

# MAN in INDIA.

A Quarterly Record of Anthropological  
Science with special Reference  
to India.

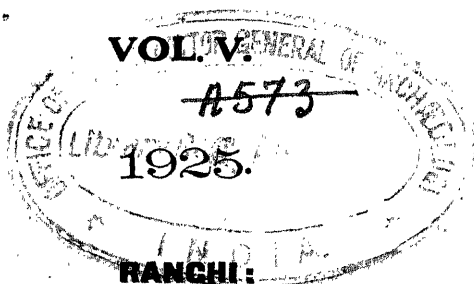
31369

*Edited by*

RAI BAHADUR SARAT CHANDRA ROY, M. A., B. L., M. L. C.

572.05 —————

M. I.



PRINTED BY ELIAS PURTI AT THE G. E. L. MISSION PRESS.

PUBLISHED BY THE EDITOR AT THE "MAN IN INDIA" OFFICE,

CHURCH ROAD, RANCHI.

कपीनां किल लांगुल मिष्टं भवति भुषणम् ।

That tail is an important ornament but not a limb of the body. Among the Savaras there are a class of men who wear the ornament of a tail.

“A tribe of Savaras is called Arsi or Arisi which means a monkey in the Savara language. Their Oriya neighbours call them ‘Lambo Lanjiya’ (long-tailed) which is the Oriya translation of the Savara word “Arsi” (*Castes and Tribes of S. I.*).

They got this name from the long piece of cloth which the males allow to hang down. The name signifies the peculiarity in the dress of men and it does not appear in that of women. In Rāmāyana also the Vānar women are not said to have had tails. If the Savara ‘Arsi’ is translated into the Oriya ‘Lambo Lanjiya’ even in modern times, what wonder if it has been translated into the Sanskrit कपि by the poet Valmiki? As these forest men wear a long piece of their dress, hanging down they were called कपयः and the word signifies, as every name in the epic does, a striking feature in these men.

Just as the Vānaras were divided into the कपयः and क्वाः by their colour or complexion, the long appendage in the dress gave rise to the two classes of वानराः and गोलाङ्गुलाः. We have already seen that the significance of कपि was a long hanging piece of dress; गोलाङ्गुल, from its root meaning, signifies a tail with a tuft of hair at the end. In spite of this, it is understood to mean a long-tailed monkey with a black face; but this

monkey has no tuft of hair at the end of the tail. The tail of this class of गोलकुला is a piece of ornament like the tail of the Arsi (कपि) The chief feature of the गोलकुला: is a tuft of hair at the end. This kind of tail also is worn for ornament by the Savaras.

“Usually the Saora’s dress (his full dress) consists of a large bunch of feathers (white generally) stuck in his hair on the crown of his head, a coloured cloth round his head as a turban, and worn much of the back of the head, and folded tightly, so as to be a good protection to the head. When feathers are not worn, the hair is tied on the top of the head or a little at the side of it” (*Castes and Tribes of S. I.*). A tuft of hair hanging out loose from a knot, two or three inches high, gives the idea of the end of a cow’s tail. Hill-men with such a head dress have been noticed by previous writers.

Since the Vānars of the Rāmāyaṇa resemble in dress, customs and manners the Savaras of today, and many of the names of persons, places and objects existing between the Ganges and Lanka are of Savara origin; it is clear that Sugreeva and his men were Savaras or of tribes allied to them.

In modern times all the tribes allied to the Savaras are called the Mundaris and the name includes the Savaras, the Gadabas, the Asuras, the Mundaris &c living in Central India from Indore on the west to the Ganjam District in the east. But these tribes being influenced by the neighbour-