THE

PEOPLE OF INDIA.

A SERIES OF

PHOTOGRAPHIC ILLUSTRATIONS

OF

THE RACES AND TRIBES OF HINDUSTAN,

ORIGINALLY PREPARED UNDER THE AUTHORITY OF

THE GOVERNMENT OF INDIA,

AND

REPRODUCED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.

WITH DESCRIPTIVE LETTERPRESS BY COL. MEADOWS TAYLOR, C.S.I., M.R.A.S.

EDITED BY

J. FORBES WATSON, M.A., M.D., &c.,

AND

SIR JOHN WILLIAM KAYE, K.C.S.I., F.R.S., &c.

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* Under this heading, *locality* does not always show the place or even the district of birth, though it does so when possible. The text will explain the difficulty which occurs in certain cases.

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* Under this heading, *locality* does not always show the place or even the district of birth, though it does so when possible. The text will explain the difficulty which occurs in certain cases.

H.H. THE LATE MAHARAJAH OF MYSORE.

(406–7)

THE late Maharajah was the descendant of a very ancient and illustrious family which for several centuries existed in Mysore, and established a kingdom, which through many vicissitudes still exists; and, though in a somewhat reduced form, maintains its position as one of the ruling principalities of India. The traditions of the family trace its rise from one of the Yadava princes of Guzerat. According to the legend, this person was wandering in Mysore, when he rescued the daughter of a local Wadyar, or petty chieftain, from a marriage which was about to be forcibly solemnized, and married her himself, thus becoming lord of two small townships, Hadana and Caroogully, near Mysore. From this couple, in lineal descent, Cham Raj reigned in or about A.D. 1500. By this time the family had increased their little territory very considerably, and a subsequent Rajah, Betad Cham Raj, at his death, divided his possessions among his three sons; to one of whom, Cham Raj, devolved the town and territory of Mysore. Here he built a fort, and his prosperity increased, and the fall of the state of Beejanugger, of which Mysore had been a dependancy, gave opportunity to all who were strong enough to assert their independence, and maintain it. By a local arrangement with the Viceroy of Beejanugger, the Mysore family had become managers of three Wadyars, or divisions of thirty-three villages each, and in A.D. 1610, the ruling head obtained possession of the town of Seringapatam and its dependancies, in addition to his former territory. Seringapatam was then a considerable town, and the temple of Runga, or Vishnu, was a shrine of great holiness in popular estimation, and frequented by numbers of pilgrims. Its possession, therefore, gave new dignity to its chief; he assumed the title of Rajah, instead of the former designation of wadyar, fortified Seringapatam, naturally a very strong position, and the possessions of the family became increased by other means, till they assumed the dimensions and importance of a local principality.

In 1654 the Mussulman Kings of Beejapoor sent a force into the Mysore

province to reduce, or demand tribute from, all petty chiefs: and in its turn Seringapatam was attacked by Rend Oolla Khan, an officer of the Beejapoor government. Canterai Raj, the reigning Prince of Seringapatam, however, defended his fort bravely, and not only repulsed the Mussulmans, but pursued them across his frontier, inflicting considerable loss upon them. The Mysore family now left their former faith, which was that of the Jungum, established by Chun Bussappa, of Kalliani, in the twelfth century, and joined the Brahminical, as custodians of the sacred image of Runga. Thenceforth the little court was the resort of all Brahmins of learning and sanctity in the South of India, and became famous for its acts of charity and generosity to pilgrims and Brahmin visitors. The Rajah Canterai coined money, and the Canterai pagodas, still in local circulation, are lasting memorials of his reign: and he annexed many surrounding baronies to his territories. Canterai's successor, Dud Deo Raj, followed up the previous system, and in 1667 the possessions of the state extended very considerably southwards below the plateau of Mysore, and northwards beyond Hullabeed, or Dwara Samoodra, the former capital of the Bellal dynasty. Seringapatam was out of the line of Mahomedan and Mahratta invasions, which only skirted Mysore. It had been out of the way also of the struggles between the Rajahs of Beejanugger in their attempts to regain their kingdom, and their local contests with what remained of the Chola and Pandyan kingdoms of Kunchi and Madura; and the state was undoubtedly well governed. In less than a century the revenue had risen to 1,323,571 pagodas per year (about £500,000), and in 1700 there were nine millions of pagodas (about three millions sterling) in the treasury. The reigning Rajah Chik Deo Raj had also established a post office in his dominions, which was in full work, and affords proof of a degree of enlightenment which existed nowhere else in the south. The progress of the state through the stormy period of the seventeenth century was therefore creditable to its rulers.

It would have been impossible for the state, with its reputation for great wealth, to have escaped the predatory spirit which existed. The wrecks of Mahomedan armies had rallied round special leaders—the Nawabs of Kurnool, of Savanoor, and Kurpa; and Mysore was obliged to purchase peace by a payment to them of a million sterling in 1724. But Mysore was not by any means idle in the general scramble of that period, and whenever an opportunity existed, annexed territory in contiguity with its borders. Mysore, the Mahrattas, the Mussulmans, the French, and the English, were all struggling for the supremacy of the South of India, and with various good and bad fortune. But the Mysore state was not affected by them, and indeed kept aloof from all until the rise of Hyder Ali. It had acknowledged allegiance to the Emperor Aurungzeeb, and through His Highness the Nizam, the virtual successor to the Emperor in the Deccan, escaped the demands of the southern Mussulman commanders.

Hyder Ali was a man of obscure birth, who, by his bravery and ability, rose to the command of the Mysore army. For some time the Queen Dowager of Mysore, jealous of the influence of Nundi Raj, the minister of her state, endeavoured to preserve a balance of power between the rivals, but failed; and in elevating Hyder, found she had displaced her old servant for an infinitely more dangerous and rapacious adventurer. Counter intrigues began, and eventually Hyder Ali was defeated, and obliged to fly. He returned, however, went privately to Nundi Raj by night, laid his head on his feet, and vowed faithful allegiance and co-operation, and was nominally re-instated in his office. But this did not suffice. Hyder attacked the troops under Khunde Rao, defeated them, and pursuing them to Seringapatam, extorted terms from the Rajah, which included the deliverance of Khunde Rao to him; and thenceforward Hyder had no rival. Khunde Rao was imprisoned in an iron cage in the fort of Bangalore, and eventually died there. Hyder Ali was now supreme, and the royal house of Mysore existed only as a pageant.

The lives and actions of Hyder Ali, and his son Tippoo Sultan, are interwoven with the fierce struggles of French, English, Mahrattas, and Mussulmans, for the supremacy of Southern India, if not, indeed, of India at large. They belong to the history of the time, and form one of the most interesting periods of Indian struggles, and as such are familiar to most. On the 2nd of May, 1799, Tippoo died in defence of Seringapatam, and the dominions of Mysore were at the mercy of the conquerors. For thirty-five years father and son had usurped the power of the state, and confined its princes; but they had enlarged the state dominions, they had increased its political power, and in the last Mussulman struggle in India had borne themselves gallantly against all foes. After the death of Tippoo Sultan, the question arose as to the disposal of the Mysore dominions. The English, the Nizam, and the Mahrattas had executed a tripartite treaty for the conduct of the war against a common enemy; and whether the Mysore dominions were to be divided among the three powers, or whether the Mysore family was to be re-instated, remained to be decided. Finally the Mahrattas, the Nizam, and the English, each received portions, and the original dominions of the Mysore house were reserved for its further maintenance.

Although Hyder Ali had actually deposed the Rajah, yet he had not himself assumed regal power, and the royal race was preserved. In 1772 Hyder had even elevated Nundi Raj, a prince of the house, to the dignity of Rajah; but he was kept in close confinement, and afterwards, being suspected of endeavours to escape and resume his power, was strangled. His successor, Cham Raj, died of small pox. His son, an infant, was preserved by his mother, and throve well, and was proclaimed Rajah at Seringapatam, to the great delight of all classes of Hindoos. The heirs of the usurping power were pensioned, and eventually removed to

Calcutta. The young Rajah of Mysore continued under the joint superintendence of the Hindoo minister of the state, and of British officers at his court. He was well educated, and it was hoped would administer satisfactorily the dominions allotted to him; but when he attained his majority, he not only squandered the large accumulation which had accrued during his minority, but fell deeply into debt, and oppressed his subjects so severely, that violent outbreaks occurred, which required English interference to subdue. In 1831-2 the Rajah's authority was set aside, and the administration conducted by English officers. The state remained in this condition till the Rajah's death. For some years before this event he had been desirous, as he had no male heir, of adopting the son of a relative as heir, and this permission was finally granted. The prince elected is being educated for his high station, and it may be hoped may prove a more efficient and more practical ruler than the late Maharajah.

Two Photographs are given of the late Maharajah: one in his dress and ivory chair of state, the other in plain ordinary costume, a sort of military uniform. His Highness Maharajah Krishna Raj Wadyar Bahadoor was personally kind, charitable, and hospitable, and a fair Sanscrit scholar and poet. He was esteemed a fine chess player, and one of his amusements was to compose chess problems, which were printed upon yellow satin and distributed to his friends; many of these were extremely ingenious. He was a great patron of learned Brahmins, and the annual competition for prizes held at Mysore, attracted Brahmins from all parts of India. Administrative capacity he had none; but he will long be remembered in Mysore for his courtesy, kindliness of disposition, and extensive charities.

H.H THE LATE MAHARAJAH OF

MYSORE.

406.

H.H THE LATE MAHARAJAH OF

MYSORE.

407.

RAJAH BINDAH.

(408)

THE Plate represents a boy of the military class of Mysore, which is a numerous one, attached to the Rajah's court and army. They are Hindoos of good caste, aspiring to be termed Kshettryas, or descendants of Rajpoots; but their right to such a claim may be considered doubtful. In the first Mahratta war the Mysore horse did excellent service under the late Duke of Wellington, and are frequently mentioned in his dispatches; and the body materially reduced, still exists, performing police and other local duties in the service of the state. The members of it ride their own horses, and maintain them out of the pay, and in some instances lands, assigned to them. The youth represented is handsomely dressed in cloth of gold, and may belong to some locally noble family.

RAJAH BINDAH.

MYSORE.

408.

SRI VISHNU BRAHMIN.

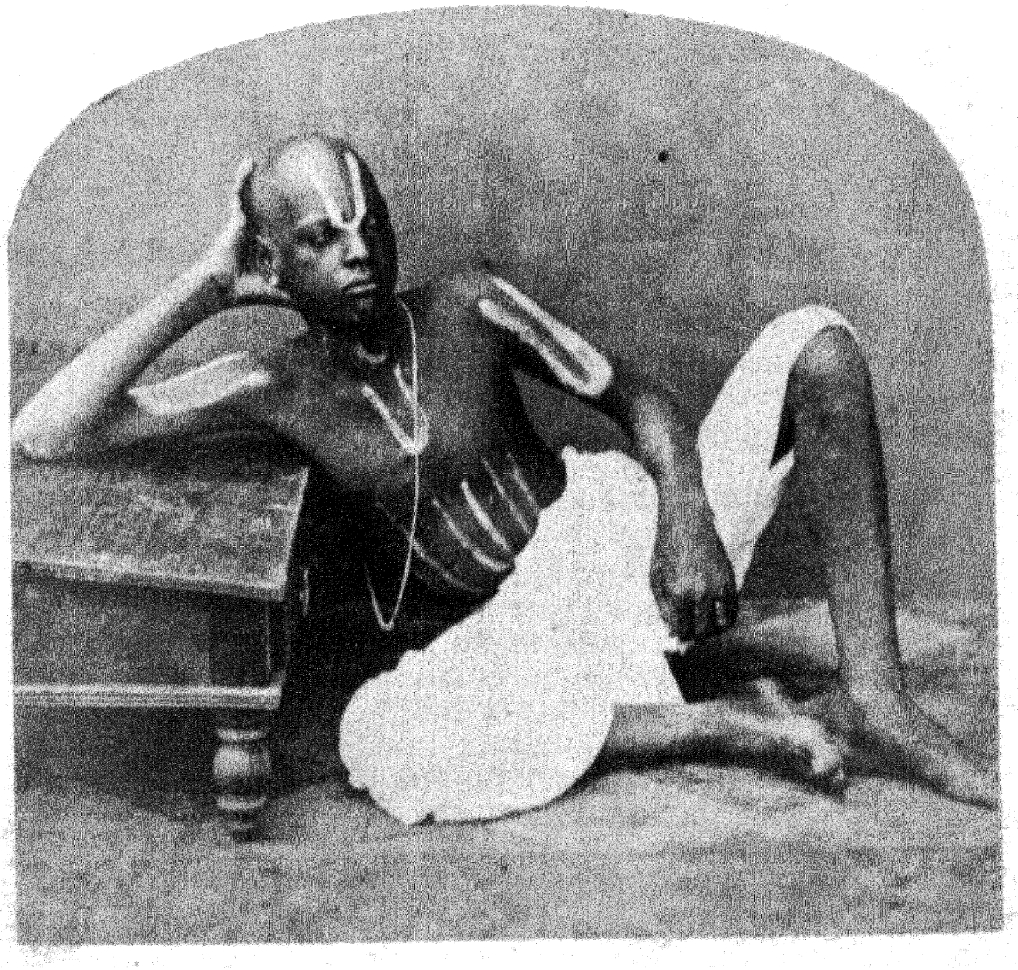
(409)

AS among the Aryan tribes of Northern India, so also among the Dravidians of the South, Brahmins hold the first place as the priestly order, and are in nowise inferior in learning and sanctity. The general divisions of Brahmins all over India are into two great classes, the northern being the Panch Gauda, or five Gauda; those of the south, Panch Dravida, or five Dravidian; all being further divided by gotes, or castes, and family considerations; but the Brahmins of the north do not intermarry with those of the south, considering them inferior; while, on the other hand, the southern Brahmins consider the northerns impure, and have no connection with them: yet in essentials they are necessarily alike, worshipping the same divinities and professing the same belief. Divisions of sects also exist in both, and they are followers of Vishnu or of Siva, as it may be. Those who follow Vishnu wear the trident-shaped sect mark, as in the figure represented, and term themselves Sri Vaishnava, whose spiritual guide is Ramanuja Acharya, while the Madva, or Vaishnava, adopt the tenets of Madva Acharya, the missionary who preached his own doctrines in the South of India in the early part of the twelfth century. They mark their foreheads with a black perpendicular stripe divided by a round red spot. The Smarthas, another division, join both Vishnu and Siva worship, and are known by their horizontal strokes with a round red spot in the middle; their founder being Shankar Acharya, another missionary from the north, whose tenets are held in much reverence. There are also Laukika Brahmins of all the above denominations, who follow worldly occupations, such as trade, government, or other service, while among the Smarthas are many who devote themselves exclusively to religious lives, and are like other priestly professors, termed Vaidika.

Thus the constitution of the Dravidian Brahmins of Southern India does not seem to differ from that of the Northern Aryans, and they are controlled and governed on points of doctrine and caste observances by hereditary Swamees or popes, who keep up the discipline of caste, and preserve general purity of

observance and moral conduct, as far as possible, inflicting penances, fines, or other punishments for flagrant offences.

The history of Brahminism in the south is still very obscure. The great missionaries of Hindooism, Madva Acharya, Ramanuja, &c., were only of the eleventh and twelfth centuries after Christ; but Hindooism appears to have existed long before that, and before the defection to Buddhism, which prevailed before the Christian era. There is no record of the religion which was professed in the south before the Pandya and Chola kingdoms, or, as it may be generally said, before the Christian era. It can only be surmised that many Brahmins accompanied Ram, King of Oude, in his invasion of the south, who, finding the Dravidian people existing in a civilized condition, remained in the country, preaching Brahminical doctrines, and founding new schools of religion and philosophy. It is almost certain that the preaching of Sivaic doctrines by Madva Acharya was attended with great success in Mysore. Many noble temples were erected for worship, which still remain; and that under its influence, the power of Buddhism and Jainism materially declined. Modern investigations are doing much to elucidate these subjects, not only from Dravidian literature, but from inscriptions upon memorial stones, temples, wells, and the like; and it is evident, that in future years much more light will be thrown upon the origin of Hindooism in the South of India, than exists at present. One thing is at least evident, namely, that the Brahmins were not the sole authors of Dravidian literature. The people at large, even at a remote period, seem to have been well educated, and to have cultivated their fine languages, Tamil and Teloogoo, and raised them above the rank of mere dialects. Philosophical and metaphysical treatises exist among them, with poetry, the drama, tales and novels, with works on medicine, arithmetic, and other sciences then known; but the origin of all seems uncertain, unless derived from the Greeks and Egyptians, with whom the Dravidians maintained a close connection. The late Maharajah of Mysore was a liberal patron of Brahmins, and invited them to competitive examinations in Sanscrit. At the courts of Tanjore, Travancore, &c., they were also encouraged; but it is not improbable that the abstruse doctrines and metaphysics taught under the medium of Sanscrit are maintaining their ground against the more popular education disseminated through English and translations from it, which are taught in modern schools.



SRI VISHNU.

BRAHMIN.

MYSORE

400.

SRI VISHNU BRAHMIN.

(410)

THE person represented belongs to the same class as the foregoing, and we continue our explanation of the Brahmins of Southern India. "These," writes Mr. Gover, "are divided into three great sects: those who believe that there is but one soul—in short, that everything is God—(Adwaita); those who believe that there are two souls, God and man (Dwaita); and those who take a medium course and believe that there is only one soul, which in man and created things, is somewhat different from the divine soul (Vishishta Adwaita)." These distinctions are based upon the commentaries of the very ancient schools of Hindoo philosophy, Nyaya, Mimansa, Vaishishika, &c., which are based upon interpretations of the Veda by their several founders. All are full of metaphysical subtilties which their present followers strive to expound; but the result is a confusion worse confounded, and has little direct effect upon the people at large, who, independent of the Brahmins, have their own priests who are not Brahmins, and who manage their flocks in a very simple and far more comprehensible manner, and their doctrine consists for the most part of a pure theism, the worship of one God under one of the popular names, Siva, Vishnu, or whatever it may be. By these sects and castes Brahmins are nevertheless worshipped and held sacred, according to their degrees. Certain ceremonies, marriage, and the like, cannot be performed without them; and the reverence paid to them is more a consequence of their position than following conviction of their religious teachings and doctrines. We have already mentioned the doctrines and preachings of Chun Bussappa, the religious reformer of the twelfth century, which has so numerous a following in entire opposition to Brahminism: and we consider that, though there is no overt opposition on the part of the general mass of Hindoos (not Lingayets) in the south, yet that the Brahmins only retain a very slight hold on the real belief of the people at large. The Brahmins represented in this and the following Plates, though of different classes, are never, or very rarely, priests of temples or shrines;

their ancestors were, in most instances, well furnished with rent-free lands granted by former possessors of the country, and upon the produce of these they support themselves, assisted by voluntary offerings from the people, fees and presents at family ceremonials, lectures, and recitations of holy books, &c., which, however, have little effect upon the popular religion of the people.

SRI VISHNU.

BRAHMIN.

MYSORE.

410.

SMARTHA BRAHMIN.

(411)

THE Photograph represents a Smartha Brahmin, as may be seen from the horizontal caste mark on his forehead, and he is of the Laukika class, or those who follow worldly occupation. The person represented is evidently a scribe; he may be a secretary, or accountant, or follow business of his own, without hindrance or reproach. Such Brahmins are frequently very able men, and of much use in state or other service; thoughtful, persevering, industrious, and faithful. Some adopt the profession of the law, and become able pleaders and attorneys in the local courts; in short, all professions are open to them, and many become highly distinguished. The question of general service, worldly occupation, and religious life is usually decided in families, and followed hereditarily; instances of both conditions of life in the same family being rare, if not entirely unknown.

LAUKIKA SMARTHA BRAHMIN.

(412)

THE person represented is of the same class as the preceding, and is following a worldly calling. Vaidika, or religious Brahmins, rarely wear turbans or tunics; they keep the head and upper part of their persons bare of covering, as in Plates 409 and 410, and, at most, tie a loose handkerchief round the head, and a scarf, or dhoty across the shoulders. The Laukika Brahmins, however, wear the ordinary garments of the respectable classes, and are thus distinguished from the religious professors. In other respects, as to creed, food, or general habits, there is no difference.

SMARTHA.

BRAHMIN

MYSORE

411.

LAUKIKA SMARTHA.

BRAHMIN.

MYSORE.

412.

LAUKIKA SMARTHA BRAHMIN.

(413)

VAIDIKA SMARTHA BRAHMIN.

(414)

BY these Photographs the difference between the appearance of the Vaidika, or religious, and Laukika, or service professing, Smartha Brahmins, will be readily perceived. As described in the last article, both shave the head with the exception of the long lock on the top; but the religious Brahmin wears no covering to it, nor to the upper part of the body. Of the two the Vaidika, who has devoted himself to the performance of religious offices, is esteemed the most sacred, and is ordinarily the most learned person.

LAUKIKA SMARTHA.

BRAHMIN.

MYSORE.

413.

VAIDIKA SMARTHA.

BRAHMIN.

MYSORE.

414.

KAZEE.

(415)

THE Photograph represents the Kazee of Mysore, who was formerly a mutawulli, or subordinate religious officer in the city, but was promoted to the office of Kazee some years ago. He was also confidentially employed by the late Maharajah to convey messages to and from the European gentlemen connected with the residency. He is a Syud by descent, and in virtue of his office performs, either personally or by deputy, all Mussulman marriages, attends dying persons, and presides over religious ceremonies, of which *ex officio* he is the regulator. He makes and registers wills, and decides caste or other disputes, as far as his authority extends. The Kazee is usually a learned man, and is able to explain all points of Mussulman civil law, as that of inheritance, deeds of gift or sale, &c.; and is thus of great use to the Mussulman community over which he presides. He has naibs, or deputies, in every town of his province, who perform the ordinary rites at festivals, marriages, burials, and the like; and thus the lower classes of Mussulmans are cared for, and gross immorality checked, as far as possible. Kazees can inflict fines in cases of misconduct or irregularity, or suspend a transgressor of the social or religious law from the rites and privileges of his faith, and thus a very tolerable general control is carried out. There is little difference between the Mussulmans of the south and those of the north. The southern are, however, no doubt more ignorant and superstitious, and certainly more bigoted. Many Hindoo superstitions and observances have become incorporated with their own; and the belief in magic, in charms and philters, and in astrological science, is, if possible, more thorough than among Hindoos. The southern Mussulmans are perhaps stricter ritualists than the northern, and they do not drink spirits; but they use fermented palm juice to a great extent, which is equally intoxicating in its effect, and they smoke intoxicating compounds of tobacco and hemp. They prefer any service to cultivation or trade, in which they rarely engage. They enlist readily in the native army, and make good soldiers, brave, patient, and enduring; but are extremely jealous of their privileges, and

resent any interference with what they consider vested rights. Some years ago, in 1832, a work, called the *Qanoon i. Islam*, was translated and published by Dr. Herklots, of the Madras army, which may be consulted as to the customs of the southern Mussulmans, and their observances from birth to death. It is extremely curious and valuable on these points, and its correctness has never been disputed.

KAZEE.

MUSSULMAN.

MYSORE.

415

KHADIR KHAN.

(416)

KHADIR KHAN is the son-in-law of Kasim Ali Khan, commonly called the Benki Nawab, who was a commander of some note in the army of Tippoo Sultan, and one of his courtiers. He, with his family, was pensioned after the fall of Seringapatam, and the person represented, a respectable private gentleman, lives upon his allowance. He is a Sheik by descent, and holds the title of khan through his family. His hard and rugged features and sturdy frame belong to the early races of Mussulman invaders, and are common to the South of India.

KHADIR KHAN.

MUSSULMAN.

MYSORE.

416

KUNBI DASARE.

(417)

THE very picturesque figure represented in this Plate is a Dasare, a member of the Kunbi class, who has taken upon himself vows of poverty, mendicancy, and pilgrimages to holy shrines, and the service of God generally, in consequence of some vow. He wears a plume of peacocks' feathers in his turban, which is generally composed of portions of other old turbans of various materials and sizes. He has painted his caste mark in imitation of a Sri Vishnu Brahmin, while he has smeared his face and eyelids with white ashes, and probably the end or lower part of his nose is red with applied vermillion. Round his neck is a perforated copper plate, brightly polished, exhibiting an incarnation of Vishnu, a mounted conch shell, and a necklace of large wooden beads. A dressed soft panther skin is around his waist, which may serve for a seat or a bed at night, and a bell hangs at his waist, which tinkles as he moves along. In his hand, lying across his knees, is a long straight sword, with a Mahratta handle, and his dress is probably of quilted calico, dyed with the bark of the acacia to that dull yellow-brown colour, which is adopted by all devotees. In his full costume the Dasare looks fearfully savage, and little children who have been told that the Dasare will devour them, are frightened, and run away when he appears. But only the little children; for the *gamins* of the towns and villages laugh at him, and mock his swagger, while shy girls listen to his plaintive little hymn to Vishnu, and their mothers pour their doles of meal or rice into his wallet as he stands at their doors, and begs in the god's name. Everywhere he is kindly treated, and finds a resting-place anywhere. His religious songs, which among the Canarese and Tamil people are very sweet and pathetic, are always welcome; and he has adventures to relate of journeys to temples and shrines and monasteries he has visited, which interest all hearers. When the Dasare doffs his religious costume, he becomes a meek, inoffensive individual, much resembling all his class, which here, as in other parts of India, is

gentle, industrious, faithful, and trustworthy. If asked why he took upon himself an ascetic, wandering life, he will tell how he was converted to the adoration of God by some eloquent Brahmin; or that his wife died, and he had no heart to live in his lonely house, and makes pilgrimages for the rest of her soul; or that a child was born to him after many years, and he vowed pilgrimage for a year, or whatever it might be, that the good Vishnu might preserve it to him, and he hears it is well, and is happy. Simple stories, having the true ring of humanity in their varying moods and circumstances, lend an interest to these devotional wanderers, who are objects of sympathy and pity to all.

