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MADRAS RECORD OFFICE.

Government of Madras.

Police DEPARTMENT.

G.O. No.	1333	Press
		~~Mis.~~
Dated	28-10-	1967

Not to be folded or roughly handled

Fort Saint George, 12th September 1864.

From

The Inspector General, Indian Medical Department,

Fort Saint George.

To

The Chief Secretary to Government, *Public* Dep.

Fort Saint George.

Sir,

N^o 983 of 13th August
1867. Public Dept.

In obedience to the Order of Government marginally noted, I have the honor to submit an abstract, prepared by D^r Shortt, the Superintendent General of Vaccination, of the few Reports that have been received from Medical Officers regarding the races of men found in Southern India.

2. Ethnology is a science which so far Medical men in the public service appear to have made the subject of special study, that I do not look for any further reports, likely to be of any value or interest, from the Officers of this Department;—several of them have already intimated their inability,—from ignorance of the subject, to afford any information of the kind called for by Government;—and I have no doubt that, for the reason above stated, almost all will give the same reply.

3. I have accordingly taken advantage of the temporary presence here of D^r Shortt—who has given a good deal of attention

attention to Ethnological subjects - to request
him. to prepare a summary of the Reports
that have reached this Office; - supplement-
-ing it by such additional information
as his own researches and studies may
enable him to afford: and I trust the
result will be satisfactory to Government.

4. J. Shortt has, at my request,
appended to his précis a list of contributions
by him to different scientific societies in
England, - which may be useful for
reference; - and I beg to forward herewith,
in original, his interesting paper on the
'Lumbardies.'

I have the honor to be
Sir

Your most Obedient Servant.

H. MacKenzie

Inspector General
Ind. & Med. Dept.

The Benjany Tribe is deserving of con- sideration as they act as general carriers. They are peculiar in many respects, and distinct in character and habits from other natives of India. They are usually termed Gipsies, and are also recognized by the Cypriotes as being different from their wandering habits, having no fixed home, leading a wandering life, and employing themselves usefully as Carriers. They are scattered in small numbers all over Southern India. I have fallen in with them in almost every district in the Presidency. Their dress and appearance are singular, more particularly the Women, and their vocal habits are also very distinctive. The Men wear the usual "Inggeri" and "Whitie", whilst the dress of the Women consists of a "Choorie" or short skirt with long sluces, and a "Petticoat" or short kumby from the waist to the knees, consisting of coarse cotton printed with bright colors, and a "Dhoti" or "Scarf" of a similar texture, which is carelessly thrown over the shoulders, giving them a rather flaccid and picturesquely appearance. The Embroidered with brass and silver ornaments and gaudy colored tapers of cotton, with which their bodies, legs, nose, neck, and face are profusely decorated. They have small well-shaped hands and feet. Their movements are elegant, easy and graceful, but are rendered slow from the gaudy ornaments they wear. The hair is parted in the center, combed back, plaited and ornamented with a profusion of beads or cotton tassels. Like most Indian Tribes they are not cleanly, seldom change their clothes, till they are soiled and then, are only renewed by a new suit. Notwithstanding an independent of proper ornamentation they possess considerable natural charms, which added to their graceful movements and elegant figure renders them very interesting. The Women are as active as the Men in their business avocations. They carry burdens when travelling, chiefly their children, provisions or articles. They are expert Needle Women, making their own kurtas and Petticoats and frequently embroider these very tastefully.

Richard H. Daff

12th. 1833
The Major Genl
and the Major
of the 1st Regt

of the over-land
route. Dept.

Oct 12 - Sep 11
1800. 1/1

1849

145-3

28. 259

I am sure we have
 learned by the experience
 that we have had of the efforts
 that have been made from
 West's office regarding the
 basis of our financial and
 administrative decisions.

