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We close with the following inference from the whole subject, in the words of the author :

“From all that has been advanced we may safely say, that no other science, nay, perhaps not all the other sciences, touch religion at so many points as geology. And at what connecting point do we discover collision? If upon a few of them some obscurity still rests, yet with nearly all how clear the harmony—how strong the mutual corroboration! With how much stronger faith do we cling to the Bible when we find so many of its principles thus corroborated! From many a science has the supposed viper come forth and fastened itself upon the hand of Christianity. But instead of falling down dead, as an unbelieving world expected, how calmly have they seen her shake off the beast and feel no harm! Surely it is time that unbelievers, like the ancient heathen, should confess the divinity of the Bible, when they see how invulnerable it is to every assault. Surely it is time for the believer to cease fearing that any deadly influence will emanate from geology and fasten itself upon his faith, and learn to look upon this science only as an auxiliary and friend.”

ARTICLE II.

THE ABORIGINES OF INDIA.

HERODOTUS was the first to introduce India to the acquaintance of the western world. Following the report of Scylax, who at the instance of Darius had explored the river Indus, he enumerates at least four classes of men who had their abode about the mouth of that river.

1. Fishermen, who inhabited the marshes of the Indus, the description of whose habits and methods of fishing would apply, with equal accuracy, to the fishermen of Scinde to-day. 2. Pastoral tribes, called Padaeans. 3. People who ate no flesh, but lived upon vegetable diet, whom no one can fail to recognize. 4. Calatians. These classes he speaks of

in general, as having straight black hair, as "alike black and resembling the Egyptians."¹

This diversity among the inhabitants of India, thus vaguely alluded to by Scylax the Persian, and which has been noticed and more definitely stated by all travellers, from the time of Scylax and of Alexander to the present, finds its only historical solution in the sacred writings of the Hindus themselves. The authors of the earliest writings—the Vedic Hymns—who style themselves "Aryas" (honorable ones), and who constitute one of the oldest members of the great Arian or Indo-European family, did not, as is well known, probably originate in India. Having a birth-place, as we suppose, somewhere in the highlands of Asia, that "hive of all nations," they early left their ancestral seat to seek adventure or a less contracted dwelling-place in the wide world about them. They were a bold, spirited, and freedom-loving race. Others of their family had gone, before them, to the north and west; they turned to the south; and, crossing the snowy barriers of the Himalaya or Hindu Kush, gradually poured down along the many streams which find their origin among those lofty hills, until they found a more inviting resting-place in the sunny plains of the Panjab—the country of the five rivers.

If, however, we read aright their ancient hymns, offered either in praise of the gods, or as supplications to them, and which lucidly reflect the passing life, the varying feeling of these children of nature, they did not find these spacious tracts which opened so invitingly before them, wholly unpeopled.

We read in these hymns, of *Dasyus*, of *Asuras*, of *Rakshas*, of *Flesh-eaters*, etc.; all, terms evidently designating enemies to these new comers, who everywhere opposed their progress. And they indicate, usually at least, enemies from without their own ranks, and of different stock, as seen from their differences of speech, color, and faith; while the same opprobrious epithets are occasionally applied to Aryans, who

¹ *Thalia*, 98—102.

have apostatized from their original belief, or have become political foes. Of these different classes, the Dasyus are the most frequently named. The term "dasyu" meant, originally, "thief," "robber," and afterwards was applied to any enemy, although limited, ordinarily, to tribal or national foes. Their method of allusion to these Dasyus will be seen from the following extracts from the *Rig Veda*, Wilson's translation.

"Discriminate, O Indra, between the Aryas and those who are Dasyus: restraining those who perform no religious rites, compel them to submit to the performance of sacrifices."

"Indra, having attacked the Dasyus and the Simyus, slew them with his thunderbolts; the thunderer then divided the fields with his white-complexioned friends."

"Indra defends his Arya worshipper in all conflicts: in conflicts that confer heaven; he punished for man the neglecter of religious rites: he tore off the black skin."¹

"Indra has scattered the black-sprung servile hosts."

The diversity in religious faith and physical appearance, between the two classes is, in the above verses, clearly depicted. These Dasyus, moreover, were no despicable foes: they were numerous, and their civilization was not, apparently, very much behind that of the Arian invaders. This is seen in the following hymns:

"O Indra, overthrow, on the part of the Arya, all the servile races, everywhere abiding."

"He put to sleep, by delusion, with his destructive [weapons] thirty thousand of the servile [races]."

"Armed with the thunderbolt, and confident in his strength, he has gone on destroying the cities of the Dasyus"—"their hostile and undivine cities"—"their iron cities"—"a hundred stone-built cities."²

One curious hymn exists, which has been thus rendered by Wilson:³

"With the thunderbolt thou hast confounded the *voiceless*

¹ *Rig Veda*, Vol. I. pp. 137, 259. Vol. II. pp. 35, 258.

² *Ibid.* Vol. I. p. 266; Vol. II. p. 258; Vol. III. p. 180.

³ *Ibid.* Vol. III. p. 276.

Dasyus, thou hast destroyed, in battle, the speech-bereft foes."

Thus rendered, "voiceless" would undoubtedly refer to the uncouth and apparently inarticulate speech of the barbarians. Max Müller, however, would read, instead of "*anasas*" (*voice-less*), "*a-nasas*" (*nose-less*), and make it refer to the flat noses of these Dasyus, which would find a counterpart in many of the wild Indian tribes of this day.¹ Wilson, however, condemns Müller's reading.

We find a few hymns, also, which indicate, as we have said, that some foes were of the Aryan household :

"Indra destroyed enemies, both Dasa and Arya enemies."

For hymns against Flesh-eaters, we take two verses from Müller :

"May he burn and hiss like an oblation in the fire! Put your everlasting hatred upon the villain who hates the Brahman, who eats flesh, and whose look is abominable."

"Indra and Soma, hurl the evil doer into the pit, into unfathomed darkness! May your strength be full of wrath to hold out, that no one may come out again."²

In the *Brahmanas*, later commentaries upon the *Veda*, and which represent the succeeding stage of Arian immigration, we find, according to Müller,³ still more distinct allusions to races of men separate from the Arian stock, who are mentioned under the name of *Nishadas*, and as having their abode at one time in the forest, at another in villages of their own.

Passing from the Vedic age to that of *Manu* and the *Epic Poems*, allusions to various wild tribes are still more frequently met with; but allusions no less obscure, and often self-contradictory.

Valmiki, in his great epic, the *Ramayana*, has sung the victory of Rama, the incarnate Vishnu, over the foul fiend Ravana, whose dwelling was in Ceylon, and to rid whom from the earth, Vishnu, at the instance of Brahma, had descended to this lower world. According to the majority of modern critics, the poet intends by this great song, in which

¹ Bunsen, Phil. of Hist. Vol. I. p. 346.

² Müller in Bunsen, Vol. I. p. 345.

³ Ibid. p. 346.

apes, bears, and vultures play so conspicuous a part, as the allies and guides of Rama, to symbolize the subjection of some southern people to northern conquerors; or perhaps the conquest of Ceylon by the tribes of the continent; and, by apes and bears, it is conceived, are intended the uncouth, uncivilized denizens of the Dekhan. However much of historic truth may lie concealed beneath this strange conceit (and we see that Barthelemy St. Hilaire — whose essays on Buddhism and Hindu philosophy have placed him in one of the first ranks of Oriental scholars — wholly discards the theory¹), mention is certainly made, throughout the epic, of various scattered classes of barbarians.

And so again in the *Mahabharata*, which is not so much a single epic as a collection of ancient legends incorporated into one work, "Dasyus" are referred to as comprising a number of frontier tribes; while in one passage it is implied that "the Brahmans of that age regarded the Dasyus as owing allegiance to Brahmanical institutions."²

Manu also, in his chapter on "mixed classes," dwells at length upon the different tribes existing in his day, all of whom he regarded in common with some earlier writers, as having been, originally, of one of the four castes. Thus he says:

"Three castes, the Brahman, the Kshatriya, and the Vaisya, are twice born; the fourth, the Sudra, is once born; and there is no fifth."³

Accordingly he treats all classes not falling, in his time, within the pale of the four castes, as either mixed classes, arising from intermarriage between different castes, or degraded offspring of one of the three "twice-born." Thus he enumerates twelve classes who were once Kshatriyas, but who "have gradually sunk to the state of Sudras, from the extinction of sacred rites, and from having no communication with Brahmans." And so in the following verse:

"Those tribes which are outside of the classes produced from the mouth, arms, thighs, and feet, whether they speak

¹ Jour. des Savants, July 1859.

² Muir's Orig. Sanskrit Texts, p. 179.

³ Manu, X. 4.

the language of the Mechhas (barbarians) or of the Aryas, are called *Dasyus*.”¹

By tribes that are “outside,” he probably intended such as had voluntarily lost caste by neglect of the religious rites of the Brahmans. While it would be allotting too great an antiquity to Brahmanical institutions to admit the truth of Manu’s theory of their origin, we see that he at least recognized the existence of classes of men called *Dasyus*, which name had been employed to represent those who were of un-Arian extraction, by the earliest writers.

We have hitherto found but slight reference to the physical appearance of these rude people. In the *Puranas*, however, which, though representing the latest period of Hindu literature, unquestionably contain many fragments of ancient history, we do find such reference, while in some, and probably later passages, lists of tribes are furnished, corresponding quite nearly to the names of tribes now existing. In the legend of *Vena*, a prince whose name occurs even in various hymns of the *Rig Veda*, and whose story, found in the *Mahabharata*, is repeated in several *Puranas*, is a passage which is worth our notice. We give it as found in the *Vishnu Purana*, though adopting the version of Muir :²

“ Vena was a proud prince, who on his exaltation to the throne ventured to give out the proclamation : ‘ Men must not sacrifice, or offer oblations, or give gifts. Who else but myself is the enjoyer of sacrifices ? I am always the lord of oblations.’ ”

On account of this impious declaration, which he persisted in, in spite of the expostulations of the jealous priests, he was slain by them in their anger, “ with blades of sacrificial grass purified by hymns.” After his death, the kingdom was infested by robbers, as, Vena dying childless, no king could be appointed. In their despair, the wise men at last thought of an expedient : they rubbed the thigh of Vena to produce a son. The legend then says :

“ From his thigh, when rubbed, there sprang a man like

¹ Manu, X. 43—45.

