese (M=2, F=X) Bengali (M=2, F=X)
Garo	1,205	592	844	417	Assamese (M=802, F=394) Bengali (M=20, F=12) English (M=2, F=1) Garo (M=20, F=10)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

United Khasi and Jaintia Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ACHIK					
Garo	—	4	—	—	—
Mother-tongue—ANGAMI					
Any Naga Tribes	9	—	9	—	English (M=7, F=X) Hindi (M=2, F=X)
Mother-tongue—ASSAMESE					
Hajong	362	282	42	32	Bengali (M=32, F=22) Hindi (M=10, F=10)
Mikir	1,818	501	64	26	English (M=48, F=18) Hindi (M=14, F=6) Khasi (M=2, F=2)
Any Naga Tribes	12	—	8	—	English (M=4, F=X) Hindi (M=2, F=X) Khasi (M=2, F=X)
Mother-tongue—BETE					
Garo	104	442	—	—	—
Hmar	347	302	—	—	—
Khasi and Jaintia	504	202	5	4	Bhoi—Khasi (M=4, F=2) English (M=1, F=X) Haijong/Hajong (M=X, F=2)
Mother-tongue—BHOI—KHASI					
Khasi and Jaintia	329	322	—	—	—
Mother-tongue—CHAKMA					
Chakma	—	1	—	—	—
Mother-tongue—DIMASA					
Dimasa (Kachari)	—	6	—	1	Assamese (M=X, F=1)
Mother-tongue—GARO					
Garo	6,340	6,187	4,334	2,566	Assamese (M=3,248, F=2,165) Bengali (M=532, F=254) English (M=305, F=108) Hindi (M=199, F=26) Khasi (M=46, F=11) Lushai/Mizo (M=1, F=X) Nepali (M=3, F=2)
Khasi and Jaintia	809	294	110	58	Assamese (M=22, F=12) Bengali (M=8, F=4) English (M=60, F=32) Hindi (M=20, F=10)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES
United Khasi & Jaintia Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—HAIJONG/HAJONG					
Dimasa (Kachari)	6	—	—	—	—
Garo	311	282	66	30	Bengali (M=60, F=30) English (M=2, F=X) Hindi (M=4, F=X)
Hajong	239	171	25	15	Bengali (M=20, F=15) Garo (M=3, F=X) Hindi (M=2, F=X)
Mother-tongue—HMAR					
Hmar	48	22	47	22	Bengali (M=X, F=5) English (M=16, F=3) Hindi (M=11, F=10) Khasi (M=20, F=4)
Mother-tongue—JAINTIA					
Khasi and Jaintia	7,270	7,389	204	167	Assamese (M=22, F=8) Bengali (M=43, F=23) English (M=29, F=10) Hindi (M=22, F=13) Khasi (M=75, F=111) Mikir (M=13, F=2)
Mother-tongue—KABUI					
Any Naga Tribes	1	—	—	—	—
Mother-tongue—KACHARI					
Dimasa (Kachari)	70	11	69	11	Assamese (M=15, F=9) English (M=35, F=2) Hindi (M=16, F=X) Khasi (M=3, F=X)
Mikir	7	16	4	7	Assamese (M=2, F=2) Bengali (M=X, F=4) English (M=2, F=1)
Mother-tongue—KHASI					
Khasi and Jaintia	135,655	141,107	11,991	10,495	Assamese (M=194, F=116) Bengali (M=212, F=396) Bhoi—Khasi (M=1, F=1) Chinese/Chini (M=1, F=1) English (M=8,413, F=7,311) Garo (M=107, F=14) Haijong/Hajong (M=X, F=2) Hindi (M=2,809, F=2,547) Lushai/Mizo (M=X, F=1) Mikir (M=62, F=45) Nepali (M=178, F=59) Pnar/Synteng (M=14, F=2)
Any Mizo (Lushai) Tribes ..	3	—	2	—	English (M=2, F=X)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

United Khasi & Jaintia Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—KUKI-UNSPECIFIED					
Hmar	27	21	23	2	English (M=2, F=X) Hindi (M=21, F=2)
Any Kuki Tribes	93	19	92	6	Bengali (M=1, F=X) English (M=9, F=X) Hindi (M=80, F=6) Khasi (M=1, F=X) Pnar/Synteng (M=1, F=X)
Mother-tongue—LAKHER					
Lakher	—	1	—	1	Lushai/Mizo (M=X, F=1)
Mother-tongue—LOTHA					
Any Naga Tribes	4	—	1	—	English (M=1, F=X)
Mother-tongue—LUSHAI/MIZO					
Hmar	4	10	—	4	Hindi (M=X, F=2) Khasi (M=X, F=2)
Khasi and Jaintia	2	48	—	9	Bengali (M=X, F=2) English (M=X, F=5) Hindi (M=X, F=2)
Mizo (Lushai) Tribes	794	348	645	199	Bengali (M=7, F=X) English (M=384, F=108) Hindi (M=252, F=87) Khasi (M= 2, F=4)
Mother-tongue—MIKIR					
Dimasa (Kachari)	7	—	—	—	—
Garo	933	204	187	92	Assamese (M=64, F=30) Bengali (M=5, F=4) English (M=10, F=X) Hindi (M=5, F=2) Khasi (M=103, F=56)
Hmar	526	184	51	15	English (M=5, F=X) Hindi (M=4, F=4) Khasi (M=40, F=10) Pnar/Synteng (M=2, F=1)
Khasi and Jaintia	89	80	36	13	Bengali (M=4, F=9) English (M=30, F=4) Hindi (M=2, F=X)
Mikir	482	1,375	304	142	Assamese (M=204, F=102) English (M=2, F=X) Hindi (M=6, F=X) Khasi (M=80, F=40) Pnar/Synteng (M=12, F=X)
Mother-tongue—NAGA-UNSPECIFIED					
Rajong	—	1	—	—	—
Any Naga Tribes	700	210	575	134	Assamese (M=7, F=3) Bengali (M=2, F=X) English (M=231, F=77)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

United Khasi and Jaintia Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother Tongue		Subdsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
					Garo (M=1, F=X)
					Hindi (M=329, F=54)
					Khasi (M=5, F=X)
	Mother-tongue—PAIHTE				
Any Mizo (Lushai) Tribes	..		5	—	Hindi (M=5, F=X)
	Mother-tongue—PNAR/SYNTENG				
Khasi and Jaintia	26,550	27,526	902	466	Bengali (M=58, F=9)
					English (M=689, F=419)
					Hindi (M=100, F=36)
					Khasi (M=55, F=X)
					Mikir (M=X, F=1)
					Nepali (M=X, F=1)
	Mother-tongue—RABHA				
Garo	121	109	29	1	Assamese (M=21, F=X)
					English (M=2, F=1)
					Hindi (M=4, F=X)
					Khasi (M=2, F=X)
	Mother-tongue—REANG				
Any Kuki Tribes	7	1	5	—	Bengali (M=5, F=X)
	Mother-tongue—SEMA				
Any Naga Tribes	2	—	—	—	—
	Mother-tongue—TANGKHUL				
Any Kuki Tribes	14	—	3	—	English (M=3, F=X)
	Mother-tongue—TLANGTLANG				
Any Mizo (Lusha) Tribes	2	—	—	—	—
	Mother-tongue—VAIPHEI				
Any Kuki Tribes	46	28	6	—	English (M=1, F=X)
					Hindi (M=5, F=X)
	Mother-tongue—WAR				
Khasi and Jaintia	1,586	2,219	—	—	Nil

ST-I —MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

United Mikir and North Cachar Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ANGAMI					
Any Naga Tribes	—	2	—	—	—
Mother-tongue—AO					
Any Naga Tribes	—	6	—	4	Assamese (M=X, F=4)
Mother-tongue—ARLENG					
Mikir	84	5	79	5	Assamese (M=79, F=5)
Mother-tongue—ASSAMESE					
Dimasa (Kachari)	2,104	1,736	170	42	Bengali (M=108, F=10) English (M=20, F=12) Hindi (M=32, F=12) Kachari (M=10, F=8)
Any Naga Tribes	340	161	241	82	Bengali (M=102, F=30) English (M=84, F=42) Hindi (M=14, F=8) Manipuri/Meithei (M=1, F=X) Mikir (M=40, F=2)
Mother-tongue—BENGALI					
Dimasa (Kachari)	6,641	5,460	589	400	Assamese (M=408, F=312) English (M=120, F=54) Garo (M=1, F=X) Hindi (M=48, F=32) Kachari (M=8, F=X) Mikir (M=4, F=2)
Mother-tongue—BETE					
Hmar	254	290	1	—	Hindi (M=1, F=X)
Khasi and Jaintia	204	30	18	18	Assamese (M=1, F=X) English (M=17, F=18)
Any Kuki Tribes	105	125	—	4	Bengali (M=X, F=4)
Any Mizo (Lushai) Tribes	15	24	—	—	—
Mother-tongue—CHANGSEN					
Any Kuki Tribes	105	233	14	13	Bengali (M=X, F=1) Hindi (M=14, F=6) Lushai/Mizo (M=X, F=6)
Mother-tongue—DIMASA					
Dimasa (Kachari)	10,507	9,027	1,649	596	Assamese (M=625, F=485) Bengali (M=671, F=74) English (M=69, F=20) Hindi (M=282, F=17) Lalung (M=1, F=X) Naga-Unspecified (M=1, F=X)
Mother-tongue—GANGTE					
Any Kuki Tribes	7	12	4	2	English (M=1, F=X) Hindi (M=3, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