The material used by the women of some branches of the
Tribes is manufactured from the fibre of a species of
Nettle, which is woven into cloth for themselves and
these are tastefully dyed in various colors, frequently one
gandy, to suit their peculiar taste in this respect. The
system of ornamentation is carried out by young as well
old, one trying to outvie the other, and rendering it
difficult to distinguish them. They are an extremely
useful tribe - they visit the most remote and hill
regions to transport grain and other commodities
to more civilized parts - no jungles or wild beasts
will deter them from travelling. They visit all parts
of India, and are to be met with in most districts, having
a language, laws, customs and religion of their own. They
settle their own disputes, either by arbitration, or by the de-
cision of their Priests or Gurus, and seldom or ever com-
plain of their fellow-tribes. In some districts they are ad-
dicted to thieving and Thuggee, but these vices are
chiefly confined to Travancore, but they never attempt
a similar practice in any station - they never fre-
quently fraternize, but never molest each other.
They have certain signs by which one tribe can
distinguish another. Their Code of laws prescribes
punishments for all crimes, the violation of which, when
carried out is never disputed. Their Priests exercise
the power of life and death over the community
as the most absolute sovereign, but this is masked under
the cloak of religion and supernatural agency, and
as a tribe they are bound to secrecy, whenever the
extreme penalties of their laws are carried into effect.
Unchastity is strictly punished with death - frequently
both the woman and man suffer when detected and
their corpses are buried or burned together, and
without the justice nor execution is ever complained
of. Their social system is entirely distinct from
other Nations of India - they recognize no authority
keep aloof from a nation & generally interfere
with no one, and allow of no interference among
them regarding their laws or customs. As Carriers,
distances and climate have no difficulties for
them, as they have means of communicating
and congregating with their own tribes spread
as they are over Southern India - no doubt the En-
gagement is very significant, in exporting

Merchandise, chiefly grain, cotton, cloth, oil seeds
pea and the same are executed with the utmost
good faith - they never play false when once the work
is undertaken by them. No instance has been known
of goods entrusted to their care having been robbed -
they are looked upon by other tribes, forming with
a superstitious dread, so that they can traverse
the wildest and most jungle tracts with impunity
and perfect security. It is reported that the
Priests of the Hill Tribes of Khasi, Jaintia, Garo
& Jirap practice the Menak Sacrifice, a
sacrifice which is between Kaffire and
the Coast.

I have every reason to believe from personal
inquiries in Burma, Kaffire, Hyderabad, South Arcot
Mysore, &c. that Sorcery, Witchcraft,
Human Sacrifice and Infanticide prevail among
different Communities of the Tribes. Their religious
tenets combine the superstition of the Hindus with the
fatalism of Mahomedans, and their religion par-
takes of both these creeds. Each Community is headed
by the term of "Panda", having its own priest who is
said to lead a peculiarly holy life, and the monastic
lives and habits of these Priests greatly influence the
minds of the people composing the Community - they
are looked up to with much veneration and great
awe, and their edicts, notwith standing their severity
or cruelty, are implicitly obeyed - their religion and
laws demand this implicit obedience, combined with
the utmost secrecy, in all matters connected with
themselves, personally or the Community how break they
belong, as their priests are supposed to know all their
actions by supernatural agency. So strict and
binding do they consider all matters connected with
themselves, Community or tribe that they would
rather forgo life than divulge any single act con-
cerning either their social habits and customs or
their deeds of rapine and plunder. On all occasions
the priest is first consulted as to the success or other-
wise of their undertakings, whether it be as regards
domestic or social ceremonies, or acts of plunder
robbery or murder. The Priests lead a life of soli-
tude, and from their monastic habits their wants
are few and simple, each Community providing

them. But it does not appear clear whether the effect of these is to convert or to convert in certain families or to convert on occasion of sickness among themselves or to convert among their cattle, the priest is consulted and should he attribute such visitations to sorcery, the priest gives the goat on some individual belonging to the community, when the supposed evil does its work, and the priest strikes and murders in the manner described by the Priest to atone the evil. The execution is cruel and deliberately carried out in the most summary manner and the deed is buried in silence.

The practice of Infanticide is in vogue among them, in consequence, it is said, of the large sums of money required to ornament their girls, in addition to a large dowry which they have to bestow on a marriage. It is reported that the practice is carried out by placing the new born infant in an earthen vessel or chatty, the mouth of which is tied over with cloths shaped in a decoction of Turmeric, and ornamented with flowers; some trifling ornaments being carried out, the chatty is taken to some remote place in the jungle and there buried. Some of the Khonds take away a similar practice as regards their female children.