² Wilson’s *Vishnu Purana*, p. 98.

a charred log, with flattened face, and very short. 'What shall I do?' said the man, in distress, to the Brahmans. They said to him, 'sit down' (nishida); and he became, in consequence, a Nishada. There sprang, afterwards, from this man, Nishadas, dwelling in the Vindhya mountains, notorious for their wicked deeds. By this means, the sin of the king was expelled; the Nishadas were thus produced, originating in the sin of Vena." By rubbing his right hand, a holy king was then born.

Wilson, in a note to this passage, adds:

"The *Matsya Purana* says there were born outcasts or barbarous races, Mlechhas, black as collyrium. The *Bhagavata Purana* describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with a projecting chin, broad flat nose, red eyes, and tawny hair; whose descendants were mountaineers and foresters. The *Padma Purana* has a similar description, adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly." Whether this is an exaggerated description of these wild tribes, we may see in the sequel.

The process by which the Aryans gained control over India, was clearly a slow one. The tide of immigration was evidently affected by the physical characteristics of the country traversed. Supposing that they entered India by the north-west, they must first have encountered the Indus. And so in their earliest hymns, that river is referred to as the boundary of their location. Following the course of that stream, which they probably did only at an early date, they appear again to have turned upon their track, avoiding the broad table-land of Mewar, and filing around to the north and east, until they came upon the Ganges and its tributaries. Here they halted; and here, again, we find the two rivers, Sarasvati and Drishadvati, by a double inversion "the Caggar and Sursooti of our barbarous maps," given as the sacred limit. Manu calls the country between these two rivers, "*Brahmavarta*, because frequented by gods;"¹ refer-

¹ II. 17.

ring, probably, to its sacredness, as the ancient seat of his fathers.

When again resuming their journey, they followed the general course of the Ganges to the south-east. Their habitat, in Manu's day, is given by him when he includes the whole region between the Himalaya and Vindhya mountains, and the two seas, as "*Ariavarta*, or inhabited by respectable men;" and all outside of that as "the land of the *Mlechhas*, or those that speak barbarously."¹

At his day then, variously estimated at from 900 to 500 B. C., the Aryans had certainly not crossed the Vindhya range. When they did cross, it was only at its eastern and western extremities, keeping almost exclusively to the sea side of the Ghat ranges.

Now by looking over Lassen's map of ancient India, we shall be able to detect at every stage the presence of *nishadas*, or those wild tribes who ever disputed the right of way. What, we now ask, would be the natural consequence of such a meeting of these two races of men, as we find hinted at in their sacred books? We should suppose that the more cultivated and powerful of the two would either exterminate the weaker and less refined, or would incorporate them into their own body, or drive them into regions where they could still maintain their independence. But the extermination of a race so nearly a match for the conquerors, would seem an unlikely occurrence, and particularly so when we consider that these conquerors did not so much court war, as engage in it from the necessity of their position. We have left then the two latter contingencies, and both these have, we conceive, been realized in Indian history.

But further: we find no evidence, either from oral tradition or written legend, of any warlike incursion of the Aryan race upon the peoples south of Hindostan, inhabiting the highlands of the Dekhan. As far as Aryans have settled there in the lapse of centuries, it has been only as peaceful colonists. What then, should we anticipate, would be the possible result of *such* a contact? Should we not, if the natu-

¹ II. 22, 23.

rally inferior race had been forced to succumb to the superior intelligence and energy of the colonists, expect still to find that the weaker race, while acknowledging the rule of the mightier, would present a more unbroken front, in speech, in customs and religious faith, to the aggressions of the conqueror, than had their northern brethren? Such at least, we again conceive, has been the fact in South Indian history.

It is the more especial object of this Essay to bring to view, as far as we may be able, the present political, social, and religious condition of these various tribes, which, by anticipation and for convenience of nomenclature, we may term aboriginal. A faithful sketch of the several religious beliefs which characterize them would be a valuable chapter in the religious history of mankind. Attention has been but lately called to these tribes, and they yet await a historian. Notices of them which we offer, have been gathered from all sources, mainly from the journals of the several Asiatic societies and the records of travellers.

We present, as an introduction, a brief sketch of the physical geography of India, that we may see at a glance, the natural abode of untamed tribes, and to afford us a thread which we may follow in our survey.

The general peninsula of India is divided into three well marked regions, by the two great mountain ranges which traverse it from East to West. On the north we have the Himalaya range, "the land of snow," stretching, in an almost unbroken line, north-west and south-east, for a distance of eighteen hundred miles, shutting in India from Tibet upon the north. Properly, however, this great chain of mountains which has aided so materially in creating and shaping the mythology of the people, hems in the great peninsula upon the east also; leaving but a single opening into its plains by land. The proper chain of the Himalaya is bounded on the east by the Brahmaputra, and on the west by the Indus; which two rivers, commencing almost literally in an insculation north of the snowy chain, pass, the one to the east and south, entering the Bay of Bengal by the Ganges which it meets, and the other, to the west and south, into the Persian

Gulf, receiving on its way various tributaries from the Panjab.

The Himalaya range itself constitutes the first great division of India. For it is not a single line of hills, but is formed by a number of parallel ranges, which, occasionally intersected by cross sections, give us the mountain districts of Nepal, Bhotan, etc.

Passing from the Himalayas to the plains below, we meet with no marked elevation until we cross the valley of the Ganges, when we are confronted with another range of hills, less elevated than the Himalayas, but of no little importance in the geography of the peninsula, being the source of numberless tributaries of the Ganges, and forming a natural barrier between the main body of the continent and the peninsula proper. These are the Vindhya mountains. Commencing at Gujerat, they pass, in a north-easterly direction, toward the eastern terminus of the Himalaya. Fortified at their origin by a parallel range of hills, the Satpura mountains, they slope gradually into the basin of the Ganges, leaving comparatively free communication between the plains of Bengal and the southern country.

Hindustan proper, comprising all the region between the Himalaya and Vindhya mountains, is itself divided into two unequal portions by another lesser range of hills, the Aravali, which, commencing at the western terminus of the Vindhya, run almost at right angles to that range, though inclining slightly toward the east, and separate the valley of the Indus from that of the Ganges. Enclosed between the Aravali and Vindhya ranges, is Mewar, the table-land of Hindostan, passing, by gentle descent, into the basin of the Ganges.

The third main division of India is the Dekhan, so called from the Sanskrit "dakshin," or "south" (literally, "right"), comprised between the Vindhya mountains and the southern sea. The Dekhan is not only fortified on the north, it is also flanked, on either side, by the chains of Ghats, which, ranging southerly, unite towards the end of the peninsula. They are so termed from their "ghat" or "step-like" formation, the result of volcanic action. The western Ghats being

much higher than the eastern, there is formed the table-land of the Dekhan, facing toward the Bay of Bengal.

We must again call attention to the admirable fitness of these grand mountain-chains to the necessities of a people whom we have referred to as a race hard-pressed but still unsubdued.

We pass, now, to a consideration of those tribes of India which are clearly distinct from the Aryan or Brahman race, and may still be met with, especially in the elevated regions of that country. We commence at the northern or Himalayan region.

The physical geography of the Himalaya is peculiar. Stretching, as we have seen, from the great bend of the Indus to the great bend of the Brahmaputra, this range is intersected by various streams, which originate in the table-land of Tibet and find an outlet through the Indus, Ganges, or Brahmaputra. The great mountain-peaks, which for altitude stand unrivalled, are not in the main line of the chain, but have, as it were, stepped aside, standing at right-angles to the south of the range, and allowing a passage for the streams from the north, which they also supply with numberless feeders on their way. By these intersections the whole range is divided into three principal districts: First from the Indus comes the Sutlej river, so famous in Anglo-Indian military history, which bounds the Panjab on the east, and forms the main branch of the Indus.

Next in importance, toward the east, is the Kali or Gogra, which, passing south to join the Ganges, shuts in, between itself and the Sutlej, what is known as the districts of Kumaon and Garwhal. Finally, the Tishta separates Nepal from Bhotan on the east with the exception of the little territory of Sikkim, which is pressed in between them.

But, aside from the cross-sections of the chain, there are divisions in the other direction, which give it its marked peculiarity. The mean breadth of the Himalaya is given, by Johnston, as 150 miles; but this must, we think, be erroneous, since Mr. B. H. Hodgson, to whom we are indebted for our first real acquaintance with the configuration of the

range, gives it as only ninety miles; and has been followed, in this, by others.¹

This breadth of ninety miles he subdivides into three distinct climatic sections, of thirty miles each. In ascending, we come, first, upon a region extending to a height of four thousand feet above the level of the sea. Next follows a section extending from four to ten thousand feet above the sea; and the third reaches from ten thousand feet to about sixteen thousand, the average height of the chain. The two upper regions are simple, admitting of no subdivisions; but not so the lower. This comprises a three-fold tract of country: First, upon entering the hills, you reach a tract called Tarai. This is "an open waste, encumbered, rather than clothed, with grass." It is infested with a direful malaria, arising from its numerous swamps. Immediately above this, is a region of forest, called *Bhaver*, or *Saul Forest*. This is as dry as the region below was wet; but not less abounding in malaria. The third division is that of the *Dhuns*, or sandstone ranges, low hills running parallel with the general chain, and alike noxious in its climate with the two lower divisions. This general outline is true, in detail, only of the central portion of the range; but its traces are evident throughout.

These three grand divisions of the chain, differing in altitude, differ also in the fauna and flora which characterize them. This we should anticipate; but the fact of most interest, and which is hardly so well exemplified elsewhere, is, that what is true here of the lower order of the animal kingdom, is no less true of the highest: these three regions are also the abode of three classes of men, no one of which can venture into the domain of the other two, without serious detriment.

