Chapter-II
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In traditional Indian society, due to strong caste prejudice there is a common tendency among people to identify oneself with higher caste, because, one's caste position is the indication of his social status. High position in the caste hierarchy symbolizes high status in the society. But, in principle, the caste position is determined by the birth and hence the privileges are confined to higher caste only. The arrival of the concept of 'Race' changed the attitudes of the people and the tendency of mobility towards Brahmanical mode of life was shifted to Aryanism as a concept of race. The people of India, particularly from high caste people, Kshatriyas and Brahmins, began to construct a new theory of race, 'Aryanism' to justify their racial position.

Racial organizations of Indian people, structured by Biraja Sankar Guha and Sasanka Sekhar Sarkar are accepted by the Indian scholars as reference model for the purpose of the racial studies in India. According to Guha we may have six racial categories of people in India, - a) Negrito, b) Proto-Astroloid or Austric c) Mongoloid d) Mediterranean e) Caucasoid and f) Nordic. On the other hand Sarkar identified six types of racial elements in Indian populations, as a) Astraloid b) Indo-Aryan c) Irano-Sithian d) Mundari linguistic group e) Malay-Polinesan and f) Mongoloid.

Stating the racial composition of the people of Assam Bhuban Mohan Das says that the Mongoloid people of Assam are comparatively to some extend different from the Mongoloid
people of mainland Asia. Stating the reason behind these differences, he stated the view of Mr. Haden that the Mongoloid people of some areas of South Asia appear physically different due to admixture with the white people. In Assam, they first came in contact with the people of Austric and then with the Caucasoid people later on. One important thing to be noted is that the 19th and 20th century anthropologists did not take into consideration the influence of geographical dimension, socio-cultural and natural environment on biological variation. The process of biological evolution and physical variations of the human beings are conditioned by geographical, socio-cultural and other factors and as such the theory of admixture of Haden is doubtful as a method of biological variation. We cannot certainly say that interbreeding was the only way through which physical variation occurred. In fact, interbreeding was not a regular process. Rather it was rare and irregular case. Socio-cultural history of ethnic groups and even the Hindu society do not support interbreeding in mass level. In fact, the physical variations among the people of Assam, Northeastern and Eastern India is basically due to the variations in geographical environments and because of other scientific reasons. As it is already rightly stated by B. Das that for physical variations among the same group of populations, interbreeding is not always necessary. According to Carol R. Ember and Melvin Ember, “In any given human population, individuals vary in external features such as skin color or height and internal features such as blood type or susceptibility to disease. If we measure the frequencies of such features in different populations we will typically find differences from one population to another.” These variations may be for number of reasons. It may be purely the product of environmental factors (physical and cultural). It may be the products of environmental factors and genetic differences. That, the environment (including socio-cultural and environment) may influence the rate frequencies of physical traits in different populations in different ways. It is obvious that Indo-Mongoloid people of North-eastern India were migrated from upper valleys of China and the geographical environment of Upper China valleys is quite different from geographical environment of Assam, North-Eastern and Eastern India or South Asian countries. The variations in geographical environment (temperature, latitudinal and altitudinal positions, variations in natural resources, weather, rainfall etc.), attributed to the physical variations among the Mongoloid people of China and North-Eastern and Eastern India. These variations are definitely not because of interbreeding with the people of other racial group.

According to anthropologists and historians Indo-Mongoloid people migrated to India through Northwestern, Northern and North Eastern corner of India and settled in Northeastern
India and slowly and gradually migrated to other parts of India, towards West, North and South. This is purely an assumption subject to verification.

Theory of genetic principle says that interbreeding between the natives and migrant group leads to change in the components of genes structure of their offsprings. Interbreeding is quite possible among the members of cogent groups. But in cases of groups with distinct ethnological features based on colour, religions, caste etc. interbreeding is hardly possible. In such situation interbreeding may take place as a rare and incidental case beyond the jurisdiction of regular social order. In ancient India colour and caste played a vital role in social segregation.

Natural selection may favour certain genes under certain physical environmental conditions. But the physical environment sometimes produced variation even in the absence of genetic change. As we see, climate may influence the way the human body grows and develops and therefore some kind of human variation may be explainable largely as a function of environmental variation. Moreover access to certain nutrients and exposure to certain disease may vary from one physical environment to another environment. But the influence of the physical environment might be modified by the social and cultural environment.

Culture may allow human beings to modify their environments, which may lessen the likelihood of genetic adaptation. The effect of cold may be modified by the cultural traits of living in houses, harnessing energy to create heat, and clothing to insulate it. Iron deficiency may be overcome by the culture trait of cooking in iron pots. If a physical environment lacks certain nutrients, people may get them by the cultural trait of trading for them. And culture can also influence the direction of natural selection. The socio-cultural contacts which were taken place in between the Mongoloid (Bodos) and Aryan people had been able to bring a revolutionary change in the socio-cultural patterns of the Bodo and other cogent Mongoloid societies. Among some sections of Mongoloid people, the total socio-cultural structure was changed losing their original socio-cultural identity including language. Chutia, Moran, Motak, Koch-Rajbonsis are the living examples of these type of change. The adaptation of Hindu customs, traditions, economic system, food habits etc also helped in the adaptation of natural selection or in the process of mutation leading to physical variations. This process of cultural and structural change definitely helped these people in their biological variations in a high speed and mass level. It is seen that, the Mongolian people who still retain their ancestral culture, habit, tradition etc is maintaining relatively more biological features similar to their ancestor.
Physical variation appears mostly on the surface human body, like, body build, facial features, skin color and height and internal variation such as in susceptibility to different diseases and differences in the ability to produce certain enzyme. It is seen that the Bodos and other allied Kirata groups settled in different parts of Eastern and Northeastern India donnot look alike physically, ethnologically and socio-culturally. They settled in different regions and developed different ethnological features, and cultures and religions. They also developed some distinctive biologically features different from their ancestral groups, the Mongolians. For example, the Koches and Rajbonsis of Assam and Bengal developed certain distinct biological features. These people lost certain outwardly physical features of their ancestors. Their skin turns black and the shape of nose turns thinner and sharper; and the shapes of eyes and face differ to a large extent from those of their ancestral types. This typical physical variation started since thousand years back. Bhuban Mohan Das observed the studies made by different scholars and stated that different scholars offered different types of opinion regarding the physical traits of Koch-Rajbonsis. He referred the views offered by Gait who says that Koches and Rajbonsis are racially belonged to Bodo or Mech group. On the other hand, according to Waddel, Koch-Rajbonsis are distinctly of Mongolian origin. E. Gait opines; “there seems, however, to be no doubt, that, the true Koches were a Mongoloid race very closely allied to Meches and Garos, and we find that in Jalpaiguri, Koch-Behar and Goalpara, the person now known as Rajbonsis are either pure Koches who, though dark, have a distinctly Mongoloid physiognomy, or else a mixed breed, in which the Mongoloid elements usually pre-dominates.”

