

**Madhust**, a section of Maghaiyá Kumhárs in Behar.

**Madhwál**, a sept of Rájputs in Behar.

**Madhyabhág**, a *samáj* or local group of the Sándilya *gotra* of the Páschátya Baidik Brahmans in Bengal.

**Madhya-bhág** or **Madhyamkul**, a sub-caste of Háris in Bengal.

**Madhyagrámi**, a *gáin* of the Kásyapa *gotra* of Bárendra Brahmans in Bengal.

**Madhyakul**, a group of the Aswini Tántis in Bengal.

**Madhyalá**, a hypergamous group of Jugis in Bengal.

**Madhyalya**, a hypergamous group of the Bangaja Káyasths.

**Madhyam Kurmi**, a sub-caste of Kurmis in Manbhum.

**Madhya-sreni**, a sub-caste of Brahmans and Káyasths in Western Bengal.

**Madhyasreni Káyastha**, a sub-caste of Káyasthas in Midnapur.

**Mádowán**, a *mul* or section of the Ghosin sub-caste of Goálás in Behar.

**Madrishi**, honey-bee, a totemistic section of Sunris in the

Santál Parganá and Manbhum.

**Madrissi** or **Madhukulya**, a section of Goálás in Bengal.

**Mádura**, *Mádar*, a contraction of Mahádanda, a sub-caste of Kewats in Behar who sell *sál* leaves and wood.

*Mag*, a synonym for Magh.

**Mágadha**, a territorial division of Brahmans in Behar.

**Magadha Goará**, a sub-caste of Goálás in Orissa.

*Magahgoriah*, a variant for Maghaya Goálá or Maghaya Gonrh.

**Magahiyá**, a sub-caste of Doms in North Behar, who are cultivators and thieves, in Gya basket-makers, and in Bengal musicians and basket-makers; a sub-caste of Dhánuks, Dosádhs, Hajjáms in Behar, and of Kámárs in Manbhum; of Kándus, Tám-bulis, Kahárs, and Chamárs in Behar; and of Máls in the Santál Parganá.

**Magai** or *Mágadhi*, a sub-caste of Goálás in Bengal.

*Magar*, a synonym for Mangar.

**Maggah**, a section of the Tirhutiya sub-caste of Doms in Behar.

**Magh**, *Mag*, the popular designation of a group of Indo-Chinese tribes, who describe themselves by the various titles of Maramagri, Bhuiyá Magh, Baruá Magh, Rájbansi Magh, Marmá or Myam-ma, Roáng Magh, Thongtha or Jumiá Magh. Concerning the use and derivation of the name Magh there has been much discussion, and the question cannot be considered as having been finally settled.

Origin.



Wilson,<sup>1</sup> followed by Ritter,<sup>2</sup> Fr. Muller,<sup>3</sup> and Colonel Yule,<sup>4</sup> defines it as "a name commonly applied to the natives of Arakan, particularly those bordering on Bengal or residing near the sea,—the people of Chittagong." Sir Arthur Phayre, quoted by Colonel Yule, derives the name from "*Maga*, the name of the ruling race for many centuries in *Magadha* (modern Behar). The kings of Arakan were no doubt originally of this race; for though this is not distinctly expressed in the histories of Arakan, there are several legends of kings from Benares reigning in that country, and one, regarding a Brahman, who marries a native princess and whose descendants reign for a long period." Dalton<sup>5</sup> appears to take much the same view regarding the Arakanese as an outlying branch of the Burmese, and adding that the name Magh is exclusively a foreign epithet, unknown to the Arakanese themselves. Mantegazza<sup>6</sup> follows Dalton on the whole, but seems to look upon the term Magh as rather a tribal name than the general designation of the people who inhabit a particular tract of country.