The man is a Kunbi, or, as it is called in Canarese, Vokaliger, a tiller of the soil, like his brethren of Northern India, Berar, and Maharashtra. He is a Sudra of good caste, numbers of whom sometimes take service as servants, porters, and members of the police; but for the most part preferring agricultural pursuits, in which they are very successful.

To Mr. Gover the public of England is indebted for many poetic illustrations of the humbler classes of Southern India. These are songs, hymns, dirges, labour songs for the most part, and all, without exception, having a devout tenor, free from dogma or the introduction of idol worship in any form. There are professional Dasares, or singers of these melodies, which for the most part are very ancient; and those non-professional, like the figure represented, who are mendicants under vows, and who have learned the songs which they sing or recite from the professionals. We may be allowed to quote one short ditty, which is a favourite everywhere. The translation is very literal.

1. My stock is not packed on the backs of strong kine,
   Nor pressed into bags strongly fastened with twine;
   Wherever it goes, it no taxes doth pay,
   But still is most sweet, and brings profit, I say.
   CHORUS —Oh, buy my sugar candy! my candy is good!
   For those who have tasted, say nought is so good
   As the honey-like name of the godlike Vishnu!

2. It wastes not with time, never gives a bad smell,
   You've nothing to pay, though you take it right well;
   White ants cannot eat this fine sugar with me,
   The city resounds, as its virtues men see.
   CHORUS.—Oh, buy my sugar candy! &c.

3. From market to market it's needless to run,
   The shops know it not, the bazars can have none;
   My candy, you see, is the name of Vishnu,
   So sweet to the tongue that gives praise, as is due.
   CHORUS.—Oh, buy my sugar candy! &c.

And we may fitly take another extract, from a song, entitled "Outward Rites not Religion."

4. A priest I am. My life is spent
In searching long for sacred shrines.
Go to, O fool! a priest is he
Who humbly learns and holy lives.
CHORUS.—Oh, heart! my heart! how vile art thou,
No hound more mad than thou art now;
Can folly bring thee peace or praise?
Then turn, O fool! and lift thy gaze
To never-dying Vishnu's feet.

5. Not in the smoke of sacrifice,
Nor in the chant of Vedic hymns,
Does God look for the lowly mind,
Most fitly enters into bliss.
CHORUS.—Oh, heart! my heart! &c.

Of such are the simple songs and hymns of the Dasare, representing the undercurrent of the devotional thoughts of the people, apart from the mystic, metaphysical, and abstruse teaching of the Brahmins, which few can follow or understand. Such sentiments as those we have quoted go deep to the hearts of all, and it is to illustration of them that the folk songs of Southern India are almost entirely devoted.

KUNBI DASARE.

HINDOO

MYSORE.

417.

UPPAR.

(418)

THE Uppar caste is numerous in Mysore; they, with the Kunchittigars, a variety of the class, are generally carpenters and masons, while some follow the occupation of salt making wherever there are materials for the purpose, as has been before described. They are Sudras of good caste, but only marry in their own sect, and widows are allowed to re-marry if they please; in which case the children of the first marriage, if any, remain with their father's relatives. Uppars are also cultivators of the soil, but do not belong to the regular agricultural class. They are all followers of Vishnu, and their priests belong to their own order; though Brahmins are reverenced, and perform ceremonial observances for them. They are a healthy, long-lived tribe, occasionally eating mutton and fish, but their ordinary food is farinaceous and vegetables combined. They do not indulge in intoxicating drinks, and, as a class, are very contented, industrious, and prosperous.

UPPAR.

HINDOO

MYSORE.

418

GAULI.

(419)

THE Gaulis of Mysore are a numerous class, which does not connect itself with any other, and they are the same in every respect as Gaulis elsewhere described. They possess cows and buffaloes, but chiefly the latter, on account of their large yield of milk, and in the management of their dairies are very successful. Their cattle are well fed and well cared for. After being grazed during the day, they are given, at milking time, feeds of oilcake and cotton seed bruised, with salt, which maintains the yield of milk, and is repeated at the milking in the morning. Whatever may be left unsold of the milk is churned at once, and the butter boiled down into ghee, for which there is always a ready sale at a remunerative price. Many of the Gaulis are cattle breeders on a large scale, wherever grass is abundant; and the oxen produced are strong, hardy, and large enough to be employed in the artillery, when bullocks are used for that force. Such cattle are now employed in agriculture, and many of them are exported from Mysore to the surrounding provinces on all sides, where they are highly valued for their power and endurance. Some families of Gaulis are settled in all large towns and cities, where they sell milk, butter, ghee, curds, and buttermilk. Others are migratory, frequenting the high pasturage lands to the west and east of Mysore, breeding cattle, and carrying on a larger trade in ghee than their brethren of the towns. Wherever they are found, Gaulis are well disposed and peaceable. No organic crime appears to exist among them. They do not in Mysore drink intoxicating liquors, nor eat flesh; but subsist on farinaceous food and vegetables, with milk and ghee. Their women do not ordinarily wear the sari, but a petticoat and bodice, with a scarf thrown over all, much like the women of the Lambanies or Brinjaries, with whom many suppose the original Gaulis to have been connected. They are now, however, entirely separate. It is not a little remarkable, that all through India the Gaulis scarcely differ anywhere either in habits, profession, or costume. They are the same in the Punjab, in Bengal, in Central India, and Maharashtra, as they are in

Mysore, and even to Cape Comorin. They mingle with no other class, and appear to have never changed their habits and profession from the earliest time. Elsewhere Gaulis are orthodox Hindoos, as far as their very limited knowledge extends, though they have many ancient, probably aboriginal, customs in the worship of local sprites, demons, &c., and the places they are believed to frequent. They also employ Brahmins at domestic ceremonies, and worship Vishnu or Siva, or their incarnations. But the Gaulis of Mysore are now Lingayets, a heretic theistic sect, which sprung up in the twelfth century, and which will be described in a separate article. It will be seen that the figure in the Photograph wears a twisted handkerchief round his neck, which contains the mystic object of Lingayet worship, which will be hereafter explained. Gaulis, wherever found, do not trouble themselves with much clothing: a dhoty round the waist, a handkerchief round the head, and a coarse black blanket over all, completes the usual costume, except at festivals, when both men and women produce gayer and richer garments, with gold and silver ornaments.

GAULI.

HINDOO LINGAYET.

MYSORE.

419

LAMBANI WOMAN.

(420)

WE present this Photograph as it gives a fuller view of the peculiar costume of the women of this strange and peculiar sect than any other previously shown. It will be seen that in Mysore it is identical with that of Northern India, Central India, the Punjab, Bengal, and Sind, and, indeed, there is no variation in it in any part of India. The scarf thrown over the head, and hanging behind, conceals the high comb which is universally used to confine the hair tied in a knot. The strange long ear rings, intermixed with flowers and knots of hair, which hang down to the chest; the brightly embroidered and quilted bodice, which reaches to the hips, and fastens behind; the ivory bangles, covering the arm from wrist to elbow, and from elbow to shoulder, increasing in size as they ascend; the large petticoat with its border of regular patterns in the brightest colours; and the various necklaces of beads, pieces of cornelian, or coral, and charms contained in gold, silver, or copper cases—all combine to form one of the most graceful of Indian costumes. Like most Lambani women the features of the woman photographed are hard and repulsive; but many of the girls and younger women are very beautiful, with deep Spanish colour, and superb figures.

Mysore is a favourite resort of the Lambanies, and the western portion of it abounds with rich grass pasturage, which supports their cattle. It was these Brinjaries or Lambanies who supplied the British army, as well as the Nizams and the Mahrattas, during the Mysore war—which, indeed, could not have been carried on without them; and frequent mention of their good conduct and timely assistance will be found in the dispatches of the Duke of Wellington. At present they carry Mysore produce to the coast, and bring up salt and spices in return; but good roads are sad enemies to the Lambanies, and their trade is much restricted from what it used to be. The Lambanies are now accused of dacoity as a means of subsistence, and it may be so, for any settled labour or employment is the last thing they would adopt. They do, however, labour in some sort, and in the wet weather when they cannot travel, bring light timber for sale in towns,

while their women sell grass, firewood, and bamboos. Both men and women make nets also, and rough sacking, which meet a ready sale, while in their grazing grounds the men kill wild hogs and deer: but Lambanies do not cultivate, and when local rains subside, resume their trading life wherever employment may lead them.

LAMBANI WOMAN.

HINDOO

MYSORE.

420

LINGAYETS.

(421–2)

WE include the above two numbers in one page and article, because the figures represented belong to the same class, which comprises a very large proportion of the population of Southern and South-Western India. The sect is termed Lingayet, and arose at the then existing capital city of Kulliani, in the Deccan, in the twelfth century, A.D. Kulliani, from a very early period, considerably beyond the Christian era, had been the capital of the Chalukya dynasty, whose dominions extended from the Nerbudda to the north, over a great portion of Southern India; but in the eleventh century it began to decline, and was finally subdued by the Yadavas of Deogurh, the modern Dowlutabad. Subsequently the possession of Kulliani was obtained by the Kala Bhuryas, who had been feudal vassals of the Chalukyas, and Vijala, the head of the family, took up his residence at Kulliani. In his service there was a person of the name of Bussava, or Bussappa, a Brahmin of humble parentage, born at the village of Bagawadi, in the talook of Moodibehal, or, as some assert, in Ingleshwar, not far distant. He was highly educated by his father, Mahdeo Bhut, and at an early age distinguished himself by his skill in religious disputations and knowledge of Brahminical priestcraft. In consequence of the reputation both had gained, they were invited by Vijala Kala Bhurya to his capital, where the young Bussappa speedily attained high reputation. His sister, Pudmawati was very beautiful, and though a Jain himself, the Rajah married her, and Bussappa was elevated to the rank of Danda Naik, or commander of the army, and eventually the Rajah gave up all exclusive authority to him. He then commenced to disseminate a new creed, of which he asserted he was an apostle from God, which was directly antagonistic to Hindoo belief and Brahminical doctrine, inasmuch as it rejected caste and forbade idolatry, the only object of adoration being the linga, or emblem of creative power, which was never to be absent from the person of the believer. The doctrine was purely theistic, in the person of Siva; and all other members of the Hindoo Pantheon were dispensed with. Bussappa's preaching of the new creed was wonderfully successful; it

equalised the masses in spiritual rank, and allowed all, even Brahmins, to be converts. Some portions of the Vedas were admitted as orthodox, but the Purans were rejected as human inventions. The morality of the whole creed was unexceptionable, while the sacred book might be read by all, and was expounded by the Lingayet priests, who were termed Jungums. Such a creed, simple, theistic, and perfectly intelligible to all, was welcomed by the middle and lower classes with enthusiasm, and Bussappa was treated as an incarnation of the sacred bull of Siva, and was acknowledged to be a divine apostle with a holy mission to men.

The progress of the new faith alarmed King Vijala, and he attempted to apprehend Bussappa; he escaped, however, and put himself at the head of his converts, but was defeated. Bussappa then surrendered, and endeavoured to obtain the king's sanction to his sister's child being nominated successor to the kingdom; but this was resisted, and shortly after the king died, whether of poison, or in the course of nature is not certain. This event happened in A.D. 1166, nine years after his usurpation, and after it the persecution of Bussappa commenced. The eldest son of Vijala had succeeded his father, who pursued Bussappa to Krishpoora on the Malabar coast, where, to save himself from dishonour and torture, Bussappa threw himself into a well, and was drowned, his remains being cast out to be devoured by wild beasts. Another version, which is believed by the Lingayets is, that during his flight from Kulliani, he sat down, praying for refuge, on a sacred lingam at the village of Sungmeshwar, at the confluence of the Gutpurba and Malpurba rivers, when the stone opened, and he was absorbed into the divine essence.

Bussappa's death did not, however, check the progress of his creed. Chun Bussappa, his nephew, born at the village of Arla Goondagee, of Shorapoor—where many relics of him still exist, and are annually worshipped by pilgrims, his cradle, some of his clothes, his silver drinking vessel, &c., being among the number—took up the great cause, and was perhaps more successful than his uncle. His followers grew to be literally hundreds of thousands. Wherever he went on his missionary tours, he is said to have defeated all Brahmins and Jains in argument, and to have been accepted as a divine apostle wherever he preached to the multitudes which thronged about him. So for upwards of 700 years this Lingayet creed has progressed rapidly and well. At times it suffered heavy persecutions from Brahmins, but in the end it has prevailed, and its professors may now be reckoned by millions, fairly rivalling, if not exceeding in some localities, the creed of Brahminism. As the Lingayet faith admits of converts, it is still increasing, especially among the lowest classes; for it gives them a status which, under their original condition, it would be impossible to attain. It has never relapsed into Hindooism, nor are Brahmins reverenced as with modern Sikhs; and it bids

fair to retain its position for the future, as it has done for the last 700 years. We believe that the tenets of the Lingayets are comparatively little known, and that the sect is considered an obscure one; but its number, its age, its antagonism to orthodox Hindooism, and abjuration of idolatry, entitle it to a high rank in the investigations of modern times.

The Lingayets are ordinarily merchants, retail dealers, cultivators, and artizans. There are few families of rank which belong to them. Their priests (Jungums) usually live in monasteries (mutt), and are invariably hospitable to travellers of all denominations. The Lingayets do not possess any high standard of education, but in general are able to write and read, and understand simple arithmetic and book-keeping. For the most part the people are singularly primitive and simple in their manners and habits. Both men and women are held in high esteem by all sects for their morality and respectability, and ordinary crime is almost entirely unknown among them. Their food is farinaceous and vegetable. They never take animal food or fish, and never touch spirituous or fermented liquors of any kind, under any circumstances. Lingayet widows can re-marry under certain conditions, and in regard to inheritance and division of property, the ancient Hindoo law is respected.

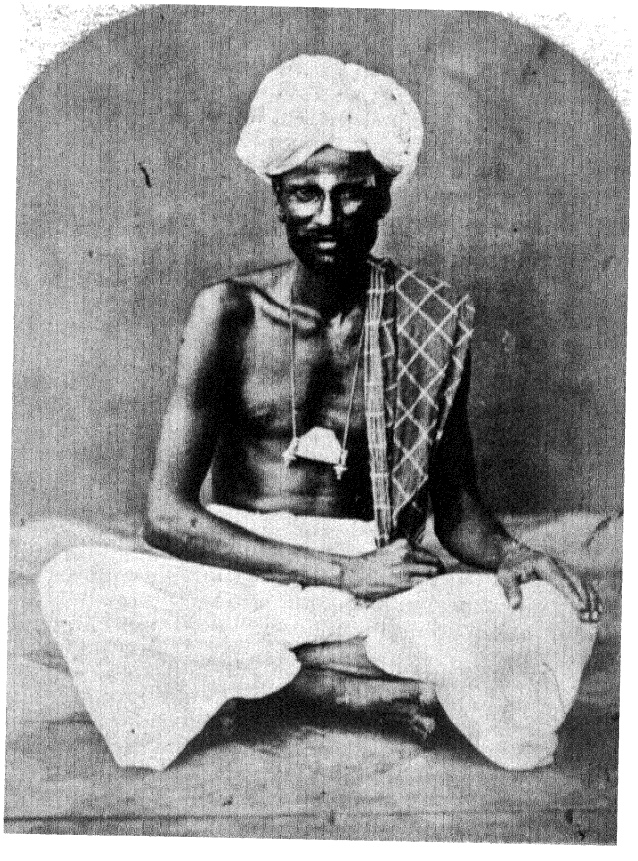
In the Photographs both figures have caskets of silver slung round their necks, which contain a small phallic emblem. They are opened only at prayer time, morning and evening, when water is poured over them, and a few flowers offered; and where there is a family, all members join in the worship. Women wear the emblem as well as men, and children are initiated into the rites of the faith when about eight years old. The casket or shrine of the Lingum is sometimes of gold richly chased, or of plain silver, according to the ability of the wearer, the poorest classes being content with a plain white handkerchief. Lingayet women are fond of ornaments, and usually wear a silver or gold zone, which confines their saris at the waist. They are usually good looking, and fairer than those of other classes, while many are very handsome. Lingayets bury their dead in small cemeteries of their own, marking the grave with a stone or small altar, where ceremonies for the deceased are offered at certain periods. The remains of the Jungums or priests are invariably buried in mutts or monasteries, and their tombs are always much honoured by their disciples. Lingayets are divided into many branches, arising out of their original Hindoo castes. These do not intermarry, but all classes eat with each other without prejudice.

LINGAYET.

HINDOO

MYSORE.

421.



LINGAYET.

HINDOO.

MYSORE.

422.

MOCHIS.

(423)

ALTHOUGH of the very lowest caste of Hindoos, being considered, in fact, Mlechas, or outcasts, Mochis are very useful members of the community at large in all parts of India. They make sandals, shoes, slippers, harness, and do leather work of all kinds. They are also tanners and curers of leather. In the latter capacity they do not use tan-pits, but sew up the green skins of oxen or sheep, or goats, as a sack, which contains bark of the acacia, with some other astringent plants mixed with water; after some days, the skin is opened, and dressed with lime till it is fit for use; the leather thus made is soft and durable, but has a disagreeable smell. It is then dyed scarlet or crimson, and so made up into shoes. The Mochis use lasts for native shoes, and their tools or implements are precisely the same, as well as their manners of stitching, as European workmen. In large cantonments and cities where English live, many of them make shoes and boots after the English pattern very neatly and durably, the only objection to their work being the smell of the leather, which does not readily leave it. They also make excellent shooting gaiters, and in all departments of their craft are ingenious and exact in their work.

There are two classes of leather workers, one the Mochis, the other Chumas, who do rough work and are considered to be a higher caste. They do not intermarry, though they are virtually the same. The Chumas, however, skin dead animals, which Mochis refuse to do; they also execute rough work, such as plough gear and ropes of green hide, and they chiefly make sandals, which are sewn with thongs of green leather, instead of thread or dressed leather. Many of the native shoes are prettily embroidered with soft floss silk, and this department of the household business is executed by the women almost exclusively, who are very clever at it. It is part of the Chuma's vocation whenever public execution is necessary, to hang the criminal who is to suffer. Hempen rope is not employed; but a much stronger and more effectual means, is a cord made of the sinews of cattle, which is pliant, and with a noose at the end is at once adapted for the

purpose. A rope is considered by the experienced a barbarous manner of execution, causing prolonged suffering, whereas by the other method death is almost instantaneous. Mochis and Chumas eat animal food of all kinds excepting beef, though it is alleged of the latter that cattle which have died natural deaths are not altogether neglected. All drink spirituous liquors and fermented palm juice, sometimes to excess, and they smoke tobacco and hemp leaves. They are, for the most part, a very unthrifty people, spending what they earn in riotous intoxication or in caste feasts, which are of frequent occurrence in consequence of caste quarrels. Chumas and Mochis are of too low a grade to be allowed to live with members of Hindoo communities or within villages; they, therefore, reside in a suburb of their own. They sometimes cultivate land to a small extent, but their work forms their ordinary support. In some localities they are accused of organized crimes, especially dacoity; but, for the most part, they are a quiet inoffensive class, of course, profoundly ignorant, and superstitious to the last degree. They ordinarily worship Kali or Doorgah, and reverence Brahmins; but they have their own rites, which belong to their aboriginal condition, which are still practised. In one locality only have they shown signs of amelioration and progress. In one of the districts of the Central Provinces the Chumas have established a new creed and faith of their own, which has some resemblance to Christianity, and is spreading among the caste, accompanied by much social reformation. It rejects idolatry and Brahminism, and though its tenets are a pure and simple morality and theism, it ignores Christianity.

MOCHIS.

HINDOOS.

MYSORE.

423.

KORAMA, OR KORWA.

(424)

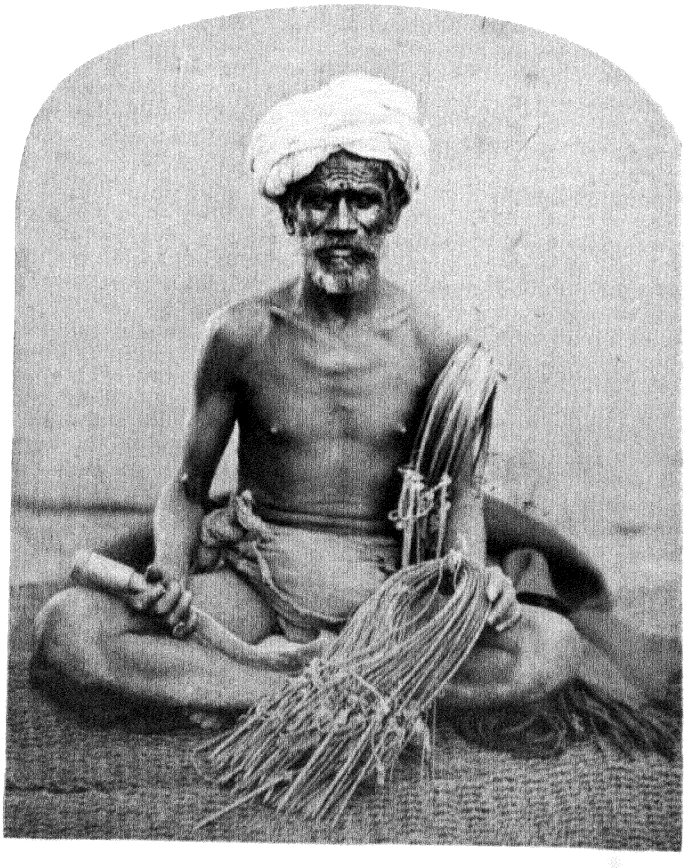
THE Koramas, or Korwas, as they are most generally called, are basket makers by profession, and also make mats from date palm leaves, very ingeniously plaiting the leaves into strips about four inches broad, and sewing them together with the same material. Their basket work is coarse for the most part, but they occasionally make a finer kind out of date palm leaves, which resemble those made in Egypt and Arabia, and are used for holding valuables, or for carrying clothes, &c., on a journey. Korwas are evidently descended from an aboriginal stock, and are hardly recognised as Hindoos. They worship Bhowanee or Devi under the appellation of Mari. They also pay adoration to Vishnu and Siva; but their own rites are essentially fetish, in sacrifices of sheep and fowls, and adoration of sacred stones and trees, and lonely spots believed to be the resort of demons and sprites. The Korwas are not a settled people. Some indeed reside in villages, and even cultivate land to a small extent; but others are migratory, as the Wuddiwars and other similar tribes, having mat huts, which are readily removed and re-constructed, as occasion requires; and they possess numerous herds of asses, which carry their property from place to place, and are often employed to transport grain and salt. Their women assist in making baskets and in plaiting mats. They also make patchwork quilts, and deal in charms, love philtres, &c. To all outward appearance the Korwas are a peaceful and industrious class, but they are notwithstanding very daring and merciless dacoits. In his general report, dated 30th November, 1869, Colonel Charles Harvey, Superintendent of the Thuggee and Dacoitee Department, thus writes of the tribe, under the name Khai-Karees:—"A race of wanderers, called Korwees or Kul Korwees. They exist throughout Southern India, but do not extend much beyond the Nerbudda. In Madras and Mysore, where they abound, they are called 'Korwanors.' Ostensibly they are basket makers. Some will hire and cultivate fields (such particularly are many of those who frequent the Dharwar and Canara districts), and let themselves out as daily labourers, while some are village musicians, snake charmers, &c.; but all are professional gang robbers and burglars. They are differently called, according to the countries they may visit."

In a note Colonel Harvey adds:—"A full report from myself of this very extensive and most enterprising race of robbers was printed by the Government of Bombay, in No. 1 of *Selections from the Police Branch of the Judicial Department;* and they have also been frequently noticed in other reports from the Government of India, as in the case of the murder at Ballary of the magistrate, Mr. Ralph Horsley, of the Madras Civil Service. A very large number of them appear in our register." We have not the report above alluded to at hand for further quotation of the habits and depredations of this very mischievous class of dacoits and burglars; but though nothing is mentioned of their evil practices in the official report attached to the Photograph, there is no doubt whatever that the Korwas or Koramas hold a very high rank among the classes who are habitual and hereditary dacoits, not only in Mysore, but in the Deccan generally, and especially in the territories of His Highness the Nizam.

In addition to other occupations, the Korwas are usually village musicians, playing upon the native pipes and drums, in which some are very clever. The melodies are hereditary, passing from father to son, while occasionally new ones are invented. These pipers play at weddings, funerals, and on all occasions of domestic festivity. They also attend the village temples and processions; in short, are constantly in requisition. The pipes, though in fact reed flageolets, have tones precisely similar to bagpipes, and many of the airs resemble Scotch and Irish, and have equivalent distinctions and appellations. The pipes play the airs, and there are tenor and bass drones as accompaniment, which are tuned to the key of the piece. It is to be regretted, we think, that this national music is not collected and preserved; for much of it is characteristic and pathetic, as well as joyful and amorous. We may add to the Korwa occupations, the dressing of hand mill stones, in which they are considered adepts.

All Korwas do not intermarry. There are separate gotes and divisions, who only marry with each other; and the distinctions are curious enough, pertaining to differences in occupations, as well as in crime. Thus Korwa dacoits do not intermarry with Korwa burglars. The former attack houses with lighted torches and in arms, and do murder if necessary; the latter quietly dig a hole through a mud wall, creep in, and steal what they can without violence. The former worship and take with them upon their expeditions the sacred axe dedicated to Kali; the others do not use it. Thus there are degrees of dignity even in these fearful hereditary crimes, as well as of hereditary leadership; and the people at large may be well thankful to the British Government for the repression, in a great measure, of the atrocities committed by these and other miscreants, to whose depredations former native governments were indifferent.