The Brinjaries generally possess large herds of cattle, which they convert into pack animals, even Cows are made to carry burdens, which no other class of natives do as a rule. and it is no unusual thing to see among a herd of Brinjary Bullocks several Cows groaning under their burdens, with young calves at their heels. One or more of these best bullocks are nominated Leaders, and these animals have their horns and the crests of their pack saddles ornamented with Cowries, scarlet cloths, leaves of feathers, Taperls of Cotton variously colored and whilst their necks are encircled with a band of scarlet cloth, or leather, to which is fastened numerous bells of sizes, and as they walk, these bells jingle a monotonous sound. The object is said to be twofold, firstly from a superstitious notion that the animal is deified, forming the protector of the herd and is termed "Guru Byde". Secondly the jingle of the bells and the ornamentation of the animals are said to frighten away beasts of prey in their lonely and jingly marches. The keep of their cattle costs little or nothing - they seldom purchase provisions for them, but they are let loose as soon as

2.

the march is over to enable them to pick up what they can by browsing in the vicinity, and in that view the Brinjary is independent of villages generally in his travels. He halts at an out of the way place where pasture and water for his cattle are procurable, and as he passes through villages he manages to procure the few articles he may require for his personal use, generally acceptable, but somewhat scant. As soon as the encampment is fixed on, he unloads his bullocks and packs the loads in tiers, and over them he stretches an awning of cloth or a canopy as protection from the weather. At night the cattle are tied round the packages in a circle, in the midst of which a fire is kept down to sleep. He is up at sunrise, loads his bullocks and proceeds to the next stage - the distance travelled is generally from 15 to 25 miles a day. On these travels one or more of their women accompany them.

The Brinjary neither fears the wild beasts of the jungle, nor the ferocious districts, nor dreads to visit the natives - he will go anywhere if employed as a carrier, and as a rule he prefers the more wild and jungle tracts to open roads, the former supplying him with pasture, which the latter does not.

Camp Kotaherry }
the 11th July 1864.

J. H. Shortt, M.D.

the year
General Superintendent of Vaccination
Madras Presidency.

Carefully retaining its personal peculiarities, customs and language distinct.

The most interesting among these in the South whom Dr. James Huxley alludes, are the Pullars, Kullers and Kharas. While some of the lower or poorer classes of these tribes are in the ignorant semi-savages, the well to do among them have attained to positions of respectability and wealth, and several of the Kullars and Kharas, of these parts belong to some one of these tribes, and as far as their Ethnology goes, they give indications of a link of kinship to the Caucasian type. Their personal appearance is generally good, and their features, in fact, particularly in the Kharas tribe, most of whom are well made stalwart men - some of the lower classes of these tribes, have been termed "wild", not so much from their leading savage lives, as from their varying and erratic dispositions, seldom taking to any one occupation, or any other fixed trade for a livelihood. By many, these people are supposed to be the true aborigines of Southern India. Among these people there are many social and other minor peculiarities, approaching to what may be termed caste distinctions. If the early history of these several tribes could be traced and obtained, it would be found that they all come from the same parent stock, as there are no decided peculiarities of feature or person among them - they use a common language and the trifling differences in their habits and manners seem to be more the result of isolation and difference of occupation rather than that of race. Many of these, more especially the Pullars, are said to have been in a state of slavery to the proprietors of the soil, in former times, but at present their position and appearance depends entirely on their wealth and worldly prosperity, and while all of these tribes are said to have been thieves, and to have obtained their livelihood by plunder, rapine and highway robbery, in former times, applying more particularly to the Kullars, whose very name in the Tamil language signifies a thief, yet they do not seem to be ashamed of the appellation, but rather glory in it, perhaps they are not sufficiently enlightened to understand the meaning and disgrace the name carries with it. The Pullars, both men and women, work well to the part in all agricultural operations, the women vying with the men in this particular. The only distinctive feature among the women is their dress - they go about with their chests exposed, and as a rule they cannot be induced to cover their breasts.