Bhuban Das rightly stated that due to indiscriminate use of the terms Koch and Rajbonsis there is confusion among the scholars on the identification of Koch and Rajbonsis. He says, “Different categories of Mongolian people like, Kachari, Lalung, Rabha, Mikir and other converted Hindus are recognized as a ‘Saraniya’ Hindu. They abandoned the traditions of rearing pig and making rice bear. After passing through some generations they have been granted the status of Koch. Then only the Brahman used to take water from them.” This tradition of social mobility from tribe to caste society is a very old historical tradition and started long back in different forms, ways and different names. Perhaps, it was started from the days of Varman dynasty He again says, “Those who achieved the status of Koch long back, now they occupy important position in the caste hierarchy and began intermarrying with other high caste Hindu people Mongoloid physical traits are less prominent among them On the other hand Mongoloid features are more prominent among the new Koches For attaining the refine biological features of the former Koches, the new Koches shall have to cross through a long socio-cultural process. “
recent past and they feel proud identifying themselves as Rajbongsis, the descendents of the great Koch king Viswasingha." It was already stated that along with the physical environment the pattern of culture and social structure also attribute to biological variation of people through mutation and natural adaptation. Stating the result of the recent ethnographic studies conducted on the Garo, Rabha and Baro populations of Assam in a systematic and scientific ways, a renowned anthropologist of Assam, B. M. Das says that certain non-Mongoloid physical traits have been found among them. Differences are found both in indefinite and definite physical traits. Further he stated that, certain biological element of Caucasoid race have found clearly marked among the Bodo populations of Mongoloid race. Now, obviously the question arise: Why does this happen? Aryanisation was a historical process since Vedic period and many of the Indo-Mongoloid people had been Aryanized socio-culturally. As has already been mentioned that physical as well as socio-cultural environment play important role in the process of mutation and natural adaptation that led to change in the biological traits. During last hundred years even among the non-Hindu Mongoloid people of North-Eastern region non-Mongoloid physical features appeared much in the physiognomy replacing the original racial features. It is impossible to differentiate the Aryanized old batch-Mongoloid people from the pure Caucasoid Aryans culturally and racially. It is due to adaptation of similar type of food habit, diet, life style etc. Therefore, some or most of the Aryan people will definitely share certain common biological features genetically. Appearance of Mongolian biological traits among the Aryans indicates that large section of Kirata-Mongolian people attained Aryan features racially and culturally through the process of Aryanisation in the entire Northern, North-Western and North-Eastern India. We have little historical evidence of Monglianisation or Kiratization over Aryan or Dravidian people. Rather thousands of Historical evidences of Aryanisation or Dravidianisatios over Mongolians are enshrined in classical literature as well as in Indian history. Scientific explanations on the variations of physical traits, such as height, colour, texture etc will complete only by the study of the physical traits on inter-disciplinary approach.

It appears that, among the last generations of the Bodo and other allied tribal populations of Assam, to a greater extent, non-Mongolian physical traits have been developed, which are different from their ancestral physiognomy. They become taller in height, their shape of nose, eye and face to a large extent differed from ancestral Mongolian features and physical variation is primarily oriented towards Austric-Caucasoid (mixed) physiognomy. Golden or dark-yellowish skin turns into light brown, cream, white or dark, light dark. The generations of 1900 and earlier,
beared a thin or almost no beard. But the generations 80 beared full bear. B. M. Das, further observed that certain Austric elements are clearly visible on the present Bodo population of Assam.

