

we do not undertake to explain, that he nowhere alludes by name to those writers whose works have preceded his, and which we have mentioned in the earlier paragraphs of this notice.

CASTE IN INDIA IN 1881.

Outlines of Punjáb ethnography. By DENZIL CHARLES JELF IBBETSON of her Majesty's Bengal civil service. Calcutta, *Government*, 1883. 4°.

Imperial census of 1881. Digest of the results in the presidency of Bombay, including Sind. By order of government. Bombay, *Government*, 1882.

Report of the census of Bengal, 1881. By J. A. BOURDILLON of the Bengal civil service. Calcutta, *Secretariat pr.*, 1883.

THESE reports treat of about 109,000,000 of the 198,000,000 people of India. The Punjáb (near 23,000,000) has about 41% Hindus, 51% Mahometans, 7% Sikhs. Bombay and Sind (16,500,000) have 73% Hindus; Bombay alone, 84%. Bengal (69,500,000) has 64% Hindus. The chief strength of the Sikhs in India is in the Punjáb. The preponderance of other races and religions in the Punjáb gives a special field for inquiry how far caste is a Hindu institution.

Mr. Ibbetson deems the treatment of caste hitherto, including his own work, inadequate and unsatisfactory, and he recognizes that contradictory statements regarding the same people may be true in different localities. He says, —

The popular and currently received theory of caste I take to consist of three main articles:

1°. That caste is an institution of the Hindu religion, and peculiar to that religion alone;

2°. That it consists primarily of a fourfold classification of people in general, under the heads of Bráhma, Kshatriya, Vaisya, and Súdra;

3°. That caste is perpetual and immutable, and has been transmitted from generation to generation, throughout the ages of Hindu history and myth, without the possibility of change.

Now, I should probably be exaggerating in the opposite direction, but I think that I should still be far nearer the truth, if, in opposition to the popular conception thus defined, I were to say, —

1°. That caste is a social far more than a religious institution; that it has no necessary connection whatever with the Hindu religion, further than that under that religion certain ideas and customs common to all primitive nations have been developed and perpetuated in an unusual degree; and that conversion from Hinduism to Islám has not necessarily the slightest effect upon caste:

2°. That there are Bráhmans who are looked upon as outcasts by those who, under the fourfold classification, would be classed as Súdras; that there is no such thing as a Vaisya now existing; that it is very doubtful indeed whether there is such a thing as a

Kshatriya, and, if there is, no two people are agreed as to where we shall look for him; and that Súdra has no present signification save as a convenient term of abuse to apply to somebody else whom you consider lower than yourself; while the number of castes which can be classed under any one or under no one of the four heads, according as private opinion may vary, is almost innumerable:

3°. That nothing can be more variable or difficult to define than caste; and that the fact that a generation is descended from ancestors of any given caste, creates a presumption, and nothing more, that that generation also is of the same caste, — a presumption liable to be defeated by an infinite variety of circumstances.

Mr. Ibbetson gives 275 pages to the consideration of religions, races, castes, and tribes of the people of the Punjáb, and justice to his work is hardly possible in a brief space. Summing up as to evolution of caste, he says: —

Thus, if my theory be correct, we have the following steps by which caste has been evolved in the Punjáb:

1°. The tribal division common to all primitive societies;

2°. The guilds based upon hereditary occupation common to the middle life of all communities;

3°. The exaltation of the priestly office to a degree unexampled in other countries;

4°. The exaltation of Levitical blood by a special insistence upon the necessarily hereditary nature of occupation;

5°. The preservation and support of this principle by the elaboration from the theories of the Hindu creed or cosmogony of a purely artificial set of rules, regulating marriage and intermarriage, declaring certain occupations and foods to be impure and polluting, and prescribing the conditions and degree of social intercourse permitted between the several castes. Add to these the pride of social rank and the pride of blood, which are natural to man, . . . and it is hardly to be wondered at that caste should have assumed the rigidity which distinguishes it in India.

He holds that caste in the Punjáb is primarily based on occupation, and, with the masses owning and cultivating land, upon political position, which brings in the tribal element. The trades-guild type of caste, found chiefly in the large cities, owes its existence largely to the prevalence of Mahometan ideas. "The people are bound by social and tribal custom far more than by any rules of religion. . . . The difference [between Hindu and Mussulman] is national rather than religious." In some cases Mahometanism has here strengthened the caste bonds of its adherents. The four castes leading in number in the Punjáb are Jats, probably of Indo-Scythian stock (agriculturists and ploughmen); Rajputs, 'Sons of Rajas' (largely land-owners, preferably pastoral, and avoiding personal ploughing); Brahmins, priestly and Levitical; Chuhars; the scavengers; numbering respectively about 4,500,000, 1,500,000, 1,000,000, and 1,000,000.