A tribe of people termed Villars, are said to exist in the Pooducottah Estate, who lead a wandering life in the jungles, scantily clothed subsisting on the produce of the jungles - little or nothing is known of them.

Another tribe, known as Koravers are met with in most parts of Southern India. They live on all manner of animals, reptiles and birds they can manage to catch, as well as Corrom on the road side, like the Panabs and a few other low castes.

Of the Tribes of the Kistna District, the only one of interest is that of the "Kandakottas" known by Koravers - it is French does not give the native or local name of this tribe. They are said to form a distinct race - their manners, customs and habits are peculiar and different ^{from the natives}, they are rude and uncivilized and their marriage ceremonies are similar to the Hill Tribes. They have neither feast nor music on these occasions and the bridegroom is required to pay a large dinner to the parents of the bride to the amount of 200 rupees - this is either paid at once or by instalments. They have scarcely any clothing besides the lungottie. They are said to eat Cat's Claw grass, squirrels rats, parrots, Minahs, etc. They rear pigs and ducks, live by Basket and Mat making from the stalks of the date palm, and net birds. The women are of repute in sooth saying - habits intemperate, language oral, being a mixture of Telugu and Tamil.

The Dist. from Cuddapah simply gives the names of the people of the District.

Dr. Nash describes the Congo and Amma Congo as of the same tribe - they are said to have Calican heads, regular features, aquiline nose and well chiselled lips, with black eyes and dark hair - they wear white tress and moustaches, but no beard, have a fair complexion with intelligent countenance and general bold independent deportment. These people practice agriculture and a few seek various employments - as a rule they eschew military employ. They believe themselves to be the descendants of the Daughters, obtained through the intercession of the Goddess "Parvati" of "Khandravaremah" King of a Country called "Kutadasha", who is said to have come originally to Congo. Their language is a compound of Malayalam, Tamil, Telugu and Sanskrit & they belong to no particular sect of Hindus, but chiefly worship the Goddess "Parvati" or "Parvati" - Deities and Goddesses are said to be common they have no gun.

The next tribe termed Holeyas are found in parts of the District, but they are all faded and of low digni-
comprising the Parahs, in the Coasas and the pro-
features, short stature and strong build, with dark and
black skin and black straight hair they are
labors, and talk the language of the District
practicing Demolology and have no Gurus.

The next tribe is the Kurubas. These people are
divided into Beta Kurubas, and Jenu Kurubas -
they are common to Southern India, and are met
with in most Districts - they are a wandering, erratic
race, without any settled residence - both these
subdivisions are of the same type, with a Mongolian
Cast of head, high cheek bones, short and some-
what flat nose and prominent lips. Eyes small
dark and deep set. Hair curly but matted &
woolly from neglect - of middle sized stature,
well proportioned body - nimble, with powers of
endurance and daring - color dark hair on
upper lip and chin, but no whiskers. They act as
labors, basket makers, and gatherers of honey and
other jungle products - Hippas have come from
Hyderabad. They have a language of their own which
does not correspond to any other, but perhaps is more
allied to Canarese. They belong to or profess the
Shiva sect, and worship the Goddess Kali on
the Southern form of the Country.

The next tribe are the Yrawars who are migra-
tory, with no fixed residence - of more prepossessing
appearance than the Holeyas, stature middle
sized - features coarse, with black and straight
hair, which is wavy in the women. They act as
labors, and are believed to have come originally
from Malabar. They make use of the Yrawar lan-
guage, which is allied to Malabar - practice
denton worship and have no priests.

There is nothing of interest in the account
of Chundawar in Nagpore - Dr. Gifford details
to some extent the usual ordinary Hindu Ceremonies
on occasions of Marriage, Pregnancy, Child birth,
Funeral and other Ceremonies, which are too well
known to require mention here.

The only tribe of interest in this Province is the
Gonds, which consists of 9 subdivisions; all of these
with one exception eat and drink together. Their lan-
guage is identical, but they do not intermarry
with each other. For further information, vide a
full account of these people by Mr. Richard H.
Temple R.C.S.D. late Commissioner of
Nagpore.

