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28th February 1868.

No. 219. Read the following letter from the Inspector General, Indian Medical Department, to the Chief Secretary to Government, Fort Saint George ; dated Fort Saint George, 5th February 1868, No. 59.

I have the honor to forward, for submission to Government, a contribution by Deputy Inspector General E. Balfour, on the Ethnology of Hyderabad, along with an abstract of the same.

From E. G. BALFOUR, Esq., Deputy Inspector General, Indian Medical Department, Hyderabad Subsidiary Force, to the Chief Secretary to Government, Indian Medical Department ; dated Secunderabad, 30th November 1867, No. 1834.

I have the honor to report to the Inspector General with reference to No. 3156, dated 20th August 1867, that no one of the Officers of the Hyderabad Contingent or Hyderabad Subsidiary Force has as yet furnished to this office any report on the races of men dwelling in this part of India ; but reports have been received from Honorary Assistant Surgeon Smith, and Assistant Apothecaries Chamarett and Menasse, of the Hyderabad Medical Service, stationed at Yeotmahl, Janiphal, and Oomraoti ; and Assistant Surgeon Porter, M. D., has sent copy of a review of what the late Mr. Hislop wrote about the Gonds.

2. I have again asked all the Officers to forward reports to me ; but, as I do not expect the receipt of further information, I now send a sketch of the ethnological character of this territory, such as the means in my possession permit. I am promised some additional information, which, if received, will be forwarded, or the report now sent shall be re-written.

3. In this effort to collect ethnological information for the ensuing Exhibition, I may mention that the published Records of the Bombay Government contain many valuable histories of the predatory races occupying the western ends of the Aravalli and Vindhya. The Punjab Report published in the Government of India Records gave much of importance in that part of India. Doubtless, with so many workers writing, this Order from the Government of India will bring forward additional matter ; but much has already been done in that way, and I will shortly forward to the Inspector General the result of my own personal inquiries and investigations, most of which have, however, already been published by me in scientific journals and books.

4. I attach copies of the three reports which have reached me, and to which I have added from my knowledge of the country.

Remarks by Deputy Inspector General E. G. BALFOUR, Indian Medical Department, on the Ethnology of Hyderabad in the Dekhan.

The Principality of Hyderabad in the Dekhan has been carved out of several nationalities, the chief of which are the Tilings of Telingana on the east ; the Canarese of Carnatica on the south-west ; the Mahrattas of Maharashtra in the north-west ; and the predatory tribes of the Gond, Bhil, Kol, Koorkoo, Kolamb and Andh races in Gondwana and Eastern and Northern Berar, with the servile races, Dher, Mhar, Chamar, Mang and Mehtar scattered through the villages of the country, and the Bhaori or Pardhi, and the Binjari or Gohur wandering in it.

With the chief bulk of the inhabitants formed by these three great nations—the Canarese Tilings, and Mahrattas—the notice of the smaller tribes may be very brief, some of whom seem, however, to have been the prior occupants of the country.

The Gond, Koorkoo, Kolamb and Andh tribes inhabit the Mailghat and the southern skirts of its hills. They resemble each other in appearance, but their features are quite distinct from the inhabitants of the villages, and each of them speak a separate dialect or language. These, with the Bhil, Kol and Pardhi (Bhaura ?) form the hill tribes of the Maiker district.

The original races of the Hyderabad Territory and in the Hyderabad Assigned Districts, are specially cultivators. In the northern parts, there exists the Ballotha system, with the goldsmith, brazier, potter, carpenter, washerman, barber, and others forming the municipality in different proportions ; and the predial tribes, the Mhar, Mang, and Dher are to be met with in every part of the country. The Gond, Bhil, Kol—the non-Arian races, if they may be so termed—

and the Dhers and Mhars and Mangs, the predial village servants or slaves, as the only part of the population available for general labor, need to be very carefully protected.

Under the Hindu customs, the servile people reside outside the village, often in places with defective sanitary arrangements. They are prevented quitting their own villages in search of other and better employment. Some of them are generally village servants, part of the Ballotha of the country, and receive shares of grain from the cultivators; but the quantity received seems only sufficient for half a year's food.

The Arian-Brahmin, the Gujarati, the Rajpoot, and the Marwari are all immigrants, and seemingly of very recent introduction.

These, with a few of the Tamulian and Tiling nations, are the only people in the north, north-west, and south, engaged in mercantile and trading life, and are almost the only people who can read or write.

The Mahomedans form about a tenth part of the population; and amongst themselves, in their race divisions as Sheikh, Pathans, Moguls, and Syeds, they are in the usual numbers.

The great bulk of the Mahomedan population of the country dwell in Hyderabad, Aurungabad, Dowlatabad, Ellichpoor; and in the Oomraoti District alone there are 42,296 Mahomedans, out of a total population of 549,082.

This body of religionists, essentially military, who themselves, or by their ancestors, have in former times entered this territory as soldiers, continue such, and have, as a rule, no knowledge of the arts or sciences, but occupy their leisure time with personal amusements and avocations.

The predatory and migratory tribes and races speak amongst themselves, each of them, a language or dialect of their own, of which only sufficient is known to mark the larger nations as belonging to the great Turanian immigration which preceded the Arian conquerors. But the borders of the three great nations of Tilings, Canarese, and Mahrattas join for about forty miles, from Beder in a north-west direction to Murgh, and all the intermediate villages are known amongst the people as the *Si-bhasha-basti*, i. e., villages speaking three tongues.

It is from amongst these nationalities that the Hyderabad Principality has been carved, the preceding Sovereigns being the Hindu dynasty of Telingana, with Warungal as its capital; the Bahmani dynasty of Gulburgah, with Beder as its capital; the Adal Shahi dynasty of Bejapore; and the Nizam Shahi of Ahmednuggur. And the preceding Bahmani, the Adal Shahi, and the Nizam Shahi kings had but carved kingdoms for themselves out of the lands held by small tribes, and by the overthrow of the great Hindu kingdom of Vizianuggur, which fell to a Mahomedan combination of the four kings of Beder, Bejapore, Ahmednuggur, and Golcondah.

The country which now forms the Hyderabad territory has for the past three hundred years been a battle field, on which active or unscrupulous soldiers have won independence, which for a time they retained, to be succeeded by a more vigorous race. Chevalier Bunsen (Egypt III 437) describes the state of this part of the country when he mentions that "the history of all the Asiatic Monarchies is the same. Formed by great conquerors and supported by powerful armies, after a single reign or a few generations, during which the energy of the founder still survives, they sink under the internal weakness of all despotisms and the enervating luxury of Harem life. The heads of the dominant race, the military nobility, become gradually corrupted; and the empire, founded upon an artificial basis, only awaits the first shock from without to yield to some new and enterprising conqueror."

The present reigning family of Hyderabad is styled the Asof Jahi. This is mentioned in the second supplement of the Cyclopædia of India. The source from which it was obtained has by an oversight not been entered, but it is there noticed that the Asof Jahi dynasty was preceded by the Qutub Shahi dynasty of Golcondah, the following remarks on which are extracted from the Hadikat-ool Alam, a work compiled by Meer Alam, Minister to the Nizam Sikunder Jah. "Sultan Kuli the founder of the former dynasty was descended from the chiefs of the

Kurakonila tribe of Koofds, and appears to have been born near Diarbikr; the tribe to which he belonged having been subdued by Mir Hussain, and subjected to the Akamela tribe, of which that Chief was head.

Sultan Kuli, to save his life, fled from Diarbikr in company with his uncle, and, after many difficulties and damages, found his way to Beder, at which place Sultan Mahomed Luskarri Bahmani then held his court. Ferishta, in his history of the Bahmani dynasty, states that Sultan Kuli, in the first instance, obtained employment at the Bahmani Court as one of the Turkey Ghulams in personal attendance upon the king; but this appears to be denied by the author of Towarikh-i-Qutub-Shahi, who asserts that Sultan Kuli was from the first employed in a situation befitting his rank and family, and from his talents and courage early rose to the command of the Beder Armies, and the Government of the Province of Telingana. On the decadency of the Bahmani dynasty, during the latter part of the reign of Mahomed II, when the Government had been virtually usurped by the Minister Kassim Burid, Sultan Kuli seized the province of Telingana and took the title of Qutub Shah. This latter event occurred in A. D. 1520, or thereabouts, and from that foundation rose the Qutub Shahi dynasty, which existed in Telingana, under this name, for a period of 175 years, until the siege and capture of Golcondah by Aurungzebe in A. D. 1687. The following Sovereigns ruled, viz.:-

Sultan Kuli Qutub Shah.....	1512-1543.
Jumshid Qutub Shah.....	1543.
Sheik Sultan Kuli.....	1550.
Ibrahim Kutub Shah.....	1557.
Abdul Muzuffer Sultan.....	1580.
Mahmed Kuli Qutub Shah.....	1611-1626.
Buried in the large tomb. } Sultan Mahomed Qutub Shah.....	1626-1673.
Abdul Hossain Qutub Shah, commonly known by the name of Thannab Shah.....	1673-1683.

Another account describes the founder of this dynasty, Sultan Kuli, as son of Omeer Koolie, a Toorkman chief, who claimed to be a lineal descendant of the prophet Noah, through his son Japhet. He was born in the town of Hamodur, and, when a youth, accompanied his paternal uncle to India, and reached the town of Beder, then the seat of Government of the Bahmani Kings, about the close of the reign of Sultan Mahomed Shah Luskarri Bahmani; was afterwards dignified with the title of Qutub-ul-Mulk, i. e., "the polar star of the State". To it was attached as a Jaghire the town of Golcondah and the surrounding villages. He was afterwards promoted to the command of all troops in that vicinity. On the decadence of the Bahmani power, Kuli Shah threw off its control in 1512; though, according to some historians, he did not assume the title of an independent sovereign for some years subsequently, probably about 1520. The seat of Government was established at Golcondah. The limits of the territory contained within his dominions are described by the author of Hadikat-ool-Alam as extending from Chandah in the north to the Carnatic, and from the sea-shore of Orissa, Vizagapatam, and Masulipatam, to the Beder and Bejapore territories on the west. The people of the country immediately surrounding Hyderabad City, all to the east and south and for 70 miles westward, are part of the Tilings of Telingana, and the language spoken is Telugu. But these form a very insignificant part of the population of Hyderabad City itself.

Inspector General Macpherson, M. D., describes (p. 5) Hyderabad as contained in an area of upwards of 12 miles, and as the stronghold of Mahomedanism in the Dekhan; and, "including the suburbs, its turbulent population of Rohillas, Arabs, Affghans, Pathans, and other tribes, are estimated," he adds, "at little under 500,000." I am, however, familiar with this city and its suburbs, and I calculate that the population within the walls is about 45,000; and, taking the walled city collectively, it may be doubted if in such a filthy locality of its dimensions any very large population could survive.

* Note. Sikunder Jah died in 1828. He was grandfather of the present ruler whose titular name is Asof-ud-Dowlah; for the family are Syeds.

The left bank of the Musa river contains a great population, and the houses are rapidly extending to the west and north of the Residency.

My acquaintance with the towns of India and their populations would not permit me to estimate that of Hyderabad and its environs at even 250,000 people; perhaps 130,000 is about the amount.

Southern India is essentially a thinly peopled country, and the people, however fertile, do not rear large families. The city of Hyderabad is so filthy that many persons prefer to reside outside its walls, and so little does the country support its own population that the foreigners in the city, including in that term people born in other countries and their immediate children, amount to about one-third of the population. There are no data to show the actual numbers of the races from northern and southern India—Tilings, Mahomedans, Hindoostanis, Punjabis, and Marwaris—but the estimated numbers in the city of certain of the foreign people are as per margin.

Arabs, foreign born.....	2000
Do. descendants of—by native women.....	6000
Rohillas.....	1000
Sikhs.....	700
Greeks from Turkey.....	100
Purdeshis.....	3400

The population of the villages and hamlets in the vicinity seem equally unprolific. His Excellency Sir Salar Jung Bahadoor, Minister of the Nabob's Government, has furnished me with the census of 15 known villages, in which the children's numbers only range from 0.77 to 1.68 per house, the average being only 1.22 to each household. The details are as under:—

The list showing the number of houses, men, women, and children, within the limits of the Cantonment of Secunderabad.

Names of Villages.	Houses.	Men.	Women.	Children.	Total men, women, and children.	Rate to each house of			
						Men.	Women.	Children.	Total.
Mulkapoor (small)	219	273	344	212	829	1.24	1.57	0.97	3.78
Tocutta (large).....	57	77	96	64	237	1.35	1.67	1.14	4.16
Russoolpoor.....	240	241	211	268	720	1.00	0.87	1.11	2.98
Tocutta (small).....	211	312	369	267	948	1.48	1.74	1.26	4.48
Maurar Pully.....	44	66	58	34	158	1.50	1.31	0.77	3.58
Kaduckpoora.....	68	70	93	110	273	1.03	1.36	1.61	4.00
Baul Umroy.....	76	93	99	68	260	1.22	1.30	0.89	3.41
Kakagoorah.....	48	64	68	81	213	1.33	1.40	1.68	4.31
Baulkeegoorah.....	38	41	45	48	134	1.07	1.17	1.27	3.51
Boosa Reddeegoorah.....	38	41	45	48	134	1.07	1.17	1.27	3.51
Tavoipoor.....	49	50	58	65	173	1.02	1.18	1.32	3.32
Begumpett	83	116	146	109	371	1.39	1.77	1.31	4.47
Bokulgoora.....	78	106	97	102	305	1.39	1.24	1.30	3.93
Sikh peoples village....	142	172	218	185	575	1.21	1.52	1.30	4.03
Dhobypett.....	10	12	15	10	37	1.20	1.50	1.00	3.70

N. B.—Formerly there were ten houses belonging to the Regimental washermen but at present only two houses are standing.

Vaccination.—It does not appear that any inoculation is practised throughout these territories. Vaccination too is but little practised.

Diseases.—Fever amongst the elders, and eruptive fevers amongst the young, seem to be the ordinary ailments; but nowhere, even in villages of considerable size, could I hear of any one who practised medicine.

The population of the great city of Aurangabad is greatly reduced in numbers and much impoverished, and the state of Beder is identical.

The people dwelling around Dowlatabad are humble.

In the city of Hyderabad, there is no manufacture of any importance, the bulk of its population being the Civil or Military servants of Government.

Conservancy arrangements have recently received the attention of the Minister, and Circular Order to care for the villages has been issued to all the Revenue authorities.