In Sind little detail was observed in abstracting information respecting caste. In the Bombay presidency 84% of the people are Hindus. Caste is not discussed elaborately in the Digest of the census, but incidentally the views of Mr. Ibbetson as to the close relation of occupation, tribe, religion, and caste, are sustained by the unnamed official who prepared the Digest. Among the 200 pages of tables, one table shows 'Class and name of caste,' 'Hereditary occupation,' ratios occupied in certain general pursuits, and, under 'Remarks,' more definitely the numbers actually occupied in pursuits not hereditary. The largest caste is the Kunbi, or cultivators, of the Maratha districts, and next the Mahar and Dhed, unclean castes, village servants. Brahmans and Rajputs lead socially. Over 830 castes are recognized, the forty-page index for which, unfortunately, was not bound in the copy of the Digest at hand. Mr. Bourdillon (Bengal) avoids discussion of caste farther than it was necessary for general tabulation of caste enumeration. He quotes the instructions of the census committee of India in this:—

We have no hesitation in saying that there is no part of the work of compilation which presents so many difficulties, involves so much labor, and at the same time is so unsatisfactory when completed, as the working-up of the caste tables."

The committee did not encourage minute research as to caste, and it is only by a sort of cross-examination that we can trace Mr. Bourdillon's views as compared with Mr. Ibbetson's. Under caste, however, he speaks of "the interest of the caste question being much more ethnological than statistical," — the race idea. The Bengal tables deal only with 'Hindu castes;' but Mr. Bourdillon tells us, under 'Religions,' that

The term 'Hindu' now denotes neither a creed nor a race, neither a church nor a people, but is a general expression devoid of precision, and embracing alike the most punctilious disciple of pure Vedantism, the agnostic youth who is the product of western education, and the semi-barbarous hillman who eats without scruple any thing . . . and is as ignorant of the Hindu theology as the stone which he worships in times of danger.

And he quotes approvingly from Mr. Beverley:—

So does the Hindu religion in Bengal assume a Protean form, from the austere rites practised by the shaven pundits of Nuddea to the idol-worship of the semi-barbarous Boona. The Bauris . . . are probably all of aboriginal extraction, but have adopted as their religion a form of Hinduism, and can scarcely be classed as other than Hindus.

In chapter ix., after stating that the Gwalla or the cowherd caste is largest, Brahmin second in numbers, Kaibarthas (husbandmen of lower Bengal) third, Mr. Beverley says, "The Koch, who occupy the fourth place, afford a striking example of the way in which Hinduism is replenished," and goes on to explain how a people, once with a language and a religion, as well as a government, of its own, has been absorbed by Islamism and Hinduism, in which latter the converts are, to all intents and purposes, low-caste Hindus. Many names are given that are to be interpreted as occupation or as castes interchangeably, and heredity of caste and of occupation is distinctly named. Under 'Religion' Mr. Beverley gives a general statement of absorption of aboriginal tribes into Hinduism, their ruling classes being absorbed into the warrior caste, while the common people became low-caste Hindus.

The principal point on which there may be a diversity of view as to caste between the census officers is as to its existence among non-Hindu peoples. There is no evidence of antagonism in their general views, and it is not clear that there would not be essential harmony if each wrote fully on the subject.

Other provincial census reports should shortly be received from India, to aid our investigations. Meantime we may recognize some suggestions of caste in the relations of race, occupation, and social position, among western nations. In more than one locality in the United States a lady finds that her cook will not make a bed, the chambermaid will not dress the infant, the nurse will not broil a steak, and, with a houseful of servants, no one will clean the clothes, which are sent to a washerwoman. Actual scavengers have hardly higher social rank in America than in India, where distinction, varying here with daily changes of wealth and of occupation, become moulded into family and religious permanence.

Mr. Ibbetson reminds us that "William Priest, John King, Edward Farmer, and James Smith are but the survivals in England of the four *Varnas* of Menu."

PALMISTRY.

Handbook of modern palmistry. By Prof. V. DE METZ. 2d ed., with 8 illustrations. New York, Thompson and Moreau, pr. [1883.] 8+130 p. 16°.

ALTHOUGH written apparently with something curiously like an honest intent, this book is a piece of absurd claptrap, — utterly irrelevant