It is to be regretted that the Photographic Illustrations of the people of Mysore end here; for there are many classes in that province which differ from those elsewhere, and are interesting in very many respects.—M. T.



KORAMA OR KORWA.

HINDOO

MYSORE

424

AMMA KODAGI, OR KAVERI BRAHMINS.

(425)

THE persons represented in the group are a father, mother, and daughter; they are Amma Kodagi, or Kaveri Brahmins. They belong to a small sect of Brahmins who reside in the south-western portion of Coorg, and are the indigenous and hereditary priesthood devoted to the worship of Amma, or mother, the goddess Kaveri. Their number does not exceed fifty persons, and they are entirely unlettered, and ignorant of Brahminical lore, of a quiet, inoffensive character, performing a few ceremonies in connection with the worship of the holy river. They do not intermarry with other Brahmins, or with Coorgs, and are inferior to other Coorgs in personal appearance and strength. Their diet is strictly vegetarian, and they use no intoxicating liquors.

The dress of the men and women is similar to the rest of the Coorgs. The Amma in the Photograph wears a blue coat and turban, and a red sash, in which a silver handled knife is worn, with chains and tassels of the same material. His height is five feet six inches. One of the women wears a white, the other a blue, sari, and the usual head, neck, ear, nose, hand, and feet ornaments of gold and silver. The old woman is four feet nine inches in height. Their complexions are rather fair, eyes dark brown, and their hair black and straight.—*Official Report.*

AMMA KODAGI. OR

KAVERI BRAHMINS

COORG.

425.

COORGS.

(426)

THE group represented is of Mattana, Soobadar of Mercara, and his younger relatives.

The Coorgs are the principal inhabitants of Coorg, a mountain province lying to the west of Mysore, and between it and the coast. They are lords of the soil, and from amongst them the native officials are chosen. Their principal occupations are agriculture and hunting; they disdain all low or menial labour, and show little taste for learning, as they have been illiterate for ages, and without the means of education till lately; they are of a warlike, fierce, and revengeful character, and of proud and manly appearance. Their stature is tall, and they are muscular and broad chested. They are usually from five feet eight inches to five feet nine inches in height, but men of six feet are not rare among Coorgs. Their complexion is rather fair or light brown, with dark brown or black eyes, and straight black hair.

Coorgs live on vegetable and animal food, beef excepted; they are particularly fond of game and pork, with plenteous libations of spirits, the use of which has greatly increased of late, and drunkenness in consequence. Though much subject to local fever, the Coorgs are generally healthy, and live to a great age; there are still men alive who were present at the fall of Seringapatam.

Their religious observances are very superstitious; the principal are demon worship, worship of the dead, and of Amma, goddess of the Kaveri river, to whom they offer fruit and money. The worship of demons and of the dead is accompanied by bloody sacrifices of fowls and pigs.

The dress of the Coorgs is becoming, and very well adapted to the cold and wet climate of the province. The men wear a long white or blue coat, held together by a red sash, in which the never-failing Coorg knife is inserted. The head is covered with a kerchief or turban. The weapons of the armed classes are a small and large knife and a matchlock gun, and their proudest ornament the medal given to them by the British Government for services rendered in 1837,

when quelling an insurrection. In the Photograph it is worn by the old Soobadar. The ornament of the young man is called kokatadi, it is made of gold and jewels, and may also be worn by females. Some men wear, on festive occasions, the peculiar komba topi, or horn shaped hat, a precious gift of the late Rajahs to distinguished warriors; it is made of red cloth, and has a double band round it, the two horns and the cockade are of solid gold.

The Coorg women are decently dressed. Over a white or light blue jacket is the blue or white sari, tied together over the left shoulder, and a cross bound red kerchief of good size, lightly knotted at the back, forms a pretty head dress. Gold and silver chains, ear rings, nose and finger rings, and bracelets, are the common ornaments.—*Report.*

In the war against Tippoo Sultan in 1799, Coorg had materially assisted the Bombay forces proceeding to Seringapatam; and the utmost cordiality was continued with the Rajah as long as he lived. The late and last Rajah, Veer Rajendra, succeeded his father in 1820, and was well affected for many years. Subsequently, however, his conduct and proceedings became outrageous, and the western portion of Mysore was materially disturbed by him. Being called upon by the Governor General, Lord William Bentinck, to reform, and give satisfaction for outrages committed, he grew defiant and utterly intractable, and was deposed by the Governor General: and the country was taken possession of, after some resistance, by an English force, under the political direction of the late General J. S. Fraser. The capital Mercara surrendered on April 6th, 1834, when the Rajah surrendered himself to General Fraser. He was removed to Benares, and a pension allotted to him; but was ultimately allowed to reside in England, where he died, leaving a daughter, Gouramma, who was kindly adopted and brought up by Her Majesty the Queen. The affairs of Coorg were at first administered by a special commission, but the territory was afterwards incorporated with Mysore. The province has materially improved, and is now celebrated as a coffee producing locality.

The ethnology of the Coorgs has not been defined, but it is evident they are a peculiar people and race, unconnected with the ordinary population of Mysore. It is strange perhaps that the Coorg knife or bill hook should be identical with the kookry of the Goorkhas, to whom, in martial spirit and general habits, the Coorgs bear a strong resemblance.

The admirable Photographs of Coorg characters are by the Rev. G. Richter, of the Basil Mission, Mercara.

COORGS

HINDOOS

COORG.

426.

MOTHER AND DAUGHTER.

(427)

THE group represented shows the dress of the women of Coorg, and the peculiar and very picturesque head dress, which consists of a gay checked or striped handkerchief tied lightly with the ends hanging behind. With ordinary Hindoos the bodice or under jacket has short sleeves, which do not reach the elbow; but the Coorgs wear the sleeves down to the wrists. The ornaments worn by the mother do not differ from those of other Hindoos—necklaces, ear rings, wrist bangles, and bracelets, with anklets of silver or gold.

MOTHER AND DAUGHTER.

COORG.

427

HEGADES.

(428)

MEDER and his wife belong to a small cultivating class in Coorg, who reside at Jeddenal Kun Naad, in the south of Coorg, a place to which they emigrated from Malyalim some centuries ago. They are not more than fifty families in number, and are cultivators of the soil only. In dress, mode of life, and worship, they conform to the Coorgs, but are not acknowledged as equals by the latter, who will not eat or intermarry with them. In company with the Coorgs, the Hegades must sit on the ground, while the Coorgs occupy chairs. In appearance and complexion they resemble Coorgs, and their habits are the same. Meder is five feet three inches in height, and his wife is five feet.—*Report.*

HEGADES.

HINDOOS.

COORG.

428.

HOLEYAS.

(429)

THE Holeyas are found in the Coorg houses all over the country. They perform menial work for the Coorgs, to whom they belong as members of their domestic institutions. There are two kinds of Holeyas—the Kembati, or Kodaga speaking, and the Badgu, or Canarese speaking Holeyas. They dress variously, but eat all descriptions of food, beef included. They worship Ryappa Devarin (who may be an incarnation of Siva), and Jamants or Kali once every month; and once every year they sacrifice to her a hog or a fowl. They are poor, ignorant people, some of good stature and robust constitution, but generally middle-sized men, of dark black complexion.

From among them, but principally from the liberated Holeyas of the late Rajah, the German missionaries have collected a Christian congregation of about 150 souls, who have formed a new village, Anandupur, in Anusthmand.

The Photographs are of Suba, and Ballajee, his daughter: the former five feet three inches, the latter four feet ten inches and a half in height.—*Official Report.*

HOLEYAS.

HINDOOS.

COORG.

429.

KURUBAR, OR KURUMBAR.

(430-1-2)

THE Photograph represents Madeo, and Kali, his sister, five feet and four feet eight inches respectively. They belong to the Petra or Botra Kurumbars, who live on the northern slopes of the Neelgerries, adjoining Coorg. Their occupation is the manufacture of baskets, mats, and umbrellas. They worship Kali, and live in the densest forests. Their appearance is very wild, their features broad, with high cheek bones and protruding lips; their complexion dark brown to black. Another portion of the tribe are Jena Kurumbars, who also live in wild jungles, and wander from place to place. Their chief occupation is gathering wild honey.—*Official Report.*

We find a more detailed account of these tribes—several other divisions being mentioned—in a forthcoming volume on the aboriginal tribes of the Neelgerries, or Nilagiris, by the late Mr. Breeks, Commissioner of the Nilagiris, proofs of which have been obligingly supplied to us. The total number of four divisions of Kurumbars residing on the slopes of the Nilagiris was, according to the last census, 613, belonging to six divisions, of which 330 are males and 283 females, and they do not eat or intermarry with each other. Dr. Shortt, in his *Tribes of the Nilagiris*, p. 46, thus describes the Kurumbars:—"They are small in stature, and have a squalid and somewhat uncouth appearance, from their peculiar physiognomy, wild matted hair, and almost nude bodies. They have a stunted and spare form of body, with a peculiar wedge-shaped face and a thin facial angle, with prominent cheek bones, slightly pointed chin, eyes moderately large and frequently bloodshot, colour of irides dark brown (No. 1 of Paul Broca's tables). The nose has a deep indentation at the root about one and three-quarter inches in depth, which is general, and when contrasted with the profile, or line with the ridge of the nose and os frontis, it gives them a very peculiar expression of feature. Distance of growth of hair from root of nose to scalp, two and a quarter inches, length of nose one and three-quarter inches; also widened nostrils, exposed breadth of nostrils one inch five lines, ridge slightly depressed. The hair is

long and black, and is grown matted and straggling, somewhat wavy, and is sometimes tied in a knot with a piece of cord on the crown or back of the head, while the ends are allowed to be free and floating. They have scarcely any mustachios or whiskers, and a scanty, straggling beard; occasionally one is met who has a full mustachios, whiskers, and beard. They are, as a body, sickly looking, potbellied, large mouthed, prognathous, with prominent outstanding teeth and thick lips; frequently saliva dribbles from their mouths.

"The women have much the same features as the men, only somewhat softened in expression and slightly modified in feature, with a small pug nose and surly aspect. Their general appearance is anything but prepossessing. Hair tied at the back and carelessly divided in the centre, and the sides scraggy. Some of them are of small stature and coarse build, others smaller and of delicate make."

The Kurumbars live on the slopes of the hills in villages called mottas. Four or five houses form a motta. The walls of these habitations are of wattle and mud, and the better sort have their fronts whitewashed and covered with rude designs of men and animals in charcoal and red earth. They store their grain in large oval baskets. For cultivation they clear a patch round the village, and sow the ground with ragi *(cynosarus coracana)*, tenni *(panicum italicum)*, or kire *(amaranthus tristes)*. They dig up roots, gasu *(dioscorea alata)*, for food, and collect jungle produce, honey, resin, gall nuts, which they barter with low country traders, and are clever at catching game in nets.

The women cook and fetch water. They are fond of ornaments, wearing many bead necklaces, nose and ear rings, and glass and iron bracelets. The men make baskets of ratan, and milk vessels out of bamboo stems. They play on the clarionet, the drum, and the tambourine, the kotas, and also on the bugari in use with Todas and Badagas. They usually attend all Toda funerals, and add their quota to the instrumental part of the performance. Of late, many of them have taken to work on coffee plantations, and are found industrious.

Kurumbars have no marriage ceremonies beyond a feast to friends, when the wife is taken home. Some burn their dead, others bury them, placing a circle of stones round the grave. Small cromlechs used to be made of three stones, and a covering slab, in which the ashes of the dead used to be placed; but the practice appears to have been given up.

In Mysore, and particularly at the bases of the western mountains, Dr. Buchanan found many parties of Kurumbars; some subsisting as shepherds, others as collectors of jungle produce, but few as cultivators. Everywhere, however, as now on the Neelgerries, they had an evil reputation for witchcraft. Miserable as their condition on the Neelgerries now is, the Kurumbars appear at one time, no doubt a very early period, to have formed a State of very considerable power. "They are chiefly known to us," continues Mr. Brecks, "as the possessors

of Toddemanyalem, a province whose boundaries are differently described in different stanzas quoted by Professor Wilson, but which undoubtedly comprised the sea coast from Pulicat to Cuddalore, and extended west as far as the foot of the eastern Ghauts, possibly over a great part of Mysore; where to this day Kurumbars, or Kurubars, are numerous. They became Jains, traded with ships, and were conquered and dispersed by the Chola and Pandyan kings. Coins, also attributed to the Kurumbars, are found near the coast, some of them bearing the effigy of the Bull. Dravida Desam, the Dravida country, was the name of their province. Scattered facts like these lead back to a high antiquity, and there is little doubt that the Kurumbars were one, at least, of the several aboriginal tribes who, yielding to the power of the more modern Brahminical states, were driven from their strongholds into the fastnesses of Mysore and the western Ghauts. Nevertheless, in A.D. 1508, we find them in possession of Beejanugger, which would be evidence of still existing power in the northern parts of Mysore; but it did not last, and they were driven from the great capital by the family who had possessed it before." It is impossible within our space to enter upon the details of this race, as given in Mr. Breeks' interesting and learned traces of their history, which is replete with ancient and well supported facts in relation to the Dravida kingdom, valuable to the antiquary and general student.

Photographs No. 431, Kurumbar men, and No. 432, women, are added in further illustration of the tribe, and appear to be better specimens of it.

KURUBARS OR KURUMBARS.

PRIMITIVE TRIBE

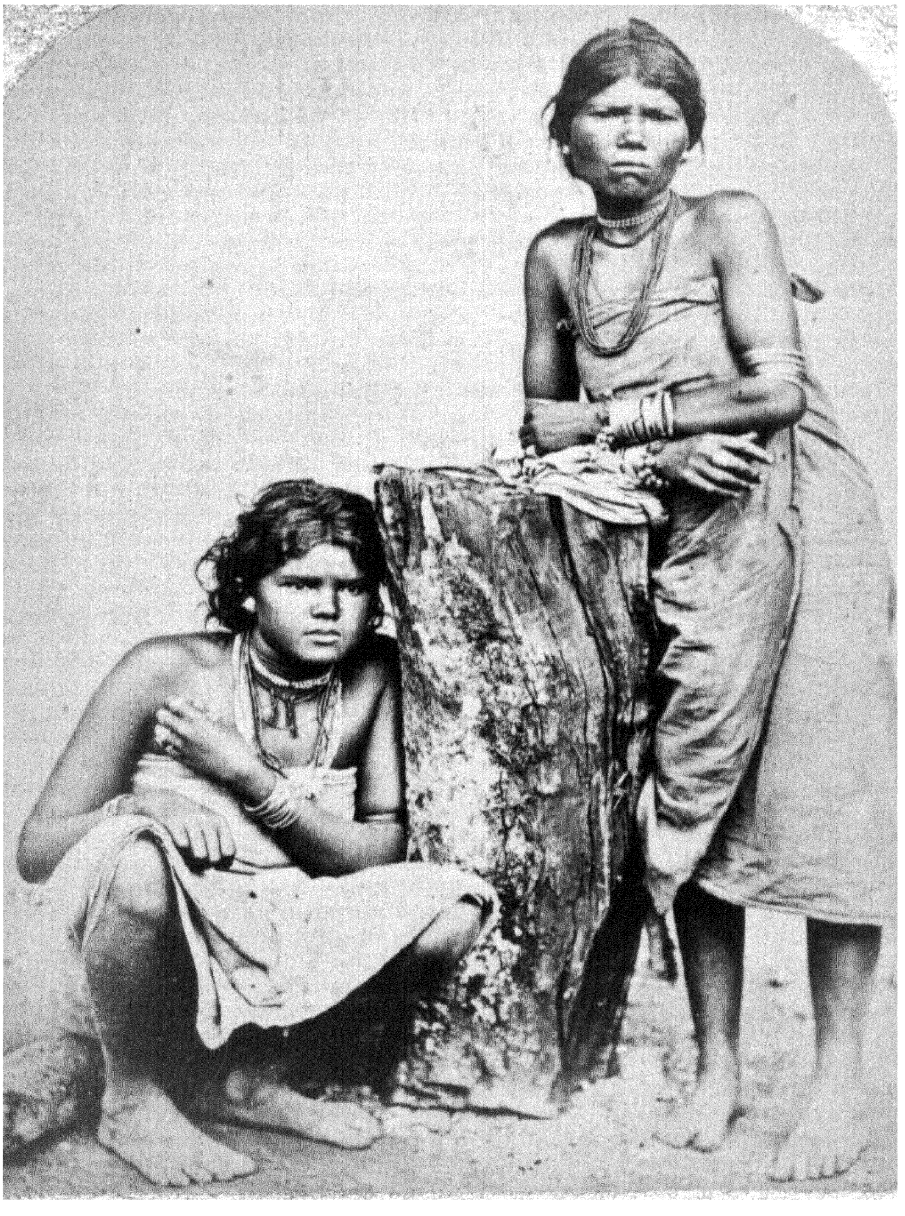
COORG AND NEELGERRIES.

430.

KURUMBARS.

NEELGERRIES.

431.



KURUMBARS.

NEELGERRIES.

432.

TODA MEN.

(433)

TODA WOMEN.

(434)

THE Todas are in many respects the most interesting local tribe on the Nilagiris or Neelgerry hills, and, in consequence of their Caucasian features, peculiar habits and ceremonies, fine forms, and supposed lordship of these mountains, have given rise to many speculations as to their origin, and position in ethnology. By some they have been claimed as descendants of Scythian invaders of India, who, as a remnant, retreated to the fastnesses of the mountains, and have resided there from an unknown period. Others have assumed them to be the last original remnant of the Aryan invasion of India. In short, there have been many speculations upon the Todas, and there are many works extant which describe this small remnant of an ancient race, and the cairns and cromlechs which are supposed to be connected with them. The forthcoming work of the late Mr. J. W. Breeks, previously mentioned, affords much information in regard to the Todas, which we propose to incorporate in this article; "but in regard to their history and traditions," he observes, "the Todas have hardly a tradition or legend, by which information of any sort in regard to their former condition can be obtained. They believe that their ancestors always inhabited these hills; that is (for their ideas on the subject seem chiefly negative), they have no knowledge or belief of their having migrated from elsewhere. Dr. Metz thinks the Todas came from the neighbourhood of Kaligal (Collegal), because he has often been asked for news of the relatives, who, they believe, still reside there. I cannot find, however, that any Todas are now known in that neighbourhood. Mr. Minchin informs me that there are three colonies of Todas in Wainaad, one at Devala, and two on the eastern slope of the Neligalam peak range. . . . They are Peikis, and say that they left the Nilagiris sixty years ago,

to find a better sale for their produce. This account of themselves is confirmed by the fact that, within my knowledge, the *dry* funeral of two of them has been celebrated at the funeral mund of the Peikis near Ootacamund.

"Little more information is to be derived from foreign sources. The Badagas are said to have come to the hills in consequence of the trouble which followed the fall of Vijayanugger, *circa* about three centuries ago; but their songs and stories depict the Todas much as we see them now. I think, however, that we may infer that the latter were more numerous, from the fact of their having been able to exact their 'guder' in the first instance; whereas now, with all the help afforded by long custom, they have at times difficulty in collecting it. Moreover, there are traces of old munds long ago deserted, some of which, in the girth of trees which have since grown up in them, have evidently been abandoned for centuries."

The first discovery of the Todas is contained in the journal of the Archbishop of Goa, Alexo de Menegos (Coimbra, 1606). "A report had been made that Christians whose language differed from Malaba, still existed in the Toda Mala, originally converted by St. Thomas, and who had fled from local persecution. This was examined at the Synod of Cochin held in 1599, and in 1602 a priest was dispatched by Francisco Roy, the first bishop of the Syrian Catholic Church, to collect information. He returned with a good deal of information as to the mode of life of the Todas, but could discover no tidings of Christians. The Todas could give no account of their own origin: they simply said that they had heard their ancestors came from the east; that one party settled on the hills, and another descended into the plains."

F. Vincenzo, a Carmelite friar, in his voyage to the East Indies, mentions the Todas, but at second hand only, his information having been obtained on the coast, and it is necessarily very meagre.

From the Todas themselves, Mr. Breeks obtained three legends, which are too long to quote here, but which lead to no intelligible conclusion as to the origin or the religion of the tribe, and certainly have no traces of Christian legend in them. "If not Christian, however," observes Mr. Breeks, "the Toda religion is singular enough. The traces of element worship and strong pastoral colouring are almost Vedic, while the omission from their pantheon of the regular gods of the plains, in any of their innumerable forms, indicate long isolation. Some few of their customs resemble those of the various Kol tribes. The similarity of the funeral rites of the Ho and Mundah Kols of Nagpoor have already been noticed; the Larka Kols have the same singular law of inheritance, by which the house becomes the property of the younger son. They also offer a young buffalo once a year, like the Peikis, but it is to the goddess Bhowani.

"The Todas have no written language. Captain Harkness, speaking of their

dialect, says 'it appears quite distinct from the languages of the surrounding countries. With the Sanscrit it has not the least affinity in roots, construction, or sound, and, if I may venture to say so, with any Asiatic language of the present day.' But the language has been completely analysed since Captain Harkness wrote, and is found to resemble closely other Dravidian languages of Southern India, more especially Tamil. But there are both Canarese and Tamil derivations, and Dr. Metz finds that out of one hundred words ordinarily employed by the Todas, eighty are identical with, or derived from, words used by their Dravidian neighbours. This, however, must be the result of scientific analysis, since the language spoken by the Todas seems not to be intelligible to their neighbours on the hills, or if so, in a very limited degree."

The Todas are a very limited tribe in number according to the census of 1871, consisting of 683 persons. Polyandry and infanticide had materially decreased the tribe at one time, but as these practices have been checked, if not entirely abolished, the Todas have considerably risen in number. The estimates of the agents deputed by the Archbishop of Goa was about 1,000 of both sexes, and the census of 1826 reduced them to 326 only, which was probably erroneous. The Todas are divided into two general divisions:—1, Devalyal; 2, Tarseezyal, which cannot intermarry; and they are sub-divided into four clans, the first of which is in some respects a sacred one, performing ceremonies at funerals and other occasions.

Dr. Shortt, page 4, gives the following ethnological descriptions of the Todas:—

"In physique the Todas are by far the most prepossessing as a tribe, and it is this superiority in personal appearance, in conjunction with their singular costume, peculiar mode of wearing the hair, their bold and self-possessed deportment, and unique social and domestic institutions, that have at all times attracted for them the greatest share of attention and interest from Europeans. In complexion the Todas are of a dull copper hue, not deeper or darker in colour than most of the inhabitants of the plains; but they are darker than the Badagas and many of the Kotas, a few of whom are met with fairer even than the Badagas. The Kurumbars and Irulas are not only darker than the Todas, but strikingly so to the eye. The Todas are tall in stature, well proportioned, and in feature partake of the Caucasian type; head slightly elongated, like the Hindoos; forehead rather narrow and receding, measuring two and a quarter inches from the root of the nose to the growth of hair and scalp; eyebrows thick and approaching each other; eyes moderately large, well formed, expressive, and often intelligent, irides varying in colour from hazel to brown; nose long, large, and well formed, generally aquiline, in some slightly rounded, arched, or what is termed Roman, in others cogitative, measuring from root to tip two and a half

inches, and height from base of alæ to ridge one and a half inches, breadth of alæ from side to side one and a half inches; upper lip narrow, lower lip thick or full, and face covered with a close thick mustachios, whiskers, and beard, all of which are worn full; ears of moderate size, and lying close to the skull; teeth white, clean, and regular; head well covered with black hair of moderate fineness, and worn in a peculiar fashion, combed smoothly around from the crown, and cropped evenly in a line with the eyebrows, covering the head very much like a natural skull cap; body of the male hirsute, especially on back and chest, &c.

"The women of the tribe are generally tall and stalwart; good looking, both in features and person, with a smooth, clear, and delicate skin, fresh and rather fair in complexion. They have more of an aquiline nose than the men, which, however, does not diminish the strong feminine cast of their features; the hair is of a lighter colour than in the male, parted in the centre, and carefully combed around and behind the ears, and left hanging over the shoulders and back, in a mass of flowing curls in some, in others wavy. The females, like the males, are self-possessed in a great degree, and readily enter into conversation with strangers be they white or black. It has been averred that the Toda females as a class are strikingly handsome and comely in features; but, although many of them possess charms in person of a robust character, I cannot say that I ever met with one with a handsome or a pretty face, much less with any with features approaching in perfection or beauty to a classical model."

In regard to the fine masses of wavy curls worn by Toda women, the writer of this notice, when at the Neelgerries, was much struck with the beauty of the glossy brown hair of a young female who, with others, had brought baskets of mushrooms for sale. They also were in great admiration of the curls of his wife; and, being asked how the curls were contrived, the Toda girl went to a hedge near, and pulled a stem of a tough wild creeper which grew there; having smoothed one of her locks with her fingers, she wound her hair round it, twisting up her creeper stem into a knot, which confined the whole, exactly as an English lady would use a curl paper. This process was used as often as necessary, but not every day. It will be seen by the Photograph that both the figures have long curls.

The costume of both sexes is very similar; it consists of a long piece of coarse but very soft cotton cloth, which envelopes the whole person. The male cloths have usually a red stripe as a border; the garment is hung over the left shoulder, brought across the back and forward under the right arm, the point being flung backwards over the left shoulder, again leaving the right arm at liberty, and allowing the folds to fall gracefully about the lower part of the person down to the knees. The womens' garment is of similar material, and is often ornamented by a rude kind of embroidery, executed by the women, in coloured

cotton thread. The garment is put round the shoulders, one end is often thrown over the left shoulder, the rest, gathered in by the hand, covers the whole person to the feet (*vide* Plate). The management of this simple covering by the women is very graceful. They wear no bodice or inner clothing of any kind.