The *Mahrattas*, on the south-west, are supposed to have been a mountain race; they are now spread over a great tract of country. From near the Nerbuddah river on the north, southwards towards Bejapore, where they meet the Canarese, they run eastwards towards the Nirmul forests in Gondwana, and towards Beder on the south-east, where they meet the Tilings. They have all outwardly assimilated to the Brahminical teachings, and have amongst them a Brahminical body who are considered to apply Brahminical tenets as to caste more stringently than any other of the Brahminical bodies of India. The bulk of the Mahratta nation, however, are only of the Sudra caste. Their chief objects of worship are certain incarnations or images of deified mortals; but the village deities receive a large part of their attention in times of sickness or peril. They are shorter, more robust, and darker in complexion than the races of northern India, or even than the Tiling people, and their appearance is so dissimilar to that of the Arian family as to preclude the belief that they have come of that stock. Even the Brahminical race amongst them—short, dark, and broad-framed—is entirely dissimilar in physical structure from the tall, fair, Arian people who form the Brahminical race of the Telugu and Tamil countries. The attention of the Mahratta Sudra, for nearly two hundred years, from the middle of the 16th to the 19th centuries, was directed solely to foreign conquest, and nearly all India, from Cape Comoria to Delhi, yielded the fourth part of the revenues as tribute to their nations. During that period of war, agriculture cannot but have been neglected, and in the early part of the present century they were characterized as bad farmers. But for the past forty years they have been settling down to their fields, and are now perhaps all well-to-do farmers; for the great bulk of them follow this pursuit, and are usually designated the Kunbi. They are sturdy men, illiterate but patient under labor, and have formed good mounted soldiers as to powers of fatigue, much of their tactics having resembled that of the Parthians.

The Tilings and Canarese are almost of similar physical frame to each other—have tall graceful figures; but, as a rule, the Tilings are fairer than the Canarese. The great similarity of the two languages, Canarese and Telugu, imparts an impression that they are of the same stock, who have separated in more recent times, and that circumstances have modified their characters and personal appearance. As a rule, the inland tract of table-land country occupied by the Canarese, from the southern part of the Mysore country, through Bellary in the Ceded Districts, up to Bejapore, is arid, and the soil yields as food crops small cereal grains (*Eleusine coracana*; *Setaria Italica* and *Germanica*; *Panicum Miliaceum*; *Pennisetum spicatum*), which even the humbler laborers of the South of India only use on pressure when scarcity or dearth prevails; and a hot arid climate with a less nourishing food may have led to their darker complexions.

The Tilings are bold and self-reliant. They are good farmers, carefully storing the rainfall in small or large artificial ponds or lakes. They have been good infantry soldiers, but are not horsemen; they repeatedly drove back the Gondah Armies. A considerable portion of the Force with which Lord Clive fought the battle of Plassey was composed of Tilings, and until late years (perhaps even now) Tiling was the term given in Northern India to the irregular foot soldiers employed there. Those engaged in civil life push their way fearlessly amongst the other nations on their south and west. Many of them are sea-faring men, undertaking long voyages; and a portion of them seem to have, in former ages, conquered and held large islands in the Eastern Archipelago, where, under the term "*Kling*" from the Calingapatam rulers, the people of India are still known. The Tilings are a non-Arian people, but all follow outwardly the Brahminical teachings, though adhering to many unorthodox rites. They are a moral people, sober and staid, little impressionable, and not easily excited. A body of them known as Reddi have held large municipal rights for centuries.

On the other hand, for nearly 200 years, the inland tract occupied by the Canarese had been traversed by great Armies bent on conquest, and since the fall of the great Vijayanuggur dynasty all comers seem to have crossed this tract without opposition.

The great bulk of the Canarese people have adopted the Jangama Sectarian faith, the followers of which have no caste distinctions. By their tenets, most of their subdivisions are restricted to vegetable products as food, and so carefully do they act up to these that no one of these vegetarians will even bring any living creature for sale to any one of a flesh-eating people. Their sect is perhaps amongst the most exclusive of all in India. It is perhaps this tenderness towards animal life that guides them to their avocations, which are mostly those of civil life, cultivators and shopkeepers, and may have led to their non-resistance to invaders; but in all the great Armies which the British have formed during the past century, perhaps of the Canarese Jangama Sectarian not more than a few thousand men may have become soldiers, and certainly not even one of that sect of them who abstain from animal food. This branch of the Sectarian Jangama religion is one of the most bigotted and exclusive in all India; and, greatly disliking Brahmins, these are excluded from their villages, shutting out from themselves at the same time the only (until recently) learned people of India. The people of a village near Kalladghi, purposely abstained from digging wells, and in the dry weather had to go about three miles to the Gatparbah river for water, acting thus, as they said, to prevent Brahmins settling amongst them.

The Tiling and Canarese nations have perhaps till recently continued equally advanced as to elementary school education; and, though, in this respect, both races fall short of the progress made by the energetic, restless, impetuous Tamil race, they are greatly in advance of the Mahratta Sudras.

Further remarks will be restricted to notices of the sects and tribes named in the appended

	No. of names.
Assistant Surgeon Smith.....	50
Assistant Apothecary Chamarrett	38
Do. do. Menasse.....	49

returns, which Assistant Surgeon Smith sent from Oomraoti; Assistant Apothecary Chamarrett, from Yeotmahl; and Assistant Apothecary Menasse, from Janiphal. The two Warrant Officers last named have arranged the tribes and castes in classes but given names only, but Assistant Surgeon Smith has added a few brief remarks to about 32 names which have been of value in distinguishing the separate peoples. The total of names given by these three officers is 61, and I have arranged them alphabetically, and have given such a description as my acquaintance with them enabled me to do.

There are three great settled nations in the Hyderabad dominions: the Tilings on the east and south; the Canarese on the south-west and west; and the Mahrattas on the west and north-west. These three nations meet on the west of Beder; and north-westerly to Murgh or Murghpettah, is a line of villages which the people themselves designate as the Si-bhasha-basti (three language towns) where Canarese, Mahratta, and Telugu meet. A further tracing of the line of language is desirable. Of the territory intervening between the Hyderabad city and Hyderabad Assigned Districts little is known, and any additional information regarding it and its occupants would be valuable. Much of it belongs to the territory formerly known as Gondwana.

Intermixed with the races—some of them stationary, some migratory, some of them village servants, some earning independently, some notoriously predatory though affecting honest avocations—are numerous small bodies.

Agarwala or Kayet.—In the Maiker District of Berar. The application of the term Agarwala to the Kayet race, is novel. According to Wilson, the Agarwala is a sub-division of the mercantile caste comprising many of the wealthiest traders of Hindustan, who take their name from Agroha in Haryana, from whence they emigrated to other provinces on the capture of that place by Shahab-ud-din-Gori. The Kayet (Kayastha, Kayasth, Kayath, Kait, or Kayat), on the other hand, springs from a Kshetrya father and Vaisya mother, and is exclusively devoted to clerking and the civil offices of Government. They name Chatrgoputr as their ancestor.

Andh.—A hill tribe, formerly predatory, who with the Gend, Koorkoo and Kolamb inhabit the Mailghat and the southern skirts of its hills. Assistant Surgeon Smith mentions that these four tribes resemble each other in physical appearance, but they each speak a different tongue, and are all quite distinct in features from the inhabitants of the villages. Assistant Apothecary Chamarrett of Woon describes them as a wild race in that district. They are noticed in the Maiker, Woon, and Oomraoti Returns.

Ahir.—Of these, in the Oomraoti district there are only 300. They are Hindu shepherds, following a pastoral life. According to Wilson, they were originally in the west of India, but are now spread over the country. He mentions that they arrange themselves as of three races—the Nand bansa (race) in the Central Doab; Jad or Yadu bansa in the Upper Doab and west of the Jumna; and Gwal (Go-Wala) bansa in the Lower Doab and province of Benares—but tribes of Ahirs are also numerous in Rajpootanah and the Punjab. Some of the Jad Bansa have been converted to Mahomedanism, and are known as Bangars. In the Delhi district they have become intermixed with the Gujjar and Jat, and conform to their usage of the marriage of the widow of an elder brother by the next in seniority. The Ahir of these territories seem to be confined to Berar; they are not known further south in the peninsula, nor in Burmah.

Bail Kambar.—Or bullock blacksmith, is the migratory Ghissari, who style themselves Taremk. They wander from village to village, principally in the Northern Canarese country.

Banjara.—Wonder through Berar. The word is the Sanscrit for a trader, and they are called also Binjara, Brinjara, and Lumbarra in the south of India, but style themselves Gohur. They are met with from Cashmere to the south of India, and dwell in tandas or encampments, describing themselves as offshoots of the Rahtore Chauhan Powar and Towar Rajpoot tribes. Their tandas in the extreme south of India have become greatly broken up, and they are predatory, and engage in gang robbery. Many of them are to be seen in Jails; and in the Mysore territory their women and aged men are breaking metal for the roads. The rapid extension of roads and railroads have done much to exclude them there from their trade as carriers and collecting merchants; but in Berar, and throughout the Hyderabad country, they are still in large numbers, collecting from the lone hamlets the small quantities of grain, cotton, and wool obtainable, and bringing these into the larger marts. Their carriage is solely their bullocks: these are magnificent animals, and it is a grand sight to see a Banjara tanda, laden with cotton or grain, traversing the country through pathways and tangled trees and brushwood so intertwining that portions of cotton are taken up at every step. Their value as travelling merchants in times of scarcity or great demand is incalculable, for no other means could bring in the small stores of outlying hamlets. They will shortly disappear from the traffic, as rail and metalled roads increase.

Bari.—A Hindoo race in Woon and Oomraoti.

Barri.—Of these, in Oomraoti, there are 17,240—a thirteenth part of the people there.

Beldar.—A delver or digger from *Bel* (Hind.) a spade or pick, and *Dar* (Pers.) holder. In the Oomraoti District there are 1200 of this race.

Bhamti, Bhamatya, or Bhamwatya.—A pick-pocket, a thief; in the Woon and the Maiker districts of Berar.

Bhaora.—A migratory and predatory tribe who are known to the people of the south of India as the Harn Pardhi and Harn Shikari, or hunter. They snare wild animals, which they bring for sale into towns. They also capture the larger beasts of prey. They work in certain tracts of country which they call their jungle, and each body keeps to their own circle. This seems to be the Bowrah of the Oomraoti District where there are 250.

Bhil.—The Bhil tribe are met with in the Maiker District.

Bohi.—Of this people, there are 2494 in the Oomraoti District. They are perhaps the Bhooi or bearer.

Boondala.—An agricultural race in the Maiker District. There are 955.

Boorood.—Of this people, in the Oomraoti District, there are 955.

Brahmin.—The priestly order of the Hindu Arian family found all over India, and there are 14,116 in the Oomraoti District alone.

Brass-founder.

Burjee.—A Hindu race in the Woon District.

Byragi (Viragi).—Hindu ascetic mendicant.

Carpenter.

Chamar.—In Berar, workers in skins, curriers, and tanners; predial village menials, dwelling in huts outside the curtains and walls of villages; 400 of them in the Oomraoti District.

Chuttarpooray?—There are 786 of these in the Oomraoti District.

Dhangar?—8059 of these in Oomraoti. But it is not known whether, as in Ramgurbh and Chota Nagpore, they are a hill people; or, as in Telingana, they are cultivators; or, as in the south of India, they are shepherds and weavers in wool.

Dher.—Mention of this race is only from the Maiker District of Berar.

Dhoby.

Fishermen?

Gauli.—3050 in Oomraoti. The Gowl race in the Dekhan are large made fair people who are dairymen. Wilson mentions that they distinguish themselves as the Ahir Gauli, a branch of the Ahirs; Konkani Gauli, Natives of the Konkan; and Lingayet Gauli, followers of the Jan-gama (?) Sectarism in Peninsular India. Their wealth is chiefly the buffalo and a few cows.

Garoree?—Wandering race in Woon.

Garpagarri.—A tribe, class, race, & sect in the Oomraoti District, Hindu Sudras, who profess to have the power to prevent the fall of hailstones on fields. Possibly the term is derived from the Arabic, *Ghar*.

Garpagri?—Qu. Garpagarri.

Goluk.—A Hindu race in Woon.

Gond.—The Gond of Berar is a hill race occupying the Mailghat and the southern skirt of its hills along with the Andh, the Kolam, and Koorkoo. All these have a physical resemblance, but each of them speak a different tongue, and in their features they are quite distinct from the people of the villages. There are 8000 of them in the Oomraoti District. A reviewer, however, tells us that the Province of Gondwana, or Gundwana on our old maps, occupied a large area in the centre of India. It was bounded on the south-west and west by the Godavery, Pranhita, and Vardha (Varada) rivers and the Kaligong Hills; the Narmada separated it from Malwa and Dumoh, and then the boundary line ran north-east along the Kutnee; and on the north-east side it had Berar and Chota Nagpore. On the south and south-east its limits seem to have been but indefinitely fixed; it extended at least to a line drawn from Gangpur on the Brahmini to Bhadrachalam about 120 miles from the mouth of the Godavery, and included Sambhalpur, Sonpur, and Patna; but on Hamilton's map (1820) it includes Kalahandi, Boad, and Sinhbhum. Its length from south-west to north-east was not less than 380 miles, and its average breadth fully 300, whilst its area was at least 115,000 square miles, or double the size of England and Wales.

The Gond tribes are scattered over the mountain ranges of this territory, though they do not extend quite so far to the east as it does. They are found extending into Sarguja, on the north-east they are found in Karial and Kalahandi or Kharond along with Khonds and Uriyas. "In the south," says Mr. Hislop, "they form the mass of the population of Bustar, and a portion of the inhabitants of Jeypore (in the Madras Presidency), while they occupy the hills along the left bank of the Godavery about Nirmul; and on the west, they are intermingled with Hindus of Berar for 30 miles from the right bank of the Warada."

The Gonds are one of the most important of the aboriginal tribes of India, and probably number 600,000 souls. Like other wild tribes, they speak dialects of the great Turanian or Tartar family of languages spoken by all the tribes from the Himalayas to Okotak and to Lapland, and including the Hungarian, Crimean and Turkish. In India, we have three or four distinct branches of this family of languages, and consequently of the Turanian race.