In its actual use at the present day the term Magh includes three endogamous groups:<sup>7</sup> the Thongtha, Thongcha, or Jumiá Magh;<sup>8</sup> the Marma, Myamma, Roáng or Rakhaing Magh;<sup>9</sup> and the Máramagri, otherwise known as Rájbansi, Baruá, or Bhuiyá Magh. The first and second have been described by Lewin under the name Khyoungtha or 'children of the river,' a designation based upon locality and not corresponding to any real tribal distinction. Both the Jumiá and the Roang Maghs probably belong to the same original stock, but the former have so long been settled in the Chittagong country that they regard themselves as the aborigines of the Hill Tracts, while the latter belong to a more recent stream of immigrants from Arakan.<sup>9</sup> The physical characteristics of both tribes are unmistakeably Mongolian. Their stature is low, the face broad and flat, cheekbones high and wide, nose flat and bridgeless,

<sup>1</sup> *Glossary, s.v. Magh.*

<sup>2</sup> *Erd-Kunde, v, 324.*

<sup>3</sup> *Allgemeine Ethnographie, 405.*

<sup>4</sup> *Anglo-Indian Glossary, s.v. Mugg.*

<sup>5</sup> *Ethnology of Bengal, 112.*

<sup>6</sup> *Studi sull'Etnologia dell'India, p. 331.*

<sup>7</sup> *Hill Tracts of Chittagong, p. 36.*

<sup>8</sup> Some remarks on the defects of Captain Lewin's classification of the hill tribes into Khyoungtha and Tounghtha will be found in the article on Chakma above. To those objections it should be added that the classes Khyoungtha and Tounghtha do not appear to be mutually exclusive. Captain Lewin himself states (p. 37) that "Khyoungtha means those who inhabit the banks of mountain streams and support themselves by hill cultivation;" and if this definition be accepted, it is difficult to see how the line between the two classes should be drawn.

<sup>9</sup> Roáng seems to be a corruption of Rakhaing, the indigenous name for the Arakan country or its inhabitants. Arakan, again, is the European form of Rakhaing or Rakhang. Colonel Yule (*Anglo-Indian Glossary, art. Arakan*) thinks that we may have got Arakan through the Malay, but the early connexion of the Arabs with Chittagong seems to justify the conjecture that the word may be simply Al-Rakhang.



and eyes small with eyelids obliquely set ;<sup>1</sup> while according to Lewin the men have neither beard nor moustache. The Maramagri or Rájbansi Magh are of an entirely different type. They are supposed by Colonel Phayre to be "the offspring of Bengali women by Burmans when the latter possessed Chittagong ;" and this theory of their origin is borne out by the fact that their exogamous septs are similar to those of the Thongtha and Marmá. All external indications of their Mongolian descent have, however, been obliterated by generations of intermarriage with the non-Aryan Bengalis of Chittagong and Noakhali ; and the Rájbansi Maghs, who are largely employed as cooks in Calcutta, have the glossy black complexion, wavy hair, and abundant beard and moustache which characterise the lower castes of Eastern Bengal. It may be added that their somewhat insolent bearing and excitable manner of speech complete the contrast with the stolid, but amiable Mongolians, from whom they are remotely descended.

The septs of the three sub-tribes are shown in Appendix I. Most of them, as Lewin has pointed out, appear to be the names of the rivers on which the original settlements of the sept were situated. They observe the simple rule that a man may not marry a woman of his own sept, supplemented by a table of prohibited degrees, which does not differ materially from that arrived at by the standard formula already often referred to. In applying these prohibitions, however, there seems to be some laxity where descent is traced through females, for I am informed that a man may marry the daughters of his father's sister and of his mother's brother—a connexion which would not ordinarily be allowed.