It is these three classes of men that first claim our notice. We begin our survey where the *Sutlej* pierces the range, in order to avoid commencing with tribes at either extremity, which we might suppose would be affected by contact with

¹ *Jour. Asiat. Soc. of Bengal*, Aug. 1849.

adjoining people, and shall follow along the range, first towards the east, and again westward.

Of the class of people which inhabit the uppermost region of the Himalaya, along its whole extent, we need say nothing, as they are acknowledged to be of pure Tibetan extraction. They are termed Bhotiyas or Bhots. Bhot is, indeed, the proper name of Tibet, and is seen in the name itself — *Ti-bet*. Many of the Bhots of Kumaon trace their descent directly back to Tibet, while their location, immediately upon the southern boundary of that country, their personal appearance, language, religion, customs, and traditions, all unite in confirming their Tatar origin.

But, passing from these regions of snow to the lower divisions of the range, we at once find ourselves in a different ethnological latitude. In the middle division there are two classes of people prevalent, a Hindu and an un-Hindu race. The general distinction between the two is obvious, and yet their commingling has caused a confusion which embarrasses minute inquiry. That the Hindu, by which we intend the Brahminic or Aryan race, should be found here, is not at all surprising. Apart from their natural spread, as seeking new fields for conquest or for trade, religious feeling has sensibly drawn them towards these heights. The Himalaya, as we have mentioned, has ever been a prominent feature in the Hindu myth. Its wild recesses and imposing peaks, which must early have arrested their attention, have always been favorite haunts of the gods and goddesses; and their lives are full of allusions to the grand features of these mountains. We cannot wonder, then, that they should have assumed a sacredness in the eye of a holy religionist, which should court a closer intimacy. Accordingly we meet here the well-known features, customs, and faith of the dwellers on the plains, and with these, as the superior, the aborigines have frequently sought and gained connection. There are, however, still remaining, a few tribes roaming through the woods in a savage state, which will well represent the original denizens of the mountain valleys.

Such are the *Rawats* or *Rajis*. They dwell in the secluded forests, in the eastern part of the districts; and, although reduced, according to Mr. Traill,¹ to some twenty families, still adhere pertinaciously to the customs of their ancestors. Such also are the *Doms*, now outcasts and hewers of wood and drawers of water for other tribes; but probably a branch lopped off long since from the Rawat stock, degenerate in customs, in character, and in physical type, approximating the Negro in their curly, crisp hair, and black complexion.

The religion of these tribes is, as so generally among the aborigines of India, a purely nature religion. Every remarkable mountain, cave, forest, peak, fountain, and rock has its presiding demon and spirit, which are so revered by the people that a luckless geologist brought down upon his head the maledictions of the people, and barely escaped with his life, for having innocently broken off the nose of one of these rock demons, in a scientific ramble. To these spirits frequent sacrifices are offered, and various ceremonies are performed, in small temples often found, and which are frequented to the almost entire neglect of the Hindu temples found in the district.

The presence of temples is a rare occurrence among these rude tribes; and must in this case, we conceive, be attributed to the presence of the influential residents of the plain, whom they may have imitated in this, as they have in other things. That such should be the case, will not appear strange, when we remember that the Brahmans have not disdained to borrow even from their uncivilized neighbors. The well-stocked Hindu Pantheon was no early production; but has grown up almost within the historical era. The known introduction of many portions of this aboriginal faith, and the unquestioned fact that a vast number of the legends, dogmas, and religious rites, now deemed orthodox, never could have arisen by any natural development from the Vedic faith, since inconsistency, in every part of the present religious system, is glaringly present, force us to believe that, in entering India, the Aryan found already domiciled a religious faith having firm

¹ *Asiat. Researches*, xvi. 137.

hold on the affections or superstitions of the people, and which, as he could not break it up, he incorporated into his own system, with sagacious policy but with sad detriment to the consistency of his own belief. It is for this reason that an analysis of the *current* religious faith has proved, and must ever prove, so perplexing.

But to return to these hill-tribes: a belief in all sorts of ghosts is common among them. Demons, elves, goblins, all come in for a share of their worship. There are ghosts of murdered men, ghosts of children, ghosts of cruel men, and ghosts of bachelors! These last, termed *Tolas* (our "Will-o'-the-wisp"), are supposed to be contemned by all other classes of ghosts, who shun their society and force them to lead a mournful existence in wild and solitary places. One scarcely finds a village that has not a demon, which often afflicts men, women, children, and cattle. The ghosts of children are in reality mere optical delusions, or shadows, so frequent in mountainous countries. These shadows, so gloomily and silently sweeping along the mountain sides, are to these superstitious savages mysterious personalities, and are worshipped by them under the endlessly changing forms which they present.

But the bulk of the population in these two provinces of Kumaon and Garwhal is made up of *Khasiyas*. There is much conflict of opinion as to whence these people originated. Mr. Hodgson thinks them to be, in common with most of the Himalayan aborigines, of ancient Tibetan extraction, but to have become altered by intimate union with Hindu immigrants; and that being now the dominant race, they have taken special pains to conceal their rude origin.¹ Capt. Strachey however, well known by his geological surveys of the Himalaya, believes them to be of pure Hindu extraction.² At present few traces, either lingual or physical, of savage origin appear. They are however of interest, as being the most important of these hill tribes, and as having, almost beyond a doubt, gained mention by Manu and the

¹ Jour. As. Soc. Bengal, Vol. XVII., Part 1, 1848.

² Report of Brit. Assoc. 1851. p. 94.

Vishnu Purana, which so far confirms their aboriginal descent.

The *Vishnu Purana* classes them among "ferocious and uncivilized races."¹ Manu specifies them as among those Kshatriyas "who have gradually sunk to the state of Sudras from the extinction of sacred rites, and from having no communication with Brahmans."²

Passing over the Kali, from Kumaon to Nepal, we come upon several tribes of no special interest, and whose origin is alike doubtful. They are the *Sunwars*, the *Gurungs*, the *Magars*, the *Jareya*, and the *Newar*. Their Tibetan origin is probable, and they are certainly not more than half Hindu in customs and religion.

Along with these, however, are found tribes of peculiar interest, from their entire isolation from all others. They are the *Chepang* and *Kusundu*. We quote Mr. Hodgson :

"Amid the dense forests of the central region of Nepal, to the westward of the great valley, dwell, in scanty numbers and nearly in a state of nature, two broken tribes, having no apparent affinity with the civilized races of that country, and seeming like the fragments of an earlier population. They toil not, neither do they spin; they pay no taxes, acknowledge no allegiances; but, living entirely upon wild fruits and the produce of the chase, are wont to say that the rajah is lord of the cultivated country, as they are of the unredeemed waste. They have bows and arrows, of which the iron arrow-heads are procured from their neighbors, but almost no other implement of civilization; and it is in the very skilful snaring of the beasts of the field and the fowls of the air, that all their little intelligence is manifested.

"Boughs, torn from trees and laid dexterously together, constitute their only houses, the sites of which they are perpetually shifting, according to the exigencies or fancies of the hour. In short, they are altogether, as near what is usually called the state of nature, as anything in human shape can well be. They are not noxious, but helpless; not vicious,

¹ V. P. p. 195.

² Manu. 10 : 43.

but aimless, both morally and intellectually ; so that no one could, without distress, behold their careless, unconscious inaptitude.

“ Compared with the mountaineers, among whom they are found, the Chepangs are a slight but not actually deformed race, though their large bellies and thin legs indicate strongly the precarious amount and innutritious quality of their food. In height, they are scarcely below the standard of the tribes around them ; who, however, are notoriously short of stature, but in color, they are very decidedly darker, or of a nigrescent brown.”

As to their origin, Mr. Hodgson, at first, deemed them to be fragments of an aboriginal population, allied to the “ Tamulian ” race, by which he intends the general aboriginal class of central and southern India ; but, he says, “ upon turning to the lingual test, I found that with the southern aborigines there was not a vestige of connection ; whilst, to my surprise, I must confess, I discovered in the Lhopas (Tibetans) of Bhutan, the unquestionable origin and stock of the far-removed, and physically very differently-characterized Chepangs.”

Leaving the *Murmis* and *Kiratas*, two tribes little known, we meet two others, *Limbus* and *Lepchas*, the latter the more numerous and sketched for us by Dr. Hooker, in his “ Himalayan Journals.”

The *Limbus* abound most in East Nepal. “ They are Buddhists ; and, although not divided into castes, belong to several tribes.” Buddhist however by name, they are not necessarily so in practice. Latham, in his “ Ethnology of India,” gives, from an account of Capt. Sherwill, a glimpse of a *Limbu* festival. We quote the former :

“ All the men, women, and children, amounting to about twenty, were drunk. And they were hospitable. At the house of the principal man of the neighborhood, some thirty men and women were sitting on the ground, drinking hot *chee*. Some beat drums. In the middle a young girl, highly excited, in a fantastic dress fringed with the teeth of beasts, the beaks and spurs of birds, the claws of bears, and

cocks' tail-feathers, was dancing. Her action was slow and monotonous at first; then, livelier and more rapid; then, hurried and irregular; then, frenzied and uncontrollable. The noise, too, increased; the humming or singing became a shout; the drums beat louder and more discordantly. There was a fire in the middle of the circle; the poor girl dashed into it and, with her naked feet sent the burning ashes over the floor. Then a propensity to mischief set in. She would pull down the frames upon which the domestic utensils were hung; she would burn down the house. The next morning she was as quiet and demure as any decent little Limbu could be."¹

The Lepcha is found most in the little district of Sikkim, between Nepal and Bhotan. He is of marked Mongolian features, and allied also by language to that race. Dr. Hooker gives a very favorable view of him:

"He is timid, peaceful, and no brawler. He is in morals far superior to his Tibet and Bhotan neighbors, polyandry being unknown and polygamy rare. In diet, they are gross feeders; rice, however, forming their chief sustenance. Pork is a staple dish; and they also eat elephant and all kinds of animal food." This in entire contrast to Hindu or Mohammedan custom.