The Todas reside in small villages called munds, each being the property of a family, or part of a division of the tribe, and consist of several houses for habitation, and one appropriated as a general dairy, which no one but the pujari, or priest, is allowed to enter. Here the usual dairy operations go on: the milk churned into butter, which is boiled into ghee, by the sale of which the families are supported. Necessarily a considerable portion of both milk and ghee is consumed by the families, as it forms the greater portion of their ordinary food. These munds are placed in quiet, somewhat secluded situations, of great natural beauty, and are surrounded by short, soft sward, which, with the foliage around them, adds to the charm of the situation, and wherever met with among the lovely scenery of the hills, are remarkable objects. The Todas possess very large herds of fine buffaloes, which, after being milked, are driven out to pasture in the morning, and return to the mund in the evening, when, in the monsoon, when grass is plentiful, they are milked again. The appearance of these animals at graze is very wild, but they are in perfect subjection to their owners. At night they are gathered together in kraals, which are surrounded by stone walls. Besides their milk and ghee, the Todas possess a very ancient claim upon the Badagas, or cultivators, for "guder," or shares of produce at harvest time upon their holdings. This affords them what grain they need, for Todas never cultivate the land in any form, and before the settlement of the Badagas must have lived on milk and ghee alone, possibly with some flesh derived from game. But the Todas deny that animal food ever formed part of their ordinary diet, and the custom is still continued, though they are believed to kill and eat their male buffalo calves to some extent.

The dairy house in each mund is the temple, where the priest, purified for his office, resides after his purification, which consists mainly of living apart in the open country without covering for eight days. Some temples contain bells which are sacred; others have none. Each temple is supposed to have a presiding god, but there is no object of worship except the bell, to which an occasional libation of milk is poured. Mr. Breeks enumerates the several munds and deities, and continues:—

"Besides the above-mentioned deities, the Todas also recognize a hunting god, called Bati Khan, who lives at Nambilikoti, in Wainaad. They say he is a son of Dukish (who was a son of En, the first Toda), and is now attended by Brahmins. In spite of this formidable pantheon, the Toda religion is of the vaguest and smallest kind. Some old men, of a devout turn of mind, make salam

to the rising sun (Birsh), and at some seasons to the moon (Tiggal), and fast at eclipses, and occasionally they may prostrate themselves at the door of the paltchi (dairy house); but no one, except the pujari, attempts anything beyond this. 'May all be well! may the buffaloes be well!' is the only form of prayer. What their idea of a god is it is not easy to say. Except the bells, to which the pujaris occasionally offer libations of milk, they have no material object of worship. They do not appeal to their mund god by name, nor do they seem to expect that he will show them special favour. In fact, the names of their gods, like some of their funeral ceremonies, seem more like the fossil remains of an extinct religion, than parts of a living creed."

It would be impossible for us to describe at a length, which, with reference to our space, would make them intelligible, the funeral and other domestic ceremonies of the Todas, which are given at great length, and with very interesting details, by Mr. Breeks. We can only state that the dead are buried within a circle of stones, and that, in proportion to his or her importance, numbers of buffaloes are sacrificed to the dead, their flesh being the perquisites of the Kotas, who attend as musicians. Finally the ashes of the dead are put into a pit at the entrance of the circle, and covered with a stone, a pitcher of water is broken over it, and a buffalo calf let go; and a miniature bow and arrows, with the articles necessary for the dead in a future state, are burned or passed through the fire, and buried with the ashes. "Thus," writes Mr. Breeks, "the Toda funeral, like the Badaga song which describes a future state, ends in a note of despair—a mournful suggestion that, after all, their cares for the dead may be in vain. Surely those who instituted these remarkable ceremonies must have recognized the significance of that time-honoured symbol, the 'broken pitcher,' a type of immediate destruction and of usefulness gone by for ever, contrasting pathetically with the hope of immortality implied by the previous elaborate provision for the future welfare of the dead. Such a recognition, however, implies a widely different religious life from that of the modern Toda. It is startling to contrast the respect for the dead, to which this ritual testifies, with the utter indifference shown by the present race not only to the disposal of the buffaloes, but even to the fate of old azarams (stone circles). Many of them are to be found in different parts of the hills; but the Todas do not always even claim them, and in no case object to their being examined and destroyed. The sacrifice of the buffalo, the sprinkling of blood, the loosing of the calf, and all the striking semblance of these funeral rites, have no meaning for the present generation. Like the numerous gods who are never worshipped, and the preparatory penances of the priests who perform no priestly offices, are not these strangely suggestive relics of a bygone faith?"

Mr. Breeks also remarks that the Toda rites suggest the idea that bodies were once buried, not burned, and that their stone circle was the original burying place,

and it is strange, if it were so, that the graves should resemble those found in the Deccan as well as in the Neelgerry hills. In the former (*vide* Meadows Taylor's article published in Vol. XXIV. of *The Transactions of the Royal Irish Academy*) instances are given of skeletons *found on their faces*, surrounded by arms and utensils for the use of the dead in spirit land; in others of ashes and charred bones buried in pots or urns. In comparing Mr. Breeks' narrative of examination of cairns or barrows, as also Captain Harkness', many similarities between them and the Deccan cairns are evident, especially the finding of covering or closing slabs of stone at or near the surface, lying almost invariably north-east and south-west—a similar peculiarity existing in the case of cairns on Twizelt Moor in Northumberland—and in the position of the pot containing human ashes underneath the covering slabs, which was identical with Mr. Breeks' descriptions. The presence of a fine foreign earth, by which the articles were surrounded, the occasional discovery of bells, of spear and arrow heads, swords, and other weapons, are facts which invite and suggest further investigations. The Todas, it is true, do not claim these cairns, barrows, Kistvaens, and Dolmens; but may they not belong to that former faith, to which Mr. Breeks makes such forcible allusion?

There is probably no ancient tribe in India so interesting as these entirely isolated Todas, isolated alike by position as by ethnological peculiarity. As yet, however, they have baffled all attempts to assign them a place among the other aboriginal tribes of India.

TODA MEN.

NEELGERRY HILLS.

433.

TODA WOMEN.

NEELGERRY HILLS.

434.

KOTA MEN.

(435)

KOTA WOMEN

(436)

THE Kotas, another of the primitive tribes of the Neelgerry hills, number 1,112 persons by the last census; they are divided into 534 male and 578 females. We follow Mr. Breeks' description of them as we have done in regard to other local tribes.

Dr. Shortt thus describes them:—

"They are well made and of tolerable height, rather good featured and light skinned, having a copper colour, and some of them are the fairest skinned among the hill tribes. They have well formed heads, covered with long black hair, grown long, and let loose, or tied up carefully at the back of the head; they have a slightly elongated face, with sharply defined features; the forehead narrow, but prominent, and occasionally protuberant; ears flat, and lying close to the skull; eyes dark brown, of moderate size and deep set, varying in colour from Nos. 1 to 5 of Paul Broca's tables; eyebrows dark and bushy, with a tendency to approach, and frequently united to each other; nose, as a rule, smaller, and more sharply defined than in the Todas, ridged, and slightly rounded and pointed at the extremity, two inches in length; alæ of nostrils expanded, measuring one and a quarter inches in breadth; mouth of moderate size and well formed; teeth well grown and regular; lips of fair size and well compressed; chin well set and small. Altogether they may be pronounced tolerably good looking, and the general aspect of the countenance indicating energy and decision.

"The women are of moderate height; of fair build of body; most of them have prominent foreheads, with more of a straight nose, and a somewhat vacant expression.

"The villages of the Kotas are larger than the munds of the Todas, containing

from thirty to sixty houses, which have mud walls and are covered with thatch. The pillars of some of their verandahs are of stone, neatly sculptured by low country stone-cutters. Each village has one or two houses set apart for the purification of women.

"The Kotas are the only one of all the hill tribes who practise the industrial arts, and they are therefore essential almost to the existence of other tribes and classes. They work in gold and silver, are carpenters and blacksmiths, tanners and rope-makers, umbrella makers, potters, and musicians, and are, at the same time, tillers of the soil. In agriculture they are quite on a par with the Badagas. They are, however, a squalid race, living chiefly on carrion, and are on this account a by-word among the other castes, who, while they feel they cannot do without them, nevertheless abhor them for their filthy habits. It is odd that their disgusting food seems to agree with them; they are active, muscular fellows, with twice the strength of a Badaga. Every village has three or four forges, where they work with the usual native bellows, pincers, and hammers. The women make clay pots on a wheel, work in the fields, and fetch water and firewood. The potter's wheel is a disc of wood with a blunt iron point, on which it revolves; the socket is a hole in a stone fixed permanently in the ground in front of their houses."

The Kotas perform all the artizan work for the Badagas, and are paid in allowance of grain at harvest. The Todas pay their services with hides of dead buffaloes and ghee; the Irulas and Kurumbars in grain and plantains. On the whole they make a good livelihood, especially as their music and dancing are indispensable at feasts, and are necessarily well rewarded. It will be observed in the Plate that one of the men sits upon a drum, and bears the long brass horn common to Southern India, indeed to India generally. A brass horn of nearly similar shape and construction, found in a bog in Ireland, is now in the Museum of the Royal Irish Academy in Dublin.

The Kotas worship one god, Kamataraya and his wife, Kahasumma; there are two priests to each village, one is called Devadi, whose office is hereditary, and should the family fail a new one is selected by inspiration. The Devadi selects the second priest. Kamataraya is considered the creator of the three most ancient hill tribes, Todas, Kotas, and Kurumbars, out of three drops of sweat from his forehead; which resembles legends in Scandanavia, in China, and the Vedic legend of Purasha. They have but one festival in the year, which consists of ceremonies at the temple, dancing, singing, and pantomime performances. The whole lasts for about a fortnight.

The marriage ceremonies are simple. When a lad is from fifteen to twenty years old his parents ask a wife for him, and the pair are betrothed, and a piece of gold worth ten to twenty rupees is paid for her; sometimes ornaments of gold and

silver are also presented. When the girl is old enough she is taken to her husband's house, when a feast takes place, and the Tali ornament of marriage is tied round her neck by the mother of the bridegroom. The Kotas burn their dead face upwards, and with a man an axe, a handkerchief, a chopper, a small knife, a baguri, one or two walking sticks, an umbrella, and some cheroots, are burnt with him; with a woman, a rice measure, rice beater, sickle, winnowing basket, and umbrella, also her cloth and jewels in every day wear. Next day the bones are collected, put in a pot, and buried near the burning place, a stone being laid over them, and a circle of stones placed around it. A second or dry funeral takes place sometime afterwards, at which cows and buffaloes are sacrificed, and articles similar to the first burning, and a bow and three arrows are added.

Mr. Breeks does not mention whether the Kotas have any original language like the Todas; what they speak is a dialect of Canarese. They have no history or tradition, but it is presumed that at some distant period they emigrated from the plains, invited by the Todas, who gave them lands to cultivate.

KOTA MEN.

NEELGERRY HILLS.

435.

KOTA WOMEN.

NEELGERRY HILLS.

436.

IRULA MEN.

(437)

IRULA WOMEN.

(438)

THE Irulas do not inhabit the plateau of the Neelgerries; their villages, which are small, are situated on the sides and slopes of the mountains; they are not unlike those of the Kurumbars, but are not so neat or well built. The last census gave their numbers as 1,470, equally divided into males and females. They live partly by rude cultivation of land and by the produce of plantain gardens, which are extensive near every village; they also now work in coffee plantations, earning good wages, and are therefore more comfortable than they used to be. The Irulas speak a rude dialect of Tamil, but seem to have no original language. In some places Irulas and Kurumbars live together in the same village, and their mode of life is identical; they do not, however, intermarry or eat together. They take jungle products to Metapolleum and other towns at the foot of the hills, and sell it, or exchange it for cloths, salt, tobacco, and other necessaries. They snare game and eat it, but do not eat cows or buffaloes; women do not eat with men. The men shave their heads and wear scalp locks like Hindoos; it may be said indeed that the Irulas are Hindoos in a debased form, for they worship Rungaswami, or Vishnu under this appellation, and worship at a temple on the Rungaswami peak, which is dedicated to him. They possess all the musical instruments known on the hills except the Kota horn; and dance as vigorously to the sound of the clarionet and drum as other tribes; but, unlike the Kurumbars, they do not attend and play at the Toda or Badaga ceremonies.

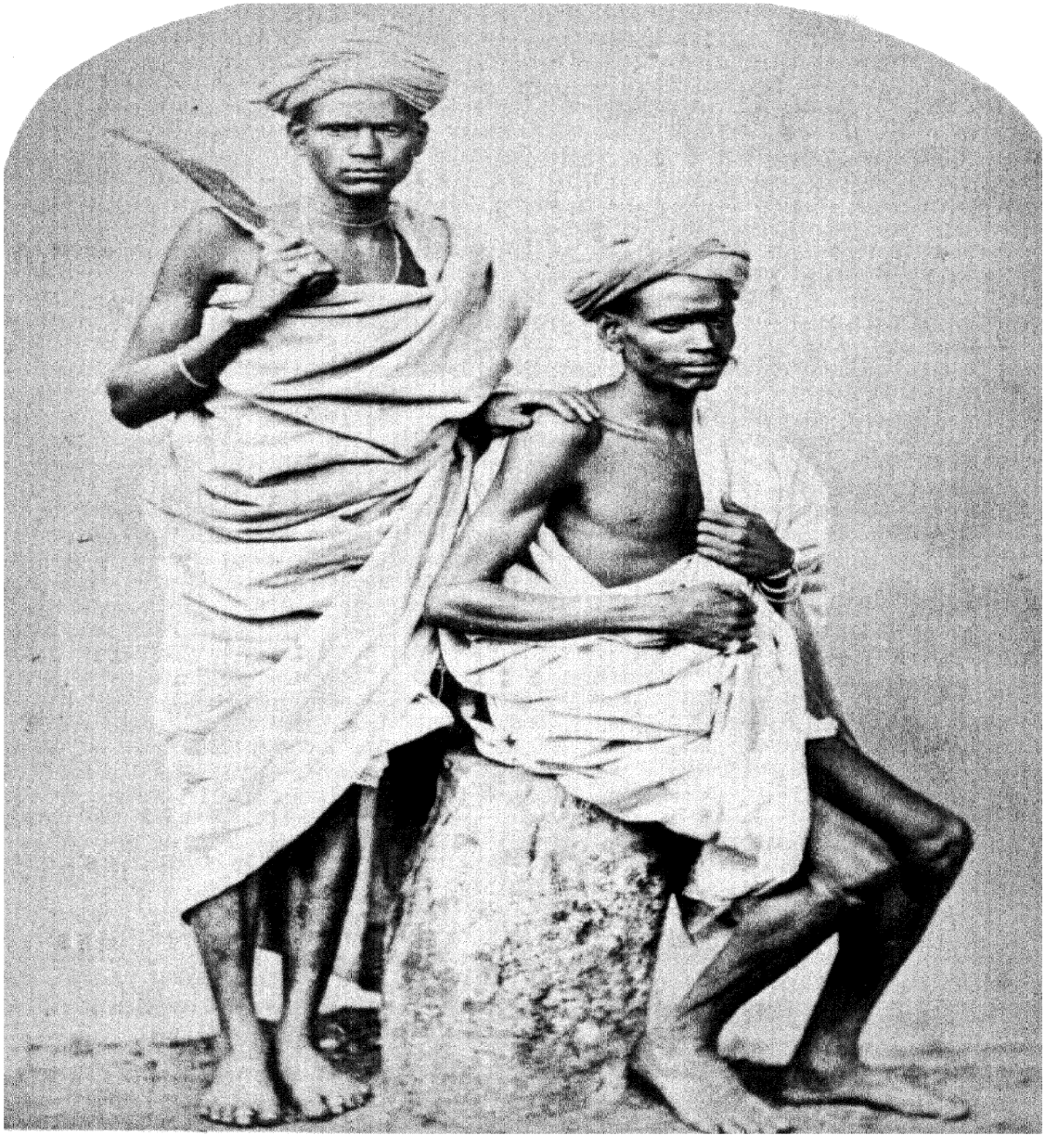
Captain Harkness gives the following account of their mode of life:—"By the sale of the produce of the forests, such as wood, honey, bees' wax, or of the fruits of their gardens by those who take a little pains to cultivate them, they are enabled to buy grain for immediate subsistence and for seed; but as they never

pay any attention to the land after it is sown, or, indeed, to its preparation further than partially clearing away the jungle and turning it up with the hoe, or what is more common, scratching it into furrows with a stick, and scattering the seed indiscriminately; their crops are, of course, stunted and meagre. When the corn is ripe, if at any distance from the village, the family to which the patch belongs will remove to it, and constructing temporary dwellings, remain there as long as the grain lasts. Each morning they pull up as much as they think they will require for that day, kindle a fire on the nearest large stone or fragment of rock, and when it is well heated brush away the embers and set the grain upon it, which soon becoming parched and dry, is thence rudely reduced to meal. This part of the process over, or as soon as the rock has cooled, the parched grain, which in the meantime has been partially cleansed from the husk, is with the assistance of a smaller stone rubbed into meal, mixed up with water, and made into cakes. The stone is now heated a second time, and the cakes are put on it to bake; or when they meet a stone which has a little concavity, they will, after heating it a second time, fill the hollow with water, with which when warmed, they mix up the meal and form a sort of porridge. In this way the whole of the family, their friends and neighbours, will live till the grain has been consumed; and it seems to be considered among them as superlative meanness to reserve any, either for seed or future nourishment. This period is a merry-making time; they invite all who may be passing by to partake of the produce of their field and join in their festivities. These families will now be invited to live on the fields of their neighbours, and when the whole of the grain of the village has thus been consumed, and this, at best, is generally but a small quantity, they have again to trust to the precarious subsistence which the produce of the forests or their gardens yield."

"In their own houses," Mr. Breeks observes, "they make no prayer or 'puja' of any kind; they will not work at any plantation of any sort on Mondays or Saturdays, though they will dig for roots; and they will not eat with any hill tribe except the Badagas. As far as I can ascertain, they have no marriage or birth ceremonies. There are no early betrothals. When a boy is of age, he chooses a wife for himself, and gives five or ten rupees to the girl's father, and perhaps a glass bead necklace to the bride; but there is no tying on of the tali. They bury their dead, placing the body in a sitting posture in the grave, dance and play around the corpse, light a lamp, which they put inside, and block up the grave with wood and earth. They have no commemorative ceremony."

The Irulas belong to the Veddars or hunting people, whose expulsion from, or extermination in, the settled parts of India, is constantly recorded by traditions. Buchanan identifies the Eriliguras of Mysore with the Chensu, Chenju, or Chenji, existing in Kurnool and other districts, who seem to have been the most important

of the wild tribes. They and their chiefs find frequent mention in the Mackenzie MSS. In Madara, according to the traditions of a Poligar family, they were able to ravage this country to the gates of the capital in the course of the last century. One of the Mackenzie MSS., however, describes the Irulas as a distinct and more peaceable tribe. At all events there is no reason to suppose that they were ever any thing but a jungle race, and it is needless to say they have no traditions of their own.



IRULA MEN.

NEELGERRY HILLS.

437.

IRULA WOMEN.

NEELGERRY HILLS.

438.

BADAGA MEN.

(439)

BADAGA WOMEN.

(440)

IN the preface to his work, Mr. Breeks records "that the Badagas, although the most numerous tribe of the Neelgerry hills, not being an aboriginal race, do not come within the scope of his observations. They are Hindoos chiefly of the Siva sect, and are supposed to have emigrated from Mysore, and settled upon the hills after the breaking up of the Vijaya Nugger kingdom about three hundred years ago. According to the last census they numbered 19,476 souls. They are an agricultural race, and cultivate various cereals of rather a poor sort. They hold their lands under Government at very easy rates, and of late years many of them have acquired considerable wealth and own large herds of cattle. They pay a sort of tribute in grain to the Todas. Their language is a corrupt form of Canarese."

In Mr. Gover's work on the folk songs of Southern India, we find many curious and interesting particulars of the Badagas, interspersed with translations of their folk songs. These songs have descended to the Badagas by oral tradition from very remote periods, and display a tenderness and depth of thought in religious subjects, which surprise as much as gratify the reader. Mr. Gover maintains that the vocabulary of the Neelgerry tribes is almost pure Aryan, and "presents the most startling affinities with the grand Teutonic stock." Though not so high as the Todas, the Badagas are the most numerous and prosperous tribe in the Neelgerry hills; they are decidedly musical like the Kotas, and Mr. Gover observes "are always ready to sing at both marriage or death." Their instrument is a flute with sufficiently numerous and well-placed holes to render it easy to produce what may fairly be called melody. In the evening gathering in Badaga villages, men, women, and children are there. "Ever as they sing, some

man or maiden springs to the front and dances to the song, light and agile as a deer, or better still, a mountaineer, such as they are. Thus with song and dance the evening glides away."

The funeral ceremonies are most interesting, not only for the funeral dirge sung and chanted, but for the ceremonies themselves, which resemble those of the Todas and other tribes, or may have been adopted from them. We proceed to extract some portions of Mr. Gover's descriptions in illustration.

"The ceremonial (of cremation) commences somewhat before death. As soon as the last struggle sets in, the whole village springs into activity and earnest labour. The family gathers round the dying man. The father, or senior member of the family, takes a small gold coin worth about sixpence, and therefore very tiny, dips it in ghee, and places it in the sick man's mouth, telling him to swallow what should be his last and most important food and fortune. If the coin slip down, well; he will need both gold and ghee: the one to sustain his strength in the dark journey to the river of death; the other to fee the guardian of the fairy-like bridge that spans the dreaded tide." (This is the ceremony of the Birianhana, and, according to Mr. Breeks, is one of the Toda observances). "If the coin cannot be swallowed, it is tied to the right arm, that there may be nothing to hinder the passage of the soul into the regions of the blest."

The deceased's friends and relatives are then summoned from the villages around, and wood is collected for the bier, which is prepared by Kota carpenters.

"Towards evening all this is done. Then the car is covered with cloth, and the corpse is brought out in a native cot or bed, and laid under the car. On one side of the cot are placed the various tools employed by the deceased—his plough, his knife, &c.; on the other are laid out his flute, his stick, and the bows and arrows made by the Kotas." (This also is in accordance with Toda customs; it is not Hindoo). "Last of all an empty gourd, to serve him as a drinking pot in the long journey from the known to the unknown, is laid at the dead man's feet.

"With early dawn the crowd of friends comes in. Men and women are dressed in their best. . . . The first ceremonial is that of the dance. It begins with the male relations of the dead, who circle round the corpse, now fast, now slow, now with joined hands, and then separately. Above all rises the shrill music of the Kotas, who officiate at this portion of the ceremony. Music and dance get faster and faster still; as friends arrive, they join in, and with their fresh vigour keep up the frenzied round. They are supposed to be accompanying the parted soul in its rapid flight to the feet of God, or rather to the pillar of fire, of which more will be said hereafter. Sometimes this frantic dance will last for hours."

When the dance is done, the nearest relatives of the man walk in procession round the body, each reciting his good qualities, and at every fresh illustration there are "bursts of weeping." Now the confession of sins commences: one man

chants the dirge, enumerating sins; the rest join in the chorus, after each enumeration, "It is a sin." A buffalo calf, pure from blemish, has been brought up to the corpse, and as every enumeration is finished, the chanter lays his hand upon the calf, and "in solemn silence the calf is let loose." Like the Jewish scape-goat, it may never be used for secular work. It is sacred, bearing till death the sins of a human being. We may perhaps be allowed to quote a stanza or two from this remarkable chant. Mr. Gover assures us it is almost a literal translation, from a version taken down by the Rev. F. Metz, of the Basil Mission.

The dead has sinned a thousand times,
E'en all the thirteen hundred sins
That can be done by mortal men,
That stain the soul that sped to-day;
Stay not their flight to God's pure feet.
CHORUS.—Stay not their flight to God's pure feet.

Then follows the enumeration of sins, and it thus concludes:—

The chamber dark of death
Shall open to his soul;
The sea shall rise in waves,
Surround on every side;
But yet that awful bridge,
No thicker than a thread,
Shall stand both firm and strong.
The dragon's yawning mouth
Is shut—it brings no fear.
The palaces of Heaven
Throw open wide their doors.
CHORUS.—Throw open wide their doors.

The thorny path is steep,
Yet shall his soul go safe.
The silver pillar stands
So near, he touches it;
He may approach the wall,
The golden wall of Heaven:
The burning pillar's flame
Shall have no heat for him.
CHORUS.—Shall have no heat for him.

Oh, let us never doubt
That all his sins are gone!
That Bussava forgives,
May it be well with him.
CHORUS.—May it be well with him.

Let all be well with him.
CHORUS.—Let all be well with him.

As the chorus dies away the bier is taken up amidst lamentation, and carried to the nearest stream, where a pyre has been laid, and it is then lighted while all retire. It is a strange and solemn rite that of the laying on the buffalo calf the sins of the dead, and re-acts the Jewish record of the scape-goat and public rehearsal of the sins of the people; and in this respect all the tribes would seem to be the same, though the Badaga dirge is peculiar to them. Mr. Gover writes: "the Jews said, 'cursed be he that removeth his neighbour's landmark;' the people answered, 'Amen.' Turn to the Badaga ritual: 'The landmark stone be moved;' the people cry, 'It is a sin.'" And he gives many parallel instances from Leviticus.

We would fain continue our quotations from Mr. Gover's translations of Badaga songs, and quote some passages from a poem called "The Next World," which is, like Dante's *Inferno*, a description of Hades. We can give only one quotation.