In the north we have the Himalayan dialects and tribes, from the Kunawaras on the Sutleg to the Bootanese of the extreme east; there we have the Lohitic class comprising, with the Burmese and others of the Eastern peninsula, the dialects of the Naga tribes and Maikers in Assam, and of the Bodas, Kacharis, Kukis, and Garos in Eastern Bengal. Nearly related to this class, is the Kol or Munda family including the Kol, Sonthal, and Bhumy of Sinhbhum and Western Bengal, and the Mundala of Chota Nagpore. The fourth class is the Tamulic or Dravidian, to which belong the Brahui of Baluchistan; the Gondi Tulava of Kanada; the Karnata of the South Mahratta country; the Todaria of the Neilgherries; the Malayalam of Travancore; the Tamil and Telugu. The Kurs or Muasis, and the Koorkos in Hushangabad and westward in the forests on the Japti and Narmada, until they come in contact with the Bhils of the Vindhya Hills and the

Mawals of Khandesh, belong to this Kol family. Indeed Mr. Hislop held that the word Kur is identical with Kol. The close relationship of the Kur and Sonthal, and their separation from the Dravidian may be illustrated by a few examples.

English.	Kuri.	Sonthal.	Gondi.	Tamil.
		or Kol dialects.		
Dog.....	Sitachita.	Seta.	Nei.	Nay.
Ear.....	Lutur.	Lutar.	Kavi.	Kadu.
Hair.....	Op-up.	Up.	Meir.	Mayir.
Nose.....	Mu.	Mu.	Muku.	Mukku.
Belly.....	Lai.	Lai.	Pir.	Wayaroo.
Fire.....	Singal.	Singel.	Narpu.	Nerappu.
Water.....	Da.	Da.	Tanni.	Tannie.
House.....	Ura.	Ora.	Ron.	Vidu.
Star.....	Epil.	Ipik.	Sukum.	Tarki.
Man.....	Koro.	—	Manival.	Manidan.
Two.....	Barku.	Bara.	Rand.	Erandu.
Three.....	Apkor.	Apoa.	Mund.	Mundru.

From the geographical distribution of the Kol and Dravidian languages, Mr. Hislop concludes that "while the stream of Dravidian population, as evidenced by the Brahins in Baluchistan, entered India by the north-west, that of the Kol family seems to have found admission by the north-east, and as the one followed south towards Cape Kumari, and the other in the same direction towards Cape Romania, a part of each appears to have met and crossed in Central India." This hypothesis rests on the pretence of the Brahins where they are, a fact which is not inconsistent, however, with the supposition that the Dravidian tribes may also have entered India from the north-east or even across the Himalayas, as the Kanawars, Newars, Chepangs, and other tribes have done; while the Kol tribes were an offshoot from a later horde, the main body of which entered the Eastern Peninsula. The Brahins may have been driven westward by the invading Aryas from the Upper Indus. To the early Aryas the aboriginal tribes were known as Dasyus, and, Dr. J. Wilson tells us, "were not altogether barbarians, for they had distinctive cities, and other establishments of at least a partial civilization." Then, as now, they were darker than the Aryas; and, according to Dr. Wilson "the more marked Turanians in Guzerat and other provinces are still denominated the Kali Praja" corrupted into Pareg or black population.

The Gonds had varied fortunes from the beginning of the present era—sometimes attacking other Powers, sometimes defending themselves; sometimes aiding Mahomedans, sometimes attacked by them—but since Akbar's time they have been subject to other Powers.

The term Gond seems identical with Khond, supposed to be derived from the Hindu word *kond* or *konda*, a hill, indicative that they were regarded as a hill people.

The Gond divide themselves into twelve and a half castes, viz., *Raj Gond*, *Raghuwal*, *Dadahe*, *Katul*, *a*, *Padol*, *Dholi*, *Ojhyal*, *Thotyal*, *Koilabhutal*, *Koikopal*, *Kolam*, *Madyal*, and an inferior sort of *Padal* as the half caste. "The first four," adds Mr. Hislop, "with the addition, according to some, of the Kolam, are comprehended under the name of *Koitor*, the Gond par excellence." This term in its radical form, *Koi*, is the name given also to the Mehria sacrificing tribes of Orissa and to the wild tribes skirting the left bank of the Godavery from Rajamundry to near the mouth of the Indrawati. The Persian *Koh*, a hill, approaches this more closely than even the Telugu *Konda*. "These Koitors, as a rule, resent with no small vehemence the imputation of belonging to any portion of the Hindu community." The first three classes generally devote themselves to agriculture; the fourth includes those who have begun to conform to the Hindu religion, and ape Hindu manners." *Padal*, *Pathadi*, *Pardhan*, or *Desai*, called *Raj Fardhans* (to distinguish them from the Marathi speaking half-caste, who play on wind instruments of brass and spin cotton thread) are the religious counsellors or *Bhats* of the upper classes.

The *Dholis* are musicians, and a subdivision of them in jungly districts are employed as goatherds. The *Ojhyal* are wandering bards and fowlers. The *Thotyal* (i. e. 'maimed') or *Pen-dabarya* ('minstrels of God') are also called *Matyal*, because their songs are chiefly in honor of Mata, the dreaded goddess of small-pox. They make baskets also. The *Koilahtal* are the third wandering caste, and their women are dancing girls. "They follow their profession chiefly among the Hindus, it being reckoned disreputable by the people of their own race." The *Koikopal*, i. e., Gondi Gopal, are a settled class devoted to cow keeping. The *Madyal* called *Jhodias* in Bustar, are savages on the Beila Dila Hills, and in the remoter parts of Chandah; the only clothing the women wear is a bunch of leafy twigs fastened with a string round their waists to cover them before and behind. In this they resemble the Juangar to the south of the Kol country, the Chenchis near the Pulicat lake and to the north of Eur; and till about 30 years ago a similar custom existed among the Holiers near Mangalore. The *Kalams* extend along the Kandī Konda or Pindi Hills, on the south of the Warada river, and along the table-land stretching east and north of Manikgudh, and thence south to Dantanpalli, running parallel to the right bank of the Pran-hita. They do not intermarry with the common Gonds, but the one attend the nuptials of the other and eat from their hands. Connected with the Gonds, though not included in the preceding classes, are the *Badiyas* between Chindwara and the Mahadeva Hills, who have conformed to the Hindus in their language and some religious observances; the *Halwas*, pretty numerous in Bustar, Bhandara, and Raipore, who covet the distinction of wearing a sacred thread—a privilege till recently sold to those in Bustar by the Raja; the *Gaiti Gonds* in Bustar, who call themselves Koitors; the *Moria Gonds* who are the principal agriculturists in Bustar; and the *Naikude Gonds*, inhabiting the Jungles on both banks of the Pain Gunga, and especially the tract between Digaras and Umarched, and found about Aparawapt and as far as Nirmil, who have adopted the Hindu dress and will not eat beef, but they live by the chase, or cut wood and grass, and are a terror to their neighbourhood by their depredations. Quite distinct, in language at least, from the Gond tribes are the *Kurs* or *Muasias* and the *Koorkoos* or *Kurkus* of the north-west and west of the Mahadeva hills. Of the latter of these Mr. Elliot, Settlement Officer of Hushangabad, has given us some interesting details in the 2nd number of the Journal of the Antiquarian Society of the Central Provinces. As already mentioned, they belong to the *Kol* or *Munda* family.

Physically, the Gonds are below the average of Europeans in stature, and in complexion they are decidedly darker than the generality of Hindus. They are somewhat thick set and muscular, but well proportioned. Their features are rather ugly: they have roundish heads, wide mouths, thickish lips, and somewhat distended nostrils. Their hair is straight and black, and the beard and moustache scanty; "but their hair and their features," says Mr. Hislop, "are decidedly Mongolian." They have an average amount of intellect, and remarkable quickness of observation.

They are "truthful in their statements, faithful to their promises, and observant of the rights of property among themselves; they, nevertheless, do not scruple to plunder those to whom they are under no obligation to fidelity." They are not deficient in courage when a proper occasion arises to call it forth, and more than once in late years they have saved English Officers from death by wild beasts. They are shy in their intercourse with strangers, simple minded, superstitious though free from fanaticism, but, unfortunately, habitually drunken: "no festival," says Mr. Hislop, "can be held in the forests or village in honor of their deities—no birth, marriage or death, can take place in their families—without an excessive indulgence in ardent spirits."

Their religion is also as distinctively of Scythian origin as their language and physique. All introduce figures of the horse, made of earthenware, in their worship, which they offer instead of living sacrifice. They propitiate the manes of their ancestors by offerings of earthenware horses, rice and other grains, eggs, fowls, or sheep. On one occasion, at Jami, a cow was sacrificed at the grave of a Gond; but, the authorities of the Bhandara Government hearing of it, the relatives were publicly whipped, and all were interdicted from the repetition of such an act. Those who have conformed to Hindu customs and the *Madias* of Bustar burn the bodies of adults, but children are everywhere buried, and adults very frequently.

Their pantheon is but a small one, the entire number of divinities worshipped over the whole country being probably less than thirty; but of these only about ten seem to be generally recognized, and scarcely any class worship more than seven, and many six, five, four or three gods. They have no images in their houses; and at their religious ceremonies in the jungle they employ only the rudest symbols—knobs of mud stones, iron rods, pieces of wood, chains, bells, &c.

Their festivals are associated with their crops, and are celebrated under the shade of the Saj or Eim tree (*Pentaptera tomentosa*) three or four times a year, as when the rice begins to be sown, when the new rice is ready, when the Mhowa tree (*Bassia latifolia*) comes into flower. The Creator, under the name of Bhagwan, is occasionally worshipped in their houses by prayers, and burning sugar and ghee in the fire; but the inferior gods have the greater share of their attention. The principal of these are:—

(1.) *Bada dewa* (great god) or *Budhal Pen* (the old god), and the same as *Bura Pen* of the Khonds. He appears to be the same as *Rayetal* or the sun-god, represented by an iron tigor three inches long, and possibly the same as the *Sonthal Marung Bura*. He is worshipped once a year at rice harvest, when a hog is sacrificed to him. Among the *Gaitis*, he is represented by a copper pice kept in a tree in the jungle. This they take down at the festival, and selecting a small area, about a foot square under a tree, to be cleared, they lay on it the pice, before which they arrange as many small heaps or handfuls of uncooked rice as there are deities worshipped by them. The chickens brought for sacrifice are loosed and permitted to feed on the rice. Goats are also offered, and their blood presented in the same manner. Until prohibited by the Hindus, sacrifices of cows were also common. On the blood, araq (arrack) is poured as a libation to their deities. The pice is now lifted and put in its bamboo case, which is shut up with leaves, wrapped in grass, and returned to its place in the tree, to remain there till it is required in the following year. Both *Budhal* and the next are sometimes said to be of iron and a foot long.

(2.) *Matya*, called *Mata* by the Koorkoos, is both the god (or goddess?) of small-pox and of the town, indicative perhaps of the constant dread of the scourge. Among the Gonds of Seoni he is represented as the attendant or Kotwal of *Budhal Pen*, and they offer him a pig. By the Koorkoos he is supposed to reside inside the village, and receives offerings of cocoanuts and sweetmeats, but no blood. In the south of the Bandara District, Mr. Hislop informs us "the traveller frequently meets with square pieces of wood, each with a rude figure carved in front, set up somewhat close to each other. These represent Bangaram, Bangara, Bai, or Devi, who is said to have one sister and five brothers—the sister being styled Danteshwari, a name of Koli; and four of the five brothers being known as Gantaram, Champaram, Narkaram, and Potlinga. These are all deemed to possess the power of sending disease and death upon men, and, under these or different names, seem to be generally feared in the region east of Nagpore City. Kali, as the goddess of small-pox, is much worshipped by the aboriginal tribes and Gonds, fishermen, and other low castes. Many officiate at her shrines even in behalf of Hindoos. At Chandah and Lanji she has temples in which human victims have been offered almost within the memory of the present generation. The victim was taken to the temple in the evening and shut up, and in the morning he was found dead, the great goddess having 'shown her power by coming in the night and sucking his blood.'" At Dantewada, in Bastar, about 60 miles south-west of Jagadapore, near the junction of the Sankani and Dankani tributaries of the Indrawati, is a famous shrine of Danteswari, at which "about 30 years ago, it is said that upwards of 25 full grown men were immolated on a single occasion by a late Rajah of Bustar." "Since then," adds Mr. Hislop, "numerous complaints have reached the authorities at Nagpore of the practice having been continued, though it is to be hoped that with the annexation of the country, it has entirely and for ever ceased." Major Macpherson mentions the same bloody rite as celebrated only last generation by the Hill Rajas of Bond, Gumsor, &c. Among the Morias, Bhowani is worshipped as the small-pox goddess, and as *Maoli* or Danteswari. (3.) The next on the list is *Sala* or *Sali* and among the Gaiti Gonds, *Salsag*. He is said to be nearly equal to the "great god", and sits with him on the same gaddi. He is offered a she-goat, and is probably the protector of cattle. (4.) *Gangara*, *Ghangara*, *Gagarat*, *Gongara*, *Mal*, is the bell god, and is represented by a bell, or by an iron chain of 4 links. (5.) *Rala* is only

known by name as yet. The appropriate offering to him and Gangara is a cow. (6.) *Gadawa* is the god of the dead, the Pluto of the Gonds, and is perhaps the same as Chawar, and identical with Dichali of the Chaibassa Kols. (7.) *Khan* or *Kank*, usually closes the list of the *Satdewala* or seven gods worshipped. He is worshipped under the Saj tree (*Pentaptera tomentosa*).

Besides these there are some others deserving of mention. *Kodo Pen*, common to Gonds and Kurs, is the horse god. Mr. Dirberg believed him to preside over a village, and thus he would correspond to Nadzu Pen of the Konds. Mr. Hislop conjectures he may be the god of crops; *Kodo* (*Paspalum frumentaceum*) being one of the chief sorts of grain cultivated by the Gonds in the wider villages near the Mahadeva Hills. *Kodo Pen* is worshipped by new comers at a small heap of stones, through the oldest resident, with fowls, eggs, grain, and a few copper coins, which become the property of the officiating priest. Among the Koorkoos, *Mutna* or *Mutya Deva* is a heap of small stones inside the village and besmeared with sandur. He is connected with the prosperity of the village, and is worshipped with a goat, cocoanuts, limes, dates, and a ball of sandur paste. *Pharsi Pen*, or *Pharsapot*, is represented by a small iron spear-head. The name may possibly be connected with *burchi* (Hindi), "a spear", and he may be the same as *Loha Pen*, the iron god, or god of war, of the Konds. *Pharsa* also means "a trident" in Gondi. He is worshipped at full moon of vaisakh every third, fourth or fifth year, when the people assemble from great distances, and the ceremonies are conducted with much secrecy; no Hindu or even Gond women being allowed to be present. They offer him a white cock, a white he-goat, and a white young cow. He is apparently related to, if not the same as, *Dula Dewa*, the god of the battle-axe of the Gaiti Gonds, who is represented by that instrument fastened to a tree. The cholera god is worshipped at Amarkanthak as *Hardal*, which Mr. Hislop suspected might only be another name for *Budhal Pen*. Among the Koorkoos he is called *Lala Hardal*, and is probably the same as *Gohem* of the Chaibassa, the god of fever, as among the Kols of Chaibassa, where he is associated with *Dichali* and *Gohem*, already referred to, and with *Chondu*, the god of itch, and *Negra* of indigestion.