The Maramagri marry their daughters either as infants or as adults, and there is some tendency among them to regard the former usage as more respectable from the social point of view. Marmás and Thongchas adhere to the more primitive custom of adult-marriage, and more or less expressly tolerate sexual intercourse as one of the necessary incidents of pre-matrimonial courtship. Their marriage ceremony, says Lewin,<sup>2</sup> "is distinctive and uncommon. On a young man attaining a marriageable age, that is, about 17 to 18, his parents look about for some young girl who would be a good wife to him, unless, as is more often the case, he has fixed upon a partner for himself. Having determined upon a suitable match, a male relative of the family is sent off to the girl's parents to arrange matters. On arriving at their village he proceeds to the house, and before going up the house ladder he gives the usual salutation, with both hands joined and raised to the forehead. 'Ogatsa,' he says, 'a boat has come to your landing place ; will you bind it or loose it?' A favourable response is given, and he then goes up into the house. On seating himself he asks, 'Are the supports of the house firm?' If the

<sup>1</sup> The apparent obliquity of the Mongolian eye is due to a peculiar conformation of the eyelids, and does not extend to the orbit itself. See Topinard, *Eléments d'Anthropologie Générale*, p. 998.

<sup>2</sup> *Hill Tracts of Chittagong*, p. 49.



answer is, 'They are firm,' it is favourable, and matters may then be more fully entered into. The affair is taken into consideration, and he returns to his own village to report good progress to the bridegroom's parents, and to request them to fix a day for taking the omens. On the appointed day the parents meet, the young people being supposed to know nothing of all this. A fowl is killed by the fathers, its tongue taken out, and, according to certain marks thereon, the matter is pronounced good or bad. The bridegroom's parents sleep for the night at the house of the intended bride, and all parties look anxiously for dreams by which to foretell the happiness or the reverse of the union. On going away, should everything be propitious, their intended daughter kneels at their feet for a blessing, and they present her with a new petticoat and a silver ring. Learned persons are then called in, who, by consulting the stars and casting the nativity of the parties, determine a favourable day and hour when the ceremony shall be undertaken. Meantime the parents on both sides prepare pigs and spirits, rice and spices, unlimited, for the marriage feast. They also send round to all their kith and kin a fowl and a letter giving notice of the intended marriage; in some places a pice or copper coin is substituted for the fowl. On the auspicious day, and at the hour appointed, the bridegroom and all his relatives set out for the bride's house, dressed in the gayest colours, both men and women, with drums beating before them. On arriving at the entrance of the village the female relatives of the bride bar the approach with a bamboo. Across this barrier the bridegroom has to drink a loving cup of fraternity, generally spirits. Should the females on the bride's side muster strong, the road will probably be barred five or six times before the entry into the village is fairly made. The bridegroom, however, does not drink all that is given him, but after taking the liquor in his mouth he is allowed to eject it again upon the ground.

"In the village, on some open turfy spot, a number of bamboo booths have been erected, adorned with flowers and green boughs, and filled with materials for feasting. Here also sit an opposition party of drummers, and mighty is the row as the bridegroom's party defiles on to this spot. A separate and specially beautified booth has been erected for the young lover and his parents, and here they sit in state and receive visits from all the village. The bride in like manner, surrounded by her near relatives, sits in her father's house. The boys of the village, irrepressible as is the wont of that species, make raids upon both parties, for the purpose of chaffing and getting alternate feasts of comestibles. They also organize an amateur band of music, and serenade the bride towards evening with fiddles and flutes. Of course, all the girls of the village are congregated at the bride's father's house, and, as license and riot are the order of the day, the fun here grows fast and furious. Towards nightfall the bridegroom ascends to his bride's house amid a tempest of cheers and a hailstorm of drums. After this outburst a temporary lull ensues, to permit of the ceremony being performed. The bride is brought forth from an inner chamber in the arms of the women. On the floor of the house are placed water in jars, rice, and mango leaves. Round these



a new-spun cotton-thread is wound and carried again round the two contracting parties as they stand opposite to each other. The 'poong-ye,' or priest, now comes forward; he recites some prayers in a language that is not understood even by himself (probably Pali), and then taking cooked rice, a handful in each hand, he crosses and recrosses his arms, giving seven alternate mouthfuls to the bride and bridegroom; after this he takes their hands and crooks the little finger of the bridegroom's right hand into the little finger of the bride's left. The ceremony is then concluded by more unintelligible mutterings. The bridegroom now takes the bride by the hand, and together they make the circuit of the room, saluting lowly the elder relatives of both families. They then sit down—the bride to the left of her husband, and their clothes are tied together. The wedding guests then come forward and place at their feet, each according to his or her means, some presents of clothes or household furniture. After this a saturnalia ensues, of dancing, drinking, fighting, and love-making. The bride and bridegroom are expected to sit up all night. I should add that the happy man does not consummate his marriage until he and his wife (sleeping apart) have for seven days eaten together seven times a day."