Some people try to explain that, as the Mongoloid people in Assam and Nepal share some biological traits of Austro-Asiatic people, so there is possibility that they might have migrated from South India towards North, i.e., Assam, Nepal etc. Movement of Austric or Proto-Astroloid or Astro-Asiatic people from South India to the Northern direction is absolutely untenable from the point of the History of migrations at least in Ancient Indian History. Keeping in view of the Austric elements among the people of Assam, Bengal and Nepal Banikanta Kakati, Bhuban Mohan Das, P.C. Choudhury and many other historians, anthropologists, linguists as well as ethnologists frequently use to say that, the ancestors of the Indo-Austric people (Proto-Astroloids) might have been migrated into India through northern or north-eastern direction of India. The Dravidians are treated as the immediate ancestors of the Austric-speaking people. The ancestors of Astor-Asiatic speaking people are called as Proto-Astroloid. Some of the renowned scholars say that, the formation and development of Astro-Asiatic features, racially, linguistically and socio-culturally was started only in geographical condition of India and later taken a concert shape. The Aryans and Dravidians have jointly played very effective influences in structuring the Austric language and Culture and religion. Suniti Kumar Chatterjee also says, “The original Austric Speech appears to have
characterized in India and then spread to Burma and Indonesia, peninsula of Malaya and many centuries migration involving many thousand miles and contact with various other people. He further says that the ancestors of Austro-Asiatic or Austric speaking people were migrated from Eastern Mediterranean areas. His idea is neither supported by the chain of migration or linguistic affinity, archaeological evidence, genetic technology or closeness of physical traits. His view is based on presumption. Historians as well as anthropologists still failed to establish link linguistically and genetically between the Mediterranean and Asutro-Indian. But he indicated linguistic affinity between Old Austric and Tibbeto-Burman group. He says that very early branches of the ancestor (Proto-Astroloid) of Austric speaking people passed out India into Australia and Melanesia. In India they appear to have been spread over the entire country mixing largely with Negritos. His assumption was primarily based on a few physical traits, like similarities of skin colour, height, shape and sizes of head. Genetic testing has proved that similarities in external features often proved to be deceptive. He was silent about the language of the proto-Astroloid people of ancient India. It is said that the Austric people, culture and language were later phase of the Proto-Austroloid language and culture and civilization. Proto-Austroloid were the people who modified into Austric speaking people. Keeping in view of the taxonomical, toponomical evidences in Northern India in old Chinese language and their settlement in entire Northern India, G.P. Singh says, “The Austric speech family originally belongs to the Proto-Austroloid group of language. The Proto-Austroloids were probably modified in India and labeled as Austric. The Austric speech, religion and culture are believed to have been characterized in India. The Austric branch of original Kirata people of India carried their languages to the South and East Malaya and from Indonesia to Micronesian and Malaria.” Further he, stating S.K Chatterjee says, “Ganga is believed to be an example of sanskritization from some ancient Austric word found in Indo-China as Khong (Me-Khong, i.e., Ma Ganga=Mother River) in Siamese as Me-nam (Mother Water), in Old Chinese as Kiang and in Northern Chinese dialect as Chiang (Gang) meaning just a river.” They were not only assimilated with the Aryans but the Aryans also with the Dravidians. He further says that, “They had mixed with Dravidians who came after them, as well as with the Aryans. The Austric elements representing various stages of culture are also represented by the lower strata of Indian society and those fled towards Central Indian highland. The traces of the Austric form of speech in great plains of India now survived in the original notion in folk or village cult of Hindus, who appear to be Aryanized in speech and transformed outwardly.” Earlier it was stated that Austric speaking people of India share some basic elements of Mongoloid features. Most of the scholars from Assam say
that long before the settlement of Mongoloids in Assam and Eastern and Northeastern India the ancestors of Austric speaking people migrated into Assam and Northeastern India through northern and Northeastern directions of India. The scholars misrepresented the meaning of Old Austric. Still they failed to clarify the terms what they called Old Austric from linguistic point of view. The explanation made by G. P. Singh is closer to actuality from linguistic and migration, mutation and natural adaptation point of view. The toponomical Austric? Evidence (Old Austric= Tibeto-Burman (Bodo) Language) associated with the names of the rivers and places of Assam, Northern and North-eastern India, clearly justify that Proto-Austrloids or the ancestors of Indo-Austric people were undoubtedly cognate group to Indo Mongoloid people. In Bodo language the term Ganga refers to a river or water that can satisfy thirst. Chiang refers to river with full of water and current. Mr. Schmidt regards the ‘Austro-Asiatic’ people as one of the sections of the “Austric” language group and find connecting link between the people of Central Asia and those of Astronesia. Toponomy associated with the names of the rivers and places of Northern and North-Eastern India, which are considered by scholars as Old Austric forms, are quite similar to Bodo taxonomy about which it was discussed earlier in details with number of toponomical examples. Still we do not know any Austric group of people who speak similar term (Old Austric) like Bodos with similar meaning. Bhuban Mohan Das conducted ethnological studies on different categories of people of old Kamrup district and it was found that, Mongoloid physical traits are confined not only to Mongoloid tribes, but many mongoloid physical traits are found among general Hindu caste Assamese populations and even among the Muslim populations too. The outcome of the study of Das is that, both indigenous tribal people and general Hindu and Muslim people share certain basic Mongolian physical traits.

According to D D. Kosambi, “Anthropometric characters (including facial type) change in a few generations of decidedly better or decidedly worse way of life. All surviving primitive people in India seems at first to be slight and physically under developed when allowances is made for admixture from the surrounding population. But they do not otherwise belonged to one common physical type. Type and nature of human physiognomy is variable in different conditions. Stating this Kosambi says, “There is every reason to believe that, such primitive types are generally unstable. Better diet and regular work on the fields change the stature and physique after some generations. Statistical analysis of such Indian data as are known shows that the head measurement and face (nasal index) also change with the height."
the people of Aryabarta developed better physical texture, i.e., more height, long nose, better and stronger physique because the developed economic system with better agricultural technique and productivity which provided them with regular and better nutrient foods. Efficient productive activity involves regular physical activities that definitely helped in the development height, weigh, texture and change in the facial structure of the people of Aryabarta. Modern biological researches also proved that, stresses and strains (physical and emotional) are attributors to the development height, texture etc. in a child. Modern children face with maximum physical and emotional stresses and strains. They are to carry large school bags and spent their larger part of daily life in school and remain busy with study and homework.

Alphonse Risenfeld has provided experimental evidence that extreme cold can affect body proportions during growth and development. Rats raised under condition of extreme cold generally show changes that resemble characteristics of human in cold environments. The cold related changes include long-bone shortening constituent with Allen's rule. Like body build facial structure may be affected by the environment. Resenfeld found that the facial structure of the rats (nasal opening) is affected by the environment but not by the gene. He believes that environment has similar affect on the structure of human face. He says,” For example, people living in the humid tropics tends to have broad, short, flat noses, whereas people living in climates with low humidity (with cold or hot temperatures) tends to have long, thin noses. A relatively narrow nose may be more efficient humidifier of drier air than a broad nose.

Skin color is one of the most important determinants of race. Skin was the basis on which the blacks of the Africa were discriminated by the whites of the Europe. Anthropologists are critical about the skin colour as determinants of race. They note that, skin color is not a good indicator of racial or geographical ancestry. Further they say,” For example, extremely dark skin is found most commonly in Africa. However there are natives of Souther India whose skin is as dark as, or darker than, that of many Africans. Yet these people are not closely related to Africans, i.e., genetically or historically. Most of the Indian anthropologists granted the Dravidians of South India as the descendent of Mediterranean Caucasoid purely on the basis of assumption. The formation of the present state of biological traits was just taken shape in Indian geographical condition. If the Mediterranean Caucasoid could change into dark by skin, why could not the Mongoloids settled in different parts of India? In ancient time people of India were originally
divided diametrically into two Varnas (colour), white and black ‘Arya’ and ‘Dasa’ Varna respectively. Romila Thapar says, The term ‘arya’ is generally a reference to some one who is respected in the society and does not seem to carry a specific racial meaning. She further says, The earlier explanationation of caste described it as a form of racial segregation or argued that, it was built upon rules of kinship on occupation or saw it as a hierarchical form of ritual office focusing on the king. These view arose out of efforts at projecting a particular image of India in the nineteenth century (Inden) which emphasized the unchanging character of Indian Society. According to some scholars the concept of Varna and caste in India is intimately linked with the tripartite concept of world and of Society, experience in Iran and European countries in which society was stratified into priests, warriors and herdsman-cultivators. And hence they try to identify aryya with Caucasoid. The comparative studies between the Vedic text and ancient Iran and with texts from other languages of the Indo-European family in nineteenth century led to the emergence of the theory of Aryanism and Aryan race. But the recent studies on the archaeological evidence by Brough, Gimbutas and Renfrew show that, the tripartite divisions are of such a general nature that they could also be found perhaps in non-Indo-European societies. There is another problem, that what we went into the making of Indo-European culture, which is from clear in the light of recent archaeological debates of complex folk movements and cultural forms in central Asia, West Asia and Northwestern India.