Dr. Short gives an account of the Umbas,
whom he known as Purnjaries, who are described
as peculiar in respect to their dress, language,
habits, Customs and trade. They employ
themselves as Carriers. In some Districts they
are addicted to thieving and plunder as
well as thuggeeism. They are believed to practice
Satanism, Human sacrifice, Secret murders,
Witchcraft, Sorcery &c. - Their religion is a com-
bination of Hinduism and Mahomedanism, and
their priests control the Janda or Community,
and rule arbitrarily among them. Their domestic
social, festive and other Ceremonies are not gen-
erally known, as they live isolated from the
natives generally, and do not let strangers into
their secrets - the members of the Community are
sworn to reticence, as regards their habits, man-
ners, domes and ceremonies.

I learn from Dr. Short that he has con-
tributed numerous papers to several learned
societies at Home, on the habits, manners
and Customs of several Indian Tribes named
in the Ethnographical List which accompanied
the Proceedings. - A list of these papers I annex
to the present. I am glad to hear that Dr. Short has given
an elaborate account of the several Hill Tribes
inhabiting the Malgherres, with weights and
Measurements and Photographs of each
of these Tribes. - Want of time, owing to the nature
of his duties, and his inability to have access to
works of reference to support his views, has
hitherto prevented his completing it, but he
is in hope of being able to do so soon.

Mem. of Contributions by R. S. S. to the
following Societies in England:

Ethnological Society

1. An account of the Malayakhs of the Shervany
tribe descriptive of their habits manners customs
height weights & measurements of 25 of the tribe.
2. Do Do of the Shembadawans or Fisher-
men of Southern India, -
3. Do Do of the Ethnology of Japan, with an
account of the Sexual tribes, weights and mea-
surements of 25.
4. Do Do of the Cheoul or hanging feast and
Ceremony of Women wearing leaves to fulfil vows at
Penapothum, in the Madras District.
5. Do Do of the Aborigines of Southern India, embra-
cing Yanades, Arulas & Velles - submitted to
Government originally - subsequently to the Society.

Anthropological Society

1. An account of a living Microcephale, with weight,
and measurements to after Paul Broca & others.
2. Do Do of the Bonniers.
3. Do Do of the Marwaris tribe of the Madras
District.
4. Do Do of the Dancing Girls of Southern India.
5. Do Do of the Leaf wearing tribe of Orissa.

Gynaecological Society

1. Medical History of Women in Southern India.
2. Deformity of Arms and Hands.
3. Criminal abortion in the Madras District.

Most of these Papers have been published
in the Transactions or other publications of these
Societies, and the rest will be published hereafter
most probably.

General List of the Tribes of the Cuddapah, Tanjore, Kistna, Coorg and Hindawanah Districts

No.	Names of Tribes -	Remarks.
Cuddapah District		
1	Brahmins	Earn livelihood by employment and alms
2	Chaturvas	do - Cultivation & Cooly
3	Limatians or Janians	do - Trade & Cooly
4	Tanners, or Ryots.	do - Cultivation
5	Rajaputras	do - Employment & Cooly
6	Bhaktians	do - do - alms
7	Carpenters, Blacksmiths, Goldsmiths	} do - by professional work
8	Brass Smiths and Stone workers	
9	Wauers	do - do -
10	Painters and Dyers of cloths	do - do -
11	Tenegar. Crimby saddle makers	do - do -
12	Morattas	do - Employment & Cooly
13	Jangams	do - alms and cooly
14	Palijas	do - Employment - Trade
15	Gollas	do - do - Cultivation - Cooly
16	Kurabars	do - Cultivation. Shepherd &
17	Bestu	do - Carrying Palangams & fishing
18	Potters	do - Professional work
19	Waskermen	do - do -
20	Bakers	do - do -
21	Vaddanars	do - Vank Beggars
22	Wupparas	do - do -
23	Idigawars	do - Teddy Browsers. Sugar manufacturers
24	Gandalawars	do - oil mongers
25	Medarawars	do - Bamboo workers
26	Jatties	do - Gymnastic performers.
27	Matagars	do - Sick dyers
28	Chittimmaras	do - Pedlars
29	Cammarawars	do - Cultivators
30	Petra, Yakari and Gujjalawars	do - Cultivators - live on products of forest
31	Yelamwandalos	do - Cultivators. Affluent farmers
32	Campaniwandalos	do - do - inhabit forests
33	Muttaracha	do - do - do -
34	Boya	do - do - do -
35	Lambadi	do - Wanderers - carry grain
36	Pitchigunta	do - Cooly - alms
37	Yere Kala	do - wanderers - do -
38	Yanadi	do - live in jungles
39	Chenchowars	do - do -
40	Dommarawars	do - Play actors
41	Moderawars	do - jugglers
42	Pamala wandalos	do - Snake Catchers
43	Budibudukhalawars	do - Beggars - wanderers
44	Korchawars	do - Wanderers
45	Bommala wandalos	do - Puppet players