The bride-price among Thongchas and Marmas is said to be about Rs. 30. With the Maramagris, who as a class are wealthier, the average amount paid for a wife is Rs. 60, which may rise to Rs. 80 if the bridegroom is of inferior status, as, for example, in the event of a Bhuiyá Magh marrying the daughter of a Rájbansi Magh. The ceremony in use among the Maramagris is of the same general character as that described above, the essential portion being the crooking together of the little fingers of the bridegroom's left hand and the bride's right, while the priest pours water over the hands thus joined. This is followed by *sindurdán* or smearing vermilion on the bride's forehead—a form which appears to have been borrowed from the Hindus. The Marmá ritual is still more like that of the Thongchas, and does not include *sindurdán*. In the course of the wedding the bride and bridegroom eat some curry and rice from the same dish, and what they leave is kept in a covered earthen vessel for seven days, during which time the married couple may not leave the village or cross running water. On the eighth the vessel is opened, and if maggots are found in the food it is deemed an excellent omen, showing that the marriage will be a fruitful one.

Polygamy is recognized: a man may have as many wives as he can afford to maintain. The first wife, however, is regarded as the highest in rank, and takes precedence of all subsequent wives, who are expected to treat her with special consideration.

In all the sub-tribes widows are allowed to marry again, and are fettered by no restrictions in their choice of a second husband. No special ritual is ordained for this purpose, and as a rule the parties simply go and live together as man and wife. Divorce is permitted, with the sanction of the tribal pancháyat, on the ground of adultery or inability to live happily together. A written agreement is usually drawn up, and sometimes, when the authority of the pancháyat is deemed insufficient, this "writing of divorcement"



is laid before the Magistrate of the district. Among the Thongchas the parties give one another flowers, and after bathing go off in different directions, exchanging all kinds of abusive epithets. Divorced wives may marry again by the ritual in use for the remarriage of widows.

All Maghs are Buddhists of the Southern school, and regard the northern Buddhists of Tibet as wholly unorthodox. The wilder sections of the Thongchas, however, retain some vestiges of an earlier animistic faith, which bids them sacrifice cattle, goats, and swine, and make offerings of rice, fruits, and flowers to the spirits of hill and river. Among the Maramagris, on the other hand, the tendency is to follow after modern Hinduism, particularly in its Tantric developments, and to add the gross worship of Siva and Durga to the simple observances prescribed by their own communion. It thus comes to pass that while the Buddhist *Phungyis* or *Ráolis* are the recognized priests of all the tribes, considerable respect is shown to Brahmans, who are frequently employed to determine auspicious days for particular actions, and to assist in the worship of the Hindu gods. Among the Thongchas old women often devote themselves to the service of religion, and although not charged with special ceremonial functions, are regarded as in some sense priestesses, and are called by the distinctive name *lerdama*.