"Marriages are contracted in childhood, and the wife purchased by money, or by services rendered to the future father-in-law.

"The Lepchas profess no religion, though acknowledging the existence of good and bad spirits. To the good they pay no heed. 'Why should we?' they say: 'the good spirits do us no harm; the evil spirits who dwell in every rock, grove, and mountain are constantly at mischief, and to them we must pray, for they hurt us.' Every tribe has a priest-doctor; he neither knows nor attempts to practise the healing art, but is a pure exorcist; all bodily ailments being deemed the operation of devils; who are cast out by prayers and invocations. Still they acknowledge the Lamas to be

¹ *Ethnology of India*, p. 23.

very holy men, and were the latter only moderately active, they would soon convert all the Lepchas."¹

In the course of his travels, Dr. Hooker met with an incident which well illustrates their superstitious feelings. He was attended by Lepcha guides and a Lama priest. Proposing to cross a lake, the Lama had provided a little bark boat and some juniper incense. Setting fire to the incense on the bark, he sent the boat far across the lake, whose surface was soon covered with a thick cloud of smoke.

"Taking a rupee from me, the priest then waved his arm aloft, and pretended to throw the money into the water, singing snatches of prayers in Tibetan, and at times shrieking at the top of his voice to the Dryad who claims these woods and waters as his own. There was neither beast, bird, nor insect to be seen, and the scenery was as impressive to me as the effect of the simple service was upon my people, who prayed with redoubled power, and hung more rags upon the bushes.

"This invocation of the gods of the woods and waters, forms no part of Lama worship; but the Lepchas are but half Buddhists: in their hearts they dread the demons of the grove, the lake, the snowy mountain and the torrent, and the crafty Lama takes advantage of this."²

We have thus far confined our inquiries to the central of the three Himalayan regions. Descending now to the lowermost, the region of swamp and forest, we come upon several tribes not so closely allied to the Tatar race as those immediately above them, presenting some affinities to the scattered hill tribes of Hindostan. Three of these races have been made the subject of a valuable monograph by Mr. B. H. Hodgson, to whose discoveries of Buddhist sacred books oriental scholars have been so much indebted.³

These are the *Kocch*, *Bodo*, and *Dhimal* tribes, inhabiting a portion of this sub-Himalayan tract upon the borders of Nepal and Bhotan. We shall confine our remarks to the Bodo and Dhimal, who are much like the Kocch, and of

¹ Hooker. *Himalayan Journals*. Vol. I. Chap. 5. ² Idem. Vol. I. Chap. 16.

³ *Jour. Asiat. Soc. Bengal*. Vol. XVIII., part 2, 1849.

whom we have the fullest account. The Kocch are, however, probably the most numerous, estimated by Hodgson at not less than 800,000 souls. The Bodo he numbers at from 150,000 to 200,000, the Dhimals, who are fast dwindling away, at only 15,000.

The two latter races are wandering cultivators of the wilds, never remaining in one place over six years. "They have no buffaloes, few cows, no sheep, a good many goats, abundance of swine and poultry, some pigeons and ducks." No trade is sought, scarcely any needed. Each one lives upon the produce of his own farm. Each is his own currier, weaver, and barber, or else each for his neighbor. They have no servants nor slaves. "Though they have no idea of a common tie of blood, yet there are no divers clans, septa, or tribes among them, nor yet any castes; so that all Bodo and all Dhimals are equal—absolutely so in right or law—wonderfully so in fact. Nor is this the dead level of abject want. On the contrary, the Bodo and Dhimal are exceedingly well fed, and very comfortably clothed and housed."

Marriage, as we have seen in other tribes, is more a contract than a rite, dissoluble at will of either party, the lover paying for his bride by money, or labor for his future father-in-law. Chastity is marked: no infanticides, human sacrifices, sati, nor bar to re-marriage. They *bury* their dead: after three days of uncleanness, a feast is prepared. "When ready and the friends are assembled, before sitting down they all repair once more to the grave, when the nearest of kin to the deceased, taking an individual's usual portion of food and drink, solemnly presents it to the dead, with these words:

"'Take and eat: heretofore you have eaten and drank with us; you can do so no more: you were one of us; you can be so no longer: we come no more to you; come you not to us.'

"Then they eat, drink, and make merry as though they were never to die." They may and do eat all meats, and drink beer, but never spirits.

The religion is distinguished by the absence of everything

that is shocking, ridiculous, or incommodious. They have no sect of priests, any one may become one who chooses, and no dress nor special favor marks them. They worship the host of heaven and 'the powers that be' on earth. As elsewhere, so here, diseases are deemed to be from devils; the exorcist is the doctor. They appear to have a vague perception of the moral character of the divinities which they worship, as an oath binds them, while we may, perhaps, even trace these various powers to a single source; and yet they are said to have no terms for God, soul, heaven, hell, sin, piety, prayer, or repentance. All the elements are worshipped, but preëminently the rivers, upon which they are so dependent. They have also their household, or national gods, worshipped by each family, and once a year by the whole village, at the dwelling of one member of the tribes, each taking his turn, year by year.

They have no temples nor idols. Though they believe in witchcraft and the evil eye, they discard all ghosts, sorcery, or omens. The rites consist of offerings, sacrifices, and prayers, so that they have the act of prayer if not the name. They invoke protection for man, beast, and crop. They offer fruits and flowers, and sacrifice animals, — sacrifice being deemed of the greatest worth. They have four festivals yearly, the last devoted to the household gods, the other three to the elemental gods and the interests of agriculture.

In his travels in the forest, Mr. Hodgson happened upon a company engaged in one of the latter, called the Bamboo Festival. Thirteen men in a circle held each a bamboo pole. Within the circle were three men. One danced to a song sung. The priest would mutter an incantation, and all would give the chorus. The third in the circle was an attendant who would now and then sprinkle with holy water another, the principal actor, called Deoda, or "possessed." "When we first discerned him," says Mr. H., "he was sitting on the ground, panting and rolling his eyes so significantly that I at once conjectured his function. Shortly after, the rite still proceeding, the Deoda got up, entered the circle and commenced dancing with the rest, but more wildly.

He held a short staff in his hand with which, from time to time, he struck the poles one by one, lowering it as he struck. The chief dancer with an odd-shaped instrument waxed more and more vehement in his dance; the inspired grew more and more maniacal; the music more and more rapid; the incantation more and more solemn and earnest; till at last, amid a general lowering of the heads of the decked bamboos, so that they met and formed a canopy over him, the Deoda went off in an affected fit, and the ceremony closed without any revelation, a circumstance which must be ascribed to the presence of the sceptical strangers."

The manners of these tribes are pleasing; modest, but cheerful. Their character is full of amiable qualities. They are intelligent, docile, frank, honest, and truthful, steady and industrious after their way, but not so good workers when placed in novel or trying positions.

We have now reached the Eastern limit of what Mr. Hodgson would term the Indo-Tartar tribes, formed by the river Dhansri, a tributary of the Brahmaputra. Between the Dhansri and the great bend of the latter river are several tribes, such as the *Daphlas*, *Akas*, *Bors*, *Abors*, *Mishmis*, and *Singphos*, inhabiting the middle region of the Himalaya, but which we merely name, as little known. But among other tribes of Assam are some which are more worthy of detailed notice.

Such are the *Mikirs*, of the district of Nqwgong. They number in all about 10,000, dwelling in the plains as well as on the hills. Their dialect differs much from that of surrounding tribes, allied to the Naga, if to any. They worship sun and moon, rivers, large stones and trees, and sacrifice to them hogs, goats, and fowls. They sacrifice also if an epidemic appears: if that avails nothing, they forsake their homes for the dense forest. They have no priests. Marriage is a contract; polygamy unknown. They burn their dead, and bury the ashes.¹

South of them are the *Kasias*, whose country is noted for its "cromlechs."

¹ Butler. Travels in Assam. Chap. 8.

To the west of the latter are the *Garos* or *Garrows*. They have a surly look, but are of a mild disposition; the women "the ugliest ever beheld." They eat everything — dogs, frogs, snakes, and the blood of all animals. Marriage, as usual among these tribes, is free, but they have one custom, probably more agreeable to some parties than to others: if the parents of the lady do not consent to her marriage, they are beaten by the other party until they do.

The dead are burnt. They are in general pagans in religion, worshipping the elements, and sacrificing animals upon an altar, though by contact with Hindus, paying some homage to Siva.¹

In the east of Asam are the *Kukis*. There are Old Kukis, and New Kukis. They have one noticeable and peculiar custom—that of smoke-drying the bodies of their deceased chiefs. Their notions on religious matters are vague. They have no images nor temples. When one dies, the soul, if of a good man, is led with a song of triumph to the gods, ever after to live at ease: the sinner is to be impaled or cast into a deep burning gulf, or plunged in boiling water. The Kukis aver that they came from the South.²

Better known than most of these tribes are the *Nagas*, an extensive vocabulary of whose language has been furnished us by Mr. Brown, a Baptist missionary.³ They inhabit the extensive mountain range upon the eastern boundary of Asam, and separating it from the northern parts of Burmah. Mr. Brown says that their language has a close affinity to the Burmese; to the Bhotan; to the Tibetan; and especially that of the Miris and Abors, who inhabit the mountains between Asam and Tibet. The difference between this language and several of the Tatar dialects is scarcely greater than that existing between different dialects of the Nagas themselves.

Major Butler, who spent some time among them, thinks that they have no idea of a future state of rewards and pun-

¹ *Asiat. Researches*, Vol. III. p. 17. ² Butler. *Travels in Assam*. Chap. VI.