R. Thapar says, “A study of the origin of the caste should go beyond the description of the varna in the Vedic corpus and of Indo-European beginnings. The roots of the system may go back to societies prior to those described in the Vedic Text and therefore known to us from excavation in Northern-India. The earlier standard works on caste and its history have therefore to be seen from a fresh perspective.” The system is described in terms of ritual evaluation does not necessarily mean that it actually had its genesis in religious ritual. According to Ghurye, to argue that ‘jatis’ emerged from the breaking up of ‘Varna’ is perhaps too simplistic. Association of caste with race or vis a vis is absolutely incorrect. Caste is social stratification; on the other hand, race is biological stratification. Similarly the association of Vedic culture, religion, society and Aryan speaking people with particular race is equally absurd. In Indian history we have evidences of non-Aryan monarchical political systems or governments beyond the Aryavarta with three distinct categories of people, such as nobles, priests and commoners and later they accepted the ‘Varna social structure’ for their society. Under the above circumstances it may undoubtedly be said that the society,
Aryan speaking people and followers of Hinduism are always identified with the racial concept of Aryas. Attempts have been made to identify ‘the Aryans’ not only with the Vedic culture but also with the Harappan (Indus Valley) civilization, but the evidence for this view remains unconvincing. Further, Thapar says that instead of a race, Aryanism, as a concept shifted to the dimension of Indo-Aryan language and is therefore shifting to the question of how Indo-Aryan language entered India, developed the way it did, and why it came to be gradually established as the major linguistic system of northern India. According to Mallory, there are evidences that the Indo-Aryan as a language penetrated into India from Europe. Thapar and Minakshi say that invasion and conquest are not the only methods spreading a language. Particular language may be extended to other areas and people by diverse way, i.e., contact, exchange, migration, trade and commerce, religion. In ancient India, the process of Hinduisation and Sanskritisation played a very vital role in spreading of Indo-Aryan language in different parts of India. Assamese, Bengali, Oriya and other Prakrit and Pali languages of northern India are the result of the Process and development of Hindu culture and religion.

Earlier Indologist thought that the state system in India was just begun with the Aryan people by invading and subjugating the indigenous people. Simply they try to put all the Brahmins and Kshatriyas in the category of invaders or conquerors and all the lower castes people of India in the category of conquered or non-Aryan fold. We have hundreds of references of Brahmins and Kshatriyas who achieved their status even from blacksmith, Camar, Nai etc. through both horizontal and vertical mobility. This dimension will be taking up in details in the chapter of Sanskritisation of the Bodos. Caste structure is intimately connected with the Hindu religion. Extension of Hinduism means extension of caste structure. In ancient time many non-Aryan kings or rajas from north eastern-India achieved Kshatriya status by conversion to Hinduism. Similarly we have examples of Brahmins from Assam and Manipur who are racially non-Aryan. Theories of modern political science show that, war or force is not the only factor leading to the emergence of state system. War or force is only one of the factors. State system developed through a slow and gradual process of evolution from a very rudimentary stage of government based on clan or tribe to a highly complex organic state based on class and plural society. Infact it was a very gradual process over many
centuries and doubtlessly involved a wide variety of features. There are now many detailed studies
and much discussion on the subject. Origin of state system involves priority among various factors
or the inter-relationships between the factors such as ecology, environment, technology, economy,
social organizations, religious beliefs etc.

We donnot find any historical evidence of segregating Indian people on the line of yellow
and white skin. Rather, original Varna theory put both yellow and white skinned people in the same
pedestal. Distributions and divisions of people on the basis of the western concept of Caucasoid
(Aryan), Dravidian, Austric, and Mongolian etc. are recent importation from the west. Earlier all
these concepts were unknown to Indian people. Stratification of Indian people in ancient time was
rather seemed to be based on socio-cultural bases instead of race dimension.

Already it was stated that colour of skin is subject to change and often deceptive in
identification of race especially in Indian sub-continent with diversity of geographical circumstances.
That can be substantiated by example of many black Kirata Indians as stated by number of scholars.
Alian, a classical Greek writer has placed the ‘Kirrhadae’ on the coast and the western side of the
Ganges. Megasthenese, in his Indica, mentioned some ‘Seyritae’ and ‘Skiratai’ living in the mount
of Mandar along with other Kiratas. They were horrible and blackfaced and cannibals.

Ktesias the Knidian’s stated about the Kiratas of India in his Indikas, “They dwelt in the
interior of India, were black and deformed, had snub noses, long hair and extraordinary enormous
beards etc. etc. They were excellent archers and three thousands of them were in the retinue of the
king. Their sheep, oxen, asses and mules were usually small... They were very brave and hunters
of the wild animals. They followed the Indian laws and were just man.” His indication was definitely
to some dark people living somewhere in South India who were identified, as Kiratas. Distribution
of Kirata or Aryan people in Southern India is quite possible. Because, the latitudinal position of
South India favour the formation of black skin. The Kiratas living in Vindhya areas were known as
Pulindas and Sabaras. They are black in colour. The Austric (Khasis and Jaintias) and the
Bodos (The Garos, Kacharis, the Chutias, and the Hill Tipperas) were termed as Nisadas, Kiradas,
and Dasyas, Danavas, Rakshas, as in the same way as the Dravidians were termed as Danavas,
Daityas, and the Negretos as Vanaras. Many of the people from low caste categories from Nisadas,
Sabaras, Chandalas etc., of Bengal, Orisa, Bihar and other parts of India brought into the category

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of Austric race in the racial distribution made by the Indian Anthropologists. The lexicographer, Amar Simha has regarded Kiratas, Sabaras, and Pulindas as cognate tribes.  