United Mikir and North Cachar Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—GARO					
Dimasa (Kachari)	—	45	—	17	Assamese (M=X, F=12) Bengali (M=X, F=4) Hindi (M=X, F=1)
Garo	1,780	1,546	1,028	583	Assamese (M=876, F=525) Bengali (M=75, F=58) English (M=10, F=X) Hindi (M=55, F=X) Mikir (M=12, F=X)
Kuki Tribes	19	144	16	22	Assamese (M=8, F=12) Bengali (M=4, F=10) English (M=2, F=X) Hindi (M=2, F=X)
Mother-tongue—HENGNA					
Any Kuki Tribes	—	2	—	—	—
Mother-tongue—HMAR					
Hmar	1,848	1,581	370	108	Assamese (M=1, F=X) Bengali (M=21, F=11) English (M=192, F=10) Hindi (M=110, F=12) Kachari (M=1, F=X) Khasi (M=X, F=1) Kuki-Unspecified (M=X, F=4) Lushai/Mizo (M=34, F=63) Manipuri/Meithei (M=1, F=X) Naga-Unspecified (M=10, F=7)
Mother-tongue—KABUI					
Any Naga Tribes	19	10	—	—	—
Mother-tongue—KACHARI					
Dimasa (Kachari)	8,533	7,468	3,423	2,094	Assamese (M=3,261, F=1,995) Bengali (M=57, F=22) English (M=42, F=19) Hindi (M=62, F=37) Mikir (M=1, F=21)
Mother-tongue—KHASI					
Hmar	10	59	9	5	Assamese (M=2, F=2) Bengali (M=1, F=X) English (M=2, F=1) Hindi (M=4, F=2)
Khasi and Jaintia	1,457	1,302	302	206	Assamese (M=20, F=7) Bengali (M=2, F=11) English (M=28, F=30) Hindi (M=190, F=110) Mikir (M=62, F=48)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

United Mikir and North Cachar Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—KHAWATHLANG					
Any Kuki Tribes	—	1	—	—	—
Mother-tongue—KHELMA					
Any Kuki Tribes	265	278	11	1	Bengali (M=8, F=X) Hindi (M=3, F=1)
Mother-tongue—KUKI-UNSPECIFIED					
Any Kuki Tribes	1,791	1,123	407	71	Assamese (M=113, F=39) Bengali (M=47, F=14) English (M=114, F=9) Hindi (M=123, F=7) Manipuri/Meithei (M=2, F=2) Naga-Unspecified (M=8, F=X)
Mother-tongue—LANGTUANG					
Any Kuki Tribes	1	4	—	—	—
Mother-tongue—LOTHA					
Any Naga Tribes	23	14	7	—	Hindi (M=7, F=X)
Mother-tongue—LUSHAI/MIZO					
Any Mizo (Lushai) Tribes	— 160	85	118	43	Assamese (M=1, F=X) Bengali (M=3, F=1) English (M=44, F=38) Hindi (M=70, F=4)
Mother-tongue—MIKIR					
Dimasa (Kachari)	8,080	7,683	943	386	Assamese (M=804, F=359) Bengali (M=107, F=10) English (M=12, F=7) Hindi (M=20, F=10)
Hmar	61	28	30	18	Bengali (M=2, F=X) English (M=10, F=8) Hindi (M=8, F=2) Khasi (M=10, F=8)
Any Kuki Tribes	513	344	26	14	Bengali (M=8, F=2) English (M=4, F=2) Hindi (M=8, F=4) Khasi (M=6, F=6)
Mikir	60,441	56,357	40,660	29,299	Assamese (M=39,363, F=28,802) Bengali (M=23, F=24) English (M=92, F=70) Govari (M=11, F=14) Hindi (M=451, F=27) Kachari (M=16, F=3) Khasi (M=681, F=347) Lalung (M=15, F=10) Nepali (M=8, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

United Mikir and North Cachar Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—NAGA-UNSPECIFIED					
Any Naga Tribes	3,851	3,277	424	245	Assamese (M=269, F=223) Bengali (M=27, F=4) English (M=42, F=16) Hindi (M=68, F=2) Khasi (M=2, F=X) Manipuri/Meithei (M=2, F=X) Mikir (M=14, F=X)
Mother-tongue—RANGKHOL					
Any Kuki Tribes	398	396	17	6	Bengali (M=10, F=4) English (M=5, F=X) Hindi (M=2, F=2)
Mother-tongue—RENGMA					
Tribes	73	72	69	45	Assamese (M=45, F=40) English (M=1, F=X) Mikir (M=23, F=5)
Mother tongue—REANG					
Tribes	11	33	5	13	Bengali (M=4, F=5) Hindi (M=1, F=8)
Mother-tongue—PNAR/SYNTENG					
and Jaintia	413	525	33	60	Assamese (M=4, F=1) English (M=2, F=1) Hindi (M=1, F=X) Khasi (M=15, F=41) Mikir (M=11, F=17)
Mother-tongue—THADO					
Any Kuki Tribes	298	850	112	154	Bengali (M=1, F=1) English (M=5, F=3) Hindi (M=6, F=4) Lushai/Mizo (M=100, F=146)
Mother-tongue—UPAMA NAGA					
Any Naga Tribes	34	24	—	—	—
Mother-tongue—URIMA NAGA					
Any Naga Tribes	31	27	—	—	—
Mother-tongue—VAIPHEI					
Any Kuki Tribes	38	54	1	2	Bengali (M=1, F=1) Lushai/Mizo (M=X, F=1)
Mother-tongue—ZEMI NAGA					
Any Naga Tribes	185	189	—	2	Hindi (M=X, F=2)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Mizo Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—ANGAMI					
Any Naga Tribes	—	1	—	1	Lushai/Mizo (M=Nil, F=1)
Mother tongue—BETE					
Any Kuki Tribes	1	—	1	—	Lushai/Mizo (M=1, F=Nil)
Mother-tongue—CHAKMA					
Chakma	9,259	8,238	889	36	Bengali (M=726, F=32) English (M=8, F=Nil) Hindi (M=14, F=Nil) Lushai/Mizo (M=137, F=4) Mogh (M=4, F=Nil)
Mother-tongue—CHIN-UNSPECIFIED					
Pawi	29	31	28	26	Lushai/Mizo (M=28, F=26)
Mother-tongue—DIMASA					
Dimasa (Kachari)	4	4	2	1	Assamese (M=1, F=Nil) Hindi (M=1, F=Nil) Lushai/Mizo (M=Nil, F=1)
Mother-tongue—GANGTE					
Any Kuki Tribes	—	1	—	—	Nil
Mother tongue—GARO					
Garo	11	1	11	1	English (M=Nil, F=1) Hindi (M=10, F=Nil) Lushai/Mizo (M=1, F=Nil)
Khasi and Jaintia	—	1	—	1	Lushai/Mizo (M=Nil, F=1)
Mother-tongue—HMAR					
Hmar	1,230	1,682	199	22	Bengali (M=4, F=1) Burmese (M=2, F=Nil) English (M=65, F=2) Hindi (M=97, F=11) Lushai/Mizo (M=31, F=8)
Mother tongue—KACHARI					
Dimasa (Kachari)	1	4	1	3	Bengali (M=1, F=Nil) Hindi (M=Nil, F=1) Nepali (M=Nil, F=2)
Mother tongue—KHASI					
Khasi and Jaintia	103	89	68	42	Assamese (M=Nil, F=1) Bengali (M=5, F=4) English (M=18, F=9) Hindi (M=34, F=10) Lushai/Mizo (M=11, F=17) Nepali (M=Nil, F=1)
Mother-tongue—KUKI-UNSPECIFIED					
Any Kuki Tribes	196	291	18	12	Bengali (M=1, F=Nil) Chakma (M=8, F=2) English (M=Nil, F=6) Hindi (M=Nil, F=1) Lushai/Mizo (M=9, F=3)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Mizo Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
Mother-tongue—LAKHER					
Lakher	4,150	4,640	1,476	617	Assamese (M=2, F=Nil) Bengali (M=2, F=Nil) Burmese (M=2, F=Nil) English (M=2, F=Nil) Hindi (M=4, F=Nil) Khelma (M=3, F=Nil) Lushai/Mizo (M=1,441, F=577) Pawi (M=20, F=40)
Any Kuki Tribes	537	168	20	8	Bengali (M=4, F=Nil) Hindi (M=4, F=Nil) Lushai/Mizo (M=12, F=8)
Any Mizo (Lushai) Tribes	27	—	11	—	English (M=6, F=Nil) Hindi (M=5, F=Nil)
Mother-tongue—LUSHAI/MIZO					
Any Mizo (Lushai) Tribes	104,014	106,762	11,789	2,398	Assamese (M=518, F=220) *Bengali (M=432, F=109)* Burmese (M=102, F=23) Chakma (M=288, F=52) Chin-Unspecified (M=17, F=11) English (M=4,596, F=1,125) French (M=1, F=Nil) Hindi (M=5,227, F=468) Hmar (M=5, F=2) Khasi (M=1, F=6) Khawathlang (M=4, F=Nil) Khelma (M=3, F=Nil) Kuki-Unspecified (M=Nil, F=1) Lai (M=3, F=Nil) Lakher (M=74, F=53) Manipuri/Meithei (M=4, F=1) Mogh (M=6, F=Nil) Nepali (M=40, F=19) Naga-Unspecified (M=1, F=Nil) Paite (M=4, F=Nil) Pawi (M=333, F=292) Ralte (M=Nil, F=1) Reang (M=106, F=12) Santali (M=6, F=Nil) Takam (M=18, F=Nil) Tripuri (M=Nil, F=3)
Mother-tongue—MATU					
Any Mizo (Lushai) Tribes	105	107	8	1	Lushai/Mizo (M=8, F=1)
Mother-tongue—MIKIR					
Mikir	1	—	1	—	Hindi (M=1, F=Nil)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Mizo Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
	Mother-tongue—MOGH				
Any Mizo (Lushai) Tribes	76	39	24	8	Bengali (M=22, F=5) Hindi (M=1, F=Nil) Lushai/Mizo (M=1, F=3)
	Mother-tongue—NAGA-UNSPECIFIED				
Any Naga Tribes	13	7	12	4	Assamese (M=1, F=Nil) Bengali (M=Nil, F=1) English (M=1, F=1) Hindi (M=9, F=2) Lushai/Mizo (M=1, F=Nil)
Dimasa (Kachari)	—	1	—	—	—
	Mother-tongue—PAITE				
Any Mizo (Lushai) Tribes ..	467	1,086	42	2	Burmese (M=2, F=Nil) English (M=12, F=Nil) Hindi (M=22, F=Nil) Lushai/Mizo (M=4, F=2) Manipuri/Meithei (M=2, F=Nil)
	Mother-tongue—PANG				
Any Mizo (Lushai) Tribes	122	91	2	1	Lushai/Mizo (M=2, F=1)
	Mother-tongue—PAWI				
Pawi	2,127	2,400	1,461	1,398	Bengali (M=1, F=Nil) Chakma (M=4, F=2) Chin-Unspecified (M=2, F=Nil) English (M=2, F=Nil) Lakher (M=28, F=41) Lushai/Mizo (M=1,424, F=1,355)
Chakma	687	1,124	236	372	Bengali (M=2, F=Nil) English (M=2, F=Nil) Lushai/Mizo (M=232, F=372)
Hmar	137	70	73	36	English (M=2, F=Nil) Hindi (M=3, F=Nil) Lushai/Mizo (M=68, F=36)
Any Mizo (Lushai) Tribes	113	207	15	8	Burmese (M=1, F=Nil) Chakma (M=10, F=8) English (M=4, F=Nil)
	Mother-tongue—PAWITE				
Any Mizo (Lushai) Tribes	—	2	—	1	Lushai/Mizo (M=Nil, F=1)
	Mother-tongue—RALTE				
Any Mizo (Lushai) Tribes	15	28	2	—	Hindi (M=2, F=Nil)
	Mother-tongue—RANGKHOL				
Any Kuki Tribes	24	50	9	2	Bengali (M=6, F=2) Lushai/Mizo (M=3, F=Nil)