³ *Jour. Am. Orient. Soc.* Vol. II. p. 155.

ishments. They believe, however, in good spirits and bad, and offer them sacrifices of cows, dogs, cocks, and liquor. He specifies a number of strange customs; among others the following: When the body of a deceased man of respectability is buried, the men in war-clothes dance about the grave and say —

“What spirit has come and killed our friend? Where have you fled to? Come, let us see you, how powerful you are. If we could see you, we would spear you and kill you with these spears!” And so with like speeches and with war-whoops they curse the spirits and beat the earth with their spears. If a man falls sick, they offer the spirit the entrails of a fowl. If very sick, the fowl is let loose in the jungle as an offering to the living spirit. Omens are often taken on any special occasion.¹

We have followed the tribes of the Sub-Himalaya from the Sutlej to the eastern boundary of India: we are ready now to turn upon our steps and follow the Himalaya westward from the same river.

There is nothing, however, which can detain us between the Sutlej and the Indus. The tribes are but little known, and, as far as known, are not different from those inhabiting the like regions to the east of the Sutlej. In religion, the most marked feature is, that as Mohammed rather than Buddha has been felt as master in these western Himalayan regions, so we find the Mussulman element encroaching upon a primitive faith, when in the east we have found Lamaism dominant. We cannot make the Indus the Ethnological boundary of India on the west, any more than we can affirm the Brahmaputra to be the eastern limit. Beyond the Indus are tribes clearly connected with strictly Indian races, both Brahman and aboriginal.

The first of the latter class is the *Kafir* family. They dwell upon the southern slope of the Hindukush, within an extent of territory about two degrees from east to west, and a less distance north and south. Their mere name

¹ Butler, *Travels in Assam*, Chap. IX.

gives us their history; for "Kafir" is "Infidel" on a Moham-medan's tongue, which name indicates the outside pressure to which they have been subjected, and the fact that they have successfully resisted that pressure. Their inaccessible position has probably served most to secure to them and preserve this title of Kafir, which they themselves use, and the same unsparring warfare between Mussulman and infidel is still waged in these hills. The Mussulman is ever endeavoring to enslave the Kafir: the Kafir constantly imprecates curses from his gods upon the Mussulman.

It was Elphinstone who first brought us notice of this interesting people, and little has been added since his day, save a chapter or two by Burnes.

Their chief god is called by some, Imra, by others, Dagon. "They have also numerous idols, which they say represent great men of former days, who intercede with God in favor of the worshipper. Their idols are of stone or wood, and always represent men and women, sometimes mounted, sometimes on foot." By being specially hospitable when living, any man may at death be deified and worshipped equally with the other gods. Consequently, the gods are not few, and differ in different localities. They know Siva or Mahadeva by name, but all eat beef. Furthermore they sprinkle their idols with blood, and even the blood of cows.

They sacrifice cows and goats to the supreme deity, particularly at a great festival which lasts for ten days, in the beginning of April. Fire also is requisite at every religious ceremony. At a sacrifice to Imra, "a fire was kindled before a stone post, said to be the emblem of Mahadeva: through the fire, flour, butter, and water were thrown upon the stone: at length an animal was sacrificed and the blood thrown through the fire upon the stone: part of the flesh was burned, and part eaten by the assistants, who were numerous and who accompanied the priest in various prayers and devout gesticulations. Though using fire so much, they hold it in no peculiar reverence.

They have hereditary priests, but these have little influence. There are also among them persons who procure

inspiration from superior beings by holding their heads over the smoke of the sacrifice; but these are not specially revered.

The husband pays a dowry for his wife. Polygamy is allowed, adultery common.

“They neither burn nor bury their dead, but place the body in a box, arrayed in a fine dress, which consists of goat-skins or Cashgar woollens: they then remove it to the summit of a hill near the village, when it is placed on the ground, but never interred.” Every funeral concludes with an entertainment, and an annual feast is given in memory of the deceased, while food is exposed for the manes.

They detest fish, but hold no other animal impure, eating anything, though chiefly cheese, butter, and milk. Although exasperated to fury by the persecutions of Mohammedans, so that no Mohammedan can safely enter their country, yet they are a harmless, affectionate, and kind-hearted people, merry, playful, fond of laughter, and although passionate, easily appeased.¹

The origin of this strange people is obscure: their language closely connects them with the Arian family; but their religion and social customs, so peculiar; whence come they?

Leaving Kafiristan, and with it all Himalayan regions, we pass southward. Cabûl and Afghanistan are thoroughly Mohammedan: the Hindu element which may exist in the people of these countries it is difficult to eliminate. In Beluchistan, however, is found a class of people called *Brahui*, which call for a passing notice.

Pottinger, in his great work on Beluchistan, speaks of them as clearly distinct from the Biluchis proper. So much do they differ, he says, “that it is impossible to mistake a man of one class for a member of the other. The Brahuïs, instead of the tall figure, long visage, and raised features of their fellow countrymen, have short, thick bones, with round faces and flat lineaments:—numbers of them have brown

¹ Elphinstone, Cabûl, Vol. II. App. Barnes, Cabûl, Chap. IX.

hair and beards."¹ They are a hardy race of mountaineers, wandering constantly in search of fresh pasturage for their flocks: more peaceful and industrious than the Biluchis, but courageous and of a noble disposition. In religion, they are Mussulmen.

But it was not their physical appearance which first attracted the attention of scientific men, so much as their language. Lassen's notice was first called to it by a brief published vocabulary. Since him, Latham, and, more recently, Caldwell, have examined it with the same striking result. It has been found, that, while the language as a whole is one with the Biluchi, there are many grammatical forms and a few vocables which ally it at once with dialects of India, and not Northern India or Hindostan, but the Dekhan. A clear statement has been given by Mr. Caldwell, which sets the matter beyond dispute. This fact, so interesting, we shall again call attention to.

It is to the hills, as we have before said, that we must look for remnants of a conquered race. We have found them in the Himalaya: let us now seek them in the parallel range of the Vindhya, and in the coast chains of Ghats. We take our stand first at the western terminus of the Vindhya range, at the point where the Tapti and Nerbudda rivers enter the Persian Gulf.

From the formation of the British factory at Surat, the attention of the merchants was attracted to a class of men who infested the adjoining country and injured their trade. They were called *Bhils*. In 1824, Major Gen. Sir John Malcolm, to whom India is so much indebted, collected what he could learn respecting this people and presented it to the Royal Asiatic Society. It is from this paper, and also from a later one by Captain Hunter, that we mainly derive our information.²

The central location of the Bhils is Khandeish, on the southern slope of the Satpura hills. They spread southward

¹ Pottinger. *Travels in Beloochistan and Sindh*, Chap. IV.

² *Transactions of Roy. Asiat. Soc.* Vol. I. p. 65. *Jour. R. A. S.* 1844, p. 176.

however as far as Pûnah, and are found to the north in the province of Malwa.

The Bhils are divided into two classes: the village or cultivating (who are the watchmen), and the wild or mountain Bhils. They generally, however, preserve the same usages and the same form of religion. The hill tribes have ever been noted for their predatory habits; they not only frequently attack the villages of the plains, but they claim and enforce the right of levying a tax upon all who pass through their territory, and woe to the luckless traveller who resists! Lutfullah, the Mohammedan gentleman, whose curious autobiography has lately been edited by Mr. E. B. Eastwick, gives an interesting account of an enforced residence among these freebooters, and of their savage life and character.¹

The religion of the Bhils is distinct from Brahmanism, although not unaffected by it. They worship Siva. They worship also the "goddess of small pox," a fact common in South India. They have, however, no temples, except a consecrated spot under some particular tree. They have idols. "They often make small mud figures of horses, which they range around an idol, to whom they promise a fine charger, if he will hear their petition; and it is not unusual to put the image upon one of these figures. In many of their legends the principal event depends on the assistance or advice of an enchanted horse."

"They keep all feasts, Hindu and Mohammedan, with equal zeal; and the most solemn form of oath is that of mixing salt, cowdung and jowaree, and lifting up the mixture. If a Bhil perjures himself by this oath, he is deemed execrable, and abandoned by his caste."

"There is among them a class of priests or 'medicine men' who are supposed, through the influence of the hill gods, to be endowed with the hereditary gift of inspiration. Their powers are, however, dormant until excited by music. Accordingly, musicians who sing the praises of the gods are ever at hand to render assistance." When the recitation of

¹ Autob. Chap. IV.

these songs has kindled the spark of spiritual fire, they begin to dance with frantic gesture, and loosening their hair, toss and whirl it around their heads, whilst their whole frame becomes agitated, as if under the influence of strong convulsions. In this state of phrenzy they give utterance to oracles which are attentively listened to by those who come to consult them. If a novice does not show a soul alive to the charms of music he is at once discharged from candidateship to priesthood.

Marriages are contracted by the parents of the parties. A widow may re-marry. They *bury* their dead. They are excessively fond of liquor, and eat all meats, though the mountain Bhils show signs of poor diet. These Bhils, after all, have a few redeeming traits. They are loyal to their chiefs, never betraying them: they are loyal to their word, oddly so; "if an offender is seized, he not only confesses his fault, but any others he may have committed; and details his adventures with the utmost *sang froid* and innocency, stating the names of his associates, be they friends or near relatives." He boldly avows his trade and stoutly defends himself by the words, "I am Mahadeva's thief."

Evidence that the Bhils once possessed far more than the land they now occupy, is found in the fact that every Rajput prince upon his accession to the throne has been from time immemorial obliged to have his forehead marked with blood from the thumb or toe of a Bhil, indicating a sort of nominal subjection to him.

To the north of the Bhils, upon the Aravali range, are the *Mirs*, of the Mairwara hills. They are like the Bhils in character, habits, and faith: although they have nominally embraced Mohammedanism, and aver that they are of pure Hindu lineage. The presence of Rajputs, who fled from the plains into the mountains at the approach of the Mohammedans accounts for the latter fact.

To the east of the *Mirs* are the *Minas*, in the districts of Ambir and Jaipur. These too, Mussulmen in faith, are not so in practice. "In some places they are still serfs of the soil; in others they hold lands, for the use of which they

pay heavy rents to the Hindu lords. Like all the aboriginal race, they claim to be the real proprietors of the land, and they remind one another of this right in the following distich :

“ ‘The Rajah is proprietor of his share :

“ ‘I am the proprietor of the land.’ ”¹

They also maintain the rite of marking the new Rajput prince with the bloody spot—in default of which ceremony their loyalty could not be depended upon.