Kautilya refers the Sabaras, Pulindas, Chandalas, and other wild tribes in the same category who are dark by skin. The Kiratas are spoken of in a Seventh Century text as identical with the Bhillas and Ludhaka tribes and Malangs of Vindhyas who are also dark in colour. The Kiratas and Sabaras have been mentioned by Dandins again and again as the same people. H. H. Wilson has rightly suggested that, those who constitute the posterity of the race with black complexion and other general features also includes the Kiratas, Bhillas, Bahanakas, Pulindas, Bhraramas, and other Barbarians living along the plains and mountains. People settled in a particular equatorial or tropical zone migrated from different zone, slowly develop variations in their skin colour or other physical traits. It would be wrong to think that, the people settled in a particular latitudinal zone migrated from different latitudinal area retain all biological features of the former area. According to D.D.Kosambi for variation in biological features need only a few generations which is attributed by better and regular nutrient foods and physical activities. Grierson observed that the dialect of so called Kiranti group is closely related to the dialects spoken by tribes, who have never claimed to be Kiratas. According to T.Delton, the Kiratas, the Kharwars, and the Kols are cognate groups. Kharwars and Kols are dark in colour. According to B. Muhkerjee Rajbonsis are Sanskritised Kshatriyas who are racially Mech and Bodo origin. Rajbonsis of Bengal develop slightly darker in complexion than the Rajbonsis or Koches of Assam. They also use to put sacred threads, 'Nagun' and observes a shorter period of pollution at birth and death. Buchanan says, "this pretended descent the Koch, or at least all of them that have adopted the Hindu religion and have relinquished their impure practices, assumed the title of Rajbonsis, or descendent of princes: and other rude tribes of Kamrup and Chin, such as Mech and Hajongs who have followed their example in religion have assumed the same title. D.N. Majumder and C R. Rao carried out a study on the Rajbonsis and the basis of their study they declared that the Mongoloid elements are found to-day among the Koch and Rajbonsis of Northern-Bengal. Their presumption is just opposite to the explanation shown in diagram A. They considered Koch-Rajbonsis racially common to the Dravidians and they migrated from south to the north. According to them, Koch-Rajbonsis (Dravidian origin) of North Bengal developed Mongoloid physical features in different geographical conditions of north Bengal. But the reality is reverse. Koch-Rajbonsis are racially belonged to Bodo-Kirata groups. Their migration was rather from north to south. The frequencies in physical
variation (Austrić and Dravidian features) are gradually higher among the people to southwards. Mongoloid features are gradually decreasing on the one hand and Austrić or Proto-Austroloid features are gradually increasing. Earlier, it was stated that attempts have been made to trace the origin of the Indo-Dravidian people of India with the Mediterraneans but failed to established chain of connection genetically, linguistically or from the point of migration and movement. The study conducted by Bhuban Mohan Das provided sufficient scientific bases to support the view of Majumder and Rao in a reverse direction. The theory of Majumdar and Rao shows the gradual decrease in the frequencies of Dravidian physical traits and gradual increase in the frequencies of Mongolian physical traits towards the North. On the other hand, Bucchaneon theory indicates gradual decrease in the frequencies of Mongolian physical traits and gradual increase in the frequencies of Dravidian physical traits towards the South. Both theories indicate biological link through transmutation and transmigraton. It is quite possible in either ways. However there are sufficient grounds to believe that they originally belong to the same stock as indicated by Majumder and Rao. O’ Malley stating his view on the Koches and Rajbonsis of Purnea says, “Their appearances is unmistakably Mongoloid.” Dalton Hooker, while writing about the Koches of Jalpaiguri district observes, “the natives are Koches and, a Mogul (Mongolian) race.” R.C Majumder opines that there is no doubt that the original habitants of the kingdom of Cooch Beher and their royal family belonged to a branch of the Mongolian race and that contact with the Bengali Hindus gradually brought them within the pale of Hindu civilization. H.C. Roy, says that, king Naranarayana was certainly Mongoloid in origin. Grierson says, “there can be little doubt that the original Koches were the same as the Bodos. ‘Koch’ and ‘Mech’ and ‘Bara’ or ‘Bodo’ all connected the same tribe’ at most, different steps of the same tribe.” He further says that, “the ‘Koch’, in fact, everywhere connotes a Hinduised Bodo who has abandoned his ancestral religion for Hinduism and ancestral Bodo language for Bengali or Assamese.” E.A. Gait says, “There seems however to be no doubt that the true Koches were Mongoloid race, very closely allied to the Meches and Garos; and we find in Jalpaiguri, Koch Behar and Goalpara, the sons now known as Rajbonsis are either pure Koches who, though dark, have distinctly Mongoloid physiognomy, or else a mixed breed, in which the Mongoloid element usually preponderates.”

Baden-Powell says, “Mech, Koch and Kachari are branches of one tribe. He further states that, the Kus was only invented to distinguish those Kacharis who adopted orthodox Hinduism.” J Campbell says, “The Koch Behar people have become so Hinduised that their original character cannot be distinguished with certainty. They called themselves “Rajbangsis”.
Koch-Rajbongsis of ancient Kamrup, Kamotapur, Cooch Behar etc. developed distinct physical traits different from their ancestors and the scholars often confused with their racial origin. S K. Chatterjee, describes the Koches of North-Bengal as western Bodo race of Assam and Bengal. J.N Bhattacharjee, says, that the Poliyas and the Koches of North-Bengal seems from their physiognomy to be a Mongolian race. G.H.Damant, says that, the Palis and Koches of Dinajpur without doubt belonged to Mongolian race that migrated into the district of Dinajpur from East. He also of the opinion that the story that the Palis of Dinajpur tell their ancestors being conquered by Parusuram probably refers to their conquest by the Aryans and that they came from the east side of the Tista river seems almost certain. Carter describes the Rajbonsis of Malda thus, “The Rajbonsis are numerically the next largest community. They claimed to be descendents from the same origin as the Cooch Behar family. Whether that is true or not their appearance and features, the high cheekbone, broad nose and slightly slanting eyes are strongly suggestive of Mongolian origin and not Dravidian. About the Rajbonsis of Rangpur, Babu Monmohan Roy, the then Deputy Commissioner of Rongpur says that the Rajbongsis of Rongpur are distinctly Dravidian. Whereas about the Koches of Rongpur he says that,” The facial characters of the Koches are decidedly Mongoloid.” “Rajbonsis of Rongpur look down upon the Koch Behar Raj family and they connected the Rajfamily of Pabna and Jalpaiguri from a social point of view. It is quite obvious in caste ridden Hindu society. Converted Hindus from non-Aryan stock always try to hide their original identity particularly those who are in lower strata to avoid or minimize caste exploitation upon them. It is a fact that, there was a time even the Saranias found themselves in difficulty to identify their origin with the Bodos, rather they feel more comfortable to identify themselves as Sudra. W.C Plowden, in his census report 1881, says that, Koch is merely the tribe name of Kacharis (Mech) who have given up their native speech and adapted Bengali. Blochmann says about the people of Koch Behar that, “We are also informed that the inhabitants of Koch Behar, since ancient times are the Mech and Koch tribes. The Rajah belongs to the Mech.” Major Jenkins also says that, the Rajas of Koch Bihar were of the tribe of Koch (or Mech, for both appear to be clans of the same tribe) J A. Vas thinks that lapse of time and admixture with other races had probably, by then, softened the Mongolian characteristics of their physiognomy. Col. Waddell observed and measured the Koches in North-East Bengal and Assam and denied the Dravidian origin of the Koches or Rajbonsis. He described them as distinctively Mongoloid, though somewhat, heterogeneous.
On the basis of the graph we can explain the growth of black pigment or melanin frequencies among populations of different latitudinal zones. In the diagram, increase or decrease of melanin frequencies are shown in graphical index. XY (downwards direction) represents the gradual increase of melanin frequencies from lower to higher. This line represents variation of skin colour from lighter to darker. On the other hand YX (upward direction) represents a decreasing order of melanin frequencies showing the gradual decrease of melanin frequencies. For explaining the colour variation we can take either XY or YX index line. The observation of Raisely, Dalton K L Barua, and Ram Ranjan Das etc is definitely based on YX (upward direction). Their counting is from relatively darker to less darker or lighter frequencies. On the basis of this presumption they try to say that Rajbonsis are of Dravidian origin and Dravidian people move from the South to the Northward direction and gradually lost their Dravidian physical traits. Earlier it was stated that anthropologist or philologists failed to establish chain of linguistic affinity or genealogical link between the people of Mediterranean region. But many anthropologists say that, Dravidians of the South, Austric of the middle line of India and Tribal and non-tribal people of Bengal and Assam share some common physical traits. Evidences of old Austric language are found in northern and North-Eastern India in their geographical taxonomy and these evidences certainly justify the fact that there
was relation linguistically and racially between the Kirata-Bodos, Austric and Proto-Austroloid people of India and this fact is very much supported by the racial explanation made by S. Sarkar. J. H. Hutton stated that by organization and propaganda the Koches easily achieved the status of Kshatriyahood in caste hierarchy. J. N. Bhattacharjee says, 'Conversion to Rajbongsi Caste used to occur every day. Any Mech, Koch, Kachari and Rabha could become a Rajbongsi on payment of a small sum to the priest and promising to conform to the rules of the caste.

