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MADRAS RECORD OFFICE.

Government of Madras.

Revenue **DEPARTMENT.**

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171-172

Dated 17. 5 - ~~19~~ 1864

Not to be folded or roughly handled

Proceedings of the Madras Government, Revenue Department,
17*th May* 1864.

No. 171. Read the following Proceedings of the Board of Revenue, dated 9th May 1864.

Read the following letter from G. BANBURY, Esq., Acting Collector of Madras, to W. HUDLESTON, Esq., Secretary to the Board of Revenue, Madras, dated Saidapet, 30th April 1864, No. 183 :—

SIR,

I have the honor to forward, for submission to Government, a very interesting report by Dr. Shortt, regarding the Irulars and Yénádis of Southern India. The report is accompanied by photographs* of some of the members of these wild tribes taken at the School of Arts.

* Six.

Ordered to be submitted to Government as requested.

No. 172. ORDER THEREON, 17th May 1864, No. 836.

1. The Acting Collector will convey to Dr. Shortt the thanks of Government for his interesting report, and ascertain from him whether they may communicate it to the Literary Society and the Press.

2. Those parts of Dr. Shortt's report, which relate to the Yénady School, will be communicated to the Public Department.

(True Extract.)

(Signed) J. D. SIM,
Secretary to Government.

To the Board of Revenue.
„ the Public Department.

Exd. S. T. Augustin.

An account of some rude tribes, the supposed aborigines of Southern India.

Interspersed not only over this district but over most parts of Southern India is a rude class of people supposed to be the aborigines of the peninsula. This tribe is known by the various appellations of Yenadie, Villee, Irooler, Veder and Maraver.

The word Yenadie is a corruption of Anathan*, or a poor man who has no guardian or protector, help, or guide.

Villee and Vader mean hunters or savages who live in woods, and Irooler unenlightened or ignorant men. These people speak the language of the district in which they are located, but somewhat corrupted. The tribes found dispersed over this Zillah are three, Viz. Yenadies, Villies, and Irooleers and to the descriptions of these I shall confine myself in this paper.

Having long been anxious to see the Yenadies

* A friend suggests that the term Yenadi may mean Lunatic. Should this be the case it is probable that the Yenadies are a branch of the Lymngi tribe of whom Megasthenes makes mention in the 5th century B.C.

of Sthiurreecollah, no opportunity offered of inspecting or seeing anything of this interesting people of whom I had heard a great deal until July last, when being out on a tour inspecting the progress of vaccination in the Ponari taloob I took advantage of the opportunity and visited Sthiurreecottah in July 1863 where I had the pleasure of meeting C. Rundall Esqre of the Revenue Settlement Survey who was out on duty in this place at the time and who very kindly accompanied me on my second visit to the Yenadie Villages and gave me his assistance in taking down the measurements, weights &c. that I carried out at the time. I shall now describe the Yenadies, Villies, and Irooleers in succession.

The Yenadies of Sthiurreecottah. The island of Sthiurreecottah is a sandy flat on the Coromandal coast extending from 80° 10" to 80° 23" E. long. and 13° 26" to 13° 39" North lat, and forms a somewhat irregular island bounded on the East by the bay of Bengal, on the West by the back water or continuation of the Pulicat lake, on the south by

by the Pulicat bar or Communication of the back water with the sea, and on the North by the continuation of the back water. This slip of land extends about 36 miles from N. to S. in length and is about 4 miles E. to W. in breadth it comprises 49 Villages which were transferred to the Nellore Zillah in November 17th 1863. It is a deep sandy flat covered for the most part with not very dense jungle. In some parts the jungle is low and consists chiefly of brushwood, in others it is tolerably well wooded.

The Southern end of this sandy flat comprises the locality known as Coromandel (Kurroomundl) where there are some dozen European houses frequently occupied by Gentlemen either on pleasure excursions, or in search of health; a little beyond the European houses is a large Native fishermans village. But in the whole extent of this slip of ground there are some 49 Villages besides Coromandel and the Island itself is denominated Sthiurreecottah.

The locality inhabited by the Yenadies who thus style themselves, and are recognized

throughout the district by this name) is situated about 2 miles from the Northern end of the island.

These Yenadies have no knowledge as to how, or when they came there, but a verbal tradition exists among them that their forefathers came, or were brought there, by the Nabobs of former days; they seem to live exclusively to themselves and do not mix, or intermingle, with the other natives in the District.

They speak Teloogoo slightly corrupted, have no history of their own, nor can they give any particular account of themselves.

Their type of features is Mongolian, broad about the cheek bones, which are also more or less prominent with a pointed chin, a scanty Mustache, No Whiskers, and a scanty straggling beard, over the fore part of their chins.

Among them are a few in whom the

Caucasion type of features predominates over that of the Mongolian which latter though greatly masked is not entirely absent. Some of them are tolerably well featured, more especially a few of the women. The men are generally dark coloured, but the women vary from dark to a brown bamboo.

There seemed no doubt to me that the women exceeded the men in number each man takes from one to Seven wives, four is a common number. The men are pretty tall, and lanky in appearance, their muscles are soft, and flabby and their countenances for the most part bore an appearance of careworn, and listless indifference to surrounding objects; Some few have a more sprightly aspect this was more particularly observable among some of the younger women.

They seem one and all extremely filthy in their habits, and their skin, and clothes give the best evidence of this, from some

of them a strong musty sickening odour was exhalid which became stronger when they happened to perspire.

From the Tables in the appendix it will be observed that the height of the tallest man was 5 feet 9½ inches, and the greatest weight 118 lbs. among the women the greatest height was 5 feet 3½ inches and the greatest weight 100 lbs. The average of 25 of each sex is given in the appended tables.

Caste. They seem to have no caste, or rather form one of their own it appears, as they neither mix socially with other natives nor even with the Villeis and Iroolers met with in the District.

Dress. Both men and women wear the usual native cloths.

Twice a year in January, and July, a cloth is given to each individual by the Government but the few not under the immediate protection of Government are almost nude.

Ornaments. The men sometimes wear nose rings and the women wear the usual

ear-rings, bangles &c. They endeavour to imitate the Hindus in the vicinity by smearing saffron on their persons, and are fond of putting a spot of red precipitate between the eye-brows.