Immediately to the west of the Bhils, between them and the sea, are the *Kulis*. These are fishermen, and from their having been early employed as menials by the foreign residents, their name, *Kulis* or *Coolies*, has been taken as the name of servants, commonly.

South of the Bhils are found many classes of degraded people, undoubtedly separate from the Hindu stock, while dwelling in the villages. Such are the low *Mhars*, which, though the offscouring of the population, have unquestionably given the name to the Mahratta country.

Dr. Wilson of Bombay has given us some interesting facts respecting a few wild tribes of the northern Konkan.

Waralis. This is a wandering tribe, having but few affinities to the Hindu family. To elicit information, Dr. W. propounded questions, a few of which with the answers we transcribe.”

“ Do any of you keep more wives than one ?

“ Re! Re! we can scarcely feed one; why should we think of more ? ”

“ How do you treat your children when they disobey your orders ? ”

“ We soold them.”

“ Do you never whip your children ? ” “ What! strike our own offspring? We never strike them ? ”

“ When your wives disobey your commands, how do you treat them ? ” “ We give them chastisement, less or more. How could we manage them without striking them ? ”

¹ Jour. Roy. As. Soc. Vol. XIII p. 289.

“What God do you worship?” “We worship Waghia (the lord of tigers).”

“Has he any form?” “He is a shapeless stone smeared with red lead and ghee.”

“How do you worship him?” “We give him chickens and goats, break cocoa-nuts on his head, and pour oil on him.”

“What does your god give to you?” “He preserves us from tigers, gives us good crops, and keeps disease from us.”

“Who inflicts pain on you?” “Waghia, when we don't worship him.”

“Does he ever enter your bodies?” “Yes; he seizes us by the throat like a cat; he sticks to our bodies.”

“Do you ever scold Waghia?” “To be sure we do. We say, ‘You fellow, we have given you a chicken, a goat, and yet you strike us! What more do you want?’”

“Where do good people go after death?” “They go to Bhagavan (the self-existent).”

“Where is Bhagavah?” “We don't know where he is and where he is not.”

Katodis or *Kathkuris*. These receive their name from the Kath-echu, which they gather from the *Acacia Catechu*. They are even more degraded than the Waralis, hanging upon the outskirts of villages of other tribes. They eat anything, from a rat to a serpent, except the brown-faced monkey, which they affirm to be possessed of a human soul.

They say, “God comes like the wind, and goes like the wind.” They bury their dead. Their aged men are their priests, but they have few ceremonies. Before felling a single tree for the Catechu, they select one, constitute it a god, and solicit its favor.¹

The *Ramusis*, a people living now in a district between 17° and 20° north latitude, have found a historian in Capt. Alex. Mackintosh of the Madras army.² They attained a notoriety, not only from their ordinary predatory habits, but from their having been so successfully employed by the famous Sivaji, in his contests with the lords of the south, so

¹ J. R. A. S. 1842, p. 14.

² Origin and condition of the Ramoosies.

vividly portrayed by Elphinstone in his *History of India*. The Ramusis are considered to have come from the east or south-east of Hydrabad, in the ancient kingdom of Telinga, from the large admixture of Telugu in their speech. Their name means "Foresters." They are robbers, but among them, as so frequently in India, the proverb "set a thief to catch a thief" is literally carried out. Thieves themselves, they are the only reliable village watchmen. They are an extremely enterprising, hardy, active people, but covetous, rapacious, and treacherous. Perjury is deemed but a trifling offence. Their religion does not differ materially from that of the inhabitants of the Dekhan generally.

Still further to the South are the Nilagiri Hills (*nila*—blue : *giri*—hill). They lie between 11° and 12°, forming, it is often said, the nucleus of the eastern and western Ghats, and are well known to all foreigners for their affording such a delightful retreat from the oppressive heat of the plains.

An extended account of these hills and their inhabitants has been published by Captain Harkness, and a pleasing sketch has also been furnished by Rev. Mr. Dulles in his interesting little volume, *Life in India*.

At the base of the mountain and occupying also a belt of one or two thousand feet towards the summit, are two races called *Erulars* and *Curumbars*, nomade shepherds, the latter of whom are much dreaded by the other inhabitants.

Above these two tribes are the *Kôtas* or *Cohatars* (cow-killers). They are the craftsmen of the hills, and are the lowest of the low, feeders on carrion ; following, like vultures, in the track of a buffalo herd, waiting for a victim. They have no caste, and worship ideal gods of their own, of whom they have no images.

Still above these are the *Burghers*, more properly called *Badagas*. These are the most numerous, wealthy, and civilized class on the hills, but are not aboriginal there ; having emigrated from the Canarese country within a known period. One custom, however, would seem to indicate that they have departed from their fathers' faith. They worship the sun, when they arise in the morning, and, "on entering the house in the

evening, they address the lamp, the visible emblem of their deity: "thou creator of this and of all worlds, the greatest of the great, who art with us, as well in the mountain as in the wilderness, who keepest the wreaths that adorn the head from fading, who guardest the foot from the thorn, god among a hundred, may we be prosperous!"

But the class of inhabitants which, though least numerous, has always attracted most attention, is the *Todas*. They are a tall, athletic race; and, from their physical appearance, have even been deemed a colony of Greeks. They are so much the reverse, in character, of the inhabitants of the plain, as to have become quite the favorites of Europeans. They are a simple, pastoral people, depending mostly upon their herds of buffaloes, loving peace, having no warlike weapons; and yet, by their quiet demeanor and peaceful disposition, commanding the respect and reverence of their ruder neighbors. They are a lively, "laughter-loving" race, having none of the cringing servility of the Hindu; but rather a confiding frankness, and modest but manly bearing, all in pleasing contrast to the people about them. They have temples to Truth, although, it must be confessed, not always conforming their practice to their faith.

The religion of these *Todas* is quite bare, but unique. They disbelieve transmigration, affirming that upon death the soul goes to the great country. They have what may be termed lactariums, dairy-houses, to which they attach a certain sacredness. They are small huts, scarcely allowing of ingress; divided into two compartments; the inner, the more holy; and yet containing nothing connected with worship, unless it be a roll of buffalo butter. Women are not allowed to enter this house; nor the men, at all times; the boys only having free access. A Brahman is refused admittance; and they despise his authority.

They have another class of sacred places, called *teriris*, among the hills. The priest appointed to them, must divest himself of his former sinful raiment, and lead a life of celibacy, although free to renounce his priesthood. He is holy: so holy, that no *Toda* dare approach or look upon him.

“ The teriri is of conical form, the thatch very neatly put on, and surmounted, at the top, with a stone about a foot in diameter. A bell, which is generally deposited in some niche within the temple, is the only object to which they pay any reverence. To this they pour out libations of milk, but only as to a sacred implement. They do not sacrifice or offer incense, or make any oblations to it, significant of its having, in their estimation, any latent or mystic properties. To each teriri is attached a herd of milch buffaloes, part of which are sacred. One among the sacred animals is the chief. Should it die, its calf, if a female one, succeeds to the office; should it have no female calf, the bell before mentioned is attached to the neck of one of the other sacred ones, and, being allowed to remain so during that day, a legal succession is considered to be effected.”

This association of the herds with religious ceremonies, is particularly noticeable at their funerals: when one dies, a large company assembles in the neighborhood of one of these teriris, to which the relics of the departed are brought, wrapped in a mantle. The ceremony lasts several days. When the mantle is first spread out in the temple, the company, one by one, enter and spend a few moments in wailing. From fifteen to twenty buffaloes are then driven into an enclosure, and the men leap in after them. Then, joining hands, they dance wildly, round and round, until the buffaloes become excited to phrenzy. At a given signal, all rush upon the animals, and seek to fasten a bell to the neck of each. No stratagem is used, but they conquer them by sheer force of arm. Eight or nine men are often seen hanging on one, yelling with all their might, and doing all they can by beating the animal with clubs, to enrage it still more, and still further jeopardize the party. Three or four animals are thus attacked, and, the bell being attached to the neck of each, they are liberated, the successful combatants giving a shout of victory; then, shouldering their clubs and joining their hands, they recommence the dance.

On the next morning, the relics are brought out and laid on the ground. After a variety of ceremonies, the whole

company addresses the buffaloes as "dii animales," beseeching them to intercede for blessings upon themselves and their property, "that their feet may escape the thorn, their heads the falling rock."

A young heifer is now slain, and its blood sprinkled over the mantle. The mantle is then removed to another spot, and after a general lamentation, the whole herd is slaughtered, each animal being brought so that its dying breath shall waft the relics as it passes ; and, after death, is placed so that its mouth and nostrils shall rest upon the mantle.

"The whole scene," says Capt. Harkness, describing one of these funerals, "was a wild one. The dance kept on ; the club men shouted as they brought forward a fresh victim ; in the centre of the relics were two silver-headed matrons, silently weeping ; around them were the slaughtered animals ; and among them, the crowd of mourners, males and females, young and old, sitting in pairs, face to face, 'with drooping foreheads meeting ;' the whole throng uniting in one universal moan, with which, as it rose and fell, was heard the wailing pipe, breathing in unison the solemn notes of grief and sorrow."

It is supposed that infanticide was once common among the Todas, but it is now unknown. Polyandry is frequent.

Passing northward from Madras, along the line of the eastern Ghats, we meet a number of aboriginal tribes, many sunk into the lowest degradation, hardly superior to the apes among whom they have their residence. Still going to the north, we come, finally, to the termination of the range, where it reaches out toward the eastern extremity of the Vindhya mountains, where it is met, also, by spurs from the hills which separate India from the Chinese frontier. In this extensive tract of country are several races which await our notice.