ST-I—MOTHER-TONGUE AND BILINGUALISM FOR SCHEDULED TRIBES

Mizo Hills District

Name of Scheduled Tribe	Total Speakers		Mother tongue—Total number of persons returned as speaking a language subsidiary to the mother tongue		Subsidiary language
	Males	Females	Males	Females	
1	2	3	4	5	6
			Mother-tongue— REANG		
y Kuki Tribes	5,081	4,734	1,134	192	Bengali (M=683, F=86) Chakma (M=27, F=9) Hindi (M=107, F -20) Mogh (M=1, F=-Nil) Lushai/Mizo (M=313, F 77) Takam (M=3, F=Nil)
			Mother-tongue—TAKAM		
akma	21	8	3	-	Hindi (M=3, F Nil)
			Mother-tongue—THADO		
y Kuki Tribes	2	1	1	—	Lushai/Mizo (M 1, F=Nil)
			Mother-tongue—THANGNGEN		
y Kuki Tribes	111	90	48	37	Lushai/Mizo (M=48, F=37)
			Mother-tongue—TIKHAK		
y Naga Tribes	—	2	—	- -	Nil
Kuki Tribes	114	177	20	2	Bengali (M 1, F=1) Lushai/Mizo (M 19, F=-1)
			Mother-tongue—VAIPHEI		
Kuki Tribes	52	47	—	—	Nil

ST-II—PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

Sl. No.	Name of Scheduled Tribe	Total Non-working Population			Full-time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	Assam State											
	TOTAL	**1,00,24,235**	**485,693**	**518,542**	**108,905**	**63,018**	**1,124**	**225**	**791**	**177**	**374,873**	**455,122**
1	Barmans in Cachar ..	7,444	3,690	3,754	1,177	565	12	2	8	1	2,493	3,186
2	Boro-Borokachari ..	177,238	85,156	92,082	15,830	8,791	457	15	178	27	68,691	83,249
3	Chakma	9,429	4,620	4,809	102	96	—	—	—	—	4,518	4,713
4	Deori	5,204	3,302	1,902	1,060	290	3	7	2	5	2,237	1,600
5	Dimasa (Kachari) ..	40,589	20,982	19,607	3,215	1587	2	—	—	—	17,765	18,020
6	Garo	96,861	42,640	54,221	8,487	4,962	14	—	42	—	34,097	49,259
7	Hajong	10,553	5,331	5,222	1,083	430	2	—	—	—	4,246	4,792
8	Hmar	3,381	1,685	1,696	315	268	1	—	—	—	1,369	1,428
9	Hojai	716	418	298	83	35	12	5	3	1	320	257
10	Kachari including Sonwal	124,854	63,630	61,224	17,576	9,720	251	83	281	59	45,522	51,362
11	Khasi and Jaintia	173,022	75,770	97,252	19,439	12,625	62	28	86	20	56,183	84,579
12	Any Kuki Tribes	8,846	4,374	4,472	528	214	1	—	—	—	3,845	4,258
13	Lakher	4,098	1,929	2,169	225	196	—	—	3	—	1,701	1,973
14	Lalung	34,617	15,870	18,747	4,015	1,557	20	3	6	1	11,829	17,186
15	Man (Tai-Speaking) ..	124	66	58	32	11	—	—	—	—	34	47
16	Mech	3,609	1,837	1,772	712	208	28	—	18	6	1,079	1,558
17	Mikir	48,992	25,538	23,454	1,654	875	1	—	6	—	23,877	22,579
18	Miri	74,739	41,324	33,415	8,579	2,216	135	64	62	43	32,548	31,092
19	Any Mizo (Lushai) Tribes	117,880	57,582	60,298	17,922	14,186	58	4	45	1	39,557	46,107
20	Any Naga Tribes	4,102	2,396	1,706	514	207	—	—	2	—	1,880	1,499
21	Pawi	1,373	318	1,055	134	43	—	—	—	—	184	1,012
22	Rabha	56,564	27,235	29,329	6,223	3,936	65	14	49	13	20,898	25,366
	Assam Plains Division											
	TOTAL	**484,985**	**242,462**	**242,523**	**55,255**	**27,318**	**983**	**193**	**607**	**156**	**185,617**	**214,856**
1	Barmans in Cachar ..	7,444	3,690	3,754	1,177	565	12	2	8	1	2,493	3,186
2	Boro-Borokachari ..	177,238	85,156	92,082	15,830	8,791	457	15	178	27	68,691	83,249
3	Deori	5,204	3,302	1,902	1,060	290	3	7	2	5	2,237	1,600
4	Hojai	716	418	298	83	35	12	5	3	1	320	257
5	Kachari including Sonwal	124,854	63,630	61,224	17,576	9,720	51	83	281	59	45,522	51,362
6	Lalung	34,617	15,870	18,747	4,015	1,557	20	3	6	1	11,829	17,186
7	Mech	3,609	1,837	1,772	712	208	28	—	18	6	1,079	1,558
8	Miri	74,739	41,324	33,415	8,579	2,216	135	64	62	43	32,548	31,092
9	Rabha	56,564	27,235	29,329	6,223	3,936	65	14	49	13	20,898	25,366
	Goalpara District											
	TOTAL	**112,861**	**56,070**	**56,791**	**10,650**	**6,874**	**118**	**4**	**92**	**10**	**45,210**	**49,903**
1	Boro-Borokachari ..	80,801	39,878	40,923	5,935	4,322	74	3	45	5	33,824	36,593
2	Deori	4	1	3	1	—	—	—	—	—	—	3
3	Hojai	233	181	52	29	—	1	—	—	—	151	52
4	Kachari including Sonwal	6,242	3,139	3,103	1,072	554	6	1	10	—	2,051	2,548
5	Mech	100	67	33	43	8	2	—	2	—	20	25
6	Miri	1,001	623	378	29	3	—	—	2	—	592	375
7	Rabha	24,480	12,181	12,299	3,541	1,987	35	—	33	5	8,572	10,307