The Kiratas of ancient India were very powerful people and said to have held dominion from the Nepal down to the delta of Ganges; They were of both short and tall in stature and having well formed face, fair complexion, small as well as large oval eyes, scanty beards a short nose etc. Contrary to the common perception, he stated Kirati people as fair complexion with tall height, large oval eyes and scanty beard. Earlier it was stated that archaeological evidence in different parts of India showed the indication of Kirati settlement in different parts of southern and other parts of India. The principles of mutation and natural selection, the process of biological adaptation support all these facts stated by the great scholars. Studies of B. M. Das also shows that, the Mongoloid tribes of Assam, Koch and Rajbongsi population of Assam and Bengal, general Hindu caste and Muslim people of Assam and Bengal, so called Austric people of Bengals, Orisa, Assam etc. share certain common biological traits and genes. From the above facts, it is more justified to assume all these categories of people as the people of Mongoloid origin by race.

The colour of skin of the people is determined by the amount of dark pigment or melanin in the skin and the amount of blood in the small blood vessel of the skin. The amount of melanin in the skin seems to be related to the climate in which a person lives. Gloger’s rule states that population of birds and mammals living in warm, humid climates have more melanin (and therefore darker skin, fur, or feathers) than do populations of the same species living in cooler, drier areas. On the whole, this association with climate holds true for people as well as for birds and other mammals. The population of darker skinned humans do live mostly in warm climates (although all residents of warm climates do not have dark skins). Dark skin has many important biological advantage adapted in tropical environments. On the other hand, white or light color populations are found in cold regions. Light color skin has certain benefit in cold environment. That is why the people settling in same latitudinal areas developed similar types of skin colour and physical traits South India, Mediterranean region, Malaysia, Indonesia, Java, Sumatra etc. come under similar latitudinal zone and hence they develop similar types of physical traits irrespective of their racial
affinities or differences. That is the reason why the Malaysian and the Indonesian people who are racially Mongoloid but they are darker by skin.

Altitude has affects on the stature of chest. Compared to low latitude dwellers, the high altitude dwellers have larger chests and greater lung capacity, as well as more surface area in the capillaries of the lungs. Recent studies shows that the people migrated from lower altitude may also develop the same amount of lung capacity’s the people who spent their entire lives at high altitudes. With other traits that have studied, it appears that genetic pre-dispositions can often be modified by life experiences, with spaces of time and situation.

General biological principle says that genetic features of the people presumably play a vital role in determining average height of a population. But along with environment other factors also play very affective rules in increasing and decreasing variations of height among same or among different racial groups. But the average height among the Japanese in between 1950-1980 was dramatically increased. The technological development in Japan after World War II brought revolutionary changes in economic development. Economic development brought changes in the level of consumption as well as in the level of nutrients. In recent time in many countries also similar type of increase in height was occurring. Environmental influences are also likely to be important.

We can see marked differences in the physical features of the high caste people and lower caste people of India. Common people and even the scholars try to correlate these differences with the race factor. Upper caste with fair skin, taller in height, long nose, etc. are put in the Aryan category and the lower caste people with less fair or dark skin, lesser in height, degraded health condition are graded in the lower caste category. Historical studies showed that since the ancient time upper caste people generally have been enjoying greater excess to economic resources, political power and other privileges in the society. On the other hand, lower caste people had little excess in the economic resources, political power and other privileges in the society. Since ancient time they have been exploited and debarred from basic social, economic, political and other right of the society. At the same time productive and other manual activities were solely performed by the lower caste people. The occupations they performed become hereditary. Productive activities in which they involved, compelled them to remain exposed to sunlight, heat, cold, rain etc. They led a difficult life economically Anthro-Biological studies made by different scholars on natural adaptation

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and physical variations stated above clearly support that the economic and socio-cultural hardship they ever faced were the basic reasons for degraded physical features of the lower caste people. The degree of excess to economic resource and political power are the factors attributing to mark physical differences between higher caste and lower caste people. Archeaological studies shows that prior to the Vedic age Indian society was egalitarian and archaic in nature. Society was characterized by mechanical solidarity. Occupations were not based on hereditary. It was open for individual choice and one could change his occupation. It is very difficult to say when the system of ‘Varna’ originated in India and transformed into rigid caste system with organic character. The evolution of state and government is intimately connected with the evolution and development of society and economic system. The emergence of the institution of private property leads to the emergence feudal states. For the safety and security of the people and the state the regular army was needed. To maintain the regular army huge fund was required. For the purpose settled agriculture was encouraged. For regulating the behaviour of the people social structure based on caste principle was created.