Bhiwasu, or *Bhim Pen*, is the god of rain in the Mahadeva Hills, where a festival lasting four or five days is kept in his honor at the end of the monsoon, when two poles, about 20 feet high and 5 feet apart, are set up, with a rope attached to the top, by means of which the boys of the village climb up and then slide down the pole. Offerings of fowls, eggs, and grain are presented to him. All over Gondwana he is generally worshipped under the form of an unshapely stone covered with vermilion, or of two pieces of wood standing from 3 to 4 feet above ground, like those set up for Bangaram.

Before these the Moria Gonds regularly perform worship previous to sowing. But a little south-west from Bajar Kurd, north of Farsewni, is "a large idol of Bhiwasu, 8 feet high, formed into shape, with a dagger in one hand and a *barchi* (javelin) in the other. A Bhumuk is the Pujari; and the people repair to worship on Tuesdays and Saturdays, offering hogs, he-goats, cocks, hens, and cocoanuts. The Patel of Awareghat, who is a Mussulman, gives Rupees 2, and Hindoo cultivators give rice for an annual feast, which takes place at the commencement of the rains, when the Bhumuk takes a cow by force from the Gawar, and offers it to Bhimsen (?) in presence of about twenty-five Gonds."

To Sasarkund, a pool in the Mahur jungle, where the Pain Ganga is said to be engulfed, the Naikude Gonds go on pilgrimage in the month of Chaitra.

There, a huge stone rises in a gorge and goes by the name of *Bhimsen*, before which Naikude Gonds mingle with Raj Gonds and Kolams in worship.

The worshippers, towards evening, cook a little rice and place it before the god, adding sugar. Then they besmear the stone with vermilion and burn resin as incense, after which all offer their victims—sheep, hogs, and fowls—with the usual libations of araq (arrack). The Pujari affects to be inspired, rolls his head, leaps wildly about, and finally falls down in a trance, when he declares whether the god has accepted the service or not. At night, drinking, dancing, and beating tom-toms go on; and in the morning, after an early meal, they return home. Those unable to go on this pilgrimage, perform similar rites under a Mhowa tree.

Besides these, there are others that are revered in particular localities:—The tiger god, *Waghoba*, is worshipped by the Naikude Gonds, and under the name of *Bagh Deo* by the Koorkoos; *Sultan Sakada* is worshipped by the Kurs; *Sakul deva* or *Sakla Pen*, the chain god, in Seoni and elsewhere.

The spirits of the departed, *Sanyal Pen* or *Sanalk*, are worshipped or propitiated for a year after death, but persons of noted headmen of villages or priests are treated as gods for years or generations, and sacrifices annually offered at their *sthanas* or shrines of earth.

(The above are extracts from a portion of a newspaper sent me by Assistant Surgeon Porter, M. D., Akolah, seemingly the "Times of India" or "Bombay Gazette").

Goojerati?—A mercantile body in the Maiker and Oomraoti districts.

Gooroo.—In the Oomraoti district, a Sudra? Hindu? There are 1200 of them.

Gosain.—A Hindu religious mendicant; but, in the south of India, many of this sect engage in trade. Colonel Tod tells us that they follow the doctrines of Vishnu (Bishen). They are termed *Gosens*, as well as the more numerous class of church militants devoted to Siva. Both are celibataires, as Gosen imports, from mastery (*Sen*) over the sense (*Go*). They occasionally come in contact, when their sectarian principles end in furious combats. At the celebrated place of pilgrimage, Heridwar (Hardwar) on the Ganges, we were obliged to have soldiers to keep the peace; since a battle occurred, in which they fought almost to extirpation, about forty years ago. They are the templars of Rajasthan. (Tod's Rajasthan, vol. II, page 141).

Hajjam.

Jain.—These only in the Maiker district; the Jain of Western India is almost unknown, even in name, to the people of Southern India. They are of a religion intermediate between the Buddhist and Hindu, and, as Wilson says, worship deified mortals, called *Jina* or *Thirtan-kara*. They rigidly abstain from animal food, and many of them are largely engaged in mercantile life. Most Marwaries are Jains.

Jogi.—A Hindu religious mendicant in Maiker district.

Josee? or } —A hindu race in Maiker.

Joshi.—} Qu. the astrologer and calendar maker of India.

Kaikara.—A migratory and predatory race whose ostensible occupation is that of basket makers. They wander through Berar.

Kallal? खल्ल, (Qu. Palm wine drawers, from the Tel. खल्ल, palm wine.) They are found in Woon.

Khatak?—In the Oomraoti district, there are 1105 of these.

Koikara or *Kykar*.—Qu. the Kaikara?

Kolamb.—In Oomraoti, Woon, and Maiker, a wild hill race of Gonds, formerly predatory, occupying the Mailghat and southern skirts of its hills, along with the Gonds, Andh, and Koerkoo. These four resemble each other in appearance, but each speak a different language, and in their features they are distinct from the villagers. There are 1800 in Oomraoti. They are, seemingly, a section of Gonds.

Kol, commonly *Cole* (H.)—The name of a barbarous tribe inhabiting forest and mountain tracts in the provinces of Benares, South Bahar, and Chota Nagpore, apparently of kin to the other mountain tribes of Central India, the Gonds and Bhils, who are perhaps the aboriginal races of India. In Oomraoti there are 1549. Captain Mackintosh tells us that the hills and forests of Central India are inhabited by peoples, many of whom differ widely from those who occupy the plains. They are small and black, slender but active, with peculiar features, and a quick and restless eye. They wear few clothes, are armed with bows and arrows, make open profession of plunder, and, unless the Government is strong, are always at war with all their neighbours. When invaded, they conduct their operations with secrecy and celerity, and shower their arrows from rocks and thickets, whence they can escape before they can be attacked, and often before they can be seen. They live in scattered and sometimes moveable hamlets, are divided into small communities, and allow great power to their Chiefs. They subsist on the produce of their own imperfect cultivation and on what they obtain by exchanges or plunder from the plains. They occasionally kill

game, but do not depend on that for support. In some parts, the berries of the Mhowa tree form an important article of their food. Besides one or two of the Hindu gods, they have many of their own, who dispense particular blessings or calamities. The one who presides over the small-pox is, in most places, looked on with particular awe. The early history of all these tribes is uncertain. In the Dekhan they were in their present state at the time of the Hindu invasion, and probably some of them were those allies of Rama whom tradition and fiction have turned into a nation of monkeys. The whole of that country was then a forest, and the present tribes are in those portions of it which have not yet been brought into cultivation. The great tract of forest called Gondwana lying between the rich countries of Berar and Cuttack, and occasionally broken in upon by patches of cultivation, gives a clear idea of the original state of the Dekhan and the progress of its improvement. In Hindustan they may be the unsubdued part of the nation from whom the servile class was formed, or, if it be true that even there their language is mixed with Tamil, they may possibly be the remains of some aboriginal people, anterior even to those conquered by the Hindus. There are other tribes of mountaineers in the north-eastern hills, and the lower branches of Himalaya, but they all differ widely from those above described, and partake more of the features and appearance of the nations between them and China. No separate mention is made of the mountain tribes by the Greeks, but Pliny more than once speaks of such communities.

They sacrifice fowls; pour libations before eating; are guided by inspired magicians, and not by priests; bury their dead, and have some ceremonies on the birth of children, marriages, and funerals, in common. They are all much addicted to spirituous liquors, and most of them kill and eat oxen. Their great abode is the Vindhya mountains, which run east and west from the Ganges to Guzerat, and the broad tract of forest which extends north and south, from the neighbourhood of Allahabad to the latitude of Masulipatam, and with interruptions almost to Cape Comorin. In some places the forest has been encroached on by cultivation and the inhabitants have remained in the plains as village watchmen, hunters, and other trades suited to their habits. In a few places their devastations have restored the clear country to the forest, and the remains of villages are seen among the haunts of wild beasts. The points of resemblance above mentioned lead to the opinion that all these rude tribes form one people; but they differ in other particulars, and each has a separate name, so that it is only by comparing their languages, where they retain a distinct tongue, that we can hope to see the question of their identity settled. The race at Bhagalpur are called *Paharias*, or mountaineers. Under the name of Kols, a race occupy a great tract of wild country in the west of Bengal and Bahar, and extend into the Vindhya mountains near Mirzapoor. In the adjoining part of the Vindhya range, and in the centre and south of the great forest, are Gonds; further west in the Vindhya range there are Bhils; and in all the western hills Kolis, which name has probably some connection with the Kols of Bahar, and may, possibly, have some with the Kolaries and similar tribes.

The Kols lie on the north of the Khonds in Ghondwana, and border on the people in the Rajmahal hills, dwelling in the east at Sumbulpore, Sirgulah, Gangpur, Chota Nagpore, Ramgurih and Mongir. Kolies, according to Captain Mackintosh, are to be found on the west in every part of Guzerat, constituting a large part of the agricultural population in several parts of that province. They are numerous in Attaveesy, and there are many settlers in the Northern Konkan. In the hilly tract of country lying between Moosa, south-west of Poona and the hill fort of Trim-buck, the source of the river Godavery, the inhabitants are chiefly Kolis, and a few are scattered over the districts of Kandesh, Ahmednuggur, Poona, and Sholapore, and along the Balaghat on the western frontier of the Hyderabad territory. They seem to have early occupied Guzerat and the Attaveesy, and part of the latter country is still called Kolwan. They are arranged into many separate tribes, but all of them retain the appellation of Koli. The Raj, Salesi, Tonkri, Dhour, and Dunggari Koli reside in the Attaveesy and Woon, Dandory and Nassik districts, and worship the Hindu deities Khandoba, Bhairu, and Bhawani. A few Raj Kolis are settled in the Konkan and Jowair. They are the same people, an offshoot of the Mahadeo Kolis, and said to have been expelled for some offence.

They are farmers and laborers, but the Dhour are the lowest in civilization, are the greatest drunkards, and eat the flesh of animals which have died a natural death.

They are ruled by Chiefs termed Naiks. Kolis have in some instances attached themselves to the Bhils, and taken the name of that race. The Mullar or Panburri or Choomli Kol is respectable. He is employed in every Dekhan and Kandesh village as a member of the third division of the Ballotha and supplies water to travellers, wearing on his head the Choomli or twisted cloth (hence the name) on which to rest their water pot. This Koli is also found in the Hyderabad Balaghat, extending eastward to Khanbar, Indore, and Bodin between the Godavery and Hyderabad, also near Naldrug.

The Ahir Kolis of Kandesh reside along the banks of the Girna and Tapti rivers, and are employed as watchmen.

The Murvy Koli is one of the Ballotha in every village in the Northern Konkan, and in Bombay families are employed as palanquin bearers. Some Kolis are settled as soldiery in Angriah Kolaba; and at Bombay and Kolaba, there were, in 1837, 1000 families, and 500 to 600 families at Bassein, employing themselves as fishermen and seamen. At their meetings, whether for congratulation or condolence, they consume large quantities of spirits. Many are wealthy.

Mettah Kolis, who reside in Bombay, are fishermen and seamen, and many have wealth.

In Bombay, Tannah, Bhewndi, Kallian, Bassein, Daman, &c., are a great number of Christian Kolis, said to have been of the Sone section, and to have been forcibly converted by the Portuguese; but, terrified by the cholera in 1820-21, a portion reverted to paganism.

Chancky Kolis are farmers and laborers, settled in Bombay, who came from Junaghar in Kattiwar.

In Guzerat the Kolis are of three Sections: the most numerous, the Tullabdah; then the Puttenwaria, the Kahrez, the Dhandar and Bhabria. They are in the Barodah district, north to Khyralla and Massanah in the Mahi Kanta, and form a large portion of the population. In 1837, in the Khanir district alone, there were 70,000. They are laborers and watchmen, and a few, under the name of Sellottah, form escorts of treasure.

The Mahades Koli reside in the valleys of the Syhadri range, extending from Moosa south-west to Poona, northwards to Trimbuk, the source of the Godavery river, between latitude 80° 15' and 20° north, and longitude 73½° and 74° east. These small valleys are known as Mawils, Khorahs, Nahirs, and Dangs, i. e., valleys, glens, straths, and wilds. They are classed into 24 Kols or clans each of which has many subdivisions. Their numbers, in 1837, were estimated at about 50,000 souls. The members of the same Kol do not intermarry. With the exception of the cow and village hog, Kolis eat all other animals. The women are generally slender and well formed, with a pleasing expression of features, and some are very pretty. They are chaste and have large families. Kolis are fond of charms and amulets. (Captain Mackintosh, in *Madras Literary Society's Journal*).

Colonel Tod describes a lofty three peaked mountain, on which is a temple dedicated to Aya-mata, also called Isani, the tutelary divinity of the Kolis. This, and the effigy of the horse, are there the only objects of adoration among this aboriginal race. This was the first time he ever saw a personification of Mother Earth; for such is Isani, from *Isa*, goddess, and *Anani*, earth, the universal nurse-mother (*aya-mata*). Whether the worship of the horse is typical of the sun—"the swiftest of created, representing the swiftest of uncreated objects"—he does not know, but in this they resemble the other forest tribes, the Bhils and Suryas.

Kollati.—Wandering jugglers, also called by the people Dumur. They style themselves Bhatu.

Komati, కమ్మ (Telugu).—A term applied in the west of India to shop-keepers and petty dealers and clerks, who claim to be the pure Vainya. In Madras they are called Chettyar or Chetty; in Western India, Seth, a term also applied to Parsi and Mahomedan tradesmen.

Koomar.—Of these, 5175 in Oomraoti district.—Qu. the Potter, the village Kumhara.

Kunbi.—Of these, in the Oomraoti district, 254,098, out of a population of 549,082. They are, in Eastern Berar, cultivators and farmers. This term throughout the Mahratta country and Central India is applied exclusively to the cultivator class of Hindu Sudras. The Rajahs of Sattarak were of this Sudra race.