Ceremonies. No ceremonies are performed when girls attain maturity or at any stage of pregnancy or at confinement. They have no professional Midwives, but women on such occasions receive assistance from their neighbours; the umbilical cord is divided with a blunt knife. For three days after delivery the women live on the tender leaf bud or cabbage of the date plant (Phanix Sylvestres) after which rice or other food to which they are accustomed is partaken of. The mother is said to bathe on the 10th day when the child is taken to their household deity with offerings of flowers &c. and named after some of their ancestors, the same ceremonies are performed both for boys and girls. The mother suckles the child for one two or three years according to circumstances.

The marriage ceremony is generally performed

shortly after the girl attains maturity. When this occurs they take advantage of the first opportunity that offers. They do not know at what age a girl attains womanhood but from a few girls pointed out to me I should say about 13 or 14. The man and woman exercise their own discretion in the choice and then consult their parents and friends. On the event of marriage a few friends are invited and feted, and betel and nut is distributed, which completes the ceremony, the man takes the girl home to his house and the marriage is soon after consummated Sometimes the "Thalee" or Symbal of marriage strung on a cord dipped in turmeric is tied round the girls neck by an elder. This habit is of recent origin and is imitated from the surrounding Hindus.

In the event of a death the corpse is sometimes submitted to cremation at others buried. The next day a little milk and water is sprinkled on the grave and half a measure of rice is given to a Brahmin on the 16th day. The widow

is said to remain single for a twelve months and if young remarries.

Habits. They partake of only one cooked meal, and that at night which generally consists of rice. As soon as they leave their beds in the morning early they drink some congee of the grain they received, and prepared the previous night. Each family then repairs to the jungles for work. The women procure different kinds of roots such as Gellacunda or the Arum Lyratum with a few other wild varieties of the Dioscorea and the leaves of the Capparis Horrida and other wild vegetables they then get two dry pieces of a wood they call Nakera chettu (Cordia Myxia) and by means of rapid friction, pressing one against the other and causing a rotatory movement, they procure fire and boil the roots and leaves they have collected and eat them.

To procure water they make small excavations in the sand from two to three feet in depth. In the tamarind season they bruise the ripe fruit in the

water that springs from these holes, dissolving the pulp, should they have any chillies they are broken and added. In order to drink they lie flat on the ground and drink from the waterhole itself as they have no utensils.

In the season when the Palmyra fruit ripens and can be obtained they live on it. The females carry the dry wood they pick up to the surrounding villages and barter it to the women for sour congee water, for the use of themselves and their families. When visiting their villages I observed several pots on the fireplaces filled with a wild bean (Canavalia virosa) but in only one vessel I observed some rice and that was in the husk, being boiled, with the exception of the flesh of the cow they are omnivorous. They seem fond of fish and their huts were surrounded with heaps of shells chiefly of the Ampulla Major Concha fluviatilis, Cardium edule, and Mytilis edulis. They fish at night by torch light. It is difficult to ascertain correctly whether that habit originated with the Yenadies or other natives for Fishermen.

boatmen, and other low castes resort to the same means. The Yenadies take dry Palmyra leaves and roll them lightly together with twigs of other trees, this is lightly bound with green fibres from various fibre yielding plants in the jungles, this is lighted soon after dark and the torch bearer starts for the backwater, with three companions each of whom has a conical basket about 3 feet in height, the base having a diameter of from 24 to 30 inches, at the apex there is a small opening to admit of the introduction of the hand. These baskets are made of bamboo slips tied together and having interstices like a bird cage which will scarcely admit the introduction of the little finger. Each man has a fish bag of plaited Palmyra leaves tied to the string around his waist. The torch bearer wades in water up to his knees or to his waist one of the others walks on either side, and the third behind keeping close to the torch holders heels. The fish are attracted by the glare of the light and when they approach the torch holder, the man at his side, or the one behind covers them up with his basket which he presses through the water on to the

the bottom with one hand while he thrusts the other through the opening at the top and after a little manœuvering seizes the fish which he places in the bag at his side. They frequently meet with much success, they consume the fish themselves for the most part and sometimes barter it for other articles in the surrounding villages.

The majority of the Yenadies are employed by Government in collecting the products of the jungles, a few are sometimes employed as wood cutters by the contractor. The products of these jungles consist of chay root, Oldenlandia Umbellata Surool puttay, Ventilago maderaspatana Bees wax, Tamarind, Aristolochia Indica &c &c The Yenadies collect these articles in the jungles and bring them to the Sub Magistrate, who is the Government agent, and for 20 handfuls of the chay root, or for one viss of Surool puttay, or for one viss of honey they receive two measures of grain, for a viss of bees wax. one palam of tobacco. one measure of grain for 4 Merkals of the Tamarind fruit in shell, they are allowed grain for Subsistence during the months of July, August,

September, and October, during which time the Yenadies can find no work.

Four of the Yenadies are able to cultivate Paddy, Raggy, Cullies, and Brinjall &c the produce is given to Government as they are supplied with every thing required for carrying on cultivation, and each man receives one measure of grain daily, whilst at work and half a measure when out of work. The allowance originally made to the Yenadies was two thirds of the receipts, but this has been subsequently exceeded owing to the dearness of cloth and grain. They now receive money in cash every third day in lieu of the grain usually given them and they are evidently beginning to understand the value of money but only a few of the more intelligent are able to do this, and to understand the change of a rupee into fractions but others continue as ignorant as ever never leaving the jungles on any account.

The wood cutting seems to have benefitted them to a certain extent by bringing them in contact with the wood cutters of other castes. A few among them even do a little

work for the Villagers about the Villages and fields for which they receive their food. The head man is called Yajamun corruption of Esaman or Master the title appears hereditary.

The Genadies as a body are subject to his orders and he punishes in various ways. In cases of disobedience he takes his seat at a certain place appointed for such occasions and sends for the guilty as also a few of the other leading men and they investigate the subject of complaint.

The present head man appeared the most intelligent of all the Genadies, not from any inherent qualifications, but from constant intercourse with the Native officials of the surrounding Villages, his wits had become sharpened and he was as intelligent and active as the other natives. He lived in a well built thatched house with four wives; one or two fruit trees and some vegetables were growing in his garden.

The Genadies keep no cattle, one or two have a few goats which are said to belong to the Reddies of the adjoining Village and

which the Genadies tend for them, some have a fowl or two, and dogs and cats are seen about their huts. They eat pigs, but do not rear them.