Regarding the emergence of the Ksatriya class, Romila Thapar says that individual social ‘Identity in the Vedic texts was related to ‘jana’ frequently translated as tribe, into which one was born. Birth was the central importance as the indicator of identity. The ‘vis’ which appears to have been a smaller unit than the ‘jana’ and was possibly a clan, is frequently mentioned. In the hierarchy of clans, that of the ‘raja’ head the status of the ruling clan. Yet the raja often bore the name of the clan, thus Vasu Caidiya. The term raja has been translated almost automatically as ‘king’. This may need reconsideration.” Clans and tribes are more often under the control of chiefs and possibly the term ‘raja’- the root of which, ‘raj’ to shine, to stand out referred to a chief rather than to a king. Chiefs can have extensive powers without actually being kings “The Vedic raja gradually evolved into a king, an evolution which involved the transformation of the ‘rajanya’ into the ‘ksatriya’, a term which has its root in ‘ksatra’ or ‘power’ and occurs frequently in the later Vedic texts. The raja did not control a concentration of power to the same extent as the ksatriya. The raja was more likely the head of a clan, whereas the term Ksatriya introduced the abstract concept of power and gave a further meaning to the clan chief.”

The above discussions clearly show that the term ksatra or ksatriya does not cover the whole tribe or clan; it covers only a few of the clan who hold power and authority. And the origin and development of the concept of power, authority and government are traced with the clan or
tribal chief of the primitive society. Very concept of power authority and government are the result of political evolution everywhere. System of Kingship and Kingdom is higher phase of the chiefdom with distinct character of polity. Therefore, the effort to identify all kshatriyas simply with race (Aryan) or Vis & Vis is totally baseless. Rather the concept of ‘Arya’ is purely Indian origin deeply connected with the evolution of Hindu culture and civilization beyond the jurisdiction of any particular race, language, ethnicity etc. It is also, still a question, regarding the origin of the Brahmin class and their racial affinity. Manu the giver of Manabdharmasastra or Manusmriti, the Hindu law is said to be the first king of the Jambudvipa and according to classical literature he was a Brahmin. The definition of Jambudvipa is very ambiguous. According to Dharma Sashtra God created all Varnas. Brahmins are born from the mouth of God, Kshatriyas from arms, Vaishyas are from thigh, and Sudras from foot and untouchables are from fur or rumakupa. This myth clearly says that source of the origin of different Varnas and Castes are the same God or same blood. Where from the racial bases of Varna and Caste come. However, the myth indicates that Manu held very important position in his society holding power and authority to control the society. Manu is considered as a Brahmin as he formulates law for society. He was perhaps belonged to noble class (arya) holding property and power. We can imagine a society with a rigid caste structure only under a centralized monarchical system. As the caste structure is based on the principles of social differentiations, high and law, purity and pollution and on the principles of domination, exploitation and opposition to each other. The King is the only in an appropriate position psychologically to think and evolve a mechanism for running government and for regulation of the society in favour of his interest. So, Manu is in the first a powerful leader of the society, and in the next he was the giver of Laws of Manabdharma not as a priest or Brahmin but as a ruler and dominating force. The role of priest comes only when there is a defined rule of religion for society. Induction of priesthood was perhaps necessarily made from within the same and closest members of the clan or group. It indicates that, in the formative stage of Hindu social structure king was the head of both state as well as sacred domain. Stratification of Brahmin and Kshatriya into distinct social strata was definitely a later development.

Studies of ancient history shows that, just during 6th and 7th century B.C the existence of small tribal kingdoms or chiefdoms (Janapadas), Vedic and non-Vedic, were just begun to emerge under some tribal leaders. The emergence of chieftain chief was closely connected with the accumulation wealth and property and surplus production. Concentration of wealth and property
increased the power, authority and domination of the chiefs over the clan or tribe. More powerful chief subjugated the weaker chieftains by using force and created a Kingdom and became a king. Indian history says that, the Nandas were the rulers who established kingdom and actual monarchy. During Nandas and Muryas caste as a social structure was not taken rigid form. Because the founder of both Nandas and Mauryas themselves were from doubtful origin of law caste or non-caste social group.

Rajan Gurukkal, a renowned scholar from Kerala, in his study of caste formation in Kerala, clearly depicted the process of the structuring of caste in ancient Kerala. According to him prior to 300 A.D. during the time of greater Tamilakam there was different types of social stratification different from Hindu Varna model. Society was characterized by mechanical solidarity and people within a same clan undertook to different types of occupation. But the introduction of system of land grant, 'Brahmadeya' to the Brahmans in Tamilakam, and later extension of the same to Kerala during the days of Satbahana affected the social structure of South Indian people. “It gave rise to a new system of production relations transcending the framework of kinship relations,... there existed in the society a potential nucleus anticipating the formation of castes. There was the Brahmin household that signified the new system of production relations. The novelty of the system involved the relation between Brahmin and tillers who were the non-cultivating landholders and the cultivating landless; respectively. It was relation involving two objectively antagonistic classes.” The Brahmin land as an independent unit of production required working families attached to it for ensuring permanency of labour’s, naturally, several families belonging to clannish groups must have permanently restored to for production as well as other essential functions. It is quite reasonable to presume that the beginnings of the crystallization of functionally specific families into castes took place in the localities of Brahmin households. It is possible that those families distinguished themselves from the rest of the folk, as associated with a unit of production, supreme both ritually and economically.

Passing through stress and strain after fifth century A.D. Brahmin villages developed into a large productive unit extending to societal level. And the emergence of the jati system was a concomitant development. Proliferation of Brahmadeya all over the Tamilakam, took place during seventh to ninth century. Proliferation of Brahmadeya meant the expansion of irrigated agriculture as well of the new system of relations, which was the outcome of the dissolving semi-tribal system. The process involved super imposition of Brahmin proprietorship over many a communal land tract, integration of several clannish groups and formation of new social relation. The agrarian
relation headed by Brahmans was primarily based on the nature of functional association of producers, artisan sand craftsmen. Their grading on a hierarchical scale depended on the nature of entitlement of each had regarding the sharing of surplus. The nature of entitlement to surplus was determined by the nature of each group’s relation with the means of production, particularly land. Brahmins were the proprietors of land, but they often leased their large farms out to group of people, which emerged as classed of intermediaries between the Brahmins and peasants. So, what was crucial in the social relations of the period was the separation between the primary producers and full time non-producing functionary such as administrators, warriors, etc., who were entitled to the lion share of surplus through their managerial and protective functions. The group entitle to higher share of surplus distanced themselves from the people directly associated with the labour processes and this superior class position form the basis of caste hierarchy. In short it was hierarchy of entitlement to surplus that provided the real foundation of caste structure in the Brahmin headed agrarian society of South India. Every where the structuring of caste is deeply rooted with the evolution of production system. But Gurukkal intentionally avoids the role of Brahmin, the landlords, as the master of wealth and property and as a dominating force, the upholder caste system. The Brahmins not as priests but as apolitical force played very important roles in spreading and ordering of Brahminical culture including the structuring and regulating of caste system. The temple, under the guidance of Brahmin priests acted as the headquarters of the village and performed a great role as the institutional agency of Brahmins in ordering of the caste society. These informations clearly indicate that, Brahmin played primary and dominating role in structuring and regulating caste order in the society.