ST-II—PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

Name of Scheduled Tribe	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	3	4	5	6	7	8	9	10	11	12	13
Kamrup District											
TOTAL	**125,540**	**59,995**	**65,545**	**14,604**	**6,411**	**205**	**2**	**84**	**2**	**45,102**	**59,130**
1 Boro-Borokachari	68,804	32,619	36,185	8,205	3,150	125	—	53	1	24,236	33,034
2 Deori	319	117	202	40	25	—	—	—	—	77	177
3 Hojai	20	5	15	2	3	—	—	—	—	3	12
4 Kachari including Sonwal	31,548	15,639	15,909	4,086	1,727	66	1	27	—	11,460	14,181
5 Lalung	750	361	389	102	73	—	—	—	—	259	316
6 Mech	6	6	—	2	—	1	—	—	—	3	—
7 Miri	21	15	6	4	—	—	—	—	—	11	6
8 Rabha	24,072	11,233	12,839	2,163	1,433	13	1	4	1	9,053	11,404
Darrang District											
TOTAL	**68,241**	**32,060**	**36,181**	**7,644**	**5,308**	**110**	**81**	**53**	**41**	**24,253**	**30,751**
1 Boro-Borokachari	16,884	7,898	8,986	1,184	876	14	12	1	1	6,699	8,097
2 Deori	247	82	165	55	—	1	—	—	—	26	165
3 Hojai	1	1	—	1	—	—	—	—	—	—	—
4 Kachari including Sonwal	37,910	17,898	20,012	5,386	3,715	47	40	34	18	12,431	16,239
5 Lalung	24	3	21	—	18	—	—	—	—	3	3
6 Miri	7,423	3,434	3,989	680	235	43	26	12	16	2,699	3,712
7 Mech	454	249	205	83	19	4	—	6	6	156	180
8 Rabha	5,298	2,495	2,803	255	445	1	3	—	—	2,239	2,355
Lakhimpur District											
TOTAL	**73,248**	**44,183**	**29,065**	**12,853**	**3,548**	**353**	**39**	**274**	**68**	**30,703**	**25,410**
1 Boro-Borokachari	4,785	2,433	2,352	387	107	225	—	69	20	1,752	2,225
2 Deori	2,983	2,280	703	711	200	1	—	—	—	1,568	503
3 Kachari including Sonwal	24,712	14,828	9,884	5,254	2,176	71	28	177	35	9,326	7,645
4 Lalung	1,001	583	418	157	64	—	—	—	—	426	354
5 Miri	36,621	22,488	14,133	5,703	899	24	1	9	6	16,752	13,227
6 Mech	1,373	716	657	436	49	18	—	9	—	253	608
7 Rabha	1,773	855	918	205	53	14	10	10	7	626	848
Nowgong District											
TOTAL	**49,326**	**22,408**	**26,918**	**5,104**	**2,015**	**28**	**9**	**9**	**—**	**17,267**	**24,894**
1 Boro-Borokachari	754	220	534	24	109	1	—	—	—	195	425
2 Deori	1,175	584	591	86	64	—	—	—	—	498	527
3 Hojai	92	38	54	—	—	—	—	—	—	38	54
4 Kachari including Sonwal	12,068	5,623	6,445	1,202	488	12	7	5	—	4,404	5,950
5 Lalung	31,844	14,490	17,354	3,594	1,205	13	2	3	—	10,880	16,147
6 Mech	341	45	296	—	21	—	—	—	—	45	275
7 Miri	2,579	1,136	1,443	148	115	1	—	1	—	986	1,328
8 Rabha	473	272	201	50	13	1	—	—	—	221	188

ST-II—PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

Sl. No.	Name of Scheduled Tribe	Total Non-working Population			Full time students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Oth
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males
1	2	3	4	5	6	7	8	9	10	11	12
	Sibsagar District										
	TOTAL	**47,624**	**23,748**	**23,876**	**3,205**	**2,579**	**156**	**56**	**86**	**34**	**20,301**
1	Boro-Borokachari ..	5,078	2,054	3,024	95	219	18	—	10	—	1,931
2	Deori	476	238	238	167	1	1	7	2	5	68
3	Hojai	370	193	177	51	32	11	5	3	1	128
4	Kachari including Sonwal	12,224	6,423	5,801	566	1,051	49	6	28	6	5,780
5	Lalung	998	433	565	162	197	7	1	3	1	261
6	Mech	1,335	754	581	148	111	3	—	1	—	602
7	Miri	27,094	13,628	13,466	2,015	964	67	37	38	21	11,508
8	Rabha	49	25	24	1	4	—	—	1	—	23
	Cachar District										
	TOTAL	**8,145**	**3,998**	**4,147**	**1,195**	**583**	**13**	**2**	**9**	**1**	**2,781**
1	Barmans in Cachar ..	7,444	3,690	3,754	1,177	565	12	2	8	1	2,493
2	Boro-Borokachari ..	132	54	78	—	8	—	—	—	—	54
3	Kachari including Sonwal	150	80	70	10	9	—	—	—	—	70
4	Rabha	419	174	245	8	1	1	—	1	—	164
	Assam Hills Division										
	TOTAL	**519,250**	**243,231**	**276,019**	**53,650**	**35,700**	**141**	**32**	**184**	**21**	**189,256**
1	Chakma	9,429	4,620	4,809	102	96	—	—	—	—	4,518
2	Dimasa (Kachari) ..	40,589	20,982	19,607	3,215	1,587	2	—	—	—	17,765
3	Garo	96,861	42,640	54,221	8,487	4,962	14	—	42	—	34,097
4	Hajong	10,553	5,331	5,222	1,083	430	2	—	—	—	4,246
5	Hmar	3,381	1,685	1,696	315	268	1	—	—	—	1,369
6	Khasi and Jaintia	173,022	75,770	97,252	19,439	12,625	62	28	86	20	56,183
7	Any Kuki Tribes	8,846	4,374	4,472	528	214	1	—	—	—	3,845
8	Lakher	4,098	1,929	2,169	225	196	—	—	3	—	1,701
9	Man (Tai-Speaking) ..	124	66	58	32	11	—	—	—	—	34
10	Any Mizo (Lushai) Tribes	117,880	57,582	60,298	17,922	14,186	58	4	45	1	39,557
11	Mikir	48,992	25,538	23,454	1,654	875	1	—	6	—	23,877
12	Any Naga Tribes	4,102	2,396	1,706	514	207	—	—	2	—	1,880
13	Pawi	1,373	318	1,055	134	43	—	—	—	—	184
	Garo Hills District										
	TOTAL	**98,750**	**43,832**	**54,918**	**9,169**	**4,939**	**15**	**—**	**14**	**—**	**34,634**
1	Dimasa (Kachari) ..	621	287	334	84	54	—	—	—	—	203
2	Garo	87,859	38,348	49,511	8,006	4,442	12	—	14	—	30,316
3	Hajong	10,100	5,115	4,985	1,036	428	2	—	—	—	4,077
4	Khasi and Jaintia	29	9	20	7	3	—	—	—	—	2
5	Any Kuki Tribes	1	—	1	—	—	—	—	—	—	—
6	Any Mizo (Lushai) Tribes	12	4	8	3	1	—	—	—	—	1
7	Mikir	3	3	—	1	—	1	—	—	—	1
8	Man (Tai-Speaking)	124	66	58	32	11	—	—	—	—	34
9	Any Naga Tribes	1	—	1	—	—	—	—	—	—	—