In the district of Ganjam are three tribes : to the north, the *Kols* ; to the south, the *Sours* ; and in the centre, the *Khonds*. Of the three we shall mention only the last, as we have fuller information respecting them than we have of any other

tribe of aborigines, through the reports of Capt. Macpherson, who was agent in these hills,¹

Of the three regions, Alpine, sub-Alpine, and Maritime, into which these eastern Ghats are naturally divided, the Alpine, or highest, is the special abode of the Khonds. They were, until brought into partial subjection by the British, wholly free and lawless, having intercourse only with the Zemindars of the middle region, with whom they contracted a sort of mutual alliance. They live by tillage; and since the British have gained their confidence, trade has assumed quite an honorable position.

It is, however, of their religion that we wish particularly to speak.

There are two sects among the Khonds: agreeing in some points, differing in others. All believe in one supreme being, self-existing, the source of good, and creator of the universe, of the inferior gods, and of man. His name is Boora Pennu, the god of light, or Bella Pennu, the sun-god. Boora Pennu, in the beginning, created a consort, Tari Pennu, the earth-goddess, and the source of evil. He then formed the earth. Finding Tari destitute of affection, so much so as even to refuse to scratch his back when requested kindly so to do, Boora determined to form man, who should love him, and also everything upon earth to delight man. He did so: the creation was free from moral and physical evil; men had free intercourse with God; lived on the spontaneous fruits of the earth, in peace and harmony. They went unclothed, unharmed by animals, with power to move through sea and air.

But Tari, bent on blasting this fair creation, "sowed the seeds of sin in mankind as in a ploughed field," and introduced, besides, all physical evil into the material creation. Boora Pennu at once applied antidotes, arresting and controlling physical evil, but leaving man free to be holy, or to sin. A few remained wholly sinless, and were at once deified; the rest transgressed, and upon them Boora let loose all evil,

¹ J. R. A. S. 1842, 1852.

ordaining death to be the penalty of sin. Earth itself was affected by the general curse: poisons and diseases spread; man went clothed, was limited to earth, and sunk into abject degradation. War between Boora and Tari continued hotly; mountains, whirlwinds, and meteors being the missiles used.

Here belief divides: one party claiming that Boora was victorious; the other, that Tari conquered. Both call Boora the source of good; but the latter party affirm that Tari inflicts what evil she pleases, and should be supplicated to refrain from that, and even to impart positive blessings.

Boora, his sect affirm, in order not to lose his work, and to return to men their purity, created three grades of gods: I. The judge of the dead, and those who should regulate the powers of nature in the service of man, among whom are the gods of the chase, war, rain, and boundaries. II. Deified holy men. III. Local deities, unlimited in number, who fill all nature, and naturally vary with different localities. Such are the gods of streams, tanks, fountains, forests, etc.

The Khonds affirm that man has four souls: I. A soul which may be restored to communion with Boora. II. A soul belonging to some special tribe, constantly re-born in that tribe, and that only. III. A soul which suffers for sin, and transmigrates, and may temporarily quit the body at the will of a god. IV. A soul which dies at the dissolution of the body.

The judge of the dead resides on a great rock beyond the sea, where the sun rises. To this rock the souls of men speed straight after death, and it is called the leaping-rock, from the desperate attempts necessary to gain a foothold upon it, in which many break their limbs and knock out their eyes, incurring a deformity attaching to them in the next birth. The good become like gods, have power of intercession, and are worshipped; the bad are punished with all manner of diseases; and, worse than all, with base moral qualities.

The chief crimes are: I. To refuse hospitality, or to abandon a guest. II. To break an oath or promise, or to deny a gift. III. To speak falsely, except to save a guest.

IV. To break a solemn pledge of friendship. V. To break an old law or custom. VI. To commit incest. VII. To contract debts, the payment of which is ruinous to a tribe, which is responsible for the engagements of all its members. VIII. To skulk in time of war. IX. To betray a public secret.

The chief virtues are: I. To kill a foe in public battle. II. To fall in public battle. III. To be a priest. IV. (among the sacrificing tribes) To be a victim to the earth-goddess.

At the fall, a priesthood was appointed to mediate between man and God; but it is an elective order, or rather a free class, any one entering it who thinks he has a call. The Khonds have no images nor temples. Their gods have the human form, but are of ethereal texture, dwelling in chinks of the earth, whence they emerge and flit about, at a height of about two cubits from the ground, seen only by the lower animals. They love, quarrel, marry, have children; and the minor gods grow old and die. They live on flesh. Each grade worships the one above it, while all worship Boora. All the individual gods are worshipped by the people, except the judge of the dead. The inferior gods are invariably honored with sacrifices, a hog being deemed the most sacred animal. Boora Pennu is also worshipped; but sacrifice to him is rare. At such times, the history of creation is recited at length.

Opposed to the sect of Boora is that of Tari, who give her the credit of man's elevation. They affirm that, in a feminine form, called Ambally Bylee, she revealed to men the arts of life, especially agriculture, to make the latter of which lucrative, she enjoined upon men the rite of human sacrifice.

This rite of human sacrifice, which has given the Khonds such an unenviable distinction, is performed by tribes at specified seasons; by communities and by individuals, upon any occasion which seems to demand it. The victims, called "Merias," are *always* purchased. They insist on this, and plead it in extenuation, when they commit the sacrifice, crying out: "We bought you with a price." They are obtained

from a class of men who traffic in them ; and who, when the supply fails, frequently sell their own children, while the Khonds will even sell to one another. A young child is preferred as a purchase. He is brought, blindfolded, to the village, and suffered there to roam at liberty; until needed. He is sacred ; all houses are open to him ; marriage with him is courted. He frequently grows up, marries, and has children ; who, in turn, must be victims. They rarely seek to escape. Once, however, as the people were preparing to immolate a youth, he said to the chief : “ In suffering this death I become a god, and I do not resist my fate ; let me then partake, with you, in the joy of the festival.” The chief assented ; and the young man called for a bowl, and drank, while the crowd contended fiercely for the dregs of a liquor so consecrated. He then danced and sung, and called for an axe, that he might once more join his companions, armed like a free man. An axe was handed him : he danced about ; and, of a sudden, clove the priest's skull in two, rushed across a foaming torrent, and down the Ghat, into the territory of a chief who refused to deliver him up to his infuriated pursuers.

For several days before the rite is performed, the people indulge in the most licentious riot. The victim is brought into the neighboring Meria grove, a sacred, haunted place, and anointed for the sacrifice. The acceptable spot for sacrifice is found during the night previous by probing the ground about the village, the first deep chink into which the stick passes being regarded as the spot chosen by the earth-goddess.

About noon of the third day, the orgies terminate, and the assemblage proceeds, with stunning shouts and pealing music, to consummate the sacrifice. A long and remarkable dialogue now ensues between two persons who impersonate the priest and the victim ; in which the victim, in turn, inveighs against his persecutors and supplicates for freedom, and the priest justifies the act. The victim finally says :

“ I am dying ; I call upon all — upon those who bought me, on those whose food I have eaten, on those who are

strangers here, on all who will now share my flesh — let all curse the priest to the gods !”

A post is now fastened in the chosen spot ; around it four large posts are set up, and the victim placed in the middle. The priest takes a green branch, cleaves it in the centre, inserts into the cleft the victim’s neck or chest, and then, slightly wounding him with an axe, the whole vast crowd, shouting “ We bought you with a price,” fling themselves upon the body and strip the flesh from the bones, leaving untouched only the head and intestines.

Every village is represented at these great festivals, of which the above is a brief account, and the flesh which each village receives as its portion, is again subdivided ; so that the head of each family has a shred, which he may bury in his field, and thus ensure a plentiful crop. A year after the sacrifice, a hog is offered up, as if to remind Tari of the faithfulness of her followers. The disciples of Boora, it must be remembered, abhor this rite.

The custom has been partially suppressed ; but except in a few districts, says Lieut. Frye, “ the votaries of human sacrifices are, as yet, almost wholly unchecked in the observance of the rite, and virtually independent of European control.”¹

The custom of female infanticide also prevails, and, in some of the tribes of the sect of Boora to such an extent, that scarcely a female infant is spared. The numberless quarrels which arise from the looseness of the marriage tie, probably have given origin to this fearful custom.

To the west of Orissa, the country of the Khonds, is Gondwana, the country of the *Gonds*. This region would seem, from its position, to have been more exempt than any other from Aryan invasion. It lies along the southern side of the Vindhya mountains, which have ever proved a formidable barrier to the progress of the Sanskrit-speaking race.

North of the Khonds, and partly mingled with them, are the *Kols*, the best known of whom are the *Ho*. Still to the

¹ J. R. A. S. Vol. XVII.

north of the Ho, and extending quite into Central India are the *Sontals*, sometimes regarded as a division of the Kols, who have in late years specially attracted European attention: They incline to a simple form of religion, believing in witchcraft, and making much account of tigers, as in swearing upon their skin, etc. On the Rajmahal hills, and scattered everywhere in the hills of Eastern India, are many other tribes, also claiming to be classed as aboriginal. All these latter, however, we shall be precluded from dwelling upon by the limits of this essay. They have the same general characteristics which mark the tribes already treated of. For the same reason we can only refer, in passing, to several migratory tribes, found throughout the peninsula, who have been noticed by Balfour,¹ and also to the wild *Veddahs* of Ceylon, of whom Sir Emerson Tennent has given so full and interesting an account in his new work on that island.²

We have now concluded our survey of the hill tribes of India. It is these hill tribes that we have supposed to represent the remnants of an aboriginal race. They do so; and, in Northern India, they alone. In the Dekhan, however, we have surmised (owing to the fact that the Sanskrit-speaking race entered it not as conquerors, but as colonists), that there might be found dwellers in the plains, as well as on the hills, who would be radically different from the race which had gained the ascendancy. And such is the fact. Even among the Mahrati people, who, more than others of the Dekhan have succumbed to their rulers, we find traces of the presence of a faith wholly at variance with Brahmanism. Many of these have been collected and specified by Dr. Stevenson, in the Journals of the Royal Asiatic Society and its Bombay branch. But it is in the extreme south of the Dekhan, and among the Tamil-speaking population, that these differences appear the most marked. Leaving out of view various minor points of divergence from Brahmanism found among all classes, we wish to direct attention, in closing this survey, to one portion of the laboring classes of Tinnevely and Travancore.