The funeral ceremonies of the Maghs are thus described by Lewin :—"When a person has died, his relatives assemble. Some one of them sits down and commences to beat the funeral roll on the drum; the women weep and cry, and the men busy themselves, some in performing the last offices to the corpse, of washing, dressing, etc., while others go off to the woods and bring wood for the funeral pile, and bamboos with which to construct the bier. About 24 hours generally elapse from the time of death to that of cremation. In bearing the corpse from the house to the burning ground, if the deceased were a man of wealth or influence, the body may be borne on a wheeled car; all women also have this privilege; the plebs, however, are simply carried to the funeral pile on the shoulders of their relatives. The procession is after this fashion :—First come the priests, if there are any in the vicinity to attend; they march gravely at the head of the party, bearing on their shoulders their curved palm-leaf fans, clad in their ordinary saffron-coloured robes, and attended by their disciples. Next come relatives of the deceased, two and two, bearing food, clothes, etc., which have been offered as alms to the priests on behalf of the departed. Next is borne the bier, carried on bamboos by six men, and accompanied by as many drums as can be procured. Behind the coffin come the male relatives; and lastly, the procession is closed by the women of the village, clad in their best. The funeral pile is composed of four layers of wood for a woman, three for a man. The body is placed on the pile; the leading priest takes an end of the dead man's turban, and, holding it, repeats some passages of the law, four of the deceased's male relatives standing meanwhile at the four corners of the pile and sprinkling



a few drops of water thereon. The nearest blood relative, male or female, of the dead man then fires the pile. When the fire is extinguished the ashes are scrupulously collected together and buried over the spot; a small conical mound of earth is heaped up, and a very long bamboo pole, with an equally lengthy flag, is erected over the grave. On returning from the place all parties bathe themselves. If it is the master of the house who has died, the ladder leading up to the house is thrown down, and they must effect an entrance by cutting a hole in the back wall and so creeping up. The relatives eat and drink, and each contributes according to his means to defray the expenses incurred. After seven days the priests reassemble at the house to read prayers for the dead."

In the case of priests and persons of high social position the corpse is dried or embalmed and kept for a year in a special coffin, while arrangements are being made for an elaborate funeral, which usually takes place on the 1st of Baisakh. A temporary pagoda is built of bamboo decorated with coloured paper and flags, and is set up in some open place faced by a row of bamboo cannon mounted on wheels, crammed to the muzzle with tightly-rammed powder and fitted with a long fuse. These cannon are presented by persons desirous of doing honour to the deceased, and it is deemed an act of great merit to send a cannon to the funeral of a Phungyi. On the arrival of the coffin a mimic conflict—a 'tug of war'—takes place over it, the women pulling it one way and the men the other. According to another account the contest is not between the men and the women, but between the unmarried and married persons of either sex. The coffin is then placed in the pagoda, and the bamboo cannon are discharged in order of the precedence of those who presented them. Last of all the pagoda and coffin are burned, and a long bamboo, carrying a triangular flag forty-five feet long, is set up on the place. A funeral offering (*kongmu*) of various kinds of food is placed on the ground on the eighth day, and this ceremony is repeated every year.

The social status of the Maghs does not admit of very precise definition, as the entire community is outside of the regular caste system, and orthodox Hindus will take neither food nor water from their hands. In the matter of diet they are highly promiscuous, eating beef, pork, fowls, fish of all kinds, snakes, field-rats, lizards, and certain kinds of worms. Both sexes indulge freely in spirituous liquors. For all this they are not wholly free from prejudice as to the caste of the persons with whom they will take food; and no Maghs, except those who are fishermen themselves, will eat, drink, or smoke in the same hookah with members of the fishing castes, such as Kaibarttas and Málos, or with the Jugi caste of weavers. Tántis and Nábits, on the other hand, are considered ceremonially pure, and Maghs will take water from their hands.

The Thongcha sub-tribe live almost entirely by the peculiar method of cultivation known in Chittagong, Assam, and Northern Bengal by the name

Social status.

Occupation.



*jhum*; in Burmah and Arakan as *tungyá*; and in Chota Nagpur and the Central Provinces called *dáhá* or *paráo*. Captain Lewin describes the system as follows:—

“In the month of April a convenient piece of forest land is fixed upon, generally on a hillside, the luxuriant under-growth of shrubs and creepers has to be cleared away, and the smaller trees felled: the trees of larger growth are usually denuded of their lower branches, and left standing. If possible, however, the *jhumia* fixes upon a slope thickly covered with a bamboo jungle of the species called ‘dolloo.’ This compared with a dense tree jungle is easy to cut, and its ashes, after burning, are of greater fertilising power. Although the clearing of a patch of dense jungle is no doubt very severe labour, yet the surroundings of the labourer render his work pleasurable in comparison with the toilsome and dirty task of the cultivators of the plains. \* \* \* \* \*

By his comparatively pleasurable toil the hill-man can gain two rupees for one which the wretched ryot of the plains can painfully earn, and it is not to be wondered at that the hill people have a passion for their mode of life, and regard with absolute contempt any proposal to settle down to the tame and monotonous cultivation of the dwellers in the low-lands.