ST-II—PERSONS NOT AT WORK CLASSIFIED BY SEX AND TYPE OF ACTIVITY FOR SCHEDULED TRIBES

Sl. No.	Name of Scheduled Tribe	Total Non-working Population			Full time Students		Persons seeking employment for the first time		Persons employed before, but now out of employment and seeking work		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	United Khasi & Jaintia Hills District											
	TOTAL	**182,995**	**80,418**	**102,577**	**20,177**	**13,127**	**66**	**29**	**124**	**21**	**60,051**	**89,400**
1	Dimasa (Kachari)	54	37	17	24	1	—		—		13	16
2	Garo	7,282	3,431	3,851	270	322	—	—	26		3,135	3,529
3	Hajong	43	216	237	47	2	—	—	—		169	235
4	Hmar	327	64	263	3	40	—	—	—		61	223
5	Khasi and Jaintia	171,370	74,857	96,513	19,316	12,561	62	28	86	20	55,393	83,904
6	Any Kuki Tribes	56	18	38	3	3	1	—	—	—	14	35
7	Any Mizo (Lushai) Tribes ..	747	433	314	241	136	3	1	4	1	185	176
8	Mikir	2,206	1,060	1,146	50	23	—	—	6	—	1,004	1,123
9	Any Naga Tribes	500	302	198	223	39	—	—	2	—	77	159
	United Mikir & N. Cachar Hills District											
	TOTAL	**99,019**	**51,938**	**47,081**	**6,040**	**3,121**	**6**	—	**4**		**45,888**	**43,960**
1	Dimasa (Kachari)	39,905	20,656	19,249	3,106	1,532	2		—	—	17,548	17,717
2	Garo	1,719	861	858	211	198	2	—	2		646	660
3	Hmar	1,946	1,114	832	212	108		—			902	724
4	Khasi and Jaintia . ..	1,569	895	674	114	56	—	—	—		781	618
5	Any Kudi Tribes .. .	3,310	1,736	1,574	449	173	—	—			1,287	1,401
6	Any Mizo (Lushai) Tribes ..	195	109	86	55	34	2	—	2	—	50	52
7	Mikir	46,783	24,475	22,308	1,603	852	—			—	22,872	21,456
8	Any Naga Tribes .. .	3,592	2,092	1,500	290	168	—	—	—	—	1,802	1,332
	Mizo Hills District											
	TOTAL .. .	**138,486**	**67,043**	**71,443**	**18,264**	**14,513**	**54**	**3**	**42**	—	**48,683**	**56,927**
1	Chakma	9,429	4,620	4,809	102	96		—	—	—	4,518	4,713
2	Dimasa (Kachari)	9	2	7	1	—		—			1	7
3	Garo	1	—	1	—	—	—	—				1
4	Hmar	1,108	507	601	100	120	1	—			406	481
5	Khasi and Jaintia .	54	9	45	2	5		—			7	40
6	Any Kuki Tribes	5,479	2,620	2,859	76	38		—			2,544	2,821
7	Lakher	4,098	1,929	2,169	225	196			3		1,701	1,973
8	Any Mizo (Lushai) Tribes	116,926	57,036	59,890	17,623	14,015	53	3	39		39,321	45,872
9	Any Naga Tribes	9	2	7	1	—					1	7
10	Pawi	1,373	318	1,055	134	43					184	1,012

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February, 1964)

AGARTALA—Laxmi Bhandar Books & Scientific Sales . . (Rest.)

AGRA—

1 National Book House, Jeoni Mandi . . . . (Reg.)
2 Wadhawa & Co. 45, Civil Lines . . . . . (Reg.)
3 Banwari Lal Jain, Publishers, Moti Katra . . . (Rest.)
4 English Book Depot, Sadar Bazar Agra Cantt. . . (Rest.)

AHMADNAGAR—V. T. Jorakar, Prop., Rama General Stores, Navi Path . . . . . (Rest.)

AHMEDABAD—

1 Balgovind Kuber Dass & Co., Gandhi Road . . (Reg.)
2 Chandra Kant Chiman Lal Vora, Gandhi Road . . (Reg.)
3 New Order Book Co., Ellis Bridge . . . (Reg.)
4 Mahajan Bros., Opp. Khadia Police Gate . . . (Rest.)
5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road . . . . . (Reg.)

AJMER—

1 Book-Land, 663, Madar Gate . . . . (Reg.)
2 Rajputana Book House, Station Road . . . . (Reg.)
3 Law Book House, 271, Hathi Bhata . . . . (Reg.)
4 Vijay Bros., Kutchery Road . . . . (Rest.)
5 Krishna Bros, Kutchery Road . . . . (Rest.)

ALIGARH—Friend's Book House, Muslim University Market (Reg.)

ALLAHABAD—

1 Superintendent, Printing & Stationery, U.P.
2 Kitabistan, 17-A, Kamla Nehru Road . . . . (Reg.)
3 Law Book Co., Sardar Patel Marg, P. Box 4 . . . (Reg.)
4 Ram Narain Lal Beni Modho, 2-A, Katra Road . (Reg.)
5 Universal Book Co., 20, M. G. Road . . . (Reg.)
6 The University Book Agency (of Lahore) Elgin Road . (Reg.)
7 Wadhwa & Co., 23, M. G. Marg . . . . (Rest.)
8 Bharat Law House, 15, Mahatma Gandhi Marg . . (Rest.)
9 Ram Narain Lal Beni Prashad, 2-A, Katra Road . . (Rest.)

AMBALA—

1 English Book Depot, Amabala Cantt . . . (Reg.)
2 Seth Law House, 8719, Railway Road, Ambala Cantt . (Rest.)

AMRITSAR—

1 The Law Book Agency, G. T. Road, Putligarh . . (Reg.)
2 S. Gupta, Agent, Government Publications, Near P. O. Majith Mandi . . . . . (Reg.)
3 Amar Nath & Sons, Near P. O. Majith Mandi . . (Reg.)

ANAND—

1 Vijaya Stores, Station Road . . . . . (Rest.)
2 Charto Book Stall, Tulsi Sadan, Stn. Road . . . . (Rest.)

ASANSOL—D. N. Roy & R. K. Roy, Booksellers, Atwal Building (Rest.)

BANGALORE—

1 The Bangalore legal Practitioner Co-op. Society Ltd., Bar Association Building . . . . . (Reg.)
2 S. S. Book Emporium, 118, Mount Joy Road . . (Reg.)
3 The Bangalore Press, Lake view, Mysore Road, P. O. Box 507 . . . . . (Reg.)
4 The Standard Book Depot, Avenue Road . . . (Reg.)
5 Vichara Sahitya Private Ltd., Balepet . . . (Reg.)
6 Makkala Pustaka Press, Balamandira, Gandhinagar . (Reg.)
7 Maruthi Book Depot, Avenue Road . . . . (Rest.)
8 International Book House P. Ltd., 4-F, Mahatma Gandhi Road . . . . . (Reg.)
9 Navakarnataka Pubns. Private Ltd., Majestic Circle . (Rest.)

BAREILLY—Agarwal Brothers, Bara Bazar . . . . (Reg.)

BARODA—

1 Shri Chandrakant Mohan Lal Shah, Raopura . . (Rest.)
2 Good Companions Booksellers, Publishers & Sub-Agent (Rest.)
3 New Medical Book House, 540, Madan Zampa Road . (Rest.)

BEAWAR—The Secretary, S. D. College, Co-operative Stores Ltd. (Rest.)

BELGHARIA—Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1 Amlica Mukerjee Road . . . (Reg.)

BHAGALPUR—Paper Stationery Stores, D. N. Singh Road . (Reg.)

BHOPAL—

1 Superintendent, State Government Press
2 Lyall Book Depot. Mohd. Din Bldg., Sultania Road . (Reg.)
3 Delite Books, Opp. Bhopal Talkies . . . . (Rest.)

BHUBANESWAR—Ekamra Vidyabhaban, Eastern Tower, Room No. 3 . . . . . (Rest.)

BIJAPUR—Shri D. V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot. Near Shiralshetti Chowk . (Rest.)

BIKANER—Bhandani Bros . . . . . (Rest.)

BILASPUR—Sharma Book Stall, Sadar Bazar . . . (Rest.)

BOMBAY—

1 Supdt. Printing and Stationery, Queens Road
2 Charles Lambert and Co., 101, Mahatma Gandhi Road . (Reg.)
3 Co-operator's Book Depot, 5/32 Ahmed Sailor Bldg., Dadar . . . . . (Reg.)
4 Current Book House, Maruti Lane, Raghunath Dadaji St. . (Reg.)
5 Current Technical Literature Co. P. Ltd., India House, Ist Floor . . . . . (Reg.)
6 International Book House Ltd., 9, Ash Lane, M. G. Road . (Reg.)
7 Lakkani Book Depot, Girgaum . . . . . (Reg.)
8 Elpees Agencies, 24, Bhangwadi, Kalbadevi . . . (Reg.)
9 P. P. H. Book Stall, 190-B, Khetwadi Main Road . . (Reg.)
10 New Book Co. 188-190, Dr. Dadabhai Naoroji Road . (Reg.)
11 Popular Book Depot, Lamington Road . . . (Reg.)
12 Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street . . . . . (Reg.)
13 D. B. Taraporewala Sons and Co. (P) Ltd., 210, Dr. Dadabhai Naoroji Road . . . . . (Reg.)
14 Thacker and Co., Rampart Row . . . . (Reg.)
15 N. M. Tripathi Private Ltd., Princess Street . . (Reg.)
16 The Kothari Book Depot. King Edward Road . . (Reg.)
17 P. H. Rama Krishna and Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5 . . . . . (Rest.)
18 C. Jamnadas and Co., Booksellers, 146-C, Princess St. . (Reg.)
19 Indo Nath and Co., A-6 Daulat Nagar Borivli . . (Reg.)
20 Minerva Book Shop, No. 1/80 N. Subhas Road . . (Reg.)
21 Academic Book Co., Association Building, Girgaum Road (Rest.)
22 Dominion Publishers, 23, Bell Building. Sir P. M. Road . (Rest.)
23 Bombay National History Society, 91 Walkeshwar Road . (Rest.)
24 Dowamadeo and Co. 16, Naziria Building, Ballard Estate (Rest.)
25 Asian Trading Co. 310, the Mirabali, P. B. 1505 . . (Rest.)