As a body they do not cultivate only those above mentioned understanding agriculture as practised by the surrounding Villagers, but I found opposite many of their huts small plots of enclosure, on which greens, and one or two stalks of Indian corn were growing, as also a plant or two of the Jatropha Manihot, Chillies &c but the soil is a deep layer of loose heavy sand averaging from 2 to 5 feet in depth when a loam is reached and water readily procurable at 5 and 6 feet below surface, but in some hollow places within two feet of the surface. They are well accustomed to walk in the soft sand but when they walk in the interior they complain of the hardness of the roads which soon renders their feet painful and blisters the soles.

In the event of seduction the individual guilty of the crime is said to be beaten

by the girls' parents and a mixture of cow dung thrown over him after this, if the girl wishes she is allowed to live with her seducer unmolested. Widows are taken into concubinage each woman lives in a separate hut although a plurality of wives is allowed they are very jealous of their conjugal rights and instances are cited where a violation of them has caused serious dissensions. Women have large families; 6 to 12 children is no unusual occurrence, at present there are one or two instances of such fecundity. on the birth of every male child the parents receive 2 annas 6 pice, and 1 anna 3 pice for every female child from Government. One attempt at suicide only is related. It occurred thus, one of the Yenadies was set as a watch over the Sircar Tamarind trees, but some of the surrounding Villagers stole the greater part of the fruit; another Yenadie having threatened to report the watcher for his carelessness to the Sub Magistrate the man took alarm and eat the leaves of a kind of parasite said to grow on the

Nuxvomica plant which they call Outh Thanee Kai he soon after became delirious and it would appear fell senseless to the ground as soon as it became known another Yenadie doctored him by administering the bruised root of a plant termed Kuka Pala (Tylophora Tenuisora) which caused vomiting and the man eventually recovered.

Theft seems to be pretty well understood by these people for several instances are recorded of their being committed by the Sub Magistrate for pilfering.

Villages. There are none strictly, nor can they even be called hamlets 3. 4 or sometimes 6 is the greatest number of huts grouped together and frequently they all belong to one man. The huts are in the shape of reversed tea cups minus the rim, and are built of bamboos and wood tied together by several wild runners such as the Asclepias Volubilis and sometimes by Palmyra fibre and covered over with Palmyra leaves carefully placed over each other so as to

make them perfectly water-tight. They are about 6 feet in height and enclose a circle of the same diameter, they simply rest on the sandy soil and may be carried from place to place. The entrance is the only opening and it is so small that I had to lie flat on the sand and **wriggle** myself in. Several huts that I entered contained nothing beyond a mat and a basket **plaited** of the Palmyra leaf which they carry with them when they go to the jungles for holding any collections they make, Some huts had not even these, all their cooking operations are carried on outside the hut. The groups of huts were scattered about at distances varying from ¼ to one mile.

Sports. They hunt with the bow. Their bow strings are made of the fibres of the Banyan or Ficus Indica, they use arrows tipped with iron with which they bring down jungle fowl, wild hogs, antelopes, and spotted deer.

Superstitions.

Chuncha Davadoo. is the name of their

household duty which is said to be a rude wooden idol, which they all worship once or twice a month when they make offerings of cooked food, flowers, cocoanut &c. They have no idea of a future state, they sometimes daub a tree or stone with saffron &c and sing in its praise after some time one of the number present is said to become possessed, questions are put to him, and he gives the necessary answers, occasionally other natives from the villages seek information. They believe that a Spirit is actually in the man and speaks through him.

Diseases. Small pox, occasionally breaks out among them when the patient is kept separate and an old woman nominated to the charge. Vaccination has been successfully introduced among them under my Superintendance, the majority of them carry successful marks of vaccination now on their arms and although they readily submit to the operation it seems doubtful whether they appreciate it as a prophylactic.

Ague, Colic, Catarrh, Rheumatism, and Cholera are familiar to them, but they state that since their head man lost 3 children from Cholera nearly 20 years ago they have not had the disease among them. I met with two men suffering from severe attacks of intermittent fever. The Elephantoid fever seems very prevalent among the other natives in the vicinity, for in small hamlets I met with two or three cases of elephantiasis, but not a single case among the Yenadies, and they say that they are not subject to this disease, which seems singular as they scarcely live a mile apart from some of the other villages in the vicinity.

Schools. Since the Government have become more directly interested in these people a school has been opened for the Yenadie children; on the occasion of my visit the school master was absent on leave from Sthuvvacottah, but the Sub Magistrate said that from 40 to 50 children attended the school and ~~he~~ produced some 10 or 15 of the brightest among them with their books

Mr. C. Rundall of the Revenue Settlement Survey was present with me at the time. The boys were able to read print pretty fluently but they did not appear to understand what they read. They could not tell me in reading an account of Bombay whether it was the name of a Country, or an Animal, the same of Lahore; one or two of the boys with the exception of a few errors could count up to 100. Most of them even with the assistance of their fingers could not add numbers together, some could not tell how much 3 and 2 were and the brightest among them could not add two figures to make 12.

Their teaching seemed parrot like they learnt by rote something which they did not appear to understand some of the lads had intelligent countenances and appeared only to require proper training. The absence of the Master may have kept them back for they seemed to know very little and that little they did not understand. They are taught to make baskets of the common kinds of Pattan found

growing in the vicinity, which they seemed to have executed very well. They might with advantage be taught many other matters for instance **mat-making** carpentering, gardening, and tailoring, which would expand their ideas and teach them to exert themselves. I must say I was sadly disappointed with the school of which I had heard a good deal. The men on this island are the true Yenadies and exclusively confine themselves to its precincts, and never of their own accord quit it. An instance relating to their unwillingness to quit it occurred in the man who attempted to commit suicide. On the circumstance coming to the notice of the Sub Magistrate he committed him to the Deputy Magistrate for trial by whom he was imprisoned for the attempt on his life.

The informant and witnesses were directed

to return to their houses, but the poor fellows trembling with fear to leave the prisoner alone **besought** the magistrate with tears it is said to allow them to remain with him. But the magistrate taking into consideration the time the prisoner had already been in confinement ordered his release and he returned with his friends rejoicing at his escape.

Two Yenadies were pointed out to me at Sthurreccottah who were convicted of housebreaking some 5 or 6 years ago and sentenced by the late Sudr Ameen of Chingleput to 2 years imprisonment.