Oh, brother, who are these,
Most wretched of them all,
In naked shame they're bound
To rugged, gnarled trees;
They ever seem to talk,
But none are there to hear?

Oh! sister, you surely have heard who these are;
Abandoned and profligate women, who wandered astray
From virtue and home. They have nothing wherewith
To cover their shame. They are hungry and cold.

The sentiments in these curious legendary poems—the deep religious feeling and expression used—the pure simple morality they enjoin—lead us back to a simpler, nobler faith than the modern Hindoo, of which, indeed, the Badagas know little. They worship a dead Siva as a divinity, and pray to him; but the abominations of Sivaic worship are happily unknown to them, and already the German missionaries, who have mastered their language, have induced some, and we hope the number increases, to join the Christian belief.

The costume of the Badaga men resembles that of the Todas; it consists of one piece of strong thick cotton cloth wrapped about the person, but is more scanty in dimensions than that of the Todas. The women wear a similar garment, which is tied under the arms and across the chest by a cord, and covers the person like a petticoat to a little below the knees, forming a singularly ungraceful garment. The Badaga villages are large, containing many houses, forming generally a long street, with one or more venerable trees in the midst. The lands cultivated lie around the villages, and are in general well manured and tilled, producing crops of cereals, and sometimes of poppies, from which a coarse opium is extracted and considerably used.

BADAGA MEN.

HINDOOS.

NEELGERRY HILLS.

439.

BADAGA WOMEN.

HINDOOS.

NEELGERRY HILLS.

440.

YENADIES.

(441-2)

NO Official Report accompanies the Photographs of the Yenadies, nor any description of their habits and customs; they are, however, one of the jungle tribes who, with Veddars, Puliars, Chensu Kurrir, Saligara, Male Aravars, Kurumera, and other divisions, inhabit the Animalli, the Pulnay, and other ranges of mountains which lie between the break at Coimbatoor and Cape Comorin. The Photographs show this tribe to be squalid, and in the last degree uninfluenced by the civilization with which they are in contact. Some of them scarcely wear clothing of any kind, and are described (Balfour and others) as wearing leaves and twigs, living in holes of trees, and subsisting upon roots, game, forest fruits, honey, and, in some instances only, as in the Irulas, cultivating patches of land. The Ramayan describes them as wild men, savages, and monkeys, and that when all Southern India was a vast forest, named Dandaka, these tribes were its inhabitants. They speak rude dialects of Tamil and Canarese, sometimes of one and sometimes of the other, and not infrequently of both. They are utterly ignorant, and have no legends or traditions.

These aboriginal tribes of India may be distinctly traced by their presence from Cape Comorin northwards through the mountains and forests as far as Coorg. They then cross Mysore to the Eastern Ghauts, or cling round the bases south and east of the plateau, and are found as Chenchas or Chenchowars in the hills and jungles of Kurnool and Caddapa, in the same condition as those of the Western Ghauts. Thence they are followed into the Khond mountains west of Vizagapatam, and so through Eastern Orissa under various names, till they meet the Gond of Gondwana, and the Kols, Hos, and Oraons of Chola Nagpoor and the central provinces, ending with the Sonthals at the Ganges. All these tribes are of much the same ethnological character and modes of life: they are Dravidian, and their several languages are either dialects of Dravidian tongues, or have Tamil or Teloogoo words mixed with others.

It is hoped that Indian ethnologists and philologists will by degrees complete the investigations in which they have been so long engaged, in regard to the various dialects of the most ancient inhabitants of India, who, under all changes and revolutions from the Aryan invasion downwards, seem to have been affected by no change or civilization.

YENADIES.

FOREST TRIBE.

CHINGLEPUT.

441.

YENADIES

FOREST TRIBE.

CHINGLEPUT.

442.

VEGETABLE AND FRUIT SELLERS.

(443)

THESE form a very useful class of market gardeners, who sell the produce of their own gardens in the markets of Madras and other towns and cities. They are of good caste, Sudras, ranking with cultivators of the soil, but not intermarrying with them. Every kind of native vegetable is grown by them, and we see carrots, turnips, radishes, onions, and other roots in their baskets. These roots are sold by weight, and all grasses by little bundles. The "Covent Garden" at Madras is a busy scene in early morning, when natives flock to the vegetable stalls in throngs to buy their daily need, which is both abundant and cheap. English vegetables are not much cultivated, as, indeed, they do not thrive well in the climate.

VEGETABLE AND FRUIT SELLERS.

HINDOOS.

MADRAS.

443.

GRASSCUTTERS.

(444)

THE women grasscutters of Madras are a very industrious and useful race. Many of them are attached to cavalry regiments with regular pay, and their business is to furnish daily a bundle of grass or grass roots, which has to be measured by the native inspector before it is passed into the stables. The inspector shown in the Photograph is evidently engaged in this duty, and his measuring instrument is hung about his neck. In the monsoon, when grass sprouts up in apparently the driest places, the work is comparatively light; but in the hot weather, when only the roots of the peculiar grass which forms the sward by banks of streams are available, they have to be dug up with a peculiar hoe, which involves hard work. In general, too, it lies at a distance, and the bundle which is to constitute the food of the horse for twenty-four hours has to be carried home. These grass roots, which spread thickly underground, are of a peculiarly sweet, succulent character, and a comparatively small quantity keeps a horse in excellent condition. The grasscutters are frequently the wives or daughters of the saises or grooms, and the pay of both supports the family very comfortably. Grasscutters and saises or grooms are usually of the very lowest caste, but occasionally Mussulmans may be found among the former. If the regiment in which they serve has to march or go on service, the grooms and grasscutters follow; and it is surprising, even after a long march, to find the usual bundle of grass ready by the evening. Almost all private persons keep grasscutters for the sake of their horses, the native hay, or dry grass cut after the grass is quite dry, being by no means nutritive. The wages of the grasscutter is or used to be four rupees, or eight shillings a month, but it may now be more.

GRASS CUTTERS.

HINDOOS.

MADRAS.

444.

TAILORS.

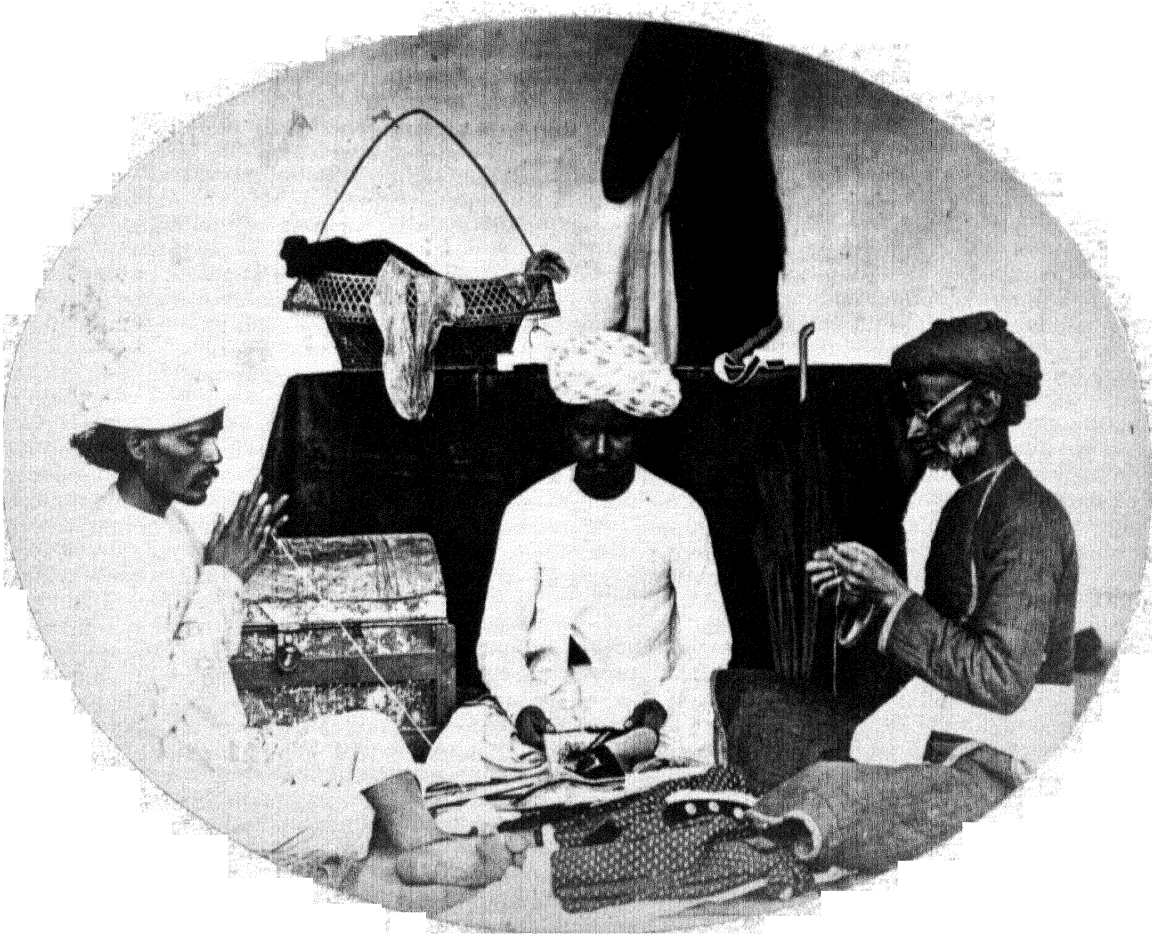
(445)

TAILORS are an exceedingly useful class of artizans common to all India. Some are Mussulmans, especially in the Northern Provinces and Bengal; but the greater portion by far are Hindoos of good rank among the Sudra classes of the population, and Portuguese. They are private servants as well as keepers of public shops, where ready made garments are sold and orders executed for customers. In private houses the "durzees" position is usually in the outer verandah, where he has a good light, and where he makes or mends the clothes of the family. Expert tailors will make up bonnets, ball dresses, morning dresses, or whatever he is required to do if he has a pattern, and some have even ambition enough to copy a costume from an engraving in any of the fashion papers or books. All plain work, as childrens' clothes, darning, mending, sewing on tapes and buttons, he can execute neatly, and his work, especially stitching, which he does backwards, is often very neat. In all work except the finest he prefers to use the thread he twists himself, as the figure on the proper right of the Plate is shown to be doing, which is strong and serviceable; English thread is only used for fine work, as hemming, &c. The native tailor is master of his trade; he knows how to cut out and fit all the gores, gussets, pipings, and bias cut pieces which go to make up a native dress, and which require much care in execution; and he cuts out on economical principles, and fits correctly. We will not say that European clothes are equally well finished, but when a pattern is given, it can be copied, especially if the material be calico. In some localities the native tailors have learned to work sewing machines, both in their public and private capacities, and with success, particularly the Portuguese.

In ancient times there could have been no tailors: only one kind of garment was worn by males and females—the dhoty, or loin cloth, by males; the sari by females. A loin cloth round the waist, and a duplicate thrown round the shoulders, formed a perfectly decent and very elegant costume, from the graceful fall of its drapery. The sari, which consists of only one piece, belongs to females,

and is even more graceful. It is probable, we think, that the art of tailoring did not exist in India till after the Mussulman conquest. All the ordinary garments of the Mussulmans, whether of men or women, except scarves, required to be cut out and joined together in certain patterns, and Hindoo artizans readily acquired the practice necessary for the purpose; and while male tailors are frequently found among the lower classes of Mussulmans, females are also employed by the rich as milliners, who are called Mogulanees, in allusion perhaps to the Mogul origin of their craft.

Tailors in general make excellent quilted cloths to throw over beds, not as counterpanes, but to lie upon, and many of the quilting patterns are both graceful and ingenious. They also make quilted tunics for cold weather wear, which are at once warm and serviceable. They also make rezzais or quilted counterpanes, thin cotton being introduced between the surface cloth, which may be chintz, silk, or satin, and the muslin lining—which are exceedingly soft, warm, and comfortable.



TAILORS.

HINDOOS.

MADRAS.

445.

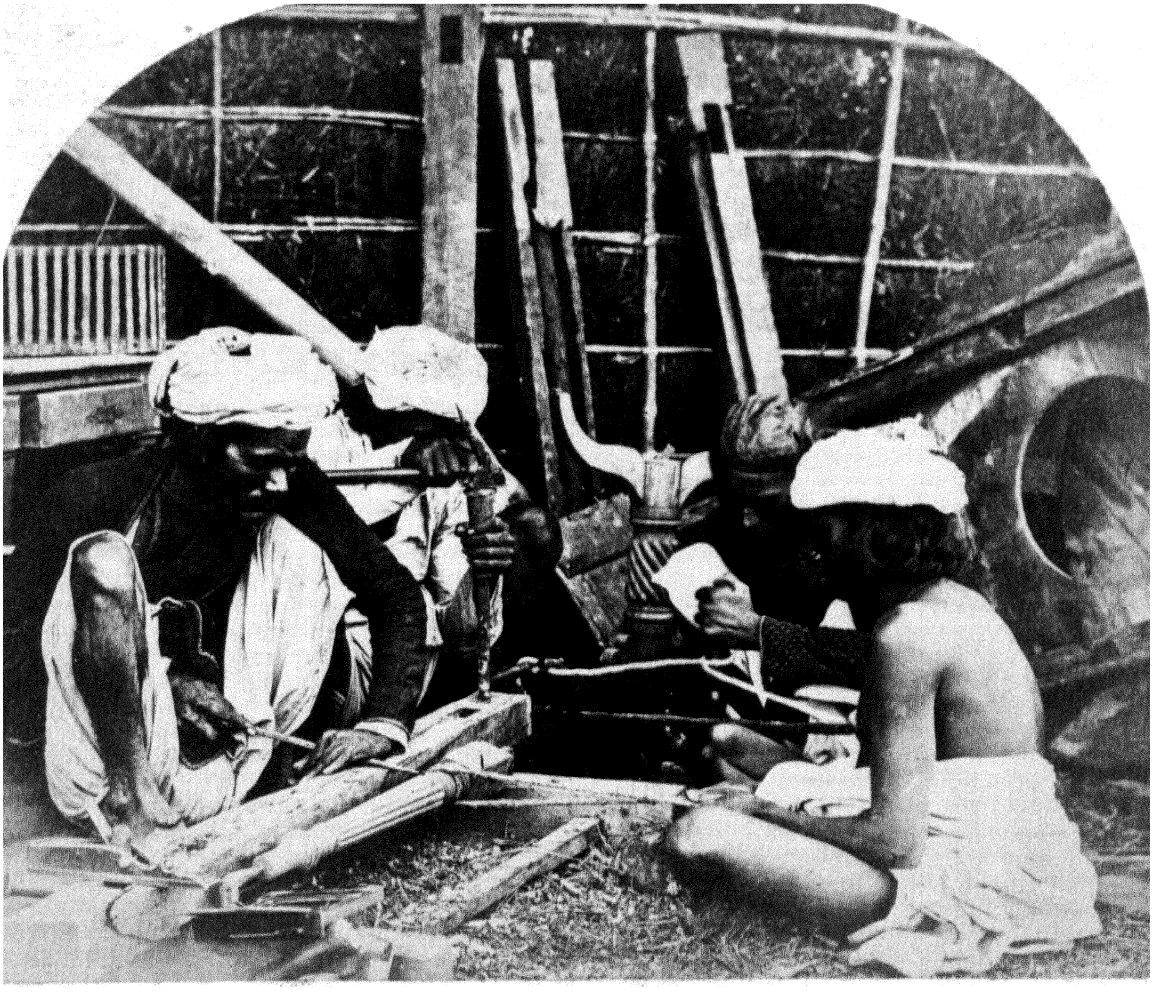
CARPENTERS.

(446)

CARPENTERS are one of the most ancient classes in India, as they are one of the most useful. In ancient times, when there were no buildings of stone, and all, from the palace to the hovel, were made of wood, carpenters must have been the general artificers. All the most ancient buildings in stone—the temples in Cashmere, the Buddhist types of Sanchi and Amravati, except the central dome and sanctuary—all the temples of Southern India, though constructed of stone—were devised on the principle of wood building, the pillars and cross-beams being joined together by mortice and tenon. Hindoo architects had no faith in arches, even after they were introduced by the Mussulmans; and we find in the beautiful Mussulman architecture of Guzerat, of Delhi, and in other localities, examples of the Hindoo system, executed no doubt by Hindoo artificers. The Hindoo carpenter's tools are very simple: an adze, the helve of which, grasped near the head, lies along the inside of the arm for support and guidance; and with this tool very delicate work is done; a strong chisel for mortices, with a wooden mallet, a small jack plane, and a square for testing work, a drill for making holes for nails or pegs. With these all the principal work is done very cleverly and neatly. The operation of turning is shown in the Plate: a square frame, consisting of two heavy pieces of wood for sides, with cross pieces which pass through the sides, and can be adjusted as to width by wedges. The work to be turned is fastened between two iron points, the frame laid on the ground, and the wood is turned by an assistant sitting in front, who passes a smooth rope twice or thrice round the wood, and pulls steadily first one end, then the other, till the wood acquires a rapid motion. The turner sits behind, applying his chisel held in a rest to the wood whenever the motion is towards him. Of course only the plainest turning can be effected by these simple means; but they are applied to wood, ivory, and metals with much skill. The carpenter at work is making the leg of a chair or table, while the man behind him is fashioning out another leg with his adze.

Carpenters are one of the chief sects among the Sudra population all over

India, and in all village communities hold a high place among the village counsellors, being only second to the blacksmith. They make and repair ploughs, and the yokes for the oxen; they also make and repair carts as far as the woodwork is concerned. They construct the roofs and doors of houses, platforms and sheds for marriage ceremonies and festivals, and the gear of wells for irrigation. For these services, especially in regard to ploughs and plough gear, they receive a share of all produce at harvest, a pair of shoes, and a suit of garments every year. They have also very frequently rent-free lands; all strictly private work being paid for by separate agreement. The village office is hereditary, as is also the trade; carpenters' sons continue to be carpenters, and rarely enter a different mode of life. They belong to different gotes or divisions of their caste, which intermarry with each other; but they never marry into any other class of artizans except in some parts of the South of India. In the Deccan they are one of the most exclusive of artizan castes, and very strict in their caste discipline. Some families worship Siva, others Vishnu under various forms; but all have a profound reverence for the goddess Kali or Devi, whose votaries many become. Generally speaking they confine themselves to vegetable and farinaceous food, but do not object to flesh of sheep or goat, especially at festival times. Carpenters are a hard-working industrious class everywhere, and indispensable to the community.



CARPENTERS.

HINDOOS.

MADRAS.

446.

BARBERS.

(447)

THE barber, Hindoo or Mussulman, is indispensable to the community; every one is shaved more or less, men and boys on the head, the chin, under the arms, as may be the practice of the caste he belongs to, from the Brahmin to the lowest Sudra. The mode of operation is well shown in the Plate: the man being shaved sits on his bedstead, while the barber stands before him, manipulates his skull or his chin with plain warm soft water (soap is never used) till the hair or stubble is quite soft; the razor, which is a peculiarly shaped instrument, not unlike a small hatchet, and very sharp, is then applied, and the result is a very perfect one. The barber knows the turn of the hair, and regulates his strokes accordingly, so as to give as little pain as possible, and the hair as removed is wiped upon a clean white cloth or towel, which is tucked in at the waist. The hair, beard, if any, or mustachios, are then trimmed, and the operation is complete; nails of feet and hands are then pared, ears cleansed, and the person operated upon is meanwhile entertained by gossip of the town or village, as barbers know how to relate it. No one shaves or is shaven everyday, no one shaves himself, and for a Hindoo it is necessary to have a proper time and hour fixed by the village or other astrologer, neglect or omission of which may be attended with serious consequences. The hair of male children is never touched till a certain age, which may have been vowed by its mother, and is then removed, with many ceremonies to the tutelary divinity of the family. Girls' hair is never shaven or cut under any circumstances. In the country generally, barbers are surgeons also, and are able to dress or sew up severe wounds, and attend to sores or ulcers; but they are not able to perform amputations, though some are found to possess knowledge of lithotomy and to be able to operate skilfully. Barbers always belong to village communities, and are members of the village council, though they do not hold so high a position as carpenters or blacksmiths. They are of good Sudra castes, not intermarrying or eating with other castes or trades. One of the offices of village barbers is to carry torches at

festivals and for travellers going on night journeys. The torch is made up of coarse rags, and is as thick as a man's arm, confined at the head a little below the end by a stout iron ring, and the end has oil poured upon it from a copper or gourd utensil with a long thin neck. In travelling post, or dak, in a palankeen, torch-men are provided at every stage where night travelling ensues, to light the bearers on their way.

BARBER.

HINDOO.

MADRAS

447.

BLACKSMITHS.

(448)

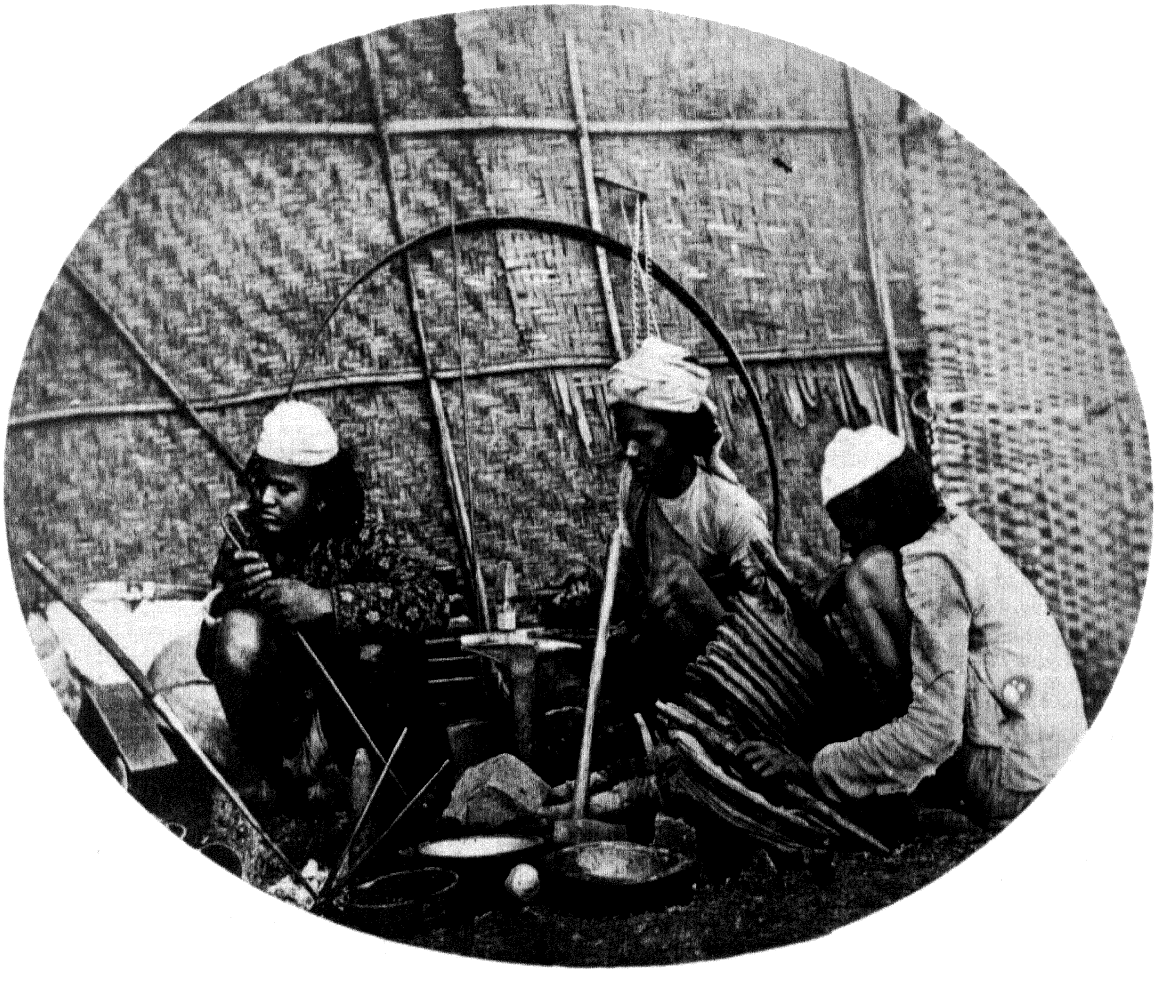
THE Plate represents a blacksmith seated at work at his forge, accompanied by his bellows boy and hammer man. The bellows is of the ordinary kind, in use all over India, and consists of rings of ratan or other pliant material, over which leather is sewn. The ends of each are fitted into nozzles of iron for the fire, and the upper end is an open valve with handles to work it. As one is raised the valve is shut, and the bag is depressed full of air, which is discharged into the fire, while the other is raised to perform the same office. Thus the two bellows are employed, and keep up a continuous stream of wind. Bellows of the same kind are depicted in African books of travel, as used among the Negro tribes wherever iron abounds. Whenever a larger or stronger fire is required, two or even more pairs of bellows are employed. The tools of an Indian blacksmith are very simple: a few steel faced hammers, including the heavy one used by the hammer man; an anvil, which in this case appears to be of an English pattern; files, which he usually makes himself and tempers well; pairs of pincers, large and small; and cold chisels. The forge is a hole made in the ground, and the whole plant of the shop may be removed anywhere it is required. Some blacksmiths who are stationary, use the double-action bellows of the English artizan, but these are comparatively rare. The work of the village blacksmith is ordinarily rough: coulters for ploughs, with other plough gear, iron work for wells of irrigation, shoes for bullocks in stony districts, iron buckets, frying pans, spoons, and other household utensils and necessaries, as hinges, padlocks, hooks and fastenings, all roughly made, but serviceable. But among them, manufacturers of more delicate work are often found, and the native armourers of Cawnpore, Monghyr, &c., in Bengal, can make rifles, guns, table knives and forks, with a very respectable degree of finish and strength; and the hunting knives of "Arnachellam," of Salem, in the Madras Presidency, were at one time highly prized for temper and strength, and perhaps may be so still. All blacksmiths are clever at making and putting on iron tyres of wheels, fitting iron axles to carts,

the iron work of palankeens. In short, they are one of the most useful and indispensable classes of native artizans.