CALCUTTA—

1 Chatterjee and Co.3/1, Bacharam Chatterjee Lane . (Reg.)
2 Dass Gupta and Co. Ltd., 54/3, College Street . . (Reg.)
3 Hindu Library, 69 A, Bolaram De Street . . . (Reg.)
4 S. K. Lahiri and Co. Private Ltd., College Street . . (Reg.)
5 M. C. Sarkar and Sons Private Ltd., 14, Bankim Chatterjee Street . . . . . (Reg.)
6 W. Newman and Co. Ltd. 3. Old Court House Street . (Reg.)
7 Oxford Book and Stationery Co, 17, Park Street . . (Reg.)
8 R. Chambray and Co. Ltd., Kent House, p. 33, Mission Road Extension . . . . . (Reg.)
9 S. C. Sarkar and Sons Private Ltd., IC, College Square . (Reg.)
10 Thacker Spink and C. (1933) P. Ltd., 3, Esplanade East . (Reg.)
11 Firma K. L. Mukhopadhya, 6/1A, Banchha Ram Akrar Lane . . . . . (Reg.)
12 K. K. Roy, P. Box No. 10210, Calcutta-19 . . . (Rest.)
13 Smt. P. D. Upadhyay, 77, Muktaram Babu Street . . (Rest.)
14 Universal Book Dist. 8/2. Hastings Street . . . (Rest.)
15 Modern Book Depot, 9. Chowringhee Centre . . (Rest.)
16 Soor and Co., 125, Canning Street . . . . (Reg.)
17 S. Bhattacharjee, 49 Dharamtala Street . . . (Rest.)
18 Mukerjee Library, 10 Sarba Khan Road . . . (Reg.)
19 Current Literature Co. 208, Mahatma Gandhi Road . (Reg.)
20 The Book Depository, 4/1, Madan Street (1st Floor) . (Rest.)
21 Scientific Book Agency, Netaji Subhas Road . . . (Rest.)
22 Reliance Trading Co., 17/1 Banku Bihari Ghose Lane, District Howrah . . . . . (Rest.)
23 Indian Book Dist. Co., 6512 Mahatma Gandhi Road . (Rest.)

CALICUT—Touring Book Stall . . . . . (Rest.)

CHANDIGARH—

1 Supdt. Govt. Printing and Stationery, Punjab
2 Jain Law Agency, Flat No. 8 Sector No. 22 . . . (Reg.)

3 Rama News Agency, Booksellers, Sector No. 22 . . (Reg.)
4 Universal Book Store, Booth 25, Sector 22 D . . (Reg.)
5 English Book Shop, 34, Sector 22 D . . . . (Rest.)
6 Mehta Bros, 15-Z, Sector 22 B . . . . . (Rest.)
7 Tandan Book Depot, Shopping Centre, Sector 16 . . (Rest.)
8 Kailash Law Publishers, Sector 22 B . . . . (Rest.)

CHHINDWARA—The Verma Book Depot . . . . (Rest.)
COCHIN—Saraswat Corporation Ltd., Palliarakav Road . . (Reg.)
CUTTACK—
1 Press Officer Orissa Sectt.
2 Cuttack Law Times . . . . . (Reg.)
3 Prabhat K. Mahapatra, Mangalabag, P.B.35 . . (Reg.)
4 D.P. Sur & sons, Mangalabag . . . . . (Rest.)
5 Utkal Stores, Balu Bazar . . . . . (Rest.)

DEHRA DUN—
1 Jugal Kishore & Co., Rajpur Road . . . (Reg.)
2 National News Agency, Paltan Bazar . . . . (Reg.)
3 Bishan Singh and Mahendra Pal Singh, 318, Chukhuwala (Reg.)
4 Utam Pustak Bhandar Paltan Bazar . . . . (Rest.)

DELHI—
1 J. M. Jaina & Brothers, Mori Gate . . . . (Reg.)
2 Atma Ram & Sons, Kashmere Gate . . . . (Reg.)
3 Federal Law Book Depot, Kashmere Gate . . . (Reg.)
4 Bahri Bros., 188, Lajpat Rai Market . . . . (Reg.)
5 Bawa Harkishan Dass Bedi (Vijaya General Agencies) P.B. 2027, Ahata Kedara, Chamalian Road . . . (Reg.)
6 Book-Well, 4, Sant Narankari Colony, P.B. 1565 . . (Reg.)
7 Imperial Publishing Co., 3, [illegible] Bazar, Daryaganj . . (Reg.)
8 Metropolitan Book Co., 1, Faiz Bazar . . . . (Reg.)
9 Publication Centre, Subzimandi . . . . (Reg.)
10 Youngman & Co., Nai Sarak . . . . . (Reg.)
11 Indian Army Book Depot, 3, Daryaganj . . . (Reg.)
12 All India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar . . . . . (Rest.)
13 Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market . . . . . (Rest.)
14 University Book House, 15, U. B. Bangalore Road, Jawahar Nagar . . . . . (Rest.)
15 Law Literature House 2646, Balimaran . . . (Rest.)
16 Summer Brothers, P.O. Birla Lines . . . . (Rest.)
17 Universal Book & Stationery Co., 16 Netaji Subhash Marg (Reg.)
18 B. Nath & Bros., 3808 Charkhawalan (Chowri Bazar) . (Rest.)
19 Rajkamal Prakashan P. Ltd., 8, Faiz Bazar . . . (Reg.)
20 Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak . . . . . (Rest.)
21 Universal Book Traders, 80, Gokhale Market . . (Reg.)
22 Tech. & Commercial Book Coy., 75, Gokhle Market . (Rest.)
23 Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate (Rest.)
24 G. M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar . (Rest.)
25 Sat Narain & Sons, 3141 Mohd. Ali Bazar, Mori Gate . (Reg.)
26 Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar . (Reg.)
27 Hindu Sahitya Sansar, Nai Sarak . . . . (Rest.)
28 Munshi Ram Manohar Lal, Oriental Book sellers and Publishers, P.B. 1165, Nai Sarak . . . . . (Rest.)
29 K. L. Seth, Suppliers of Law Commercial Tech. Books, Shanti Nagar, Ganeshpura . . . . . (Rest.)
30 Adarsh Publishing Service, 5 A/10 Ansari Road . . (Rest.)

DHANBAD—
1 Ismag Co-operative Stores Ltd., P.O. Indian School of Mines . . . . . (Reg.)
2 New Sketch Press, Post Box 26 . . . . . (Rest.)

DHARWAR
1 The Agricultural College Consumers Co-op. Society . (Rest.)
2 Rameshraya Book- Depot, Subhas Road . . . (Rest.)
3 Karnatakaya Sahitya Mandir of Publishers & Booksellers

ERNAKULAM—
1 Pai & Co., Cloth Bazar Road . . . . . (Rest.)
2 South India Traders C/o Constitutional Journal . . (Reg.)

FEROZEPUR—English Book Depot, 78, Jhoke Road . . (Reg.)
GAUHATI—Mokshada Pustakalaya . . . . . (Reg.)
GAYA—Sahitya Sadan Gautam Budha Marg . . . . (Reg.)
GHAZIABAD—Jayana Book Agency . . . . . (Rest.)
GORAKHPUR—Vishwa Vidyalaya Prakashan, Nakes Road. . (Reg.)
GUDUR—The General Manager, The N.D.C. Publishing & Pig-Society Ltd . . . . . (Rest.)

GUNTUR—Book Lovers Private Ltd. Kadriguda, Chowarsta

GWALIOR—
1 Supdt. Printing & Stationery, M.B.
2 Loyal Book Depot, Patankar Bazar, Lashkar . . .
3 M. C. Daftari, Prop. M. B. Jain & Bros., Booksellers, Sarafa, Lashkar . . . . . .

HUBLI—Pervaje's Book House, Koppikar Road .

HYDERABAD—
1 Director, Govt. Press . . . . . .
2 The Swaraj Book Depot, Lakdikapul . . . . (R
3 Book Lovers Private Ltd. . . . . (I
4 Labour Law Publications, 873, Sultan Bazar . . . (Rest.