The Sthurreccottah jungles are divided into eight tots, and one portion is let on **lease** yearly to a contractor for cutting wood the contractor being restricted to cut branches from 3 to 9 inches in circumference in order that the 7 years rest which each portion receives should enable the jungle to recover itself and thus there will neither be a decrease in the wood nor in the jungle produce.

Females Ganadés.

Number	Country	Age	Height in inches	Circumference of Head	Neck	Chest	Arms	Thighs	Weights.	
1		20	62½	20¼	10½	32	8	12½	100	Patte. of decent appearances no child.
2		25	59	19½	10½	29	8	13	100	Chentie 3 children
3		24	60	20	10¼	29	7¾	13½	93	Derbie 2 children well made women.
4		20	58½	18¼	9½	32	7	11½	81	Sacke. Spare made no children.
5		16	62¼	20	10	32	7	13	93	Pokkah. Virgin
6		19	62½	21¼	9½	32	6½	11	93	Mangi. one child very spare
7		20	57½	21½	10	30	7¾	13	100	Chentie. of wild appearance 2 children.
8		16	64	19½	9½	28	7	12½	81	Potte. no child married and rather gawkey.
9		17	61	19	9½	31	6¾	12½	75	Chinna Pilla. married no children.
10		16	59	20	9½	28	6½	12	75	Potte. virgin neatly made
11		35	56	19¾	9¾	27	7½	12½	75	Chente 4 children
12		30	37½	19¾	9¾	30	8¼	14	93	Audi. 2 children well made women.
13		19	58½	19	9½	27	6¼	10¾	68	Anke. 2 child of slim made
14		35	61	20	10	30	8	13	87	Latchi. 5 children
15		40	60	19½	10	29	7½	12½	93	Sactchi. 6 children of small features
16		45	62	19¼	10	29	7¾	12	81	Chentie. 4 children
17		45	60¾	19½	9¼	27	6½	11½	81	Latchi. 3 children
18		25	58	18	9¼	31	7½	12	75	Chinna Pilla 2 children
19		14	55	19¼	9	27.	6½	11	37	Goone. Virgin
20		22	63½	20	10	30	7½	12	100	Chentie. 2 children
21		16	58¼	20	9¼	28	7	12½	31	Chentie. Virgin well made
22		14	56¼	19	9	26	6	11	93	Chinna Pilla do do.
23		20	58	19	9½	27	8	12½	81	Mangi 2 children
24		20	60½	20	9	30½	8	13	93	Rame of decent appearance two children
25		20	58¼	19½	10	29	6½	12	87	Mangi. 2 children do do.
		93	466¾	490¾	242	730½	181	306¾	2065	

Yanadies Males.

Number	Country	Age	Height in inches	Circumference of Head	Neck	chest	Arms	Thighs	Weights.	
1		25	68 1/8	21 3/4	12	31 1/2	7 1/2	14		Venkatigadu
2		28	64 1/2	20 1/2	12 1/2	32 1/2	8 3/4	16 1/4	112 1/2	Boodatagadu
3		25	63	21	11 3/4	30 1/4	8 1/2	15	100	Chengadu.
4		22	67 3/4	20	11 1/2	31 1/2	9	16	109	Pottigadu.
5		24	69 1/2	21	12 1/2	32 1/2	9	16 1/2	112 1/2	Chinna Venkatigadu
6		23	64	20 1/2	11 1/2	32 1/2	8 1/2	15	103	Ramadu
7		22	63 1/4	21 1/4	11 1/2	31	8 1/2	13	100	Venkatasagadu.
8		25	63 1/2	21	11 3/4	31	9	15	103	Lingadu
9		22	66 1/2	20 1/4	11 3/4	32	9	16	102	Yerragadu
10		20	63	20	10 1/2	30	8	14 1/2	93	Konnegadu
11		21	67	20 1/2	12	31 1/2	8 3/4	16 1/2	118	Kondappa
12		22	64	21 1/4	11 1/2	30 1/2	8 1/4	16	100	Koontadu
13		24	65	20 1/2	11 3/4	32 1/2	9	16 1/2	112	Venkatagadu
14		19	63 1/2	20	10 3/4	30	8	16 1/2	100	Venkatigadu
15		20	64	19 1/2	11	29 1/2	8	15 1/4	100	Kannigadu
16		28	66	21	12	32 1/2	9	15 3/4	118	Vayalagadu
17		26	64	21	11	30	7 1/4	15 1/2	110	Venkataramudu
18		18	63 1/2	19 3/4	10 1/2	29 1/2	7 1/2	15	105	Venkatappa
19		19	64 1/2	20 1/2	11	31	8 1/4	14 1/2	87	Nallavadu
20		24	64 1/2	19 1/2	11 1/2	30	7 3/4	13 3/4	87	Dannaindadu
21		30	63 1/2	19 1/2	12	32	9	15	100	Lutchigadu
22		21	63	20 1/4	11 1/4	31 1/2	9	16	100	Chentregadu
23		25	67 1/2	21 1/2	12 1/4	32 1/2	9 1/4	16	112	Sundra Mutrigadu
24		21	63 1/4	21	11	29	7 1/4	13 1/2	107	Sanigadu
25		30	64	20 1/4	11	29 1/4	7 1/4	14 1/2	112	Venkatagadu
		384	1620 3/4	513 1/4	287 3/4	776	171 3/4	381 1/2	2511	

Villies

We now come to the next tribe, who call themselves Villies and Sometimes Yenadies but they are only recognised by the former name by the other natives. They are to be met with in the outskirts of almost every large village in the District. Three or Six families are generally found together and I have never found more than 12 resident at any one place. Some are found occupying the more jungly parts of the District.

The Villies like the Yenadies know nothing of their origin, nor have they any written character; or history of their ancestors. They set themselves up as herbalists and are recognised as such by the natives of the district; any medicinal herb or root that the natives require is readily procured for them by the Villies. But herbs that are rare and those with which the natives are not familiar are not generally procurable through the Villies who will bring any other herb, and call it by the name of that required. I have often tested them and know this to be the case.