“The *jhum* land once cleared, the fallen jungle is left to dry in the sun, and in the month of May it is fired: this completes the clearing. The firing of the *jhums* is sometimes a source of danger, as at that season of the year the whole of the surrounding jungle is as dry as tinder and easily catches fire. In this way sometimes whole villages are destroyed, and people have lost their lives. I have myself seen a whole mountain-side on fire for four days and four nights, having been ignited by *jhum*-firing. It was a magnificent sight, but such a fire must cause incalculable injury to the forest: young trees especially would be utterly destroyed. Generally, however, by choosing a calm day, and keeping down the fire at the edges of the *jhum*, by beating with boughs, the hill people manage to keep the firing within certain prescribed limits. A general conflagration, such as I have mentioned, is of quite exceptional occurrence. If the felled jungle has been thoroughly dried, and no rain has fallen since the *jhum* was cut, this firing will reduce all, save the larger forest trees, to ashes, and burn the soil to the depth of an inch or two. The charred trees and logs previously cut down remain lying about the ground: these have to be dragged off the *jhum* and piled up all round, and with the addition of some brushwood form a species of fence to keep out wild animals.

“Work is now at a standstill, till the gathering of the heavy clouds and the grumbling of thunder denote the approach of the rains. These signs at once bring a village into a state of activity; men and women, boys and girls, each bind on the left hip a small basket filled with the mixed seeds of cotton, rice, melons, pumpkins, yams, and a little Indian corn; each takes



a 'daô'<sup>1</sup> in hand, and in a short time every hillside will echo to the 'hoiya,' or hillcall (a cry like the Swiss jodel), as party answers party from the paths winding up each hillside to their respective patches of cultivation. Arrived at the jhum, the family will form a line, and steadily work their way across the field. A dig with the blunt square end of the daô makes a narrow hole about three inches deep: into this is put a small handful of the mixed seeds, and the sowing is completed. If shortly afterwards the rain falls, they are fortunate and have judged the time well; or (unparalleled luck) if they get wet through with the rain as they are sowing, great will be the jollification on the return home, this being an omen that a bumper season may be expected.

"The village now is abandoned by every one, and the men set to work to build a house, each in his own jhum, for the crop must be carefully watched to preserve it from the wild pig and deer, which would otherwise play havoc among the young shoots of the rice. The jhums of the whole village are generally situated in propinquity: a solitary jhum is very rare. During the rains mutual help and assistance in weeding the crop is given; each one takes his turn to help in his neighbour's jhum; no hoeing is done; the crop has merely to be kept clear from weeds by hand labour, and an ample return is obtained. If the rain be excessive, however, the cotton crop is liable to be spoilt, as the young plants die from too much water.

"The first thing to ripen is Indian corn; this is about the end of July. Next come the melons, of which there are two or three sorts grown in the jhums: afterwards vegetables of all sorts become fit for gathering; and finally, in September, the rice and other grain ripens. At this time the monkeys and jungle fowl are the chief enemies of the crop. In the month of October the cotton crop is gathered last of all, and this concludes the harvest. The rice having been cut, is beaten from the ear in the jhum: it is afterwards rolled up in rough, straw-covered bales and carried to the granary in the village.