IMPHAL—Tikendra & Sons Bookseller . . . . (Rest.)
INDORE—
1 Wadhawa & Co., 56, M. G. Road . . . (Reg.)
2 Swarup Brother's Khajuri Bazar . . . . . (Rest.)
3 Madhya Pradesh Book Centre, 41, Ahilya Pura . . (Rest.)
4 Modern Book House, Shiv Vilas Palace . . . (Rest.)
5 Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar . . . . . (Rest.)

JABALPUR—
1 Modern Book House, 286, Jawaharganj . . . (Reg.)
2 National Book House, 135 Jai Prakash Narain Marg . (R.)

JAIPUR—
1 Government Printing & Stationery Department, Rajasthan
2 Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema . . . . . (Reg.)
3 Garg Book Co., Tripolia Bazar . . . . . (Reg.)
4 Vani Mandir, Sawai Mansingh Highway . . . (Reg.)
5 Kalyan Mal & Sons. Tripolia Bazar . . . . (Rest.)
6 Popular Book Depot, Chaura Rasta . . . . (Reg.)
7 Krishna Book Depot, Chaura Rasta . . . (Rest.)
8 Dominion Law Depot, Shah Building P.B. No. 23 . (Rest.)

JAMNAGAR—Swedeshi Vastu Bhandar . . . . . (Reg.)
JAMSHEDPUR—
1 Amar Kitab Ghar, Diagonal Road, P.B. 78 . . . (Reg.)
2 Gupta Stores, Dhatkidih . . . . . (Reg.)
3 Snayal Bros, Booksellers & News Agents, Bistapur Market (Rest.)

JAWALAPUR—Sahyog Book Depot . . . . . (Rest.)
JHUNJHUNU—
1 Shashi Kumar Sarat Chand . . . . . (Rest.)
2 Kapram Prakashan Prasaran, 1/90 Namdha Niwas Azad Marg . . . . . (R.)

JODHPUR—
1 Dwarka Das Rathi, Wholesale Books and News Agents (Reg.)
2 Kitab -Ghar, Soj.ati Gate . . . . . (Reg.)
3 Choppra Brothers, Tripolia Bazar . . (Reg.)

JULLUNDUR—
1 Hazooria Bros., Mai Hiran Gate . . . (Rest.)
2 Jain General House, Bazar Bansanwala . . (Reg.)
3 University Publishers, Railway Road . . . . (Rest.)

KANPUR—
1 Advani & Co. P. Box. 100, The Mall . . . . (Reg.)
2 Sahitya Niketan, Shradhanand Park . . . . (Reg.)
3 The Universal Book Stall, The Mall . . . . (Reg.)
4 Raj corporation Raj House P.B. 200, chowk . . . (Reg.)

KARUR—Shri V. Nagaraja Rao, 26 Srinivasapuran . . . (Rest.)
KODARMA—The Bhagwati Press, P. O. Jhumri Tilaiya, Dt. Hazaribagh . . . . . (Reg.)
KOLHAPUR—Maharashtra Granth Bhandar, Mahadwar Road . (Rest.)
KOTA—Kota Book Depot . . . . . (Rest.)
KUMTA—S. V. Kamat, Booksellers & Stationers (N. Kanara) . (Reg.)

LUCKNOW—
1 Soochna Sahitya Depot (State Book Depot)
2 Balkrishna Book Co. Ltd., Hazratganj . . . (Reg.)
3 British Book Depot, 84, Hazratganj . . . . (Reg.)
4 Ram Advani, Hazratganj, P. B. 154 . . . (Reg.)
5 Universal Publishers (P.) Ltd., Hazaratganj . . . (Reg.)

Book Co., Lalbagh Road . . . . . (Reg.)
Military Educational Stores, 106/B Sadar Bazar . (Rest.)
ium Supply Co., 213, Faizabad Road . . (Rest.)
ok Mart, Amin-Ud-Daula Park . . . (Rest.)

Book Depot, Chaura Bazar . . . . . (Reg.)
dra Brothers, Katcheri Road . . . . (Rest.)
onery Bhandar, Pustak Bazar . . . (Rest.)
y News, Pindi Street . . . . (Rest.)

H, Govt. Pree Mount Road
count Test Institute, P.O.760 Emgore . . . (Reg.)
C. Subbiah Chetty & Co., Triplicane . . . . (Reg.)
K. Krishnamurty, Post Box 384 . . . . . (Reg.)
esidency Book Supplies, 8, Pycrofts Road, Trilplicane . (Reg.)
Vardhachary & Co., 8, Linghi Chetty Street . . (Reg.)
Palani Parchuram, 3, Pycrofts Road, Triplicane . . (Reg.)
NCBH Private Ltd., 199, Mount Road . . . . (Rest.)
V. Sadanand, The Personal Bookshop, 10, Congress Building, 111, Mount Road . . . . . (Rest.)

URAI—
Oriental Book House, 258, West Masi Street . . . (Reg.)
ivekananda Press, 48, West Masi Street . . . (Reg.)
A SUGAR TOWN—K. N. Narimhe Gowda & Sons . (Rest.)
LORE—U. R. Shenoye Sons, Car Street, P. Box 128 . (Reg.)
HWAR—Mukenda Krishna Nayak . . . . (Rest.)
RA—Rath & Co., Tilohi Building Bengali Ghat . . (Rest.)

akash Educational Stores, Subhas Bazar . . . (Reg.)
mnd Chitra Press, West Kutchery Road . . . (Reg.)
Loyal Book Depot, Chhipi Tank . . . . (Reg.)
Bharat Educational Stores, Chhippi Tank . . . (Rest.)
Universal Book Depot, Booksellers & News Agents . (Rest.)

GHYR—Anusandhan, Minerva Press Building . . (Rest.)

RE—
ambridge Book Depot, The Mal . . . . (Rest.)
ind Traders . . . . . (Rest.)

FARNAGAR—
Mittal & Co., 85-C New Madi . . . . (Rest.)
S. Jain & Co., 71, Abupura . . . . . (Rest.)

AFFARPUR—
Scientific & Educational Supply Syndicate . . . (Reg.)
Legal Corner, Tikmanio House, Amgola Road . . (Rest.)
Tirhut Book Depot . . . . . (Rest.)

RE—
Venkataramiah & Sons, New Statue Circle . . (Reg.)
oples Book House, Opp. Jagan Mohan Palace . . (Reg.)
Geeta Book House, Booksellers & Publishers Krishnamurthipuram . . . . . (Rest.)
News Paper House, Lansdowne Building . . . (Rest.)
ian Mercentile Corporation, Toy Palace Ramvilas . (Rest.)
AD— R. S. Desay, Station Road . . . . . (Rest.)

JR—
updt., Govt. Press & Book Depot
estern Book Depot, Residency Road . . . (Reg.)
ne Asstt. Secretary, Mineral Industry Association. Mineral House . . . . . (Rest.)

NITAL—Coural Book Depot, Bara Bazar . . . (Rest.)

JED—
Book Centre, College Law General Books, Station Road (Rest.)
Hindustan General Stores, Paper & Stationery Merchants P.B. No. 51 . . . . . (Rest.)
Sanjoy Book Agency, Vazirabad . . . . (Rest.)

DELHI—
1 Bhi Book Co., Connaught Circus . . . . (Reg.)
& Sons, 8 F, Connaught Place . . . (Reg.)
3 Central News Agency, 23/90 Connaught Circus . (Reg.)
4 Empire Book Depot, 278 Aliganj . . . . (Reg.)
5 English Book Stores, 7-L, Connaugth Circus P.O.B. 328 . (Reg.)
6 Faquir Chand & Sons, 15-A Khan Market . . . (Reg.)
7 Jain Book Agency, C-9, Prem House, Connaught Place . (Reg.)
8 Oxford Book & Stationery Co., Scindia House . . (Reg.)
9 Ram Krishna & Sons (of Lahore) 16/B, Connaught Place (Reg.)
10 Sikh Publishing House, 7-C, Connaught Place . . (Reg.)
11 Suneja Book Centre, 24/90, Connaught Circus . . (Reg.)
12 United Book Agency, 31, Municipal Market, Connaught Circus . . . . . (Reg.)
13 Jayana Book Depot, Chhaparwala Kuan, Karol Bagh . (Reg.)
14 Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar (Reg.
15 Saraswati Book Depot, 15, Lady Harding Road . (Reg.)
16 The Secretary, Indian Met. Society Lodi Road . . (Reg.)
17 New Book Depot, Latest Books, Periodicals, Sty. and Novelles, P.B. 96, Connaught Place . . . . (Reg.)
18 Mehra Brothers, 50-G, Kalkaji . . . . . (Reg.)
19 Luxmi Book Stores, 42, Janpath . . . . . (Rest.)
20 Hindi Book House, 82, Janpath . . . . . (Rest.)
21 People Publishing House (P) Ltd., Rani Jhansi Road . (Reg.)
22 R. K. Publishers, 23, Beadon Pura, Karol Bagh . . (Rest.)
23 Sharma Bros. 17, New Market, Moti Nagar . . . (Reg.)
24 Aapki Dukan, 5/5777, Dev Nagar . . . . (Rest.)
25 Sarvodaya Service, 66A-1, Rohtak Road, P.B.,2521 . (Rest.)
26 H. Chandson, P. B. No. 3034 . . . . . (Rest.)
27 The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road . . . . (Rest.)
28 Standard Booksellers & Stationers, Pocket Enclave . (Rest.)
29 Lakshmi Book Depot, 57, Regarpura . . . . (Rest.)
30 Sant Ram Booksellers, 16, New Municipal Market Lody Colony . . . . . (Rest.)