Although from their wiry and spare

conformation of body the Villies look tall, they are not so in reality. The tallest man I have seen stood 5 ft 6½ inches and the tallest woman 5 ft 3 inches in height The mongolian type is strongly marked in both male and female. The upper lips and chins of the men are very scantily cloth-ed with hair and most of them have no whiskers at all. The muscles of their bodies although lean are much firmer than those of the Yenadies of Sthurreecottah, they are active in their habits and possess some agility, and for the most part look leggy from having rather short bodies and long legs. Some of them both among the males and females are tolerably well looking whilst others are ugly in the extreme, and often pot bellies this was more marked in those I met at Coromandel.

Caste. Like the Yenadies they are not di-vided into castes but seem to form as it were a caste of their own.

Dress. When they have the means they dress much like the natives of the surroun-ding villages, but they are not often able to afford this. The men go about without

any other covering than a lungotee; their heads are covered with hair allowed to grow to its full length, it curls and sticks out in every direction giving them a wild and singular appearance. The women for the most part depend on the cast off clothes in the villages, so that they are al-ways in rags, often of different colours, seldom extending below the knee and the upper part of the body is scantily covered with a rag.

Ornaments. The men generally seem devoid of these but the women have coloured beads sometimes shells or cowries strung and tied round their arms and necks, and brass ear, finger, and toe rings.

Ceremonies. To a certain extent they ape the Hindus carrying out a nominal ceremony; one of their number officiating as a priest and he ties round the neck of the bride a saffron coloured string precisely at midday, of which they judge by the sun attaining the meridian. On these occasions they set up a crow bar under a rude pendal which is constructed on the occasion for three days, and on the third day the marriage string

is usually tied.
On a girl attaining maturity she is kept apart in a hut for 3 days when she has to find a different place of exit to the one she entered the hut by.
Lying in women have no midwives none such being recognised among them; any assistance required is obtained from a relative neighbour, or friend.
There are no early marriages among them this rite is performed soon after the girl attains Maturity with the consent of herself and friends.
They are polygamists although but one woman is said to be the wife they take into concubinage as many others as are agreeable to live with them. Widows for the most part enter into concubinage. The dowry given to the bride consists of a crow-bar which is a flat piece of iron of the shape, thickness and make of a good sized chisel, one foot long with a haft of 2 feet sometimes the bar itself is two feet long and the handle only one. This instrument is always in the posession of a Villie, in fact he is seldom

seen without it and a netted bag made of cords from the fibre of the Crotolaria juncea or Hibiscus Cannabinus, this bag is intended to hold all their collections in the jungles, and also contains their wardrobe.
Villages. The villages never exceed 6, or at most a dozen huts, in shape they are something like the Yenadie huts, but are not nearly so large, and are built of palm leaves, grass, sticks, &c., such as they can pick up sometimes it consists of a low thatched hut like that occupied by the Natives in general, a single hut being common to several families. In the vicinity of Baraingoolay I came on one, which was occupied by an elderly couple, with two married daughters, and their husbands, besides other children, and grand children, they all lived in common in this hut, which scarcely contained room for two or three people to lie down full lengths, but in which nearly a dozen men, women, and children huddled themselves together like so many animals at night.
Sports. They have no sports among them except an occasional hunt after a jackal,

or Guana.

Food. They eat all kinds of wild fruits, and roots, and at all times, for they have no regular meals. In the villages they ask for the sour congee water that is generally given to cattle. Any rice given to them is eagerly partaken of. They eat all animal food except the cow.

Deity. Their deity is a Goddess whom they denominate Vullyamall and she is said to be the wife of Soobrayuianny Swamy; nevertheless they have no idea of a future state nor do they practice image worship. They are superstitious and believe in evil spirits but on this subject their ideas do not seem to be clear.

Occupation. Is that of exploring jungles and finding herbs and medicinal drugs of various kinds which they barter to the people and thus carry on a precarious livelihood. They dig up the clay root Oldenlandia Umbellata found growing in most parts of the district and sell it to dyers and weavers at the rate of 20 handfulls for one anna 3 pie. They explore

rat holes in search of their concealed granaries they not only take away the grain but eat the rat.

They do not as a rule cultivate, but some are employed by the Natives to assist in their agricultural operations to a trifling extent. In some places they are employed to watch the grain fields, and receive a few measures of grain in return for their services. The women are frequently employed in the villages to grind the dry grains into flour or to do any other light out door work at or about the place.

Among some of their huts I have seen the Jatropha Manihot cultivated in small patches, sometimes a gourd or two is planted. Formerly the villies did not mix with the people, but lived entirely in the jungles leading a rude savage life, but of late years they have become more friendly and neighbourly with the Surrounding natives.

They are sometimes accused of theft, but in the majority of cases, the articles stolen have been small quantities of rice and other edible grains to appease the pangs of hunger,

and they have been punished for it though no doubt theives of a worse character are to met with among them.

Diseases. They are subject to fever as well other diseases more especially small pox but they never in sickness seek extraneous aid, and manage to doctor themselves with various herbs, roots; and other jungle products. They often pretend to be adepts in medical science and their assistance and advice is often sought by the natives in cases of sickness.

About 5 miles from Coromandel I came upon a group of some 10 families, all squalid and wretched looking in the extreme among the number were two, a brother and Sister, afflicted with the tuberculous form of Leprosy the boy was about 18 and the girl 14. They said that their mother had, had a similar disease, and she was now dead. I had the whole of them, young and old vaccinated, which after a little hesitation they readily submitted to.

About 3 miles from Carangooly is the village of Vadeni tangel, here I met an old

Villie whom the villagers said was upwards of 80 years of age. He was quite firm on his limbs, and stood perfectly erect, was of a spare wiry, make of body, and had lost all his teeth, has well marked arcus senilis in both his eyes. hair grey, face tolerably well covered, in fact he is the only man I have seen of the Villies who had so much hair about his face, and for an old man he was active and his sight and hearing good. He has had 5 wives in succession, and 16 children by them, 10 girls, and 6 boys. The old man stood 5 ft 3½ inches in height and his measurements were head, 20. Neck, 12. chest, 29½ arms, 8 and thighs 14½ inches in circumference. I was sorry that I had not the means of taking his weight at the time.

Villis Males.