Among all village communities the blacksmith, next to the Patell and Patwari, holds the highest place in the village council, and his office is hereditary. Like the carpenter, he has his regular shares of harvest dues at all seasons, which are generally accompanied by free lands, he being at liberty to undertake any work which does not interfere with any village needs, these having the prior claim upon his services. The hereditary blacksmith is supposed to be acquainted with the boundaries of fields and estates, as also with the village boundaries in general, and is considered to be one of the highest local authorities in such cases, and his evidence is always received with respect, and carries a certain weight with it.

Blacksmiths marry only in their own castes and divisions of castes. They are strict Hindoos: in some instances followers of Vishnu, in others of Siva, and frequently become devotees of Kali or Devi. They usually live on vegetables, with unleavened bread and rice, but occasionally partake of animal food, especially at feasts or some domestic ceremonies.

Occasionally Mussulman blacksmiths are met with, who are, however, generally armourers; and there are other tribes of wandering smiths, who belong to the migratory classes, and are in fact gipsies. These persons live in tents made of black blanket stuff, which are pitched outside villages, and their women are not unfrequently public dancers and singers, with an indifferent character. This class of blacksmiths has no connection whatever with the orthodox Hindoo blacksmiths, who bear the highest reputation for steady conduct and inoffensive, moral lives. It is rare for a blacksmith to have more than one wife; when it is otherwise, the elder wife has proved barren. The blacksmith is one of the classes who are invested with the sacred thread; but it is not universal, and the privilege is confined to certain families and divisions of the class. Blacksmiths, like carpenters, resort to Brahmins for the performance of all important domestic ceremonies; but for the regulation of caste discipline, they obey their own gooroos or spiritual leaders, who are never Brahmins, and may be Gosais, Byragees, or even blacksmiths elected to the office, and by them all offences against purity of caste are punishable by fine, penance, or other means.



BLACKSMITHS.

HINDOOS.

MADRAS.

448.

MALLEES.

(449)

THIS useful class of people have been previously noticed (*ante* No. 443). The men represented are evidently making up their baskets for market: one is selecting them, another is washing them in a tub, and the third is probably pulling beans of a favourite sort, which are universally used, and which grow as a creeper plant. These, with many various kinds of greens, sweet potatoes, turnips, carrots, onions, and the like, form the ordinary food of the people with rice or unleavened bread. Carrots, turnips, and onions are, however, forbidden to Brahmins, on account of their supposed flavour of meat. The Mallees or gardeners are good Hindoos of the Sudra class, ranking with cultivators of the soil, but not usually intermarrying with them. They are industrious and well conducted, and are often clever servants to English families, understanding the cultivation of flowers and English vegetables, as well as of fruits, and the operations of training, grafting, and budding, the treatment of vines, &c. Those represented appear to be followers of Siva, from the horizontal caste mark they wear; and they not unfrequently belong to the Lingayet sect, which has been described *ante* Nos. 421-2. They employ Brahmins at home festivals, marriages, &c.; but the direct ministrations to them are from their gooroo or spiritual adviser, who is not a Brahmin. They are a quiet, industrious, and very peaceable, inoffensive class of people, sometimes indulging in spirituous liquor or fermented palm juice, but not habitually or to excess. They understand the art, for so it may be called, of irrigation perfectly, and vegetables cannot be produced without it, nor is there any month in the year in which the market of Madras is not well supplied with ordinary vegetables, together with gourds, pumpkins, and cucumbers of many kinds, as well as with flowers for offerings at temples and domestic use. The Mallees' tools are very simple: a broad hoe shovel, used for digging; a pickaxe, shown in the Plate; a weeding utensil like a small sickle; suffice for his wants. He is not a neat gardener by any means in his own ground, but he is a very effective one in regard to produce. In the Deccan and Northern India many Mussulmans follow the trade of Mallee, and are skilful cultivators; but they are comparatively rare in the south.

MALLEES.

HINDOOS.

MADRAS.

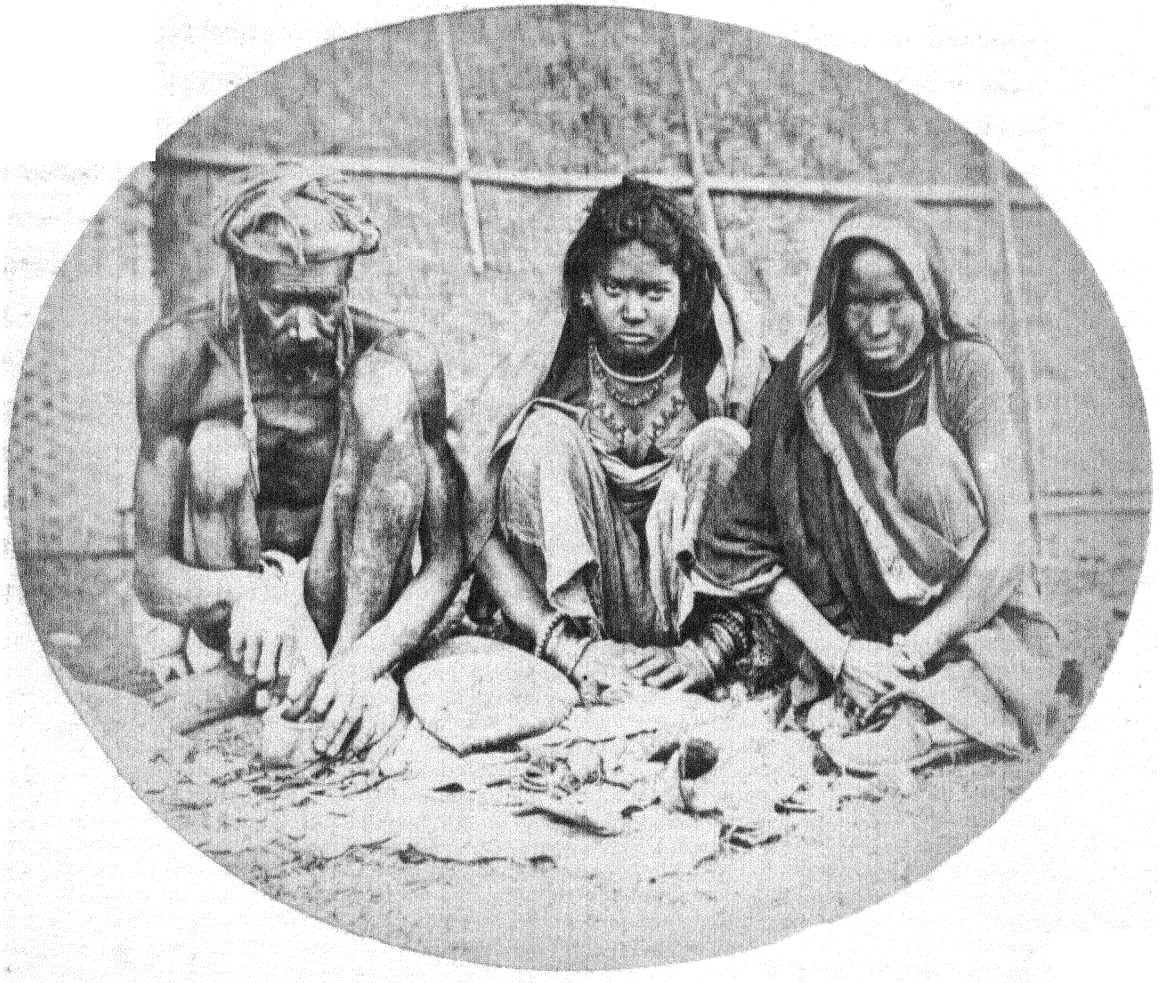
449

CHUMARS.

(450)

THE Chumars are the very lowest grade of Hindoo caste, and act as tanners, cobblers, and rough shoe and sandal makers. They are evidently of the aboriginal tribes of India, as is shown by their habits and features every where in the south, which have a strong affinity to those of the unreclaimed jungle tribes of the lowest grade. Nevertheless Chumars are a very useful class in the community. They dress skins and tan them, and have no objection to eat animals who have died a natural death, and to remove all carrion. They are members, in the lowest degree, of village communities, and assist in watching crops and village boundaries, also in acting as guides and carrying burthens. They make all leather or green hide ropes for plough and well gear, carts, &c.; mend shoes and sandals, using strips of green hide to sew with, instead of thread. Their tools are a cutting and scraping knife, shaped like a sickle, the outer edge of which is used, and is kept very sharp; fine and coarse awls, and a hammer; and occasionally the men work very neatly. Chumars are not allowed to live within the precincts of villages, for they are Mlechas or outcasts; nor do the Dhairs allow them a place in their suburb. They must live even a short distance removed from them. Chumars are executioners whenever that office is required, and are skilful operators, using, like the Mochis, a rope made of twisted sinews, which is well greased, and is at once fatal. They are by no means a sober people, drinking spirits and fermented palm juice to as great an extent as they can afford, and their women are as much addicted to liquor as the men. This habit in a great measure accounts for the squalid poverty in which they exist, and from which, though they can earn good wages, they seldom emerge. In certain portions of the Deccan and other parts of India, they have an evil reputation for dacoity, consorting with Korwas, Sanseeas, and other professional dacoits and cattle lifters; but they are rarely petty thieves, and as village watchmen, and tracers of stolen cattle, are both useful, faithful, and brave. Many of them have enlisted in the Madras and Bombay regular armies, and make good soldiers; but they do not enter ordinary service. They are much

given to fetish worship, and make sacrifice, chiefly of fowls, to piles of black and red stones, which are under great trees, or in lonely places, on village lands. These they profess to believe are memorials of Bhowani or Devi, but in reality they are places for fetish worship, in which both men and women occasionally appear to be demoniacally possessed, falling down, writhing in contortions, foaming at the mouth, and uttering shrieks and prophecies. Notwithstanding their apparent squalor and poverty, the Chumar women are frequently seen possessed of considerable property in gold and silver ornaments; and it is a popular belief that Chumars affect appearance of poverty to conceal real riches in jewels, which they wear only on occasions of religious sacrifices, at marriages, and the like. Usually in the south, both men and women dip their right hands in wood ashes, and draw them across their foreheads and eyes, which gives them a strange appearance. With this is the red caste mark of Devi on the foreheads, and along the bridge of the nose to the end. They marry in their own gotes or divisions of tribes. Mochis refuse alliance or connection with them in any form. The group shown in the Photograph is common in every fair or village market. The master of the family sits on the ground, cobbling shoes or sandals, with his lapstone beside him; his daughter (or it may be his wife), with all her tools beside her; and an old woman beyond (perhaps his wife), with a pile of strong shoes for sale. "As ragged as a Chumar's turban" is a common proverb, and the figure represented is no exception to this rule.



CHUMAS.

HINDOOS.

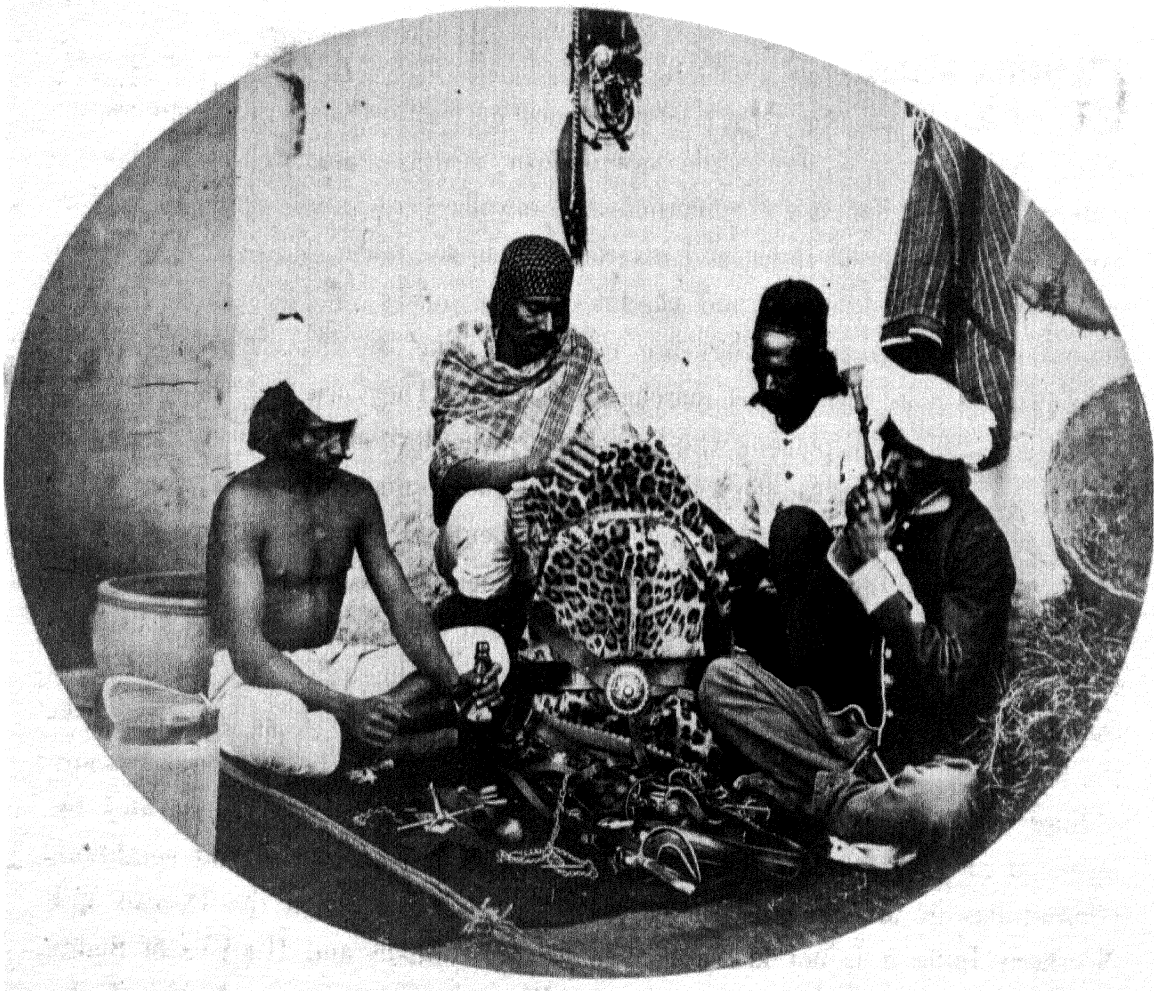
MADRAS.

450.

GHORAWALLA.

(451)

GHORA is Hindostanee for a horse; walla, the man belonging to or keeper of it. Walla is a most useful adjunct in Hindostanee, and is added to effect designation of any trade or following: thus lukreewalla, woodman; doodhwalla, milkman, &c. Sometimes Ghorawallas are called sais (an Arabic word) in the south of India, and invariably so in the north of India. They are excellent servants, kind to, and careful of, their horses, and for the most part exceedingly trustworthy. They are employed alike in the artillery and the cavalry, and make the longest marches with ease. They are also indispensable servants to all private persons who keep horses, whether for riding or carriage use, and know how to keep saddlery and harness in good order. The men represented are evidently cleaning the saddle and accoutrements of some cavalry officer, and they are very careful in their work. Not unfrequently Ghorawallas are dressed in smart liveries, and if not, are always cleanly dressed when they have to accompany their masters and mistresses in their morning or evening rides or drives. Very frequently the women grasscutters are their wives or daughters, and when this is the case the family earns a comfortable subsistence. They generally know ordinary diseases to which horses are subject, and suitable remedies, and by incessant care keep the animals under their charge in good health and condition. Ghorawallas in Madras are usually of very low caste; but in the Deccan and Northern India it is not uncommon to see Mussulmans and Hindoos of Sudra castes acting as such. The men in the Plate are, however, evidently of the ordinary low caste of horsekeepers common to the Madras Presidency, who eat meat, drink spirits and palm wine, and are in nowise particular in their diet and mode of life. In general, though short in stature, they are stout, active fellows, fully capable of doing their work, however hard it may be; they seldom, however, undertake the charge of more than one horse; but their ordinary pay is not large, and can well be afforded in consideration of their really excellent services.



GHORAWALLA.

HINDOOS.

MADRAS.

451.

POLAYERS.

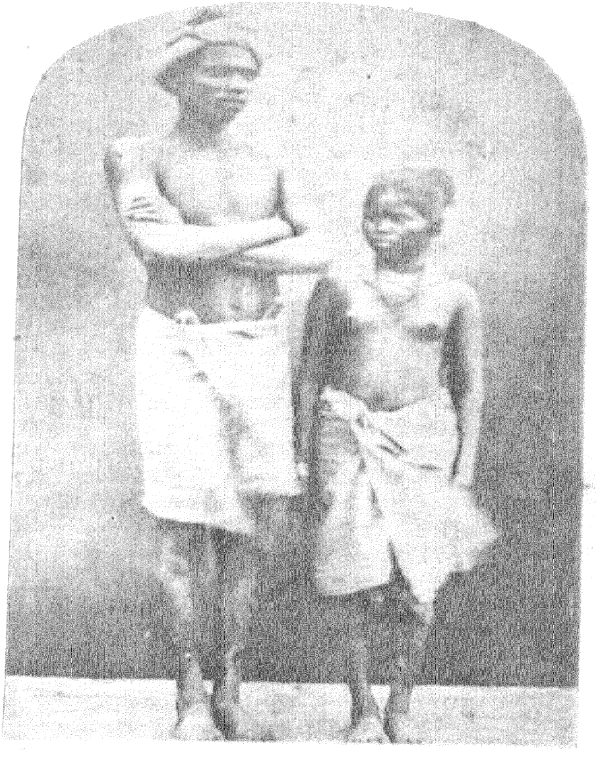
(452)

THE Official Report gives the following description of this class of people, who are principally located in the Travancore province, and are evidently one of the aboriginal tribes belonging to the forest races of the south-western portion of the peninsula; not now wild, as they once were, but much reclaimed to settled pursuits, though they do not belong to any recognized class of Hindoos; and some of them, as it would seem, have been converted to Christianity by the local missionaries. They were once slaves, but are now free.

"This is the lowest class in the country. Some years ago the Travancore government gave the government slaves their freedom; but with regard to the slaves of private individuals, decreed that no registry of slaves as property, and no complaints of masters against slaves for refusing to work, should be received in the courts. This of course was *bonâ fide* abolishing slavery, but in many instances the buying of slaves is carried out without the knowledge of the authorities; and in consequence of the prevailing evil consequences of caste, it is questionable whether cognizance would be taken of it, as the Polayer caste is said to be so polluting, that they could not enter a court of justice—in fact, they are not permitted to enter the bazars, and are obliged, if met on the road by a Brahmin or Nair, to jump over a wall or run to a side. If by any means they become possessed of money, and wish to exchange or buy articles on the road side from the many stalls or shops to be met with, they must stand at a distance, call out for what they want, and put down their money, and retire till the articles are brought and put where the money was, and return for them when the other party regains his stall. This too to perhaps very low castes.

"They have no religion, and only believe in devils, which, if their actions are not good, are supposed to haunt them. Their women are perhaps the most faithful of any Asiatic class. They call their children monkeys, but observe within themselves sub-divisions of caste with great scrupulousness. This caste suffered greatly during the last famine, and Dr. Waring, with the assistance of

other Europeans, established a school for Polayer children on the borders of the cantonment of Trevandrum, where they are taught several trades, as well as reading. Their ignorance in every thing showed a deplorable state for human beings to be in. Except as labourers they knew nothing: could not count, and had never seen a larger coin than a chukrum (less than one anna). It will be very long ere these poor wretches rise much above what they are at present: they are, however, a contented race, and number about 100,000."—*Official Report.*



POLAYERS.

SLAVE CASTE.

TRAVANCORE.

452.

SHANAR CHRISTIANS.

(453)

THE introduction of Christianity has evidently much improved the condition of these people. Formerly few were able to read; devil worship exercised a degrading influence on their minds; the women were not allowed to cover their bodies above the waist, and their moral and social conditions were very low. Numbers have now been educated in the English seminary at Nagurcool and other mission schools; improvement and progress are visible to a wonderful extent among them. Most of the poorer Shanars continue to follow their former occupation of collecting and extracting the juice of the palmyra palm tree for the preparation of sugar; but of late years many have become rich by cultivation, trade, &c. There are about 18,000 of this race, or caste, under the instruction of the London Missionary Society, and some 7,000 in connection with the Church Missionary Society. Their former religion was quite different to that inculcated by the Brahmins. The objects of the Shanar worship being demons, were supposed to dwell in trees and other localities; and to these demons they offered sacrifices of goats and fowls, and presents of fruit, &c. The Christian Shanars, however, are under a regular system of Christian instruction; every village contains a few Christians, a small church or small chapel, and sometimes a school-room. These Christians exhibit their practical interest in Christianity by contributing liberally in proportion to their means to the Missionary, Tract, Bible, and other Societies. Last year the Christians of South Travancore contributed above Rs. 4,200 for those purposes. They, of course, have put away all their former heathenish customs in connection with marriages, burials, &c.; also the kadumi, or lock of hair, worn by other castes.—*Official Report.*

BEDUR, OR VEDDAR.

(454)

THE Bedurs, or Beydurs, form a large and powerful military class, which is found from the north-west boundary of the Canarese-speaking people in Dharwar and Belgama, all through Mysore, and, under the name of Veddar, as far as Travancore to the south, and the vicinity of Madras to the east. To the north they speak Canarese and Teloogoo, to the south and east Tamil; but in both languages their dialect is harsh and, unlike that of the people of their locality, abounding with strange words and idioms, which are very probably the remains of an older and primitive tongue. The Bedurs have had a history, though it is only traceable by broken fragments now. They were the most ancient military class of the whole of Southern India, and seem to have been in perpetual warfare with the Hindoo, perhaps Aryan, conquerors of the south, the rulers of the Pandyan, Chola, and Chera dominions, and, as Veddars, were driven westward into the forests of Mysore and Travancore. They are considered identical with the Kurumbars of the Neelgerries, who preserve their wild secluded character unchanged, while the Bedurs, as professed converts to Hindooism, have become in some degree a more civilized though still a rude people. After the pillage and fall of the southern Hindoo kingdoms and Beejanugger, before the Mussulmans in the sixteenth century, the Bedurs of the Carnatic became extremely powerful. They were divided into small independent states, or pallees, and were therefore termed Palleegars, or Poligars. These were always turbulent and predatory, and were a constant source of disturbance and plunder. In 1766 we assisted Nizam Ali to reduce them, and what was called the Tondimans country, west of Madras, was never entirely brought under subjection till the last Mysore war was ended. The Bedurs, or Poligars, ever have fought well in defence of their strongholds and lands, and were often subdued with difficulty; and the history of the country and of the campaigns with these Poligars, affords many examples of brave resistance. They were, however, at last subdued, and the only small principality that now exists near Madras is that of Soondee or Choonder, though there are many descendants of Poligars who still hold their ancient ancestral lands.

At some very ancient period before the Mussulman invasion of the south, Bedurs had settled in Northern Mysore, and had become vassals of the Bellals, the Hoi Salas, Kurumbars, and Chalukyns; and the tribe, from its warlike spirit and valour, served largely in local armies. It does not appear, however, that they ever spread further north than the Bheema river. Between the Krishna and the Tumboodra they became very numerous, and, as part of the army of the Beejanugger state, guarded that portion of its dominions from the incursions and encroachments of the Mussulmans. The frontier of the Krishna river was protected by the Bedur principalities of Goorgoonta, Jalihullee, and Deoohoog, the latter being the most powerful. Through the Rachore Dooab were other Bedur principalities, as Kanakgary, Adwani, &c.; and south of the Tumboodra the strongholds of Chittledroog, Hurpunhullee, and many others, stretching into what is now termed the southern Mahratta country and Mysore.

The most powerful, however, was Shorapoor, which rose to the condition of an independent principality, under the government of the founder of the Beejapoor kingdom, in 1480. Before that the Bedurs had been restricted to the right bank of the Krishna, the northern being in the possession of the Mussulman Rahmany dynasty of Gulburgah and Bedur; but on the declaration of independence by Yoosaf Adil Shah, he induced the Bedurs, by grants of land, to settle on the left bank of that river, and thus opposed Bedurs to Bedurs on a most important part of his frontier. In process of time the Bedurs, thus favoured, increased and multiplied, and they served their Mussulman masters faithfully and well, thus gaining honours, lands, and privileges, all of which were secured to their princes by treaties. When the kingdom of Beejapoor was annexed by Aurungzeeb, the last feudatory of the state to yield to him was the Rajah of the Bedurs, whose capital had not fallen before two assaults by the Emperor in person, and one by one of his most celebrated generals. The Rajah, however, Pam Naik, eventually submitted, under the confirmation of all his former rights, with considerable additions; and through the troublous times succeeding it, and the struggles of the Mahrattas, the Mussulmans of Mysore, and ourselves, for supremacy, the little Bedur state held its place skilfully and prosperously. It was then at the zenith of its power, and maintained an army of 25,000 men. Eventually, however, it became weaker; the Mahrattas annexed many of its outlying districts, and the Nizam followed their example, and exacted engagements for tribute to which the British Government was made a party. Shorapoor had no friends, no one to watch its interests, and the exactions of tribute became heavily increased, and finally the state utterly broke down, and was taken, too late, under the protection of the Government of India during the minority of the Rajah, and again became prosperous, though with a more limited income.