The Kunbi or Koonbi form the stock of the people of the north-western parts of the Hyderabad territory and in the Hyderabad Assigned Districts. The western parts of the Hyderabad territories receive the rains of the south-west monsoon. The Regur soil is naturally very retentive of moisture and very fertile, and the country is well under cultivation. Even the laterite hills are largely cultivated. The field crops grown are cereals, pulses, and cottons.

There are no cultivated grass fields or green forage for cattle, and these pick up the natural grasses, patches being left unploughed in the fields and by the road sides.

Throughout the western parts of Peninsular India, these cultivators regard hedges and trees as injurious to crops, which are annually enclosed by the branches of thorny trees; consequently, when the crops are off the ground, the whole territory has a treeless aspect, and in many places firewood bears a very high price. There are great tracts, however, which could be beneficially planted with the baboos, and for this and the general protection of forest tracts a forest conservancy is urgently needed, which should also strive to introduce new and useful plants and trees.

In those parts of the Hyderabad country which from time to time the British Government held, the fields have been surveyed and marked off with the earth heaps used by the Revenue Survey Department. But this is needed for the whole Hyderabad territory.

The Kunbis are wholly illiterate; indeed, no effort or attempt has been made to educate the people of the Hyderabad territories, though education is making enormous strides in Berar. There has no proper school been met with in all my journeys, and only occasionally a few lads to be seen learning, in a verandah, the elements of the Hindj or Mahratta. The want of knowledge of reading and writing any tongue was almost general. In a village or town, only one or two persons can be found who can read or write, and Mahomedans, even where educated, have only been so to the extent of the classical authors, the "Darasi kutub", in Persian, with their puerile stories.

The Hyderabad territories, enclosed on the east and south and west by the British dominions, and skirted on the north by its own province of Berar, as regards education, lies in the centre like a dead kernel, enveloped by communities eagerly urged on with, and sincerely craving for, education. In illustration of which it may be mentioned that in Berar there were only 29 schools up to the close of 1865; six new institutions were established in 1866; but it was estimated that by the 31st March 1867 the numbers of schools would amount to 185.

In making these great changes, Dr. Sinclair, Director of Public Instruction, has carefully preserved all the rudimentary schools of Berar which he found in the villages, and regards them as feeders for the higher institutions to be established in the locality. The active enterprising mercantile and trading parts of the communities are exclusively foreigners, men from Central India and from the south and west.

As the great producers, the means of transport for the Kunbi's produce is of importance.

There are in the Hyderabad territories only those engineering roads which have been constructed for Military purposes.

The cart roads and foot paths throughout the country are however very numerous, but all of them are mere fair weather roads, not wide enough for cart and carriage traffic; parts, extending to miles, lead through passes and amongst hills and over ghats, with stones so large and the road-way so uneven as to be almost impassable.

The Hyderabad Territories on the extreme east and south have blue slates and sand stones and shales with a soil of fair fertility. As the city of Hyderabad is approached, the coun-

NOTE.—Along the borders of the Mahratta country, however, Kunbi seems synonymous with farmer. The Telugu is spoken exclusively westwards to Sungur, thence it becomes mingled with Mahratta to Beder; but at Madh, Mahratta, Telugu, and Canarese all join.

try is exclusively granitic, and this tract is best seen. To the west, towards Beder, there rise to some hundred feet in height many extensive laterite hills, some of which in the neighbourhood of Beder and Homnabad extend for fifteen to thirty miles. They overlie older volcanic rocks which are first seen about forty miles west of Hyderabad, but extend from there westwards to the Indian Ocean and northwards to Central India, in the form of green stones and amygdaloid, with all the quartzose minerals, agate, cornelian, chrysoprase, heliotrope, and with zeolites in a softer material underlying the trap. The soil over the granite is reddish and sandy. The laterite hills permit roads every where; but over all the green stone, the only soil is the regur or black cotton soil, which, though forming admirably soft smooth roads in dry weather, owing to its solubility, in the rains becomes mere slush, and wholly impassable. It admits, however, of admirable fair weather roads being formed over it, available for eight or nine months of the year for any amount of traffic of the light carts of the country, and in many parts one man with a phaora, kuldari or kuldari, and hathora (hee, pickaxe and hammer) could keep a hundred miles of it in order, sufficient to admit of the rapid transit of carriages. But in the volcanic tract the outbursts have been

irregular, and there are platforms over plateaus. The ascents to these plateaus and platforms are very rugged. They are in places mere round blocks of stone, on

which from one to another the cart wheels move. Some of these extend for miles utterly preventing rapid transit, and almost or wholly precluding all wheeled traffic, destroying a line of a hundred miles and more, because a few miles need attention. The high road from Gangakheir to the Barsee station, for instance, leads through Mominabad (Amba-Jogi); much of the 56 miles of road from Gangakheir to Mominabad is strong and needs attention, but for 14 miles north of Mominabad it is almost impassable.

The route from Savargan to Rajora is equally bad, and from Ekruka to Oadghir, and from Mominabad to 14 miles north below the ghant; and the route to Barsee is very stony. For such portions of roads two men per several miles might be more or less constantly employed rolling a side or breaking up blocks of stone, filling in hollows and inequalities; but for the better roads, one man could undertake many miles, rolling aside any loose stones, and smoothing the inequalities. Nearly all the fords of rivers and streams and nullahs need attention, and the winding roads met there made under the same circumstances are needed at the sides of the roads, on the larger lines of traffic. At present, the only roads and paths are the dirt roads, and they greatly vary, the various degrees depending on the accidental distance of the villages.

Koorkoo.—There are 4900 of this race in the territories. Along with the Andh, Gond and Kolamb they occupy the Malghat and the southern parts of the hills. They all resemble each other in appearance, though they each speak a different tongue, and in their features they differ from the villagers. (They seem to be a section of the Kols).

Koshti, Mar. A weaver race in Oomraoti. This caste Wilson tells us occupy themselves in spinning and weaving, or the manufacture of undyed cloths and silks, and of silk threads for necklaces.

Kussar.—There are 3085 in Oomraoti.

Kutthrees.—This race claim to be Rajpoots. They are weavers of Nakki, Kor, and Kipara. They are styled in the Maiker return a Hindu race.

Lar.—Returned as a Hindu people of Maiker. They are named Laur in Oomraoti and are there 3485 in number.

Lingact.—In East Berar shop-keepers, and there are 7670 in Oomraoti. These are also called Lingadara or Lingha Mat, and like the Jangama they are Saiva Hindus, whose sole object

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of workshop is the Lingam, a model of which they carry on their arms, or suspend in caskets of silver round their necks. They are sectarian Saivavi, for they do not recognize castes nor acknowledge Brahmins. The customs and belief of this sect were largely described by Mr. O. T. Brown, of the Madras Civil Service, in the Madras Literary Journal. They are very numerous amongst the Canarese people from Bangalore northwards to Panderpoor on the Kistnah, and towards Kallian Fort, where the sect was originated by a Brahmin named Basava in the 12th century. They are largely engaged in agriculture, and as shop-keepers. They are rigid in external ceremonials, but they have loose ideas in morals, probably resulting from what Wilson styles their belief in the inferiority of women.

Lohar.—Of this, are 2740 in Oomraoti—blacksmiths.

Mahar? (Qu. Mhar).—Of the Mahar are 43,237 in Oomraoti, or a twelfth part of the population.

Mahomedan.—In Berar he is described as noted for his idleness and profligacy. He prefers the employment of a soldier, and seldom takes to the plough.

Of the Mahomedans returned as dwelling in Berar are:—

Sheikhs.	Kazi.	*Momin.	*Pinjara.
Breeds.	*Priests.	*Khungar.	*Kassab.
Pathans.		*Baidra.	
Belillan.		*Mookharaj.	
Moguls.		*Gecraj.	

Nothing is known of those marked*, but the priest may be their religious teacher; the Pinjara, perhaps, the cotton cleaner; and the Kassab the beef butcher. The Momin is described as a weaver race in Berar.

Malli? (Qu. Gardener). Of these are 33,350 in the Oomraoti District.

Manbhow.—Disenters from Hinduism. They wear a black dress, and are of quiet inoffensive manners. These Hindu religious sectaries are worshippers of Krishna, and were some years ago fully described by an Officer of the Bombay Presidency, but I cannot refer to it.

Mang.—This, like the Mhar, is one of the low castes who reside outside villages. They are met with in most of the hamlets throughout the Hyderabad country and in Berar, and serve as scavenger, guide, watchman, and executioner. Their signature mark is a knife. They are part of the Ballotha, and, like the Dher and Mhar, are predial slaves of the village. There are 12,407 in Oomraoti.

Mhar? (Vatkar).—They are scavengers, and, like the Dher, Mhar, and Mang, are generally village servants. There are 12,865 in Oomraoti.

Marwari.—Of these there are 14,440 in Oomraoti. Mercantile men and bankers who almost exclusively hold the entire banking business of India. Their name is erroneously supposed to be derived from the Malwah or Marwar Territory. The fact is, however, as Colonel Tod tells us that they are of Rajpoot origin, and that the Oswali is the richest and most numerous of the eighty-four mercantile castes, and is said to amount to one hundred thousand families. They are chiefly settled in the town of Oosi. They are all of pure Rajpoot birth, of which the town of Oosi, Paras, Tolankis and Bhattis. All profess the Jain tenets; and it is a curious fact, though well known, that the pontiffs of that faith must be selected from the youth of Oosi. The wealthy bankers and merchants of these regions scattered throughout India are all known under one denomination, Marwari, which is erroneously supposed to apply to the Jodpoor territory, whereas, in fact, it means belonging to the desert. "It is singular," he adds, "that the wealth of India should centre in this region of comparative sterility," (*Tod's Rajasthan, Vol. II., P. 234.*)

The Marwari is essentially following similar mercantile pursuits to the Vaisya Komati of Peninsular India, viz., bankers and merchants, to which however the Komati add that of retail shopkeeping.

If the Marwari engaged in business in the Peninsula be asked as to his caste, he replies that he is a Mahajan, a Bania and Bais, or Vais, meaning that his profession is of that people; but, on further questioning, he explains that originally the Marwari was a Rajpoot, that there are

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twelve great tribes, of whom are the Oswal, Messar, Agarwala, Bejabargi, Saraogi, Meddatwar, Parwar, and five others. These all sub-divide into innumerable kap or clans: in the Messar tribe alone are 72, amongst whom are the Rathi and Dhaga. All the Marwari adhere to the Gotra principle, taking their descent from a founder, and in their marriage ceremonies they abstain from the blood relationship, never marrying in their own Gotra. They seem to be of Arian origin. Their widows never remarry.

Mhar.—This predial village race is supposed to have given their name to Mharwara. This is the opinion of General Briggs, but it is not repeated by Professor Wilson, who writes the word also *Mahar*, *Mhar*, *Mher*, *Mhao*, *Maw*, *Mar*. They are not numerous. They are regarded by Hindus as lower than the Dher. They are to be met with throughout the Mahratta country, dwelling apart outside the village, and are often part of the Ballotha, being the village messenger and watchman. Their mark for their signature is a staff. They are a willing, ready people, obliging, grateful for any little kindness; and for the traveller, whether at midnight or midday, in sun or rain, or cold or heat, they take up their staff and move cheerfully along to show the road to the next village. Indeed, in this great tract of country, the Dher, the Mang, and the Mhar are the only free laborers; for the Hindu farmers rigidly prevent them holding land, and with equal tenacity prevent those of the hamlet leaving it, lest the villages lose their laboring hands. They are really village slaves throughout the Hyderabad territories. The Dher, Mhar, and Mangs of the road side hamlets earn a little as begar coolies, carrying loads; but the usual payment, and what they themselves demand, is only an Anna for four Cos (or 8 miles), and, with the recent increased prices of all supplies, their means of subsistence must be insufficient. They all said so, and throughout my journeys their clothing indicated insufficient purchasing means. Their personal appearance did not evince any insufficiency in food; but, for these people an increase in the begar payments seems advisable, particularly for such as dwell on lines of much traffic; and in any arrangements for village conservancy or protection from small-pox, these non-Hindu communities should be carefully included.

Momin.—A weaver race in Maiker.

Oilmen?

Paradesi?—In Southern India, the Northern Hindus are so termed by themselves, and by the southern people. The term is equivalent to foreigner, as from Northern India. There are 2705 in Oomraoti.

Pardhi.—Cultivators in the Maiker District. They are also wool cutters. (Who this race are, is not known. Are they the Gonds, Padal, Pathadi, Pardhan, or Desai?)

Pardi.—There are 625 of this name in Oomraoti.

Parsi.—One hundred in Oomraoti.

Potter.

Purad.—267 in Oomraoti District.

Parwar.—150 " " "

Rajpoat.—9090 " " "

Rungarri.—4785 " " "

Salee.—In the Maiker District, a weaver race. Wilson describes them as a particular class of weavers.

Shepherd.

Sikh.—Reside in the Maiker District.

Sonar or goldsmith.—3215 in Oomraoti.

Sutar or carpenter.—5870 in " "

Tailor or Darzi.—3215 in " "

Takankar.—A predatory race in Oomraoti, where there are 550 of them.

Tamboli.—Betel-nut sellers.

Teli.—In Oomraoti are 10,306; oilmen.

Wadlar.—Migratory stone cutters.

Washerman.

Weaver.

Wungari.—In Woon, a Hindoo race?

Zingar.

In the above enumeration some of the names used to designate the races are apparently such as the peoples apply to themselves; others seem to be such as are applied to them by the

What they call themselves.	Canarese.	Dekhan.	Hind.	English.
Taremak.....	Bail Kambar.....	Ghissari.....	Lehar.....	Wandering black-smith.
Bhatu.....	Dumur.....	Kollati.....	Kollati.....	Juggler, Tumbler.
Gohur.....	?	Lambarri.....	Brinjari.....	Binjari.
Bhaora.....	Pardhi.....	Harn Pardhi.....	Harn Shikari.....	Hunter.

racess amongst whom they are dwelling. For example, the designations of four of the migratory peoples as known to themselves and others are given on the margin, and perhaps a stricter application of terms would reduce the numbers of races in the Provinces.

Of all these named, the following peoples are wholly new or comparatively unknown, and any information regarding them would be acceptable.