Number	Surname	Age	Height in inches.	Circumference of Head	Neck	Chest	Arms	Thighs	Weights	Names
1		30	65	20¼	12¼	29½	8	14¼	104	Kistum
2		24	65	20¼	12½	28¾	7½	14½	90	Chinnapien
3		25	65½	20½	11¾	28½	7¾	14½	100	Vencadasen
4		26	64½	21½	11½	28½	7½	14½	96	Mottien
5		22	66¼	20½	12	29	8¼	15	104	Cunnee
6		30	65	20½	12	31½	9	17	117	Moonien
7		25	68	21	11¾	31¼	8	14¾	106	Challen
8		20	65½	20	11½	30	8¾	15½	108	Mootien
9		24	65¼	20½	11	29½	7½	13½	96	Durmun
10		40	65¼	20½	13½	29½	9½	16½	117	Yanumpaathan
11		30	67	21	12½	30	8½	16	122	Putchigaun
12		30	63¼	19¼	11	29	8	14½	115	Chinnapien
13		70	63½	20	12	29½	8	14½	112	Vouthan
14		25	66½	20½	11½	29½	7¼	14	116	Mottay.
		390	915½	266	154½	384½	105½	194¾	1160	Total.

Irroolers.

These people seem to be the same as the Vellies as to caste, and as opportunities offer they mix with each other and intermarry. They also call themselves Gonadies but are recognised by the surrounding natives by the name of Irroolers only. They reside for the most part in the outskirts of the village of Nagalapooram.

Nagalapooram itself is a large village, celebrated for its temple and numerous dancing girls, and is situated in the N. W. end of the Trivellore taluq at the foot of the Ramagherry Hills and about 20 miles distant from Trivellore itself. This place is famed for the "Sooria Poojah" or worship of the Sun that takes place annually here, and is celebrated with considerable pomp. It is amusing to see the anxiety of the people on the occasion more particularly the Brahmins, who watch earnestly to see the rays of the Sun enter the interior of the temple and reflect on the idol placed there, the moment the resplendent beam is seen glittering on the form of the idol, their joy is complete, as it is reckoned to be a happy omen, the deity thereby signifying the

happiness and prosperity of the deluded worshippers. This festival which takes place annually in Nagalapooram is not I believe performed in other Villages or Hindoo temples in this District, owing to the want of that architectural device which characterises this temple, there is a window or loophole constructed in the upper part of the temple, thro' which the sun beams reflect exactly on the idol below on the day of the "Sooria Poojah" this however the people are too ignorant to understand, but they fully and implicitly believe, that thro' the great power and virtue of the idol in the temple this miracle is wrought. Prior to Mr Kelly's Amalgamation scheme being brought into operation it was the Cusbah station of the Nagalapooram Taluq. A short and pleasant ride from the Village takes the visitor to the foot of the Ramagherry Hills which rise perpendicularly to the height of some 6 or 700 feet, these lead due North, thereby forming a chain with the Caubauktum Hills where the late post master general Mr Williamson had a private bungalow, which is situated on a picturesque spot on one of the highest ranges of these hills. Gentlemen out on shooting excursions frequently stay here. The hills

are said to abound with Tigers, Cheetahs, bears Leopards Hyena and game of every description more especially the Cervus vaginalis, and the wild hog.

During the hot weather these hills are frequently seen in a state of conflagration, which the natives attribute to friction caused by the motion of the wind on the dry bamboos, but much more frequently it is done by the Irooler with the double object of driving out the wild beasts, and preparing charcoal to supply the contractors with.

The Irooler live in huts like those of the Vallies. erected on the outskirts of Villages and interspersed up to the foot of the hills above described more than 2 or 3 are never found in one group sometimes a solitary shed or hut may be seen at the foot of the hills, pent shaped and resting on low walls like the usual native huts, the abode of several families of these strange people. Their wants are few and their clothing very scanty, many of their females wear no cloths or other covering from the waist upwards and go about with their bosoms bare.

Ceremonies. Their marriage ceremony is very simple. Those who can afford it fee a Brahmin invite him to be present on the occasion and

carry out some trivial ceremonies, but few are in circumstances to do this. The poor marry themselves, and if the bridegroom can afford it, he presents the parents of the bride with a piece of coarse cloth and the girl is made over to him; others again select for their hymeneal altar an Ant hill which is consecrated by them into a place of worship, and this they call "Cunnee Covil" literally Virgin Church here while a lighted piece of camphor is burning before the Ant hill the nuptial cord is tied. This consists of a string of black beads which they call "Keray Munnee" (Grens head) on account of their resemblance in size and colour to the seeds of the Amaran-thus tristis this is fastened round the brides neck, and the ceremony is over, they can seldome afford to have the "Thallee" or marriage Symbal attached to it. They sometimes make a feast on the occasion, the extent of which may be judged of by the fact that the whole wedding expenses do not amount to one rupee.

They marry but one wife and keep as many as they can, like the Vellies. Widows are said to remarry that is to live in concubinage.

Their lying in women are not attended by

midwives, in some instances a Barber woman is called in Helene.

To keep the lochial discharge free they use saffron and Neem leaves, made in pills.

They distinctly state that their women do not suffer in child birth nor do they remember a death arising from this cause. on the birth of the child a preparation consisting of Black pepper, Neem bark, Jaggery, garlic and onions is made up into a paste, and a small quantity of it given to the child daily for some two or three days.

Diseases. They say that they are not subject to fever or diarrhoea, Syphilis is unknown among them. When an Epidemic breaks out of either small pox or Cholera, they desert the Village and flee into the neighbouring jungles for a time some of them are familiar with inoculation. They bury their dead.

Diet. This chiefly consists of the products of the jungles. Sweet potatoes, coiray Kalingoo (Bryonia Indica,) Kollie Agonogelon Mostachyon) Kalingoo Allee Key fruits of the (Melocanna Saccosum, Honey, Rice, Raggy, and other dry grains. They eat all animals except the cow.

Occupation. The males are frequently absent from their huts and families among the jungles and hills in quest of bees wax, Honey, Medicinal roots &c

for days and sometimes weeks. They remain on the hill tops and as they take no provision with them, subsist on wild roots, jungle fruits, the flesh of rats, bandicoots, Hare, wild cat &c &c that they can kill or otherwise take. These people are more robust in appearance, and more active in their habits than either the Yenadies, or Villies. one cannot but feel interested in these rude tribes who are still found in all their primitive barbarity within a radius of 60 miles from Madras the capital of the Presidency, not shaving in, or perhaps even knowing of the benefits of British Government, but leading a wild life and depending on the products of the jungles for a precarious subsistence.