In 1853 the minority ceased, and the country was made over to the Rajah's

management; but he conducted himself badly, joined the rebellious conspiracy in the southern Mahratta country in 1857-8, attacked a small force which had been sent for the protection of the Political Agent, and, on the advance of other British forces, fled to Hyderabad, where he was arrested, tried, and condemned to death; but his sentence was commuted, and on his way to Madras he shot himself. The state was then sequestered, and was given finally to H.H. the Nizam by the treaty of 1860.

The only other Bedur principality of consequence was Chittledroog, in Mysore, which, after a very valiant resistance in two sieges by Hyder Ali in person, was at last captured, and its territories annexed to Tippoo Sultan's kingdom. Tippoo drafted all the Bedurs of Chittledroog and other baronies into his army, and they became the nucleus of his famous infantry. When Mysore was conquered by us, all the small baronies were settled by pensions and estates, and the Bedurs becoming ordinary cultivators, carriers, &c., laid down their exclusive character of soldiers.

Thus they continue, and are for the most part industrious cultivators, of steady, peaceable habits; but they have in some localities evil reputation as dacoits and cattle stealers, which is not perhaps without foundation. They are great hunters of game of all kinds, chiefly wild hog and deer; but they kill also hares, partridges, and quail, by means of snares and hawks, which nearly all of them keep, training them with much skill. They are for the most part a fine, stalwart race, of dark complexion, and not unfrequently, especially some of their women, extremely handsome. They marry only among themselves, according to Hindoo rites, but are barely admitted as Hindoos, their caste being considered low and impure, or indeed no caste whatever. Many of them, however, have joined the Lingayet profession of religion, and are instructed in some degree by Lingayet priests, and these are the steadiest and most industrious classes of their tribe, generally abjuring animal food and all intoxicating liquors. Education of any kind is rare among them, and is confined entirely to the upper classes. They are fond, however, of hearing the recitations of their bards, which relate to the ancient warlike deeds and traditions of their race, now so widely scattered; but even these are passing out of memory, and may not be worth preserving. Of all descriptions of plays and fantoccini, &c., wherein the action of passages of the Mahabharat and Ramayana are given in the local dialect, Bedurs are passionately fond; and both men and women will collect from considerable distances around to hear them. These representations often continue for two or three nights in succession, and the acting, as well as the memories of the performers, who deliver interminable speeches translated from the Sanscrit poems, are truly wonderful. Not unfrequently the performers are Bedurs, or otherwise weavers and stone-cutters, who, one and all, are entirely illiterate. Bedurs have also several manly games of peculiar

character, which they play by moonlight, accompanied by yells and shouts. They are mostly variations of "prison bass," requiring fleetness and activity. They also practice all gymnastic exercises, and in every village a room is set apart for practice, sword play, wrestling, and the like.

A Bedur's costume does not differ from that of Hindoos at large, but they are fond of gay colours; and handkerchiefs, to tie into turbans or round the waist, are frequently made of gay coloured checks or stripes made expressly for them by the weavers. Their women wear the ordinary sari and bodice. The hunting and war costume of the men is, however, peculiar. On the head they wear a conical leather cap, which is gathered round the forehead, and tied with a string sewn round the edge. Over a small loin-cloth are pulled a pair of leather drawers, which fit close to the thigh. Their powder flask and bullet bag, &c., are fastened to a leather belt for the waist, in which is also a dagger; and, with a matchlock, the equipment is complete. Bedurs, both men and women, wear only sandals.

Their houses are substantial and very well kept by their women, who are good housewives, very neat and clean in their persons and clothes—as are also the men—very industrious too, spinning cotton when their household work is done, or lending a hand in field work when needful. Bedur women too are, in general, good cooks, and contrive many savoury stews and curries out of game, wild hog, or deer. Thus the men have comfortable houses, and are kind to their wives and children. They have rarely more than one wife. Widows can re-marry at their pleasure. Every Bedur community is under the direction of a gooroo, or spiritual guide, in relation to religious affairs and caste, and subject to the government of a punchayet, or court of elders or representatives, which adjusts all disputes in regard to inheritance, division of property, shares of crops, &c.; and these punchayets are respected, and considered just in their decrees. Like the Badagas of the Neelgerries, the resort or complaint to any officer of a government is considered contemptible and disgraceful, and few are ever made. Brahmins have no authority over the tribe, and are held generally to be pretenders and deceivers, though they are treated courteously, and perform ceremonies at domestic festivals, when Bedurs have not joined the Lingayet sect. If not a Lingayet, the Bedur worships Kali or Devi, and wears the vermillion mark of the goddess on his forehead, which is extended generally along the bridge of the nose to the tip, while there are streaks of red paint on each side of the throat and on the chest, which have the appearance of fresh blood. Those who have joined the Lingayets are content with dipping their fingers in ashes, and drawing them across the forehead and eyes. Bedurs rarely worship at temples, but they perform fetish ceremonies, accompanied, in all instances, by sacrifices of fowls, sheep, goats, and, in some cases, male buffaloes, to the gram deotas, or village gods, represented by heaps of stones, and solitary rocks surrounded by circles of stones. These

ceremonies, no doubt, relate to an extreme antiquity, when there was no Hindooism. In disposition Bedurs are proud, not to say haughty, and have abrupt manners, which might be mistaken for insolence; but it is characteristic of the people among themselves. They are passionate and vindictive, with many traces of original savagery by no means overcome. On the other hand they are generous, brave, charitable, and faithful; and among the numerous classes of Hindoos which form the usual population of the country, are still a distinct and remarkable tribe, with every characteristic of primitive origin.

BEDUR OR VEDDAR.

PRIMITIVE TRIBE.

MYSORE AND SOUTHERN INDIA.

454.

KHONDS.

(455)

THE Khonds, following the Gonds of the Central Provinces to the north, and other wild tribes to the north-east, inhabit the high lands which lie to the east of Cattack and the Northern Circars, and between them and His Highness the Nizam's dominions. These high lands form a peculiar and almost impenetrable tract of mountain and forest, which, in continuance of the central plateau of India, runs south from the Mahanuddee river as far as the Godavery, crossing which it continues to the Krishna. Diverging thence to the westward, they form the high ranges of Cuddapa, in which the wild tribes continue under the designation of Chenchowar, and thence skirting the bases of the Mysore plateau, mingle with the primitive tribes of the Western Ghauts. The most northern portion of these hills contains Gonds, Saonras, and Khonds, who call themselves Kai, and the latter compose the majority of the population south of Orissa proper. It is doubtful whether they were ever subdued by the Hindoo dynasties of Orissa; and, though their chiefs were obliged to pay tribute, the mountains were too well defended to allow of any lodgments upon them, even had the climate rendered that possible under any circumstances. The Mussulmans who subdued Orissa made no attempts to reduce, to civilize, or to convert the Khonds; and thus they remained independent and undisturbed till they came in contact with us, and their condition, habits, and practices, were thoroughly investigated.

Thus they were found to be an industrious race, cultivating the soil, which is fertile and productive, and disposing of the produce in the plains below their mountains, or bartering them for English or native manufactures, such as cloths, hardware, &c. There is nothing in the costume of either men or women to attract particular attention. They were addicted to the practice of human sacrifice, called Meria, and obtained their victims in the low country, from individuals who were in the habit of kidnapping both boys and girls for the purpose, who were gradually prepared for the sacrifice by careful feeding and nurture, as will be hereafter explained. The Goomsoor chiefs, when the result of

the kidnapping of children and adults in the plains became known, as also the sacrifices they were intended for, were called upon to suppress them, which they refused to do; and this, and other acts of defiance of British authority, led to the Khonds being attacked by a British expedition in the year 1836. It would be out of place here to give details of the war which ensued, and of the difficulties which attended a war against savages among mountains covered with almost impenetrable and most unhealthy jungles, only opened by partial clearings. The Goomsoor hills were found to be only from 2,000 to 3,000 feet high, and therefore subject to the most deadly malaric influences. When the first campaign had apparently brought about the submission of the Khond chieftains, and engagements to discontinue the Meria sacrifices, the troops were withdrawn; but it was soon proved that the measures taken were inefficient, and that human sacrifice was renewed. A second war was therefore commenced, and, with a better knowledge of the Khond country, the military operations were ultimately, though not till a good many years had elapsed, successful. From time to time some hundreds of persons, destined for sacrifice, were given up, both males and females, and the Khond chieftains, as well as their Hindoo princes, were bound under severe penalties to repress the horrible practice within their several jurisdictions. Colonel Campbell's personal narrative of service among the wild tribes of Khondistan, published in 1864, gives full particulars of the tribe of Khonds, and of the measures taken to effect the discontinuance of the old sacrifices, and in all respects will be found most interesting to the general reader.

The motive for human sacrifice would appear to be the propitiation of the earth goddess for the grant of favourable crops, averting calamity, and insuring general prosperity. The earth goddess in Goomsoor, and Boad is worshipped under the form of a bull; in Chinna Kinedy, as an elephant. "In Jeypoor, the blood-red god of battle, Manik Sooroo (thus they style him), is the deity whom they seek to propitiate by human victims. Thus, on the eve of a battle, or when a new fort or even an important village is to be built, or when danger of any kind is to be averted, this sanguinary being is to be propitiated with human blood." Captain Campbell proceeds to give details of the sacrifice, and of the Merias, as follows, p. 52:—

"Irrespective of the sacrifices offered by the community as a body, it is not an uncommon thing for private individuals to make special offerings on their own account, in order to secure the attainment of any particular object.

"Both the motive and manner of sacrifice differ among the various tribes. The rite itself, however, is performed with invariable cruelty. The victims, called Meria, must be bought with a price: this condition is essential. They may be of any age, sex, or caste; but adults are most esteemed, because they are most costly, and therefore most acceptable to the deity. They are sometimes purchased

from their parents and relations, when these have fallen into poverty, or in seasons of famine; but they are most commonly stolen from the plains by the professed kidnappers of the Panoo caste. These Panoos are base and sordid miscreants, who carry on a profitable trade in the blood of fellow men. Unfortunate people of the low country are decoyed into the hills by these miscreants, and sold to the Khonds for Meria sacrifices. Their guilt admits of no palliation, and no mercy is ever shown them when they are brought up for punishment.

In some cases Meria women are allowed to live till they have borne children to Khond fathers. These children are then reared for sacrifice, but never put to death in the village of their birth, and to avoid this they are exchanged for children born under similar circumstances in other villages. Merias are always treated with marked kindness, and are seldom subjected to any restraint. Money is rarely used in the purchase of Meria victims, the price agreed upon being usually paid in cattle, pigs, goats, brass vessels, or ornaments, and sometimes in saffron, wax, and other products of the hills.

The sacrifice to be efficacious must be celebrated in public before the assembled people. Of the manner of sacrifice in Goomsoor, I cannot do better than quote from the interesting report of Mr. Russell, whose secretary I was during the war.

"In the Malas (hill tracts) of Goomsoor the sacrifice is offered annually to Tado Penner, the earth god, under the effigy of a peacock, with a view to propitiate the deity to grant favourable crops. The zani, or priest, who may be of any caste, officiates at the sacrifice, but he performs the pooja (offering of flowers, incense, &c.) to the idol through the medium of the zoomba, who must be a Khond boy under seven years of age, and who is fed and clothed at the public expense, eats alone, and is subjected to no act deemed impure.

"For a month prior to the sacrifice there is much feasting, intoxication, and dancing round the Meria victim, who is adorned with garlands, &c. On the day before the performance of the barbarous rite he is stupified with toddy (fermented palm juice), and is made to sit, or is bound, at the bottom of a post bearing the effigy above described. The assembled multitude then dance round to music, and addressing the earth, say: 'O god, we offer this sacrifice to you; give us good crops, seasons, and health.' After which they address the victim: 'We bought you with a price, and did not seize you; now we sacrifice you according to custom, no sin remains with us.'

"On the following day, the Meria being again intoxicated, and anointed with oil, each individual present touches the anointed part, and wipes the oil on his own head. All then march in procession round the village and its boundaries, preceded by music, bearing their victim in their arms. On returning to the post, which is always placed near the village idol, Zacari Penoo, represented by three

stones, a hog is killed in sacrifice, and the blood being allowed to flow into a pit prepared for the purpose, the Meria, who has been previously made senseless from intoxication, is seized and thrown in, and his face pressed down till he is suffocated in the bloody mire. The zani then cuts a piece of flesh from his body and buries it near the village idol, as an offering to the earth. All the people then follow his example, but carry the bloody prize to their own villages, where part of the flesh is buried near the village idol, and part on the boundaries of the village. The head of the victim remains unmutilated, and with the bare bones is buried in the bloody pit.

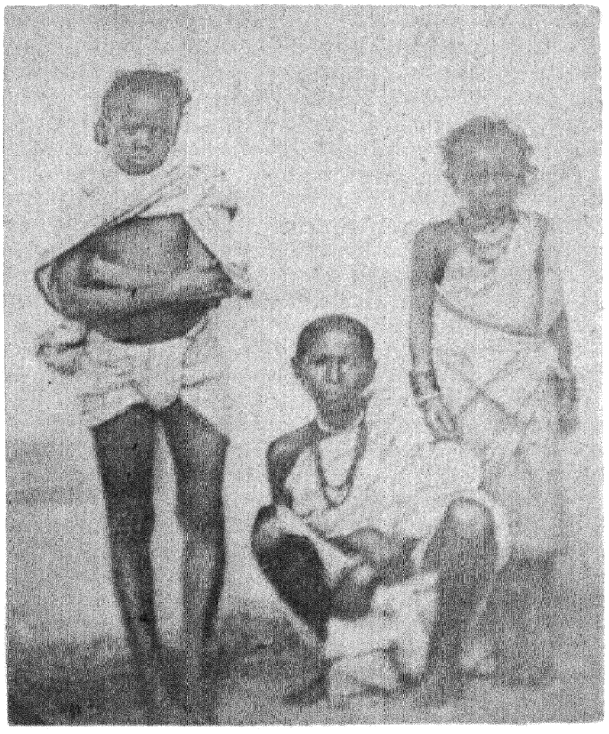
"After the horrid ceremony has been completed, a buffalo calf is brought to the post, and his four feet having been cut off, is left there till the following day. Women dressed in male attire, and armed as men, then drink, dance, and sing round the spot, the calf is killed and eaten, and the zani dismissed with a present of rice, and a hog or calf. Of the many ways in which the unhappy victim is destroyed, that just described is perhaps the least cruel, as in some places the flesh is cut off while the unfortunate creature is still alive."

Accounts of the sacrifice differed, under relation of the rites by members of different tribes. In one place the victim was placed between planks, and pressed to death, the body being afterwards cut in two. Again, the flesh was cut from the living being; and again, the victim was merely killed and buried. But it was the flesh that was the chief desire. How could turmeric have a good colour unless it had blood? how could the people be spared without sacrifice? and the like, were pleaded by them; but Mr. Russell was of opinion that the abolition of the rite must of necessity be a very gradual process. "We must not," he writes, "allow the cruelty of the practice to blind us to the consequence of too rash a zeal in our endeavours to repress it. The superstitions of ages cannot be eradicated in a day. Any measure of coercion would arouse the jealousy of a whole race possessing the strongest feeling of clanship, and whatever their common dissensions, likely to make common cause in support of a common religion."

Mr. Russell was right. War had no terror for the Khonds, themselves a warlike race, and the country was well nigh impracticable. Captain Campbell therefore was sent among them, and by his firmness, tact, and self-reliance, gradually effected the change required. He made roads, opened the hills in various directions, and introduced the lowest elements of civilization. His mission began in 1837, and did not end till health broke down finally in 1854; when for some time previously human sacrifice had ceased to exist. He had proved to the people that famine did not ensue when human sacrifice was discontinued, and the sacrifice of animals substituted, and on one occasion the spokesman at a sacrifice being told to say what he pleased, he cried out "Do not be angry with us, O goddess, for giving you the blood of beasts instead of human

blood; but vent your wrath upon that gentleman, who is well able to bear it; we are guiltless."

Time has only increased the effect of this courteous but effectual interference. The Khond language has become known, which proved to be a dialect of Tamil, not unlike that of the Gonds, Kols, &c.; to the north and east roads have been made, schools established; and it may be inferred that the Khond savagery is gradually disappearing.



KHONDS

PRIMITIVE HILL TRIBE.

KATTACK.

455

KHONDS IN WAR DRESS.

(456–7)

LIKE all savage tribes the Khonds vie with each other in making themselves terrible for battle. "It is only," writes Colonel Campbell, "when they go out to battle, and tribe meets tribe in hostile array, that they adorn themselves with all their finery. They swathe their heads in thick folds of cotton cloth, with peacocks' feathers waving in defiance, cover their bodies with pieces of skins of bears or elks, and proud, indeed, is the warrior who can sport over all a couple of yards of red cloth. The Khond usually carries a long staff, but when armed he wears a turban ornamented with a showy crest of feathers, and a strong cloth encircling his loins; he carries a bow and arrows, and a battle-axe with the blade in two divisions. He marches to battle singing and brandishing his battle-axe, most commonly under the influence of strong potations. The matchlock and shield are the favourite weapons of the people inhabiting the southern district, but the curious and formidable battle-axe seems most relied on by the heroes of Boad and Goomsoor."

It will be seen by the Plates 456 and 457 how far Khonds are able to make themselves hideous for war. One has tied a buffalo's skull and horns to his head as a turban; the other ornaments the construction on his head with a plume of peacocks' feathers. Both have long bows, besides a sword and battle-axe. In both the wars with them, they fought well considering their weapons; but bows and arrows, except in ambushes, were of little effect before musketry. Khonds are usually an idle, sensual people, indifferent cultivators, though they produce rice (which they grow under a well applied system of irrigation), oil seeds, turmeric, and ginger, coarse cereals and vegetables, in great profusion; but in the hunting season, March and April, when the dry grass is easily fired, they burn it, and follow bears, elk, deer, hog, and feathered game, with much ardour and success. It is, in fact, a saturnalia. The people give themselves up to feasting on flesh, intoxication, and the wildest licentiousness. When the rains fall, however, and cultivation begins, they subside into their usual condition. They reside in

villages of from thirty to eighty houses, generally comprising one long street; and the houses are capacious, well built, and much more comfortable than those of the plains. The cultivation extends from the very precincts of the villages, and when the crops are on the ground, many of the villages present pretty specimens of rural scenery. On the plateau of the hills the ground is gently undulating and sometimes flat, and covered with grass; but as the plateau breaks into ravines, dense jungle and forest begin, which continue into the plains below. The Khonds are short, wiry people, very active, and enduring great fatigue; but they are, as a race, extremely ill favoured and dirty. Their ordinary costume is a strong cloth round their loins, with an embroidered end hanging behind, which has the appearance of a tail. The women are even more ill favoured than the men, and their clothing, if possible, more scanty. Marriage seems to be hardly known as a sacred rite. It is simply one of purchase, a man giving goats, pigs, or cattle to purchase a girl, who is a consenting party. When this is effected, the bridegroom must carry off his wife from her village, running the gauntlet of the male inhabitants, and not escaping without severe blows. If he should succeed in his purpose he is heartily applauded, and if not, must make another trial; but the bride considers it an act of bravery in her husband to carry her away, and with him it is a point of honour to do so. The dead are buried, but no particular rites seem to be observed, except throwing flowers upon the body, and accompanying it to the grave with music. The Khonds in their way are a musical people; they have flageolets, flutes, pipes, drums, and horns, but it cannot be said beyond a wild plaintiveness at times, that there is any melody in it. They have also a lute with two strings, made out of a dry gourd, and the shepherd's pipe is heard everywhere. Music is used chiefly at feasts and marriage ceremonies, in accompaniment to marriage and festal songs and chants, which are common, and in some instances, though wild and barbarous, by no means uninteresting or unpleasing. On festival occasions the varied head dresses of the men have a curious effect. "Their hair being worn very long and thick, is wound round the head, and rolled upwards in the shape of a horn projecting between the eyes, and is wrapped in a piece of red cloth, decorated with bright feathers, and in this the Khond carries his comb, pipe, and other little domestic requisites."

There can be no question that the Khonds are one of the most ancient primitive tribes of India, though their position in ethnological distribution has not been determined. It is certain that they have never been disturbed; unless the ancient rulers of Orissa subdued them they have been free from the first, only recognising, probably of comparatively late years, the nominal control of their Hindoo chiefs, the Bissoyes. Of the limits within which they exist, Colonel Campbell gives the following detail:—"On the eastern side, the Telengahs,

Ooryas, &c., have driven them from the narrow fertile belt between these mountains and the sea, while on the western side of the Ghauts the Gonds from Nagpoor have encroached to the very foot of the hills. At present, villages of both Ooryas and Khonds are scattered through the wide and dense forests of Patna, Kalahundy, Jeypoor, Kuriall, and Nowagudda. No Khonds, however, are to be found westward of Kuriall and Nowagudda. The space over which the wild tribe is scattered extends from the north of the Mahanuddy to as far south as the river Godavery. Between these points the country is divided into forty or fifty petty principalities, ruled over by chiefs of the Oorya caste."

KHOND IN WAR DRESS.

KHONDISTAN.

456

KHONDS IN WAR DRESS.

KHONDISTAN.

457

A JACOON AND HIS WIFE.

(458)

THE Jacoons are a primitive tribe inhabiting, in conjunction with others of the same character, the Malayan Peninsula. They are the most African and prognathous of the lank haired Indianesian tribes.—*Balfour.* No further particulars are given of these in the official papers; but they appear to be a cognate tribe of negritos with the Siangs and others of the same locality who belong to a very low type of the human race. The average height of a party of Siang men was four feet eight inches, the tallest being four feet ten inches. Their features give indications of similarity with those of the Australian and Papuan races. Those of the persons represented agree with the ethnological description; but the Jacoon and his wife are both decently dressed, and may have become civilized themselves, or belong to a portion of the tribe who may have come under civilized influences.

A JACOON AND HIS WIFE.

MALAY PENINSULA.

458

BAWEEANS.

(459)

THE Baweeans are natives of an island on the north coast of Java, callad Palo Bawean. In their own country they are cultivators of the soil, are fishermen, and carry on a small trade; but they are fond of migrating to adjacent countries in search of employment and wages. The annual arrivals of Baweeans in Singapoor averages 1,000, and they readily find employment as coolies, grooms, and drivers. Like the Chinese, the Bawean women are not allowed to leave their own country. They are professedly Mahomedans, but know little of the principles of their religion. They are a timid, peaceable, and industrious race, among whom serious crimes are of very rare occurrence. Their diet is rice, salt fish, and vegetables, and few of them will touch animal food. They are frugal and careful, and after three or more years return with their savings, leaving home again perhaps four or five times, until they attain an age of from forty to fifty years, when they settle in their own island. Complexion dark brown, from constant exposure; eyes black. Height of figures in the picture five feet four inches to five feet six inches. Those with sticks in their hands are mandores or head men.—*Official Report.*

BAWEEANS.

COOLIES OR LABOURERS.

SINGAPOOR.

459

BUGIS.

(460)

THE Bugis inhabit a large portion of the island of Celebes, of which they are one of the principal tribes, and have a distinct language of their own. They have also considerable settlements in the island of Borneo. They were converted to Islamism about the year A.D. 1495, and continue to profess that faith. They possess a considerable degree of material civilization. The group represented are emigrants from Celebes, who come to Singapoor in large numbers, and are employed as labourers, porters, and also take service in the local police. They are an industrious, sober race, and esteemed trustworthy. They rarely eat animal food, but are fond of fish, which they eat with rice, and vegetables. Three Bugis women sit in front of the men, but they rarely accompany the men in their temporary emigrations. The Bugis are not of the Eastern or Papuan Negro race, but are among the Indianized tribe, which have long straight hair, with a moderate facial angle. They form a considerable portion of the population of Celebes.

BUGIS

SINGAPOOR

460

MALAY WOMEN.

(461)

THOSE represented in the picture are natives of Rhio, an island fifty miles south of Singapoor. The men are occupied as petty traders, fishermen, wood and timber cutters. They are not migratory; they live upon rice and fish, and seldom eat meat. They do not usually attain any great age, but become prematurely old. The two women and the girl in the picture are of high birth, the lad standing behind and the woman in the spotted jacket in front are attendants. They dress in native silks and sarongs, fine muslins and chintzes.

The Malayan family approximate closely to the ruder or more purely Mongolian type of native India, and the identity in person and character is accompanied by a close agreement in habit, customs, institutions and arts, so as to place beyond doubt that the lank haired population of the islands have been received from the Gangetic and other Indian races. The influx of this population closed the long era of Papuan predominance, and gave rise to the new or modified forms of language which now prevail. It is generally supposed that when they entered upon their new scene of conquest the Malays spread from the Menang Kabser district of Sumatra. In all the seaports and coasts of the Archipelago the Malays are a tall handsome class, whose faces, eyes, and well shaped features betray the presence of Arab or Indian blood. The Malayans of Penang and province Wellesley are described as short, five feet two or three inches being considered the average height of a man, and that of a woman two inches shorter. Their bones are large and clumsily put together, but strongly knit, and the whole frame robust and capable of much labour. . . . . The body is fleshy and muscular, legs remarkably so; thighs so large as to become unwieldy. The women are pretty when young, but soon show signs of old age. They become wrinkled and haggard after bearing a few children, and in old age are hideous.