Agarwala.	Burjee.	Khatak.	Pardhi.
Andh.	Chuttarpooray.	Koikari.	Purad.
Bari ?	Garoree.	Kussar.	Rungarri.
Barri ?	Garpagarri.	Kooshti.	Takankar.
Bedraj.	Garpagri.	Lar.	Wungari.
Bhamti.	Geesraj.	Laur.	
Bohi.	Goluk.	Khungur.	
Boondala.	Gooroo.	Mookharaj.	
Boorood.	Goorow.	Momin.	

The commercial men are given as Marwari and Goojerati.

Of the Hindoo races returned—

Brahmin.	Gosains.
Kutthree.	Byragies.
Rajpoot.	Jogies.
Jain.	Jopees.
* Lar.	Sikhs.
* Laurs.	Manbhows.

nothing is known of the Lar*, little of the Manbhows, and the Jopees is doubtful. Is the Joshi the Hindu astrologer, calendar recorder?

As the agricultural races the Returns give—

Kunbi.	* Boondala.
Mahomedan.	Gond.

The Boondala * name is quite new, and it may be asked, is this list quite correct. Are there no Tiling or Canarese peoples.

The Hill Tribes named in the Returns are—

Bhil.	Gond.
Kol.	Pardhi.
* Andh.	Kolamb.

But nothing is known of the Andh*

The Gond, Koorkoo, Kolamb and Andh are described as inhabiting the Mailghat and the southern skirts of its hills, as resembling one another in appearance, but each of them with a language of their own, and all quite distinct in feature from the inhabitants of the villages.

The wandering tribes returned are the—

Binjara.	Waddar.	Kollatti.
* Kaikara.	* Bhamti.	* Garoree.

Of those marked * nothing is known, except that the Bhamti is predatory.

From E. G. BALFOUR, Esq., Deputy Inspector General, Indian Medical Department, Hyderabad Subsidiary Force, to the Secretary to the Inspector General, Indian Medical Department; dated Camp Hingoli, 9th January 1868, No. 1930.

I have the honor to submit to the Inspector General, in continuation of the lists sent with my No. 1834, of 30th November 1867, copy of a more extended list, with which Assistant Surgeon Smith, Hyderabad Contingent, has favored me.

List of different races of men in the Hyderabad territories.

Names of tribes.	Remarks.
Agarwala.....	Soucars and Shroffa, so called from their having originally come from Agra.
Ahir...	Herdsmen, <i>Goali</i> , of the same caste as the God Krishna, esteemed rather low as is evident from the following song sung by the Gopis (female associates of Krishna):—"Gali Mat-dere Ahirke Chaora, Akhar Jat Ahir"—"Don't abuse thou child of Ahir, after all of Ahir caste."
And better known as Andhwan.	A class of Eondwan Dheds who are also called Pradhana.
Beldars...	Those who cut stones and build walls, castles, and towers, &c.
Bhamti...	Migratory pick-pockets, thieves, who never give out their secrets; Hindu.
Bohi.....	Fishermen, who are also employed as Palkibearers.
Boorood...	Those who make bamboo-baskets, mats, &c., Hindu by caste.
Byragi...	One who renounces worldly pleasures, and leads a life of Asceticism.
Badhai...	Hindu Carpenter, also called Sutar in Mahratti.
Bari.....	Beetle sellers in Hindustan.
Bhil.....	A Hill tribe given to plundering, who use bows and arrows.
Chumbar	Shoemakers.
Chuttarpooray...	Inhabitants of Chutterpoor.
Banjari...	Carrier of grain, salt, &c., from one part of the country to another, and is noted for his plundering propensity. During the rainy season he generally employs himself in manufacturing Tautputtees, or laboring in the fields. His language is between Marwardi and Mahratti, he and observes the Hindu religion. Lambarris also carry grain, salt, &c., but do not eat or intermarry with Banjari.
Dhangar..	Shepherds, stationary. No, they are not called Ahir.
Garodi ..	Juggler, migratory, who go about showing serpents; Mahomedans.
Garpagarri.	Those who pretend to prevent hail showers falling on the fields of those who pay them money.
Garpadi...	Who cause hail stones to come down on the fields of those who do not pay them.
Ghisadi...	Itinerant blacksmith.
Goluk...	Issue of a Brahmin widow.
Gooroo...	A spiritual guide
Gurawa...	A worshipper of the goddess Bhawani, professionally drum-beater before idols.
Gosaini...	A mendicant class of Hindus, worshipper of Shiva or Mahadava.
Jain.....	A Buddhist worshipper of Parasnath, a class of these go about with their mouths closed with cloth, in order to prevent insects getting into them.
Jogi.....	A Hindu mendicant, who gets his ears bored, and has large wooden, glass, or horn rings put into them. They are followers of Gooroo Machhandarnath.
Johi.....	Soothsayers, Astrologers, who pretend to predict future events and tell what is propitious or unpropitious by observing the movements of particular stars.
Kasar ..	Brazier.
Kolamb and Koorkos...	Hill tribes, they resemble one another in appearance, and employ themselves in bringing down to the villages wood, mark-nuts, and other wild fruits procurable on the hills for sale, and when they are scarce they work in the fields.
Khatik...	Hindu, mutton-butcher.
Kaikadi..	Basket-maker, prepared from cotton plants and palm leaves, aborigines.
Kallal.....	They are not palm wine-drawers, but sellers of all spiritual liquors.
Koli...	One of the aboriginal races who are employed as water-bearers in villages.
Komati.....	Grocers and grain dealers in the Hyderabad and Telugu Districts; they are generally of the Lingayet caste.
Kumbhars not Koomar.	Potters.
Khatri...	A class of writers in Bombay.
Laur.....	Weaver of silk cloths, &c.

Names of tribes.	Remarks.
Lad... ..	Grocer who sells various kinds of pulse or grain. Hindu, worshipper of Parasnath.
Kunbi....	There are 11 classes of this tribe, viz., Mali, Ful Mali, Jerat Mali, Wanjari, Saga, Atole, Telale, Guntadi, Vindesa, Halde Mali, Pazne. With the exception of the last two mentioned classes, they have Roti-Vyawhar amongst themselves, though not Beti Vyawhar, that is they eat with each other but do not intermarry.
Momins...	Mahomedans, weavers and sellers of Native cloths, viz., Sadis, Susis, Pugdis, Khodis, &c.
Mukharior	Mahomedans, dealers in fish, tobacco, jaggery and grain.
Mookhraj...	
Pinjari...	Cotton cleaner for filling up Matrasser, &c.
Pardhi...	Hunter.
Rungarri.	Dyer.
Salce...	Weaver of silk Sadi and Choli, &c.
Takankar	He who prepares stone mills by means of roughening them.

(Signed) H. W. SMITH,
Assistant Surgeon, H. C.

From the Deputy Inspector General, Indian Medical Department, Hyderabad Subsidiary Force, to the Secretary to the Inspector General, Indian Medical Department, Madras > dated Secunderabad, 23rd January 1868, No. 1956.

I have the honor to submit to the Inspector General, in continuation of this Office No. 1930 of 14th instant, copy of a more extended list, with which Assistant Apothecary Menasse, of the Hyderabad Assigned Territories, has furnished me.

REMARKS ON THE LIST OF RACES OF THE MAIKER DISTRICT, dated 4th September 1867.

Agarwala.—Is a branch of Marwaris, Hindus; Bankers and Shopkeepers.

Andhs, Ahir.—They are neither a division nor a clan of Gonds; are Mussulman Goalis or milk sellers; they are migratory and generally settle in extensive pastures.

Bhamti.—Is a migratory tribe, subsisting by committing petty thefts in fairs and other places of general resort. This is a Hindu race, and has no particular custom or religion.

Binjaree, Bunjarree, or sometimes written *Bringaree*.—Lambarris are sometimes called Brinjaries, but the former is a distinct tribe from the latter. Lambarris are carriers of goods from one country to another on pack bullocks. While Brinjaries is a tribe analogous to Kunbis, and follow cultivation of land.

Bohi.—Are Hindoos. They maintain themselves by selling fish, which they catch in rivers, and by carrying Palanquins and Dholies for hire.

Boondala.—Are from Bundelkund in the North West Provinces. They are Hindus. They till land, and sometimes serve as soldiers.

Boorood.—Low caste tribe who make bamboo baskets and sell them; are Hindus, and reside in cities and towns, where they find employment as basket and mat makers.

Brahmins.—A particular Gotra cannot be given, as Saiva and Vaishnava Brahmins are to be found in every country in India. They are not peculiar to a country, but a slight distinction may be drawn—that those who inhabit the southern portion of India are generally Vaishnava, and others are, though not generally, Saiva.

Brass workers.—Are generally called Tambuts in this country. They are Hindus, speak Gugerati language, and reside in cities or towns.

Byragi.—Is not a tribe nor a race. The meaning of the word "Byragi" is that one who renounces all connection with mundane affairs, and devotes himself to the praise of God is a Byragi, an ascetic. Any Hindu can become a "Byragi," as any Mahomedan can make himself a "Fakcer."

Carpenter and Barhai.—Is the same and the one tribe. They are Hindus and need no more remark.

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Chambar.—A shoemaker, generally Hindu.

Uhuttarpooray.—No one can give an account of this tribe here.

Dhangars.—Some who possess large flocks of sheep are migratory, while others who maintain themselves by selling sheep are residents of villages and towns, where they also make coarse country blankets or cumblies for sale.

Fishermen.—Are the same as Bohis, and they call themselves as such.

Goali.—Is a term applied to those who sell milk and butter. A particular tribe of this is called "Lingayet Gpals" who come from the Southern Mahratta country. They, too, are migratory.

Garoorree.—Is a tribe, Mahomedan, generally migratory, subsisting by displaying snakes, &c., which they charm.

Garpagarri and Garparrri.—Appear to be the one and the same race; are Hindus. They levy a tax from villages, pretending to avoid the fall of hailstones at or on a particular village.

Goluk.—A Hindu tribe not peculiar to any particular country. It is a branch from the Brahmin race, though not equal to Brahmins.

Gond.—Cultivators and wood cutters in Maiker District. Is a Hindoo race, inhabiting hilly parts of the country. Some are settled residents, while others are migratory.

Goozerathi.—Are Hindus; come from Ahmedabad and Surat in Guzerat; generally bankers and bunniahs, wealthy and not migratory.

Gooroo.—No account can be given of this tribe.

Goorow.—A Hindu tribe, worshippers or managers of village local Hindu deities, on the offerings of which they subsist; make leaf plates and cups, which they sell for feasts and other ceremonies.

Gosain.—What is said of a Byragi is generally applicable to Gosain.

Koikari.—Hindus, migratory, pick-pockets and sometimes cultivators.

Kussar.—Is a term applied rather to the occupation than to the race. A person who sells copper and brass pots, as well as glass bangles for women, is called a Kussar. A Hindu.

Kutthree.—Are not Rajpoots, but Hindus. A particular tribe who work in silk, of which they make dresses for women, men, &c.

Lar.—A peculiar tribe in Berar; Hindus. They are bankers, shopkeepers, and bunniahs.

Koshti.—Hindus, weavers, not migratory.

Momin.—Weavers of Mahomedan race.

Malli.—Gardener, Hindus; gardeners and cultivators.

Manbhow.—Are Hindus, offered to a particular Hindu deity when young. They are required to lead a life of celibacy; women also are offered; and I would call these monks and nuns of India. Live by begging, and are not migratory.

Mhar.—Hindus, are to be found in each village in any country in India. There can hardly be a village without a Mhar. Not migratory, but settled for generations.

Pardesi.—Hindus, mostly Rajpoots.

Pinjari.—Cotton cleaner, mostly Mahomedans.

Purad.—Hindus; follow different avocations, such as clerks, bankers, and shopkeepers in Herar.

Purwar.—Hindus from Hindustan, shopkeepers, &c.

Rungarri.—Both Hindus and Mahomedans; they dye cloths.

Salce.—A Weaver race; Hindus.

Shepherds.—Are generally Dhangars.

Sonar.—Is the same as goldsmith, a Hindu.

Sutar and Carpenter is the same.

Tailor.—Is the same as Darzi or Simpee.

Takankar.—Generally Mahomedans; live by hunting; are migratory.

Wunjari.—The same as Bringari.

Tingar or Teinghar.—Hindus; make country saddles, and bind books for shopkeepers; also make dolls for children, which they expose for sale in fairs and bazaars.

JANIPHAL, 18th December 1867.

(Signed) A. M. MENASSE,
Assistant Apothecary in Medical
Charge, Maiker District.

ABSTRACT.

Dr. Balfour, Deputy Inspector General, Indian Medical Department, forwards a digest of ethnological reports from Honorary Assistant Surgeon Smith, and Assistant Apothecaries Chamarett and Menasse, of the Hyderabad Medical Service—and Assistant Surgeon Porter is said to have forwarded a review of what the late Reverend S. Hishop left of the Gonds—with an elaborate sketch of the ethnological character of Hyderabad from the pen of Dr. Balfour himself. Dr. Balfour is an able and indefatigable writer on scientific subjects, and, in addition to that contained in the Cyclopædia of India, more especially the supplemental volumes, Dr. Balfour has contributed much information to scientific journals on the subject of ethnology, &c. Dr. Balfour also refers to the published records of the Bombay Government as containing much valuable information on the predatory races occupying the western ends of Aravalli and Vyndhya. Dr. Balfour's remarks consist principally on the history, origin, and dynasty of Hyderabad in the Dekhan. The bulk of the population is made up from the Canarese, Tilings, and Mahrattas; and the feudatory races comprise the Gond, Koorkoo, Kolamb, and Andh tribes, who do not differ from each other in physical character, but in features and language from the inhabitants of the villages. The Bhil, Kol, and Pardhi form the hill tribes of a portion of the District. The servile races are enumerated as the Dher, Mhar, Chamar, Mang and Mehtar, scattered throughout the villages of the country, and the Bhaori or Pardhi and the Binjari or Gohur form the wandering tribes. The different village communities are made up of the artisan, cultivator, and other handicrafts, with most of the servile tribes already named in different proportions. Both the servile and predatory are the only part of the population available for general labor, and are said to require special protection. The servile tribes, like as in all parts of India, form the village servants, occupying small groups of wretched huts in the outskirts of the villages, and are prevented from seeking other and more lucrative employments. Small numbers of the Arian emigrants, who have recently introduced themselves, comprise the Brahmin, Gujarati, Rajpoot, and Marwar. These with a few of the Tamulian and Tiling natives are the chief people engaged in mercantile pursuits, and are the only people who can read and write.