Even the missionaries have not sought them out, nor do they appear to see what a fine field is open to them in the Conversion and civilization of these people, who quite unfettered by caste prejudices, would probably give more satisfactory results for exertions made on their behalf, than the few conversions among other classes of natives seem to show. I have for some time past given the subject of these people my best attention, and have had opportunities of seeing something of each of these tribes, and have been collecting information about them from

time to time. In October 1862 I published a short account of these people in the Madras Athenaeum from which I now quote.

To prove that these people are reclaimable I give a brief account of seven Yenadies (Irulers it should have been) now (11th October 1862) in the jail at Chingleput. I have had many others more or less under my observation who have been released.

Of the 7 in the jail, two are imprisoned for 14 years, and have now been 5 years incarcerated. They came from the village of "Codumpadoo" in the Suttivade, formerly the Nagalapooram taluq and were convicted of house robbing. One of these has been employed as a Washerman since his imprisonment, and now works as well as any professional Dhoby; the other works on the roads.

Three others are imprisoned for 6 Months, and have been some 2 weeks in jail; two of these come from the Suttivade and the other from the Tiruvellore taluq; (Suttivade and Nagalapooram now belong to the Tiruvellore taluq.) Of the remaining two one is imprisoned for two months, the other for 25 days, both came from Suttivade. These were all convicted for

Stealing small quantities of paddy to satisfy immediate wants or perhaps the cravings of hunger.

After a short residence in the jail an Irooleen quite falls in with the habits of the other prisoners. The first attempt at improvement observed, is their shaving their heads and beards like other natives; they then commence to put marks on their foreheads, became very cleanly in their habits and particulars in the mode of tying their cloths. They get active and in some cases even intelligent, make apt and willing pupils taking to general labour with facility and ease.

On admission into the jail they are brought to me for Medical examination. I find them very dirty both in their person and clothes, sometimes covered with **vermin**, their beards unshaven, their hair long like a woman's unconbed and frequently **matted** together with dirt, sometimes slightly curled and sticking out in all directions. Their countenance is vacant and their general aspect that of unconcern and indifference. The **last** of these men has been but three or four days in jail, he cannot tell how long he has been an inmate nor can he count 10. In a short time

these Irooleers become so changed that it is difficult to distinguish them from among their fellow prisoners. The regular exercise and simple diet of the jail improves them wonderfully, in health and appearance. Being anxious to test the Villies as private servants, I had two of them brought in from some of the neighbouring Villages some time ago, and employed one as a Gardener and the other as a Shepherd. They took kindly to work, and gave satisfaction, but after a fortnight suddenly disappeared without any apparent reason. But I have cause to believe that some of my servants had tampered with them, and frightened them away as they did not even come to receive the wages that were due to them.

It seems to me that the best way of reclaiming these poor people would be for some Philanthropist (should Government not be inclined to take up the matter) to cultivate land in the vicinity of these tribes, and at Sithurreecottah, and employ these people on a fixed rate of daily wages in agricultural operations; they will require but little teaching, and would in a short time

become adepts in agriculture.
From all I have seen and heard of them I am sure that in a few years they would learn to appreciate agriculture and would take to it kindly themselves.
Since this was written I have visited Shunneecollah and seen the true Yenadies, as well as having seen more of the Villies, and Irooler, that are scattered over every part of the district. as well as the inmates of the Jail since october 1862. There are at present 5 men and 1 woman in the jail. I am fully confirmed in the opinion I formerly expressed that they are easily reclaimable and if the necessary interest be taken in their welfare, would soon become good and industrious subjects of her majesty's Government.
Nothing will effect this change so readily as missionary influence and European intercourse. By the establishment of missionary schools for their children and industrial schools for the adults, they will soon gladly give up their wild and uncertain mode of living and learn habits of industry. some of them might be taught agriculture, others could

find occupation as shepherds, or goat-herds. for the latter animal particularly ample food exists in the vicinity of the locality they occupy. They could be taught mat making from the leaves of the Screw pine, date, palmyra and pallan stalks; basket making from the mid ribs of the date. the wild pallan and twigs of the, Vitex negundoo. Irrumbale &c. &c. Rope making from the fibres of the palmyra, and from a variety of other wild fibre yielding plants. Materials for all these exist in abundance in their vicinity and articles of this kind, readily find purchasers in the markets of the large villages in the vicinity, in addition some few might be taught carpentering, gardening, tailoring &c.
Access to the habitat of these tribes can be readily had. The Yenadies can be reached in from 24 to 30 hours by means of boats via Cocherane's canal and the Pulicat lake. The train to Trivellore and a ride of 20 miles will take one to the huts of the Irooler.
The Villies are interspersed all over the district Coromandel, Chingleput, Chunampett &c. &c.

Domber

"Dommari" and "Dombari" are Teloogoo and Marathi words corrupted from the Hindostanee "Dom" and applied to a certain low caste of Natives supposed to be one of the aboriginal races.

The corrupted word "Domber" is applied to a class of people who perform acrobatic feats such as rope dancing, tumbling, pole climbing &c &c Not only the men but the women also being great experts in these feats by which they gain a precarious livelihood. An itinerating camp of these people usually consisting of about 20 persons is to be met with in almost every district; a camp always keeping to one district and never wondering to others.

The Domberi are usually tall and some of them tolerably well made with a complexion varying from bamboo to copper colour and in some emerging into black. The Mongolian is the predominant type of countenance evidenced by the somewhat pointed chin and absence of whiskers large eyes, and prominent cheek bones, with few exceptions their muscles

are not more developed than those of other Natives though from their habits and evident strength one would naturally expect to find them a muscular race. a few of the women are tall and well made, with a bold expression of countenance, the best looking are brought up as prostitutes but the men of the gang have nothing to say to them. They can cohabit with ~~xxxx~~ the men of other gangs and with all others except Musselmans. Barbers, Pariahs and Dhobies. The other women among them are married and from these prostitutes are distinguished by the name "Vashee" or ~~harlot~~ these latter are the women who tumble and dance.

Caste. They are recognised as the Domber caste all over Southern India.

Dress. They dress much in the same manner as other natives. the men frequently wear made trousers and jackets, and the women wear the usual Sari with the Cholee or short jacket, and the dancing women when about to perform, twist their cloths tightly round their legs like trousers, these women are usually better drest and wear more clothes than the others. The men make their own clothes and the women their own jackets both men, and women seem to Sew very well.