Comparing the ancient Indian rituals and nature of governments with that of the ancient Egyptian, Sumerian and Chinesie ritual and religio-political structures, Yogendra Sing also says that, “Comparing this with the Indian situation, there seems to be a simple alternative either the king exerts the religious functions which are generally his, and then he is the head of the hierarchy for this very reason, and exerts at the same time political power, or, this is the Indian case, the king depends on the priest for the religious functions, he cannot himself operate the sacrifice on behalf of the kingdom, he cannot be his own sacrificer, instead he puts in front of him a priest, the purohita, and then he loses the hierarchial pre-eminence in favour of the priests, retaining for himself power only.” This statement also indicates that how the secular power subordinated the sacred domain under him. Emergence of Brahmin strata from the same interest group (Chiefs as well as priests) was later development. Ideal Structural and hierarchial model of Varna and Caste systems defined
in classical Hindu literature never existed and operated in pure form everywhere in India. It clearly indicates that status or actual ranking of castes is closely connected with the holding of wealth, property and power, and not always conform to the ideal structural model of Varna or caste as defined in the classical literatures. Everywhere dominant castes take primary roles in maintaining caste order.

Caste occupation was rather imposed by force. M.N. Srinivas in his studies of caste mobility in India showed a number of evidences how the system of caste was enforced and regulated by the rulers or dominant castes over the dominated. He stated, "the king or other acknowledged political head of an area. The latter had the power to promote or demote castes inhabiting in his kingdom. The Maharaja of Cochin, for instance, had the power to raise the rank of castes in his kingdom, and the final expulsion of any one from caste required his sanction." The power to raise the rank of castes living within their jurisdiction seems to have been enjoyed in South India by even some big Zamindars. During the British period, when their accounts were examined for the purpose of revenue assessment, they were found to include receipts on account of the privilege conferred by them on certain persons to wear sacred thread." The power to promote or demote castes stemmed from the fact that the Pre-British Indian King, Hindu or Muslim, stood at the apex of the Caste System. In the last analysis, the ranking of castes within the kingdom had the king's consent, an individual who had been outcasted by his caste council for an offence had always the right of appeal to the king. Similar example of caste mobility is found in the History of Assam where in the Ahom King promoted a simple Kachari and Barahi warriors to Brahmin (Al Brahmins). Sarbeswar Rajguru mentioned a number of high caste Assamese who had just adapted their caste genealogy showing their origin from the 'kulas' and 'gutras' enshrined in classical Indian literature. He also stated of the Kalitas, performing the role of priesthood or Brahmans in the reign of Koch kings. C C Sanyal mentioned Kalita caste as a segment of Koch group. So it would be quite unscientific and irrational to identify or correlate caste stratifications with race and to justify the superiority of higher castes racially and their exploitation over the lower castes people of the society.

K M Panikar, another historian says, "it is a fact that in historical times there was no such caste as the kshatriyas." Further he says that, Nandas were the last 'true' kshatriyas and they disappeared in the 5th century B.C. Since then every known royal family has come from non-kshatriya caste, including the famous Rajput dynasties of medieaval India. He also further stated
that, “the Sudras seem to have produced an unusually large number of royal families even in more recent times. The Palas of Bengal belonged undoubtedly to that caste. The great Maratha Royal House, whatever their function today, could hardly sustain their genealogical pretensions connecting them with Rajput descent.”

Sudras or lower caste people were basically derived from the indigenous people who racially either from Mongolid, Austric or Dravidian etc. Many historians try to club the non-Aryan kings under the cover of so-called Aryan race totally ignoring the contribution made by the non-Aryan people to the history of Indian culture and civilization. To suppress the contributions of the non-Aryan people to Indian history of Culture and Civilization of late another highly artificial theory of ‘Degraded Kshatriya’, ‘Degraded Vaisya’ and ‘Degraded Sudra’ have been evolved by some scholars. As all methods fail, it is another measure evolved by the hardcore supporter of Aryanism to retain its false pride of racial superiority based on superficial hypothesis of Aryanism as a concept of race. It is deliberate effort to deny and destroy the contribution made by a section of Indian people or racial groups to Indian Culture and Civilization. On the other way, it is a healing touch to the sections of people for appeasing them by granting Kshatriya status, who have been exploited socio-culturally and economically since the time of Vedic Civilization down to the British regime by the Brahmin, and Ruling class.

The above discussion shows that Kirata Bodos are racially belonged to Mongoloids. The scientific study carried by some scholars also give impression that, the Kirata Bodos are racially linked to Austric as well as Dravidas. The physical differences appeared among Dravida, Austric and Mongoloid are due to mutation, natural selection and genetic drifts attributed by the differences of geographical and environmental conditions. The concept of Sura-Asura, Manava-Danava, Nara-Banara, Arya-Anarya, Deva-Rakshasa etc. defined in Indian classical literature are seemed not referring to racial distinction, rather referred only to mobile and flexible socio-cultural distances. Processes of Aryanisation, Sanskritisation, and Hinduisation, horizontal and vertical social mobility give an impression that Aryanisation is not a biological process but socio-cultural process. Largest sections of the Aryan speaking people or Aryan socio-cultural group are derived from Kirats, Austrics Dravidas etc. So, it is highly difficult to dissociate Kirata-Bodos, Austric, Vratyas and other cognate groups from Aryans. Recent studies of ancient Indian histories based on archaeological evidene, studies conducted by Bhuban Mohan Das in collaboration with German scholars and the studies mentioned above gives an impression that Kirata-Bodos, Austric-Vratyas and other cognate groups and Vedic Aryans were racially belonged to the same group or very close to each other.

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