The Mahomedans are said to form a tenth of the population with the usual sectional divisions of Sheikhs, Pathans, Moguls, and Syeds. The bulk of the Mahomedan population inhabit the principal towns, such as Hyderabad, Aurungabad, Dowlatabad, Ellichpoor. In the Oomraoti District, of a population of 549,082, Mahomedans alone comprise 42,296. These are essentially military descendants, have no knowledge of the arts or sciences, but occupy their leisure moments in amusements and other like avocations.

The predatory and migratory races are said to have a language or dialect of their own which alone suffices to recognize them as belonging to the great Turanian emigration that preceded the Arian conquerors, and it is said that the three great Nations of Tilings, Canarese, and Maharatta, extend for 40 miles from Beder in a N. W. direction to Murgh, and all the intermediate villages are recognized as the *Si-basha-basti*, or villages speaking three languages. It is from these nationalities that the Hyderabad Principality had been carved, the preceding Sovereigns being of the Hindu dynasty of Telingana with Warungul as its capital, the Bahmani Dynasty of Gulburgah with Beder as its capital, the Adal Shahi Dynasty of Bejapore, and the Nizam Shahi of Ahmednuggur. And the preceding Bahmani, the Adal Shahi and the Nizam Shahi kings had but carved kingdoms for themselves out of the lands held by small tribes and by the overthrow of the great Hindu kingdom of Vizianuggur, which fell to a combination of the four kings of Beder, Bejapore, Ahmednuggur, and Golcondah.

The three great settled nations in the Hyderabad Territory are the Canarese on the east and south, Canarese on the south-west and west, and the Mahrattas on the west and north-west, and the point where these three meet is termed the *Si-basha-basti*. (For an account of the present reigning family of Hyderabad, vide 2nd Supplement to the Cyclopædia of India, under "Asof Jahi.") Next follows an historical account of the Mahrattas: they are said to be a hardy, warlike, patient under labor, and making excellent mounted soldiers, with great power of enduring fatigue. The Tilings and Canarese are of similar physical appearance and constitution, tall and graceful. As a rule, the Tilings are fairer than the Canarese, and, from the great similarity of their language, lead to the belief that they come from the same stock; subsequent separation has probably modified their character and personal appearance. The Tilings are bold and self-reliant, make good farmers; they carefully store the rainfall in small or large artificial tanks or lakes; they make excellent Infantry soldiers, but bad horsemen. The Tilings are good sailors, many of them take to the sea and make long voyages; as sailors their services are greatly appreciated on the Northern Coast. They are a non-Arian people, but outwardly follow the usual Brahminical teachings, yet adhering to many unorthodox rites. As a race, they are staid, moral, and sober, little impressionable, and not easily excited. A body of them, as Reddies, have held large municipal rights for centuries. On the other hand, the bulk of the Canarese have adopted the "Jangamah" sectarian faith, and have no caste distinctions. They are strictly vegetable feeders, and so rigidly do they act up to the profession of eschewing flesh meats of every description, that they will not sell any living creature to flesh meat eaters; in this respect they are extremely exclusive as a sect. They take cultivation and become small merchants and dealers. As a rule, they seldom take to military avocations.

The usual trade list of the several castes are given by Dr. Balfour, with brief descriptions. These are already given in Wilson's Dictionary, &c.

Agarwala or Kayet.—Maiker District of Berar. The application of the term Agarwala to the Kayet race is novel.

Andh.—A hill tribe formerly predatory, who, with the Gond, Koorkoo, and Kolamb, inhabit the Mailghat and the southern skirts of its hills.

Ahir.—Of these in the Oomraoti District there are nearly 300. They are Hindu shepherds following a pastoral life.

Bail Kambar or Bullock Blacksmith.—Is the migratory Ghissari, who style themselves Tare-muk. They wander from village to village principally in the Northern Canarese country.

Banjara.—Wander through Berar. The word is the Sanscrit for a trader; they are also called Binjara, Brinjarra, and Lumbarra in the south of India, but style themselves Gohur. They are met with from Cashmere to the south of India, and dwell in tandas or encampments, describing themselves as offshoots of the Rahtore Chauhan Powar and Towar Rajpoot Tribes.

Bari.—A Hindu race in Woon and Oomraoti.

Barri.—Of these in Oomraoti there are 17,240—a thirteenth part of the people there.

Beldar.—A delver or digger from *bel* (Hind.) a spade or pick, and *dar* (Pers.) holder. In the Oomraoti District there are 1200 of this race.

Bhamti, Bhamatya, or Bhamwatya. A pick-pocket, a thief.

Bhaora.—A migratory and predatory tribe who are known to the people of South India as the Harn Pardhi and Harn Shikari, or hunter. They snare wild animals, which they bring for sale into towns.

Bhil.—Met with in the Maiker District.

Bohi.—Bearer

Boondala.—Agricultural race, 955.

Boorood.—Of this people there are 955.

Brahmin.—The priestly order of the Hindu Arian family found all over India.

Brass founder.

Burjee.—A Hindu race in the Woon district.

- Byragi*.—The mendicant.
Carpenter.—In Berar, workers in skin and tanners, predial village menials dwelling in hut outside the curtains and walls of villages.
Chuttarpoota.
Dhangar.—Hill people; cultivators or shepherds, and weavers in wool.
Dher.
Dhoby.
Fishermen.
Gaoli.—Large made fair people—dairy-men.
Garoree.—A wandering race in Woon.
Garpagarri.—A tribe class or race of the Hindu Sudras, who profess to have the power to prevent the fall of hail stones on fields.
Garparri.—Qu. Garpagarri.
Goluk.—A Hindu race in Woon.
Gond.—Vide Sir Richard Temple's work on the Gonds.
Goojerati.—A mercantile body.
Gooroo.—A Sudra? a Hindu?
Gosain.—A Hindu religious mendicant.
Hajjam.—Barber.
Jain.—Only in the Maiker District.
Jogi.—A Hindu religious mendicant.
Josee or Joshi.—A Hindu race, the astrologer and calendar maker of India.
Kaikara.—A migratory and predatory race, whose ostensible occupation is that of basket makers.
Kallal.—Palm wine drawers.
Khatak.—Oomraoti.
Koikara.—The Kaikara?
Kolamb.—A wild hill race of Gonds, formerly predatory.
Kol, commonly *Cole* (H).—The name of a barbarous tribe, inhabiting forest and mountain tracts in the provinces of Benares, South Bahar, and Chota Nagpore—vide Captain Mackintosh's Report, Madras Literary Society's Journal.
Kollati.—Wandering Jugglers, also called Dumur, they style themselves Bhatu.
Komati.—Shop keepers, and petty dealers and clerks, who claim to be the pure Vaisya. In Madras they are called Chettyar or Chetty; in Western India, Seth, a term also applied to Parsi and Mahomedan tradesmen.
Koomar.—The village Kumhara? Potter.
Kunbi.—Cultivators and farmers. This term, throughout the Mahratta country and Central India, is applied exclusively to the cultivator class of Hindu Sudras. The Rajahs of Sattarah were of this Sudra race.
Koorkoo.—There are 4000 of this race in Oomraoti. Along with the Andh, Gond, and Kolamb, they occupy the Mailghat and the southern skirts of its hills.
Koshti.—A weaver race.
Kussar.—There are 3085 in Oomraoti.
Kutthree.—This race claim to be Rajpoots. They are weavers. They are styled in the Maiker return a Hindu race.
Lar.—Returned as a Hindu people of Maiker.
Lingaet.—Shop-keepers.
Lohar.—Blacksmiths.
Mahar (Mhar).—There are 43,237 in Oomraoti.
Mahomedan.—Noted in Berar for idleness and profligacy. He prefers the employment of a soldier, and seldom takes to the plough.

Of the Mahomedans returned as dwelling in Berar are—

Sheikhs.	Kazi.	*Momin.	*Pinjara.
Syeds.	*Priests.	*Khungur.	*Kassab.
Pathans.		*Baidraj.	
Rohillas.		*Mookharaj.	
Moguls.		*Geesraj.	

Nothing is known of those marked * but the Priest may be their religious teacher; the Pinjara, perhaps, the cotton cleaner; and the Kassab the Beef-butcher. The Momin is described as a weaver race in Berar.

Malli.—Gardener; of these there are 33,350.

Manbhow.—Dissenters from Hinduism. They wear a black dress, and are of quiet inoffensive manners.

Mang.—This, like the Mhar, is one of the low castes who reside outside villages. They are met with in most of the hamlets throughout the Hyderabad country, and in Berar they serve as scavengers, guides, watchmen, and executioners. Their signature mark is a knife. They are predial slaves of the village.

Mahtar (Mehtar).—Scavengers, and (like the Dher, Mhar, and Mang) are generally village servants.

Marwari.—Of these there are 14,450 in Oomraoti District; mercantile men and bankers, who almost exclusively hold the entire banking business of India. (*Tod's Rajasthan, Vol II, page 234*).

Mhar.—A village race. It is supposed that they have given their name to Mharwara.

Momin.—A weaver race in Maiker.

Oilmen.

Pardesi.—The term is equivalent to foreigners.

Pardhi.—Cultivators, they are also wool cutters. Who this race is, is not known. Are they the Gonds, Padal, Pathadi, Pardhan, or Desai?

Pardi.—There are 625 of this name.

Parsi.—100 in Oomraoti.

Potter.

Purad.—267 in Oomraoti.

Purwar.—150 in do.

Rajpoot.—9090 in do.

Rungarri.—4785 in do.

Salce.—Weaver race. Wilson describes them as a particular class of weavers.

Shepherd.

Sikh.

Sonar.—Goldsmith.

Sutar.—Carpenter.

Tailor.—Darzi.

Takankar.—A predatory race.

Tambali.—Betel-nut sellers.

Teli.

Waddar.—Migratory stone cutters.

Washerman.

Weaver.

Wungari.—In Woon, a Hindu race.

Zingar.

In the above enumeration some of the names used to designate the races are apparently such as the peoples apply to themselves, others seem to be such as are applied to them by the races amongst whom they are dwelling. For example, the designations of four of the migratory

peoples as known to themselves and others are given below, and perhaps a stricter application of terms would reduce the number of races in the provinces :—

What they call themselves.	Canarese.	Dekhan	Hind.	English.
Taremk.	Bail Kumbar.	Ghissari.	Lohar.	Wandering Blacksmith.
Bhatu.	Dumur.	Kollati.	Kollati.	Juggler, Tumbler.
Gohur.	?	Lambarri.	Brinjari.	Binjari.
Bhaora.	Pardhi.	Harn Pardhi.	Harn Shikhari.	Hunter.

Of all those named the following peoples are wholly new or comparatively unknown, and any information regarding them would be acceptable.

Agarvallah.	Burgee.	Khatak.	Pardhi.
Andh.	Chuttarpooray.	Koikari.	Purad.
Bari.	Garoree.	Kussar.	Rungarri.
Barri.	Garpagarri.	Kooshti.	Takankar.
Bedraj.	Garparrri.	Lar.	Wungari.
Bhamti.	Geesraj.	Laur.	
Bohi.	Goluk.	Khungur	
Boondala.	Gooroo.	Mookharaj.	
Boorood.	Goorow.	Momin.	

The Commercial men are given as Marwari and Goojerati.

Of the Hindu races returned—

Brahmin.	Gosains.
Kutthree.	Byragies.
Rajpoot.	Jogies.
Jain.	Josees.
* Lar	Sikhs.
* Laurs	Manbhows.—

nothing is known of the Lar*, a little of the Manbhow, and the Josee is doubtful. Is the Joshi the Hindu astrologer, calendar recorder?

As the Agricultural races the Returns give—

Kunbi.	Boondala
Mahomedan.	Gond.

The Boondala name is quite new, and it may be asked is this list quite correct. Are there no Tiling or Carnarese peoples?

The Hill tribes named in the Returns are—

Bhil.	Gond.
Kol.	Pardhi.
Andh.	Kolamb.

Nothing is known of Andh.

The Gond, Koorkoo, Kolamb, and Andh are described as inhabiting the Mailghat and the southern skirts of its hills, as resembling one another in appearance, but each of them with a language of their own, and all quite distinct in feature from the inhabitants of the villages.

The wandering tribes returned are the

Binjara.	Wadda.	Kollati.
Kaikara*	Bhamti*	Garoree*

Of these marked nothing is known, except that the Bhamti is predatory.

No. 220. To the Secretary to the Government of India, Home Department, dated Fort Saint George, 28th February 1868, No. 264.

In continuation of my letter of the 26th November 1867, No. 1469, I am directed by the Governor in Council to forward the accompanying contribution by Deputy Inspector General E. Balfour, on the Ethnology of Hyderabad, together with an abstract of the same.

(Signed) R. S. ELLIS,
Chief Secretary.

Dr. Balfour, Inspector General of Hospitals
forwards a report of Ethnological Reports from Murray
Apostolungu Smith, and a post-apostolungu Chamarelli
and Chanasse. of the Hyderabad Medical Service, and
a post-apostolungu Porter is said to have forwarded a review
of what the late Rev. S. Hishop left of the Gond, with
an elaborate sketch of the ethnological character
of Hyderabad from the pen of Dr. Balfour himself.
Balfour is an able and indefatigable writer on
scientific subjects, and in addition to that contained
in the Cyclopaedia of India, more especially the
Supplemental volumes, Dr. Balfour has contributed
much information to scientific journals on the sub-
ject of Ethnology &c. Dr. Balfour also refers to the
published Records of the Bombay Government as con-
taining much valuable information on the predatory
races occupying the Western ends of Marathi and
Vindhya. Dr. Balfour's remarks consist principally
in the history, origin and dynasty of the Marathas
in the Deccan - the bulk of the population is made
up from the Canarese, Telugu and Mahabhattas, and
the predatory races comprise the Gond, Koorha,
Lumb and Andh tribes, who do not differ from
each other in physical character, but in features
and language from the inhabitants of the villages.
The Bhil, Kol, and Parahi form the hill tribes of
a portion of the District. The sterile races are re-
marked as the Dhar, Mahar, Chanar, Khung and
Mekher, scattered throughout the villages of the
Country - and the B. T. or Parahi, and the B. T.
Jans or Gohar from the wandering tribes - the
different village communities are made up of
Artisan, Cultivator and other handicrafts, and
most of the sterile tribes already named, in the
present proportions. Both the sterile & predatory
are the only part of the population available for
present labor, and as said require special
attention. The sterile tribes, who are now
the mainstay of the country.

occupying small groups of wretched huts, in the outskirts of the villages, and are prevented from seeking other and more lucrative employments. Small numbers of the Arian Emigrants who have recently introduced themselves, comprise the Brahmin Gujarati, Rajpoot and Marwar. These with a few of the Samilhan and Telug natives are the chief people engaged in mercantile pursuits, and are the only people who can read and write.