Ornaments. Like natives in general the men wear nose, ear, and finger rings, armlets, &c. the women wear ear, nose, finger, and toe rings, necklaces, armlets, bracelets and anklets these usually consist of Silver, Gold, or brass, the greater number of their ornaments being of the latter. They also make use of glass beads, of different kinds and colours and the women wear necklaces made of these.

Ceremonies. They appoint one of their caste whose business it is to marry the others, but no particular ceremonies are performed, the bride groom usually finds liquor for the gang. When a girl attains maturity she is kept apart for 5 days and when a woman is confined of a child she is kept apart for a week. On the first day they give her plain rice and on the Second Chillie powder and "Curry-pillay" is mixed with the rice. They have no midwives among them. They bury their dead but no particular ceremonies are observed. They have no religious feasts of their own but join in all the native feasts.

Language. This is usually Teloogoo but differs

sometimes according to the District in which they itinerate. Habits. The men and the prostitutes go out during the day and exhibit their feats in rope dancing &c. the latter ply their own trade after nightfall. Those who do not perform, hunt the wild cat, jackall, guana and other small animals, or fish, some make mats, and wooden hair combs for sale and the women and children tend Donkeys, Pigs, &c. of which they usually have a large number either for use or sale. They marry but one wife other women may be taken into concubinage. Judging from the number of children among them they breed freely.

Feats. These are very similar to those performed by the street acrobats at and consist of tumbling head over heels, backwards and forwards walking on stilts, walking dancing and sliding on the tight rope, climbing a pole and twirling round on a pivot at its extremity the abdomen resting on the pole, and the arms and legs free in the air, placing stones on the mouth, chest, and pelvis and throwing up others to strike these in their fall. One man walks about with another standing erect on his shoulders, or head.

Three men stand one on the other. The men and women vie with each other in tumbling &c.

Villages. As they are always itinerating from place to place they have no fixed Village. They generally encamp on the outskirts of a native village and their stay in a place is indefinite depending in a great measure on their gains. Their huts are portable and consist of a few bamboos arched over and covered with mats sewn together and made of the Palmyra leaf-lets, the centre of each hut is about 5 feet in height and it covers a diameter of between 5 and 6 feet of ground each contains a Charpoy or cot about 2 feet from the ground, the frame is plaited over with ropes, on which 2. 3. or more people sleep. All their cooking operations are carried on outside. When they travel their huts are easily taken down, tied together and carried on donkeys which are used as pack animals.

Diseases. They are subject to the usual diseases of the district. None of their tribe are skilled in the use of herbs or other medicine they do what they can in cases of sickness. They do not approve of Vaccination as they believe that it will bring down the anger of their deity on them.

Deities. They worship a female deity whom they call "Polareeamah" and whose blessing they constantly invoke in all their movements. They are to a certain extent superstitious about ghosts, evil spirits, good and bad days. &c. &c.

I here give the height measurements and weight of 9 men and 3 women, Unfortunately I could not get a larger number together.

Names	Number	Country	Age	Circumference of Height under	Head	Neck	Chest	Arms	Thighs	Weight
Venkelereddy	1		35	64½	21½	13	31½	9½	16½	102
Rungadoo	2		24	73	22	13½	34	10¼	18	130
Ragavadoo	3		21	68½	22	13½	34½	11	19½	138
Rungadoo	4		20	66½	21¾	13¼	32	9½	17	104
Chengadoo	5		50	67¾	21½	13	33	10	18	120
Elloogadoo	6		23	63	21¾	13½	31½	10½	16½	109
Erragadoo	7		35	68½	21	13	32½	9¾	16½	108
Cumygadoo	8		17	61½	20	10¼	25	6½	13	93
Kunnegan	9		22	66	21	10	30	9½	16	106
Total			247	599¼	192½	113	284	87½	151	1010
Women										
Lutchee	1		22	62½	21	11½	31	10	16	108
Ellee	2		14	57½	20½	10	28	7½	14	76
Yenkatee	3		40	63	21	12	33	10½	16½	120
			76	183	62½	33½	92	29	45½	304

It was at first my intention to have taken the weight and measurements of 25 Neale and females respectively of each tribe but owing to many little difficulties and to the manner in which some of these peoples are scattered over the district in small groups I did not succeed. except in the case of the Yenadies. of the Villis 14 men only and of the Dombers 9 men, and 3 women are all I have been able to take measurements of as given in the tables.

Crania

I succeeded in obtaining 9 crania of the Yenadis of Streehurreecottah of these two belong to youths, 7 to adults, (3 females and 4 males.) on a cursory view of these there is nothing remarkable among any of them they are somewhat small and light and whilst the female skulls are uniform in contour the males have a greater parietal width. The malar bones are rather prominent in some, the teeth appear well formed, regular, and sound;

the Sutures very distinct and the bones are well articulated. The Squamous Suture is arched and uniform.

In the only Iroolem Ihad an opportunity of dissecting the Brain weighed 2 lbs. 10 oz.

J. Rhodes Smith M.D.
Fillah Surgeon.

Chunglepet
31st March 1864.

RD

Ge. 17-5/64.
171-172

Rec: 12/11/64.

Ltr Pyt. May/64
Ccl. 236
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Rev. 1864 - Oct.
Pro: of Govt. May
No. 1217

Copy in a letter to Govt
of 10 June/64 No. 5 of Mis
Rec. B. of Rev. of 2 June/64
Ex. No. 1443.

Proceedings of the
Board of Revenue

Dated 9th }
Desp. 9 } May 1864.
Rec. 10th }

E.T.
6 Sub. to Home Govt.

Submitting letter
from the acting Coll.
of Tellicherry forwarding
Dr. Shortt's report re-
garding the Irrulers
& Yenadies of Southern
India.

No. 836 - 17 May

With enclosures

No. 171 - 172.

14 Copies sent to Rev. Board 18 & 21 May
Public & Secret Depts.

Ch. Mayfoard

836 No. 836.

The Acting Collector
will convey to Dr. Shortt the
thanks of Govt for his in-
teresting report and collect-
-ion from him whether they
may communicate it to the
Literary Society and the
Press -

Those parts of Dr.
Shortt's report which relate
to the Yenady school will
be communicated to the
Public Department -

Fort St. George
17th May 1864.