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<sup>1</sup> "The 'daô' is the hill knife, used universally throughout the country. It is a blade about 18 inches long, narrow at the haft, and square and broad at the tip; pointless, and sharpened on one side only. The blade is set in a handle of wood; a bamboo root is considered the best. The fighting 'daô' is differently shaped. This is a long pointless sword, set in a wooden or ebony handle; it is very heavy, and a blow of almost incredible power can be given by one of these weapons. With both the fighting and the ordinary daô one can make but two cuts; one from the right shoulder downwards to the left, one from the left foot upwards to the right. The reason of this is that in sharpening the blade one side only gives the edge, slanting to the other straight face of the blade. Any attempt to cut in a way contrary to those mentioned causes the daô to turn in the hand on the striker, and I have seen some bad wounds inflicted in this manner. The weapon is identical with the "parang latok" of the Malays. The ordinary hill daô is generally stuck naked into the waist-band on the right hip, but the fighting daô is provided with a scabbard and worn at the waist. The daô to a hillman is a possession of great price. It is literally the bread-winner. With this he cuts his jhum and builds his houses; without its aid the most ordinary operations of hill life could not be performed. It is with the daô that he fashions the women's weaving tools; with the daô he fines off his boat; with the daô he notches a stair in the steep hillside leading to his jhum; and to the daô he frequently owes his life, in defending himself from the attacks of wild animals."



Besides grain and cotton, the hill tribes grow tobacco. This is planted principally in small valleys on the banks of the hill streams." In order to scare birds, deer, and wild pigs from the growing crop, a cleft bamboo is planted in the middle and connected by a long cane with the hut built for watching the crop in such a manner that by pulling the cane the two halves of the bamboo can be clashed together and a harsh rattling noise produced.

The Marmás and Maramagris have for the most part adopted a settled mode of life and taken to plough cultivation. They also catch and sell fish, hew wood, dug-out canoes, and weave baskets and mats. The Rájbansi Maghs are accomplished cooks, and are largely employed by Europeans in that capacity. As a rule they take a keen interest in their profession, and it may be that their skill is in some measure due to their freedom from the social and religious prejudices which debar other classes of native cooks from tasting the dishes which they prepare.

**Maghá Chewár**, a *mul* or section of the Sâtmuliá or Kishnaut sub-caste of Goálás in Behar.

**Maghad Khandi**, a sub-caste of Telis in Bengal.

**Maghaiá**, a sept of Lohárs in Chota Nagpur.

**Maghaiyá**, a sub-caste of Kumhárs and Telis in Behar and Chota Nagpur.

**Maghayá**, a native of Mag-há (Magadha) or South Behar; a designation of numerous sub-castes, such as Barai, Beldar, barber, Dhanuk, Dhobi, Gangotá, Goálá, Kándu, Nunia, Sunri, and Teli castes in Behar; a sub-caste of Barhis in Behar who work in both wood and iron and do the rougher woodwork required for houses, as distinguished from the Kanaujiás, who are joiners and cabinet-makers. Representatives of this sub-caste are found both in the town of Bhágalpur and in the north of the district, but intermarriage between the two groups is believed to be rare. The headman of the former is styled *Sátun*, while the headman of the latter bears the usual title of *Manjhan*;

a sub-caste of Bhars in Manbhum, comprising the five sections of Mayur, Bel, Bárisi, Kásyab, and Bráhmars, of which the first four are totemistic and the last appears to have been borrowed from the Brahmans; a sub-caste of Doms in Behar who play the *dhol* and *turi*; a sub-caste of Halwáis or confectioners in Behar, who have to some extent abandoned their distinctive occupation and find employment as servants and petty shopkeepers dealing in miscellaneous articles. Many of them fry rice, *chura*, etc., and are called *bhuja bhura*; a sub-caste of Koiris in Behar, which, though endogamous as regards the rest of the caste, intermarries with the Chirme or Chirmáit sub-caste; a sub-caste of Kumhárs in Behar and Western Bengal, which used formerly to be endogamous, but now intermarries with the Tirhutia sub-caste; a sub-caste of Thatherá or brass-chaser in Behar.

**Maghayá Bráhman**, a synonym for Bábhan.

**Maghi**, a sept of Chiks in Chota Nagpur.

**Maghniá**, a sept of Lohárs in Chota Nagpur.