The Mahomedans are said to form a tenth of the population with the usual sectional divisions of Sheiks, Pathans, Moguls and Syeds. The bulk of the Mahomedan population inhabit the principal towns, such as Hyderabad, Aurungabad, Dowlatabad, Ellichpore. In the Dornakoti District, of a population of 549,082, Mahomedans alone comprise 42,296. These are essentially military descendants, have no knowledge of the Arts or Sciences, but occupy their leisure moments in amusements and other like avocations.

The Predatory and migratory races are said to have a language or dialect of their own which alone suffices to recognise them as belonging to the great Eurasian Emigration, that preceded the Arian Emigrations, and it is said that the three great nations of Telug, Canarese and Mahatta, extend for 40 miles from Beder in a N. W. direction to Miraj, and all the intermediate villages are recognised as the Si-basha-basti. or villages speaking 3 languages. It is from these nationalities that the Hyderabad Principality had been carved. the preceding empires being of the Hindu dynasty of Telugana with Mungul as its Capital - the Bahmani dynasty of Gulburgah with Beder as its Capital. the Adilshahi dynasty of Rajapore, and the Miran Shahi Kings had but to carve kingdoms for themselves out of the lands held by small tribes, and by the overthrow of the great Hindu Kingdoms of Virianaggar, which fell to the Conquest of the 4 Kings of Beder, Rajapore, Ahmednagar and Golkonda.

The three great settled nations in the Hyderabad Territory are Telugs on the East and South - Canarese on the South west and west, and the Mahattas on the West and North west, and the point where these three meet is termed the Si-basha-basti. For an account of the present reigning family of Hyderabad, vide 2^d Supplement to the Cyclopaedia of India under "Asaf-Jahi". Next follows an historical account of the Mahattas, they are said to be sturdy, illiterate men, - patient under labor and making excellent mounted soldiers, with great powers of enduring fatigue. The Telugs and Canarese are of similar physical appearance and Constitution - tall and graceful. As a rule the Telugs are fairer than the Canarese, and from the great similarity of their language leads to the belief that they come from the same stock. Subsequent separation has probably modified their character and personal appearance. The Telugs are bold and self-reliant. make good farmers. they carefully shore the rain falls in small or large artificial tanks or lakes. they make excellent Infantry soldiers, but bad horse men. The Telugs are good sailors - many of them take to the sea and make long voyages - as sailors their services are greatly appreciated on the Northern Coast. they are a Non Arian people, but outwardly follow the usual Brahminical teachings, yet adhering to many orthodox rights as a race. they are staid, moral and sober. little impressionable & not easily excited. A body of them as Residants held large Municipal rights for centuries, but other hands the bulk of the Canarese have adopted the "Jangamma" sectarian faith, and have no caste distinctions. They are strictly Vegetables, and so rigidly so they act up to the professions of eschewing flesh meats of every description, that they will not sell any living creature to flesh meat eaters in the respect they are extremely exclusive as a sect. They take cultivation and become small merchants and dealers - as a rule, they seldom take to military avocations -

The usual trade list of the several Castes
mentioned by Dr. Baileys, with brief descriptions.
These are already given in Wilson's Dictionary.

Agarwala or Kayastha. Native District of Berar.
The application of the term Agarwala, to the Kayastha
race is novel.

Andh. a hill tribe formerly predatory, who with
the Gonds, Kooras and Koulamb, inhabit the Mal-
ghat and the Southern skirts of its hills.

Ashur. Of these in the Comraoti District there are
nearly 500. They are Hindu shepherds following
a pastoral life.

Bail Kambar. or Bullock Blacksmith is the
migratory Ghissari, who style themselves Vire-
mukh. They wander from Village to Village prin-
cipally in the Northern Canara Country.

Banjara. wander through Berar. The word is the
Sanskrit for a trader. they are also called Binjara,
Brinjara. and Sundhara in the South of India -
but style themselves Gohar. They are met with from
Kashmir to the South of India and dwell in
Sandas or Encampments describing themselves
as offshoots of the Rakhore, Chauhan, Puar
and Jamar Rajput Tribes.

Barri. a Hindu race in Moon & Comraoti.

Barri? of these in Comraoti there are 17240 -
a thirteenth part of the people there.

Beldar. a delver or digger from bel. Hind.
a spade or pick, and dar. Pers. holder. In
the Comraoti District there are 1200 of this race.

Bhamti. Bhamatya, or Bhamwatya, a
pick pocket. a thief.

Bhaora. a migratory and predatory tribe
who are known to the people of South India -
as the Nam Pardhi, and Nam Shitari or

Bunker. They snare wild animals which
they bring for sale into towns.

Bul. met met in the Malhar District.

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Bahi? - Berar -

Bondala. agricultural race - 955.

Boroo. of the people there are 955.

Brakman. the priestly order of the Hindu Arian
family. found all over India.

Brass founder.

Burjee. a Hindu race in the Moon district.

Buragi. Hindu ascetic mendicant.

Carpenter.

Chamar. In Berar. workers in skin & Sambar.
predial village menials dwelling in huts out-
side the Aurhams and walls of villages.

Chuttar pooray.

Dhangar. Hill-people. Cultivators. or shepherds
and weavers in wool.

Dher.

Dhaby.

Frakermen.

Guoli. large made fair people - dairy men.

Garoor. a wandering race in Moon.

Garpagari. a tribe class or race of the Hindu
Sutras, who profess to have the power to prevent
the fall of hail stones on fields.

Garpari? In Garpagari?

Goluk. a Hindu race in Moon.

Gond. See Sir Richard Temple's Mark on
the Gonds.

Gogurati. a mercantile body.

Goro. a Sudra? - a Hindu?

Gosani. a Hindu religious mendicant.

Hajjam. Barber.

Jari. only in the Malhar District.

Jogi. a Hindu religious mendicant.

Jore. or Joshi. a Hindu race. the astrologer
and Calendar maker of India.

Kaikara. a migratory and predatory race - whose ostensible occupation is that of basket makers.

Kallah. Palm wine drawers.

Khatak. - Bomraoti

Koikara - The Kaikara?

Kalamb. a wild hill race of Gond. formerly predatory.

Kol. Commonly Cole. H. The name of a barbarous tribe, inhabiting forest and mountain tracts in the provinces of Benares, South Bihar and Chota Nagpur. vide Captain Mackintosh's Report - Chandra Lohary Society's Journal.

Kollati. Wandering jugglers - also called Dumimur. they style themselves Khaka.

Komati. Shop keepers - and petty dealers and clerks, who claim to be the pure Vaisya - In Shadras they are called Chettyar or Chetty. In Western India Seth. a term also applied to Parsee and Mahomedan tradesmen.

Koomar. the village Kumhara. Potter.

Kumbi. Cultivators and farmers. This term, throughout the Mahratta Country & Central India, is applied exclusively to the Cultivator class of Hindu Sudras. The Rajahs of Sattarah were of this Sudra race.

Koor Koor. There are 400 of this race in Bomraoti along with the Andh. Gond and Kalamb. they occupy the Mailghat and the southern skirts of the hills.

Koshti - a weaver race.

Kussar. There are 3005 in Bomraoti.

Kuthur. This race claim to be Rajpoots. They are weavers. They are styled in the Mailghat return a Hindu race.

Lar - returned as a Hindu people of Mailghat.

Linghet. Shop-keepers

Lohar. Blacksmiths.

Mahas. there are 43,237 in Bomraoti - 37
Chahomedans - Stated in Berar for idleness and profligacy. He prefers the employment of a soldier, and seldom takes to the plough.

Of the Chahomedans returned as dwelling in Berar are -

Sheko - Syed - Pathans Kohillas Magals.	Hari * Priests	* Momin * Khungwa * Parsi * Mookhras * Gerasi	* Pung * Kassar
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Nothing is known of those marked X. Last the last may be their religious teachers. the Pung are the Cottar cleaners, and the Kassar the Beef butchers. the Momin is described as a weaver race.

Malli. Gardeners. of these there are 3300

Manbhro. Disenters from Bomraoti - they wear a black dress and are of great importance.

Manq. This, like the Mahar, is one of the lowest who reside outside villages. They are met at the most of the hamlets throughout the Hyderabad country and in Berar they serve as scavengers, guides, watchmen & executioners. Their signature mark is a triangle. they are feudal slaves of the villages.

Mekher. Scavengers. and like the Manq and Manq are generally village servants.

Marwari. Of these there are 14,400 in Bomraoti District. Mercantile men and bankers, who exclusively hold the entire banking business of Bomraoti. vide Rajasthan Vol II p 214/

Mhar. A village race. it is supposed that they have given their name to Bomraoti.

Momin. a weaver race in Mailghat
Ormen.

Parshi - Cultivators. They are also local cutters. who this race is not known. are they the Gond's Padal, Pathari, Pardhan or Deas?

Pardi - There are 625 of this name.

Parce - 100. in Oomraoti.

Potes.

Puras - 287 in Oomraoti.

Purvas - 150 " " "

Rasput - 9090 " " "

Rungari - 4785 " " "

Ree - Weaver race. Wilson describes them as a particular class of weavers.

Shepherd.

Sikh.

Sonar - Gold Smith

Sutar - Carpenter

Sut - Dard

Takhar - a predatory race

Tambli - Betel nut sellers.

Teli.

Waddar - migratory Stone Cutters -

Waskerman.

Weaver.

Wunjari - in Moon - a Hindu race

Zungar.

In the above enumeration some of the names used to designate the races are apparently such as the peoples apply to themselves. others seem to be

What They Call Themselves	Canarese	Dehkan	Hind	English
Jarenook	Bailkumbha	Phisari	Lohar	Wandering Huns
Bhatu	Common	Kallati	Kallati	Sluggish. Stumblers.
Tohkur	?	Lambhari	Pringari	Barbarians
Bhaora	Parshi	Kan Parshi	Kan Parshi	Banders.

whom they are dwelling. For example, the migrations of four of the migratory peoples in the country to themselves, and others are given in the margins. and perhaps a stricter application of terms would reduce the number of races in the peninsula.

Of all these names the following people are wholly new or comparatively unknown, and any information regarding them would be acceptable.

Agarwallah	Burgu	Khatath	Chhotar
Andh	Chuteporray	Korkari	Shomim
Barri?	Garvora	—	Parshi
Barri?	Garvora	—	Paras
Bedray	Garpari	Kapas	Rungari
Bambi	Guraj	Koorti	—
Bahi	Galuth	Lar	Takhar
Bondala	Goriv	Laur	Mungari
Borwar	Goriv	Khungjar	—

The Commercial men are given as Barri and Gujarati.

Of the Hindu races returned

Brahmini	Gosara
Khatru	Byragies
Rasput	Jagies
Jari	Josies
Lar	Sikhs
Laur	Joan thows.

Nothing is known of the Lar. a little of the Chhotar, and the Josies is doubtful. Is the Parshi the Hindu astrologer, Calendar recorder?

As the Agricultural races the returning gave

Koonbi	Boondala*
Chakmesan	Gond

The Boondala name is quite new, and it may be asked is this list quite correct. Are there no Telug or Canarese peoples.

The Hill Tribes named in the Returns are

Bhil-

Gond

Kab.

Parshi

Audh

Kalamb.

Stocking is known of the Audh.

The Gond, Kooras, Kalamb and Audh are
described as inhabiting the Marlykant and the
mountain tracts of its hills, as resembling one another
in appearance, but each of them with a language
of their own and all quite distinct in
feature from the inhabitants of the villages.

The wandering Tribes returned are the

Binjara - Waddar. Kalloti

Kairi* - Bhambi* - Gurore.

Of those marked x, nothing is known -
except that the Bhambi is predatory.

London, 8 Dec 1867.

My dear Mr. Murray,

In my Report on the Races,
I would be much indebted if
you would permit the Office
to make another addition.
About the 9th page, at
the top, will be observed a
brief note to the effect that
inoculation is not practised.
Would you permit to be added
Vaccination, too, is but a
little practised.

Yours truly
Edward M. Alford.

Received
of Dr. R. Murray's paper
on the Statistics of
Hydrophobia

Dec 18 1867 1868

Dec 18 1867

My dear MacMurrie
I do not think that I
will be able to get over all the
Contingent this year. In 1865-6,
I did all but Linga-sargam. In 1866-7
all but Linga-sargam, & sent back
of Jomiphthal. But in the former
year, my Annual returns were
thrust in arrears and I could not
return till 19 April this year
too late to be under treaty &
have left earlier, but should
be returning from Linga-sargam.

to attend to matters and if
need be go out again. But
Lingao is gone, more than at
Lentim, as I have not previous-
ly been able to see it. I do
not know the road, but must
of the road, except in moon,
your favorite place. I am
about, having fine weather
today.

Will you kindly do me a
favor. In the Races

11)
report which I sent in.
You will notice a few lines
as to the Kumbi. I
have ^{hitherto} understood this to be
applied solely to the Malabar
for Soudra but, I am doubtful
I have written into Perak to ask,
because an idea has come
me that along the borders
of the Malabar & Cochin, as
farmers are ^{to} Kumbi
kindly, therefore, at the
point of an appropriate place, put
along the borders of the Malabar &
Cochin, however, Kumbi seems
synonymous with Paragon.

Public Department.

No. 264

**The Secretary to the Government
of India,**

Revenue Department

Sir,

In continuation of my
letter of the 26th November
1867, to wit, I am directed
by the Governor in Council
to forward the accompany-
ing contribution by Deputy
Inspector General E. Balfour
on the Ethnology of
Hyderabad, together with
an abstract of the same.

Fort St George
28th Feby 1868

The Telugu is spoken so clearly westwards to Tungurum. Thence it becomes mixed with Marhatta & Mader, but ^{at} ~~the~~ Nizich, Madanetta, Telugu & Canarese are joined,

I have acted, to day, and the
people here are styling Tiling
farmers, kin this. I am he
at Longaborgon. I look in
fine or six days more, if the roads,
be anything like roads, & the bullocks
move, but I must be going
only about 1/2 mile an hour, and
I do not get more than three
out of them, with much toil
with Patient Regals gone. I

Edinburgh
5th 12 1844

Dec 1868. Department

No. 264

To

The Secretary to the
Government of *India*
Home Department.

Dated 28th Dec 1868.

Forwarding a con-
-struction by Deputy
Inspector General L.
Baker, on the Ethno-
-logy of *Mythology*,
together with an abstract
of the same.

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