Malays are frank, courteous, and honest, brave, generous, and sensitive to a fault: grave at times, and anon overflowing with mirth in youth; in advanced life sedate. They are proud, and, if ill treated, revengeful; but, under generous

treatment, are gentle, kind, grateful, docile, and faithful; capable of the warmest attachment, and yet impelled to madness and the commission of the most revolting deeds by real or imaginary unkindness. They are dutiful children and fond parents. They treat their aged kinsmen with the greatest kindness, and even feel it a duty to relieve the wants of an indigent relation. Old men and women are always treated with respect.—*Balfour.*

MALAY WOMEN.

SINGAPOOR.

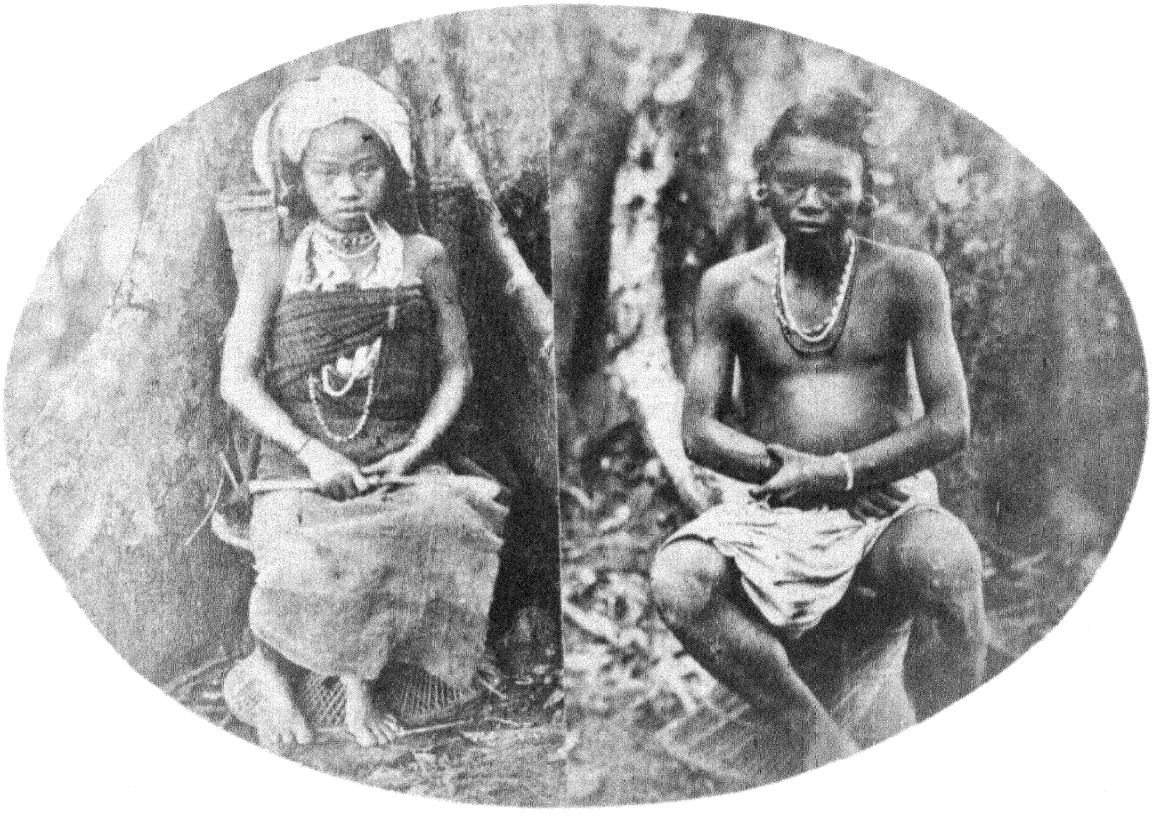
461

PURRIKHET.

(462)

THE Kookies or Kukis are a tribe which belong to Eastern Assam, bordering upon Burmah. These highlands supply some of the affluents of the Kramfal, or eastern branch of the Chittagong river. To the north of the Bora or Bunza (Bomdee) are closely allied tribes, termed collectively Lungla and Kungye or Kuki, who occupy the highlands of Tippera, and extend south-east towards the head of the Koladan. Both the Bunza and the Kuki appear to belong to the Burman family. The Kuki represent its most archaic and barbarous condition. The tribes that have been exposed on the seaboard of Arracan, in the basin of the Irawady, to the influence of the Chinese, Shanas, Mons, Bengalis, and others, have attained a comparatively high civilization. The Singpho, although much behind the Burmans, are greatly in advance of the Kukis; and the Burmese seem, at a very ancient period, when their condition was similar to that of the Kuki, and perhaps in many respects more barbarous, to have spread themselves from the Upper Irawady to the north and west, as far as the highlands of Tippera on the one side, and Pegu on the other. Wherever the stock from which they have been derived was originally divided, was originally located, they probably first appeared on the ultra-Indian ethnic stage as a barbarous Himalayan tribe, immediately eastward of the Mishmi, if indeed they were not identical with the Mishmi of that era. The Upper Irawady was probably then occupied by the ruder and inland tribes of the Mon-Assam alliance.—*Balfour.*

The Plate represents the chief of the Kuki tribe with his daughter. The tribe are cultivators to a small extent, and they follow also the chase, selling ivory, gums, and forest produce in the market of Chittagong. They appear to be a peaceable tribe, and it is probable, under the effect of explorations of their wild mountains, that they will become better known than they are at present.



PURRIKHET

CHIEF OF THE KOOKI TRIBE.

CHITTAGONG.

462.

BURMAN.

(463)

GROUP OF BURMESE.

(464)

THE Burmese claim a very considerable antiquity as a settled and powerful kingdom. Colonel Sir Arthur Phayre, in a paper contributed to the Royal Asiatic Society in 1868, upon the dynasties of Burman kings, assigns, from the records of the Maha Rodza Weng, the year 483 B.C. to the commencement of the reign of Maha Tham-ba-wa, and it then continues, occasionally broken by the succession of collateral relatives forming new dynasties, to the year 1279 A.D. and subsequently. In his ethnological description of Indian tribes Colonel Balfour thus describes them:—

"The Burmans, the predominant people of the basin of the Irawady, occupy the lower part of the basin above Pegu, the southern part of the upper basin, and the valley of the river beyond as far as Ba-ma. They are also found in the delta, but their progress there has been comparatively recent, and the prior inhabitants still form the greater majority. Their native name Ma-ran-ma, M'yanma, M'yama, is the origin of the European corruption of Burman. The primitive seat of the Burman power appears to have been for the longest period in the same part of the basin where it now is. In the era of their greatest stability and prosperity their capital was at Pagan (probably the place of that name above Ava), from the second to the middle of the fourteenth century. Previous to this, on their first advance from Arracan, they appear to have conquered the northern part of the ancient kingdom of the Mons, for their capital was for 395 years at Prome. It was not till the middle of the sixteenth century that they succeeded in annexing Pegu; but in the middle of the eighteenth century the Mons threw off their yoke, and in turn subjugated all Burmah for a short period.

"The Burmans differ from the Assamese in being stouter and darker, and in

the head being Daya Polynesian, or Turanian oval. The head varies greatly, and the coarser forms show a tendency to the Binas contraction of the forehead, rendering the lateral expansion of the forehead very marked. The normal or now Indianized Burman head appears in many respects to resemble the coarse Sumatran, Javan, Borneon, and Polynesian. The softened Turanian type is decidedly allied to the oblong, square, and oval Chinese type, and not to the ovoid and orbicular type of the Tibetian, some of the Himalayan, Gangetic, the Assam, and the Celebesian tribe. The Burmans on the west often resemble the handsome Asianesian tribes found in Borneo, some parts of East Indonesia, and Polynesia. Burmans and Malays are somewhat stouter than the Siamese, the average height being probably about five feet two inches.

"As in all Buddhist countries, women are more nearly the companions, and not the slaves of the men; but the Tibets, Burmans, and the cognate Indonesian tribes permit great license to both sexes prior to marriage, when chastity is not required."—*Balfour.*

The Burmans, relying on their local power and ability to bring large numbers of men into the field, commenced in the year 1822-23 a series of raids and forage into Arracan, threatening Chittagong, and even attempting to cross the frontier, with a view to attacking Calcutta; and as remonstrance proved of no avail, war was formally declared against the Burmese kingdom on February 24, 1824. Rangoon, at the mouth of the Irawady, was the first point of attack, and was occupied; but advance was for some time delayed, from ignorance of the country, and the monsoon, which lasted for months, rendering such roads as there were impassable. When, however, the rainy season passed, the English troops advanced with success, defeating the Burmese army, and ascending the river as far as Yanaaboo, about sixty miles from the capital. Here articles of peace were concluded, and the king ceded to the British the whole of his possessions in Assam, Arracan, with the province of Tennaserim, the capital of which, Martaban, had been previously occupied by a detached force from Rangoon. One million sterling was also to be paid for the expenses of the war, and an English envoy, to be attached to the Burmese court at Ava.

This peace, however, had little effect on the haughty character of the Burmese, and its commercial provisions were so frequently infringed, that remonstrances were made by Lord Dalhousie, then Governor-General of India, which, having no effect, a second war was declared; and on April 2nd, 1852, a fleet of nineteen steamers, carrying 2,270 seamen and marines, arrived at Rangoon, the land force consisting of 6,000 men under Colonel Godwin. The force was subsequently increased to 20,000 men, after the Governor-General's visit to the scene of operations; and the army advanced to Prome, which was found undefended. The steam flotillas, of which the Burmese were in great terror, had

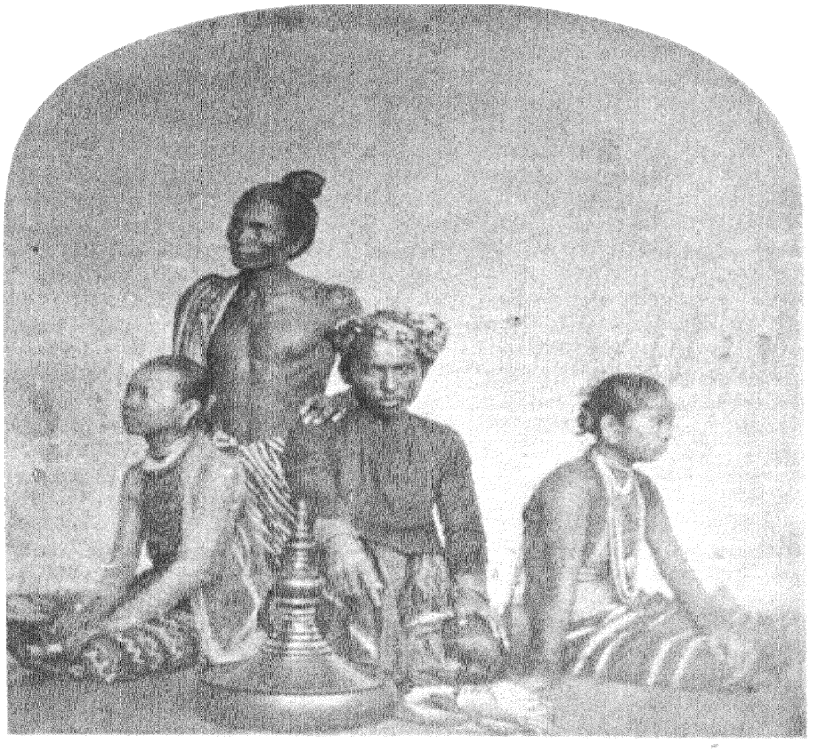
in fact entirely altered the conditions of the first war. Peace soon ensued, and the province of Pegu was annexed to British India in satisfaction for the war. The distraction at the court was so complete, that no reply to British demands could be obtained; but after a revolution at Ava, the new king admitted all the demands upon him, and eventually, on the 30th June, 1853, peace was proclaimed.

It had been supposed by many that the Burmese would be found difficult to govern, and that the new provinces would be found unmanageable and profitless; but the result has proved the very contrary: production and trade have enormously increased, the revenue is in a healthy state, and the people are peaceable and content; schools have been established, and education progresses; roads have been opened through the province; and all civilized improvements advance in a satisfactory manner, according to the last official reports.

BURMAN

LOWER PROVINCES.

463



GROUP OF BURMESE

LOWER PROVINCES.

464.

TALAING.

(465)

THE ancient appellation of the Talaings was Mon, which was changed to Talaing by the Burmese after their conquest of Pegu. "They are," records Colonel Balfour, "an East Himalayan people, who long successfully contested with Burmahs the sway over the basin of the Irawady. They were annexed to Burmah in the middle of the sixteenth century, but again threw off the yoke in the beginning of the eighteenth century, and subjugated all Burmah. Their range embraces the delta of the Salween, where Montama, or Martaban, was then their chief port. They long preceded the Siamese in the Tennaserim province, and the languages of the Si-mang and Binas of the Malay peninsular, retain deep traces of their ancient influences to the south; a colony is also found in the basin of the Menam. Before the great southern movement of the Lan, the Mon appear to have occupied that basin also, and to have married and intermixed with the closely allied Kambojans of the Mekong. Mr. O'Riley thinks that the Mons are only distinguishable from the Burmans by their less Mongolian and more Rakhoing aspect. They appear to have been considerably modified by the Indian element, which has always been very powerful at the head of the Bay of Bengal. They seem to have been the chief hordes eastwards from the Bay of Bengal.

"No trace of the Mon is left along the Yuma range, tribes of the Karen family being the exclusive holders of the inner valleys. Some of the very imperfectly described tribes on the eastern side of the Irawady to the north of the Karen-ni, viz.: the Zubaing Ka-Khyner, &c., may belong to the older immigration, but the Mon is the only remnant within the Karen province, and its eastern preservation is doubtless owing to the same causes, its arts, civilization, and wealth, which have enabled it to hold its own against the Tibeto-Burman hordes of the Irawady."—*Balfour.*

The Talaings of Pegu had, however, been reconquered by the Burmese, though they had emigrated or been driven out of the country. After the gallant defence of Pegu by Colonel Hill in the second Burmese war, and the precipitate

retreat of their forces from the province of Pegu, the Talaings with one voice implored to be taken under British protection to escape the tyrannical government of the Burmese; and this, in conjunction with other reasons, mainly brought about the determination of Lord Dalhousie to annex their province. They have proved grateful and faithful, and the improvement and progress of Pegu have been almost unparalleled.

TALAING.

BURMAH AND PEGU.

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KARENS.

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WE make the following extracts from an article by Colonel Balfour for his *Indian Cyclopædia.*

"This people are found within the British, Burmese, Siamese, and Chinese territories, and extend from 28° to 10° north latitude. According to Dr. Bowring the eastern Karens are separated from those of the Burmese, or western frontier, by the valley of the Menam, and the great part of the Thay population occupying Korat, and the foot of the mountains that form the water-shed of Sheklong. The Karens between Burmah and China are independent, with a patriarchal constitution, and reckon themselves by families and villages, or tribes. They are agricultural. The Burmese and the men of Pegu assert that the Karens of Tennaserim are the prior occupants of that territory, and a tradition of their own makes them come from the north. Their language is Burmese with Singpho affinities. Some of the tribes are Buddhists; but two of them, the Sgair and Pgho, are Pagans. Karen is a Burmese term, and is often pronounced as Khyen. The bakho, or priest and physician, has considerable influence. The Wi is a shaman, a poet and soothsayer, or prophet; their local personal and individual genii are called kelah; plu is their hades, and lerah their hell. They have also gods of the elements and atmospheric phenomena. A perverted Christianity seems to prevail among them, as they have evinced in adopting the tenets of that faith. Those within the British territory of the true Karens are about 62,326, of whom 25,615 are under Christian influence. The red Karens or Kaya, eastern and western, are estimated at 200,000. There are fourteen tribes of the Ka-ya or mountain Karen in the highland country lying between the rivers Sitang and Salwin, the majority of whom have forsaken their ancient savage customs.

"Karen is said to mean 'wild man.' They are found in small communities scattered over twelve degrees of latitude and ten of longitude, from the table land of Tibet to the banks of the Menan, and from the province of Yunan in China to the Bay of Bengal. Their whole number has been estimated at five millions. . . .

They possess a Caucasian class of features, with long faces and straight noses. They are remarkably free from idolatry; a few have become Buddhists, and Atheists are met with. They have no priesthood; nevertheless a religion of extraordinary purity. They are addicted to a considerable extent to nat worship, demonolatry, or pneumatolatry. To propitiate these spirits in the rivers, hills, plains, and trees, they sacrifice buffaloes, swine, and fowls. A portion of them worship their ancestors, and make offerings to their manes. They commonly burn their dead. Those under the Burmese sway are less favourably situated than those under the Siamese: they are guilty of drunkenness and are filthy; but they are truthful, continent, hospitable, kind, and religious. Their traditions of the Deity, creation, and sin are those of the Old Testament, and they anticipate great prosperity under a new coming king. Their traditions point to an Israelitish origin, and they are, by some, supposed to be an Israelitish band, though they do not practice circumcision."

KAREN

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GROUP OF CHRISTIANS.—KARENS.

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THE first convert to Christianity among the Karens was Ko Thah Bya, who was baptized at Tavoy in 1828; but before his death, in 1841, there were 1,300 native disciples. The missionaries among them have been Mr. Boardman, Miss Macombe, and Messrs. Mason, Wade, and Abbot; and in 1851 the converts were estimated at 20,000. Several of their dialects have been reduced to writing, some in Roman, some in Burman characters, and the Scriptures translated.

In reference to the Karens, among whom Mason, the American Baptist missionary, settled, we find many very interesting particulars of them given in one of his reports, published in Allen's *Indian Mail* of April 13th, 1861, from which we shall extract a few passages, the report being too long to quote in its entirety. The costume of both sexes would appear to be remarkably picturesque. "The men wear short red 'pants', with perpendicular narrow black or white stripes; sometimes the ground is black, with red or white stripes. Below the knees are black bands, several inches in diameter, formed of twisted thread. A shawl or sheet of white, with red or black stripes, is wrapped round the body, with or without a spare jacket. A bright red turban is worn on the head, and an ornamental bag is thrown across the shoulders. Every man carries a short knife in his belt; many swords: and those who have not muskets or matchlocks, carry from one to three light spears, which are used in war like javelins, and thrown from the hand. Every man has a pony, so that in time of war they form a species of light cavalry. When all turn out for service, the cultivation is carried on by the women.

"The woman's dress is peculiarly picturesque, though every garment is only a rectangular piece of cloth. The head dress is a large red or black turban, wound up to form a small tower on the top of the head. There is no gown, but a cloth like the Roman toga is tied by two corners on the left shoulder; and the left arm is sometimes kept covered, but more often it is thrown out above the garment. A second piece of cloth like the first is kept in the hand, like a loose

shawl, or wound round the body. These garments are usually one black and one red. For a petticoat another rectangular piece of cloth is wrapped two or three times round the person, and is kept in its place by a wampum belt some six inches in diameter. Another enormous band of beads is worn below the knees, and on the ankles are large silver bangles. Both sexes wear silver bangles on the wrists, and the women a profusion of silver necklaces, formed of ingots of silver or coins, to which are added a dozen or more strings of beads. Ear drops are worn both by men and women, and the latter have silver ear plugs of an inch or more in diameter. Beads are as numerous among the women, though all imported, as among the American Indians, and the profusion of silver ornaments seems to indicate any thing but poverty. A girl being asked to begin to learn spelling, asked whether she would have to put off her ornaments if she did, was told she would have, and answered decidedly, 'Then I won't yet.'"

Dr. Mason states that the country inhabited by the Red Karens is the finest in the interior of Burmah. About fourteen days' journey from Toungkoo, Dr. Mason found himself on the top of a mountain from 4,000 to 5,000 feet high, when the land of the Red Karens opened suddenly before him, and a more beautiful prospect was never beheld. What appeared to be a broad valley, bounded on both sides by perpendicular limestone cliffs, was in fact a rolling country, very fertile and studded by considerable villages. It resembled parts of Scotland and Vermont, and the climate is delightful, not unlike that of Italy. Other tribes of Karens reside to the eastward, who are more powerful than the Red Karens, and were about to attack them, when they received a warning from the British authorities, and have since refrained from annoyance. The Red Karens are by far the most civilized of the race, or indeed of any of the forest tribes of Burmah. "They are better clad, provide themselves with better food, are better skilled in the arts, and are more vigorous, active, and laborious than any jungle tribe Dr. Mason met with. They make their own knives, swords, spears, axes, hoes, bangles, silver ornaments, and earthenware; bits and stirrups, bridles and saddles. Every foot of ground they cultivate is hoed with a broad heavy hoe of the European form, such as is never seen among Burmese, but is used by Chinese. They have cattle in great abundance, which are trained to carry panniers, which bring produce from the fields to the village. The land is very productive, yielding cereals and vegetables in great abundance and variety, and cotton grows more abundantly than in any other part of Burmah. They have built some 1,200 villages, consisting of 35,000 houses, and one large town, Garytoung, which serves as a rallying point for the tribe, and the centre of its very considerable trade. They sell timber, sticklac, cutch, &c., to the traders of Moulmein, and receive from them British goods to a great extent. They also deal in cattle, and the peculiar breed of beautiful ponies so well known.'

"Within a year after the annexation," says the *Friend of India*, "the American missionaries in the Tennaserim Provinces resolved to visit Toungkoo, once the capital of the kings of the district. There, beginning in 1853 with the Karens, they laid the foundation of a work which Saw Quala, a native, carried on with ardour. In January, 1853, was the first baptism; at the close of the year there were nine churches with 741 converts. In May, 1856, there were thirty churches and 2,124 members. Colonel Phayre writes in his official report (1859), there are 20,000 professing Christians out of a population of 50,000, building their own churches, paying their own native ministers, raising their own native schools, and contributing for the Christianity of their own heathen brethren. Their language has been mastered and reduced to writing, the Bible has been translated, and a Christian literature created, village schools have been established, and male and female normal institutes erected. In these institutes teachers and preachers are trained in theology, philosophy, mathematics, and land surveying; while the females learn plain sewing, cooking, washing, and general cleanliness, together with nursing and the training of children."

Such is a plain statement of the early progress of the Karens in civilizing influences, which must inevitably have largely increased since 1859; and we regret that we have not materials with which to furnish details up to the present period; but it can safely be said that no instance of a like prosperity and advancement can be found among other wild tribes of the same character, or one which promises to effect larger and more important results among the surrounding population of British Burmah.

GROUP OF CHRISTIANS

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MUGH.

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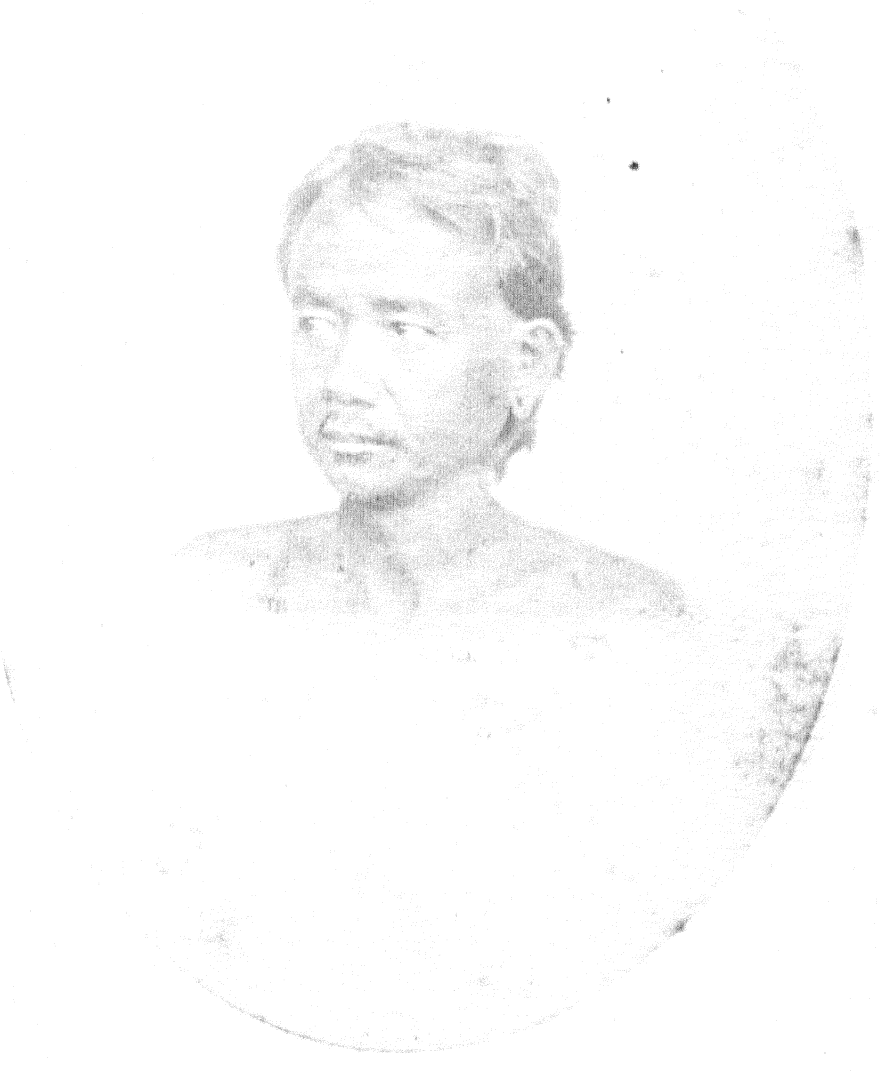
THE Mughs are a highly Bengalized class of Rakoings, who call themselves Myami or great Myams. They inhabit Arracan, where they form an industrious, active, and useful class of people, not without soldierly qualities. They are useful also as police; and in the Burmese war a levy of them, under the title of the Mugh levy, commanded and disciplined by English officers, did good service, distinguishing themselves in the defence of the frontier; and the force is still, we believe, in existence, serving in the Assam districts. We can, however, discover no details of their habits and customs among the official records.



MUGH.

ARRACAN

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