- 44 Names of Tribes
- 45 Anakulawars
- 46 Aravawars
- 47 Jalagadugawars
- 48 Satawars
- 49 Sathkulawars
- 50 Chylari & Koma
- 51 Mandulawars
- 52 Tharayavarnikulu
- 53 Thamballawars
- 54 Satairawars
- 55 Asariwars
- 56 Byragi
- 57 Uera musti
- 58 Jathiwantalawars
- 59 Pyto Cammarawars
- 60 Mochigars
- 61 Mahomedans
- 62 Andekulawars
- 63 Malawars
- 64 Maargawars
- 65 Dancing Girls
- 66 Birdcatchers
- 67 Tailors
- 68 Mochers
- 69 Chethies
- 70 Kaskottai Chethies
- 71 Komathes
- 72 Mahrattas
- 73 Pulli
- 74 Kullar
- 75 Marnawar
- 76 Toorgas and Amma Toorgas
- 77 Holeyas
- 78 Kurumbas
- 79 Yerawar

Rem acts

Tamilians - line by employment
 Village servants
 Sisters of Goldsmiths, furnaces
 Gunny Manufacturers
 Dancers
 Begging class
 Druggists
 Eye Doctors
 Sera Worshipers

Beggars. Wanderers
 Beggars in Sera Temples
 Dancers or Players
 Wandering Blacksmiths
 Shoe makers
 Cotton cleaners
 Pariahs
 Chucklers.

Common to the South only

Common to the South only.

1873/10

13

Public Department.

No. 1533.

To

R. C. Bayly Esq.

Secretary to the Government
of India,

Home Department.

Sir,

I am directed by the
Governor in Council to acknow-
-ledge the receipt of your letter
of the 29th May last No. 1295,
forwarding papers relative
to an Ethnological Congress
proposed to be held by
the Asiatic Society of
Bengal and calling for com-
plete and accurate lists of
the various races of men
found in the Madras
Presidency.

2 That letter was a-
-communicated to the Inspector
General, Medical Depart-
-ment in view to his
obtaining from the several
Billah Surgeons the list

W. J. G.
W. J. G.

Enclosed in a letter
to Government No. 359
dated 12 September
1867.

1533

Home Department No. 1533

1873/10

required in admitting or
digesting statement of the
reports he might receive
of the tribes existing in
Southern India.

3 From Dr. Mackenzie's
reply (a copy of which is
now sent) it will be seen
that beyond the few reports
he had received, of which
an abstract has been pre-
pared and which is now
submitted, he does not
look for any further reports,
likely to be of any value
or interest, from officers of
his Department.

4 Accompanying the
abstract noticed above is
the paper drawn up by Dr.
Smith on the Santhals
and refers to in the last
paragraph of Dr. Mackenzie's
letter.

[Handwritten signature]

For Mr. Gage
28th Oct / 67

[Handwritten signature]

Copy to Dr. Macpherson, Secy of War, &c. }
Ed. G. Walpole, Esq. } 28th Oct / 67

10th 1869. 10th 1869

1869

To
The Secretary of the
Board of Education

From
The Board of Education

August 28th 1869

1869 1869

1869 1869
1869 1869
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1869 1869