¹ Edinb. Philos. Journal, Vol. XXXV., 1843. ² Ceylon. Part IX., Chap. 3.

We refer to the *Shanars*, the best account of whom has been furnished by Rev. Mr. Caldwell, in his little pamphlet entitled "The Shanars of Tinnevely." They are toddy-drawers, and, in pursuit of their business, are forced to lead a very laborious life.

Their religion is almost wholly a demon-worship, the worship of spirits as evil. These demons have, it is held, been thrust down from some higher existence, and now wreak their vengeance on unoffending man. They are the deities of all diseases.

A curious instance of native opinions respecting diseases, is found in the notions prevalent, in South India, respecting *cholera*. The natives say that small-pox was the sport of the goddess Ammâl; but that when the English came and introduced vaccination, and thus thwarted her designs, Ammâl, in revenge, sent *cholera*. They are loth to be vaccinated, through dread of arousing her displeasure. They speak of cholera only as "that disease." If a man die of it, they say simply "he is not," and never wail, as at other times; but go about their work.

These demons flit about, usually at a span's remove from the ground, never touching it, but alighting upon certain points, as spires, roofs and eaves of houses, dwelling in holes in the rocks or decayed trees. They are seen, at dark, whirling about the leaves and dust, and cross your track at every turn. Their residence being so uncertain, one may chance to build a house or dig a well in places to which they have a prior claim, and so incur their displeasure.

They accordingly have a class of priests, not a privileged sect, but open to all, who, as familiar with the haunts of these spirits, may warn of danger or avert the calamity consequent upon trespass. They have temples, though of no pretensions, usually mud sheds, or even bare walls. They have also idols, who represent the various demons. These demons they propitiate, by means of offerings and sacrifices of animals; in which we may, perhaps, see the idea of *substitution*.

A dance always accompanies the sacrifice; and a man is

chosen to officiate as priest, clad in appropriate garments. We extract the following graphic description from Mr. Caldwell's work above mentioned :

“ When the preparations are completed, and the dance about to commence, the music is, at first, comparatively slow, and the dancer seems impassive and sullen ; and either he stands still, or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes, to help to work himself up into a phrenzy, he uses medicated draughts ; cuts and lacerates his flesh till the blood flows ; lashes himself with a huge whip ; presses a burning torch to his breast ; drinks the blood which flows from his wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired a new life, he begins to brandish his staff of bells, and dance with a quick, but wild, unsteady step. Suddenly the *afflatus* descends. There is no mistaking that glare, or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him ; and though he retains the power of utterance and of motion, both are under the demon's control, and his separate consciousness is in abeyance. The bystanders signalize the event by raising a long shout attended by a peculiar vibrating motion.

The devil-dancer is now worshipped as a present deity ; and every bystander consults him respecting his disease, his wants, the welfare of his absent relations, and the offerings which are to be made for the accomplishment of his wishes.”

In the later Puranas we find allusions to this system of demonolatry ; and Mr. Caldwell thinks that the “ sacrifice of Daksha,” in the “ Vaya Purana,” given as a note, by Wilson in the Vishnu Purana, is but the mythical record of the adoption of these rites into the Brahmanical system.¹

It is quite foreign to the design of the present Article, to dwell at length upon the ethnical affinities of the several tribes which we have now considered. We cannot, however,

¹ Vishnu Purana, p. 61.

forbear presenting, in conclusion, a brief statement of the present position of this question.

Prof. Rask was the first to suggest a *Scythian* origin for the various un-Sanskritic dialects of India. His suggestion has been followed out, more in detail, by various subsequent scholars. Dr. Stevenson, in a series of articles in the *Royal Asiatic Journal*, sought to prove the identity of origin of all the aboriginal languages, including the foreign element in the northern vernaculars. Mr. Hodgson, to whom too much praise cannot be awarded for his enthusiastic labors, has found, he thinks, evidence of the essential unity of the sub-Himalayan, Indo-Chinese, and Eastern Indian dialects; and has confidently affirmed the connection between all Indian aborigines. He has sought, also, to add strength to his argument by evidence grounded upon physical similarities, in a passage which we cannot refrain from quoting.¹

“A practised eye will distinguish, at a glance, between the Arian and Tamulian style of features and form — a practised pen will readily make the distinction felt — but to perceive and to make others perceive, by pen or pencil, the physical traits that separate each group, or people of Arian or of Tamulian extraction, from each other group, would be a task indeed! In the Arian form (Hindu) there is height, symmetry, lightness, and flexibility. In the Arian face, an oval contour, with ample forehead, and moderate jaws and mouth; a round chin, perpendicular with the forehead; a regular set of distinct and fine features; a well-raised and unexpanded nose, with elliptic nares; a well-sized and finely opened eye, running directly across the face; no want of eyebrow, eyelash, or beard; and, lastly, a clear brunette complexion, often not darker than that of the most southern Europeans.

In the Tamulian form, on the contrary, there is less height, less symmetry, more dumpiness, and flesh. In the Tamulian face, a somewhat lozenge contour, caused by the large cheek bones; less perpendicularity in the features to the front, occasioned, not so much by defect of forehead or chin, as by

¹ Jour. As. Soc. Beng. July, 1849.

excess of jaws and mouth; a large proportion of face to head, and less roundness in the latter; a broader, flatter face, with features less symmetrical, but perhaps more expressive, at least of individuality; a shorter, wider nose, often clubbed at the end, and furnished with round nostrils; eyes less, and less fully opened, and less evenly crossing the face by their line of aperture; ears, larger; lips, thicker; beard, deficient; color, brunette, as in the last, but darker on the whole, and, as in it, very various."

Stevenson and Hodgson have been followed by Max Muller, in his "Turanian Researches," embodied in Bunsen's "Philosophy of History." He has taken up the labors of his predecessors, and sought to present their general result. He has accordingly, after a comparison of the Scythic languages with the aboriginal dialects of India, come to the conclusion that all the latter, which he styles "Nishada," are related to one another, and themselves, more to the *Ugric* branch of the Scythian family than to any other. This is his general position, although he, of course, recognizes the modification, in many separate dialects, from contact with other foreign tribes upon the frontier.

But the latest, and by far the most authoritative writer in his own province, is the Rev. R. Caldwell, who in his "Comparative Grammar of the Dravidian or South Indian Family of Languages," has thoroughly treated the several Dekhan languages, their mutual affinities, and their probable affiliations with the other dialects of India and those foreign to it. Through his investigation, he has been led to a result differing somewhat from that reached by his fellow laborers.

It is well known that the dialects of North India are regarded, by the most competent judges, as offshoots of the Sanskrit. They, however, differ from the Sanskrit. They differ, as the modern Romance languages do from the Latin, in being the result of a disintegration of the parent tongue, but more radically, in that they possess a prominent structural element, with which the Sanskrit has no affinity. Indeed, so marked is this element, that some observers have refused to acknowledge the Sanskrit origin of these tongues.

The question at once arises: Is this un-Sanskrit element, in the northern vernaculars, identical with the more prominent un-Sanskrit element in the dialects of the south? Stevenson, Hodgson, and Muller answer in the affirmative; Caldwell, in the negative. The latter contends urgently for the Scythian origin of what he terms the *Dravidian*, or South Indian languages; he is also fully persuaded of the Scythian origin of the un-Sanskrit portion of the northern vernaculars; but he affirms that the latter are no more closely allied to the Dravidian, than to some other branches of the great Scythic family; that, consequently, these must be arranged in this family, not as one dialect, but as sister dialects. His opinion he offers in these words:

“The differences which appear to exist between the Dravidian languages and the Scythian under-stratum of the northern vernaculars, induce me to incline to the supposition that the Dravidian idioms belong to an older period of the Scythian speech—the period of the predominance of the Ugro-Finnish languages in Central and Higher Asia, anterior to the westward migration of the Turks and Mongolians. If this supposition is correct, it seems to follow that the progenitors of the Scythian portion of the Sudras and mixed classes now inhabiting the northern and western provinces, must have made their way into India subsequently to the Dravidians; and also that they must have thrust out the Dravidians from the greater part of Northern India, before they were, in their turn, subdued by a new race of invaders.”¹

He also strongly denies that Mr. Hodgson's description of the Tamulian races will apply to the Dravidian people, and even affirms that, on purely physical evidence, they should be connected with the Arian race.

He enumerates nine Dravidian languages: Tamil, Telugu, Canarese, Malayâlam, Tulu, Toda, Kôta, Gônd, and Khond. To these he would add, as containing a Dravidian element, the Rajmahal, Uraon, and lastly Brahui of Beluchistan. He insists on the connection of the last with the Tamil and kin-

¹ *Comp. Drav. Gram.* p. 70.

dred tongues, and finds in its presence the indication of the course by which the Dravidians entered India.

The affiliation of the above mentioned languages may be considered as nearly settled. Mr. Hodgson's researches would also seem to connect together the various dialects of Eastern India, and refer them possibly to the nearest neighbors of the Scythian stock, while the un-Sanskrit portion of the northern dialects still awaits careful analysis.

We had hoped to mention the efforts of the East India Government and of missionary societies, to civilize and christianize these rude tribes. But the Article is even now, we fear, too long. Government has found that, among them, a kind word has been more potent than a hard blow; while missionaries of the gospel have found readier hearers among them, than where Brahmanism has benumbed the sensibility and steeled the heart.

ARTICLE III.

THE RESURRECTION AND ITS CONCOMITANTS.¹

BY REV. E. RUSSELL, D. D., EAST RANDOLPH.

THE discourse that fell from the lips of the great teacher of the Gentiles on Mars Hill at Athens, has never failed in power to excite thought and feeling in the human mind, and awaken discussion in every age. In the production of this effect, all the circumstances of time, place, the subject-matter of what was uttered, the character of the speaker and of those who listened, unite to secure. He stood in the midst of the city that was the "eye of Greece," and has been the

¹ *Authors to which reference has been had in the preparation of this Article — Anastasis, or the Doctrine of the Resurrection of the Body, Rationally and*