PANJIM—
1 Singhals Book House P. O. B. 70 Near the Church . (Rest.)
2 Sagoon Gaydev Dhoud, Booksellers,5-7 Rau, 3 Idc Jameria (Rest.)

PATHANKOT—The Krishna Book Depot, Main Bazar . . (Rest.)

PATIALA—
1 Supdt., Bhupendra State Press
2 Jain & Co., 17, Shah Nashin Bazar . . . . . (Reg.)

PATNA—
1 Supdt., Govt. Printing (Bihar)
2 J.N.P. Agarwal & Co., Padri-Ki-Haveli Raghunath Bhawan (Reg.)
3 Luxmi Trading Co., Padri-ki-Haveli . . . . (Reg.)
4 Moti Lal Banarsi Dass, Bankipore . . . . (Reg.)
5 Bengal Law House, Chowhatta . . . . . (Rest.)

PITHORAGARH—Maniram Punetha & Sons . . . . (Rest.)

PONDICHERRY—M/s. Honesty Book House, 9 Rue Duplix . (R.)

POONA—
1 Deccan Book Stall, Deccan Gymkhana . . . (Reg.)
2 Imperial Book Depot, 266, M. G. Road . . . (Reg.)
3 International Book Service, Deccan Gymkhana . . (Reg.)
4 Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk . . . . . (Reg.)
5 Utility Book Depot, 1339, Shivaji Nagar . . . (Rest.)

PUDUKOTTAI—Shri P. N. Swaminathan Sivam & Co., East Main Road . . . . . (Rest.)

RAJKOT—Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents . . . . . (Reg.)

RANCHI—
1 Crown Book Depot, Upper Bazar . . . . . (Reg.)
2 Pustak Mahal, Upper Bazar . . . . . (Rest.)

REWA—Supdt., Govt. State Emporium V.P.

ROURKELA—The Rourkela Review . . . . . (Rest.)

SAHARANPUR—Chandra Bharata Pustak Bhandar, Court Road (Rest.)

SECUNDERABAD—Hindustan Diary Publishers, Market Street . (Reg.)

SILCHAR—Shri Nishitto Sen Nazirpatti . . . . . (Rest.)

SIMLA—
1 Supdt., Himachal Pradesh Govt.
2 Minerva Book Shop, The Mall . . . . .
3 The New Book Depot, 79, The Mall . . . . (Reg.)

SINNAR—Shri N. N. Jakhadi, Agent, Times of India Sinnar (Nasik) . . . . . .

SHILLONG—

1 The Officer-in-Charge, Assam Govt., B. D.
2 Chapala Bookstall, P. B. No. I . . . . . (Rest.)

SONEPAT—United Book Agency . . . . . (Reg.)

SRINAGAR—The Kashmir Bookshop, Residency Road . . (Reg.)

SURAT—Shri Gajanan Pustakalaya, Tower Road . (Reg.)

TIRUCHIRAPALLI—

1 Kalpana Publishers, Wosiur . . . . . (Reg.)
2 S. Krishnaswami & Co., 35, Subhash Chander Bose Road (Reg.)
3 Palamiappa Bros . . . . . (Rest.)

TRIVANDRUM—

1 International Book Depot, Main Road . . . . (Reg.)
2 Reddear Press & Book Depot, P. B. No. 4 . . (Rest.)

TUTICORIN—Shri K. Thiagarajan, 10-C, French Chapter Road (Rest.)

UDAIPUR—

1 Jagdish & Co., Inside Surajapole . . . . . (Rest.)
2 Book Centre, Maharana, Bhopal Consumers, Co-op. Society Ltd. . . . . (Rest.)

UJJAIN—Manak Chand Book Depot, Sati Gate . . . (Rest.)

VARANASI—

1 Students, Friends & Co., Lanka . . . . . (Rest.)
2 Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P.B.8. . . . . (Reg.)
3 Glob Book Centre . . . . . (Rest.)
4 Kohinoor Store, University Road, Lanka . . (Reg.)
5 B. H. U. Book Depot . . . . . (Rest.)

VELLORE—A. Venkatasubhan, Law Booksellers . . . (Reg.)

VIJAYAWADA—The Book & Review Centre, Eluru Road, Governpet . . . . . (Rest.)

VISAKHAPATNAM—

1 Gupta Brothers, Vizia Building . . . . . (Reg.)
2 Book Centre, 11/97, Main Road . . . . . (Reg.)
3 The Secy. Andhra University, General Co-op. Stores Ltd. (Rest.)

VIZIANAGARAM—Sarda & Co. . . . . (Rest.)

WARDHA—Swarajeya Bhandar, Bhorji Market . . . (Reg.)

For Local Sale

1 Govt. of India Kitab Mahal, Janpath, Opp. India Coffee House, New Delhi.
2 Govt. of India Book Depot, 8 Hastings Street, Calcutta
3 High Commissioner for India in London, India House, London, W.C. 2.

Railway Book Stall holders

1 S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad
2 Gahlot Bros, K.E.M. Road, Bikaner
3 Higinbothams & Co. Ltd., Mount Road, Madras
4 M. Gulab Singh & Sons Private Ltd., Mathura Road, New Delhi

Foreign

1 S/S, Education Enterprise Private Ltd., Kathumandu (Nepal)
2 S/S Akite Bologat, C. E. Fritzes Kungl, Hovobokhandel, Fredsgation-2 Box 1656, Stockholm-16 (Sweden)
3 Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenbergstra 21, Stuttgart No. 11245, Stuttgart den (Germany West).
4 Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 NWY
5 The Proprietor, Book Centre, Lakshmi Mansons, 49, The Mall, Lahore (Pakistan)

On S. and R. Basis

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2 The Asstt. Director, Extension Centre, Kapileswar Road, Belgaum
3 The Employment Officer, Employment Exchange, Dhar,
4 The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur
5 The O. I/C , Extension Centre, Club Road, Muzaffarpur
6 The Director, Indian Bureau of Mines, Govt. of India. Ministry of Mines & Fuel, Nagpur
7 The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat)
8 The Head Clerk, Photozincographic, Press, 5, Finance Road, Poona
9 Govt. Printing & Stationery, Rajkot
10 The O. I/C. Extension Centre, Industrial Estate, Kokar, Ranchi
11 The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat
12 The Registrar of Companies, Narayani Building, 27, Erabourne Road, Calcutta-1.
13 The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam
14 The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad
15 Registrar of Companies, Assam, Manipur and Tripura, Shillong.
16 Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi
17 Registrar of Companies, Punjab and Himachal Pradesh, Link Road Jullundur City
18 Registrar of Companies, Bihar, Jamal Road, Patna-1.
19 Registrar of Companies, Raj & Ajmer Shri Kamta Prasad House, Ist Floor, 'C' Scheme, Ashok Marg, Jaipur
20 The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street P. B. 1530, Madras
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22 The Registrar of Companies, Everest 100, Marine Drive, Bombay
23 The Registrar of Companies, 162, Brigade Road, Bangalore.
24 The Registrar of Companies, Gwalior
25 Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
26 Registrar of Companies, Orissa, Cuttack Chandi , Cuttack
27 The Registrar of Companies, Gujarat State, Gujarat Samachar Building Ahmedabad
28 Publication Division, Sale Depot, North Block, New Delhi
29 The Development Commissioner, Small Scale Industries, New Delhi
30 The O.I.C., Universtiy Employment Bureau, Lucknow
31 O. I/C., S.I.S.I. Extension Centre, Malda
32 O. I/C., S.I.S.I. Extension Centre, Habra, Tabaluria, 24-Parganas
33 O. I/C. S.I.S.I. Model Carpentry Workshop, Piyali Nagar, P. O. Burnipur
34 O. I/C., S. I. S.I., Chrontanning Extension Centre, Tangra 33, North Topsia Road, Calcutta-46.
35 O. I/C., S. I. S. I. Extension Centre (Footwear), Calcutta
36 Asstt. Director Extension Centre, Hyderabad
37 Asstt. Director, Exstention Centre Krishna Distt. (A. P.)
38 Employment Officer, Employment Exchange, Jhabua
39 Dy. Director Incharge, S.I.S.I., C/o Chief Civil Admn. Goa, Panjim
40 The Registrar of Trade Unions, Kanpur
41 The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia
42 The O. I/C., State Information Centre, Hyderabad
43 The Registrar of Companies Pondicherry
44 The Asstt. Director of Publicity and Information, Vidhana Saubha (P. B. 271) Bangalore

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