

MADRAS GOVERNMENT MUSEUM.

Bulletin, Vol. IV, No. 2.

ANTHROPOLOGY.

THE DRAVIDIAN HEAD;
YÁNÁDIS OF NELLORE;
MISCELLANEA.

With Seven Plates.

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THE DRAVIDIAN HEAD.

Writing a few years ago concerning the Dravidian head with reference to a statement in Taylor's 'Origin of the Aryans' (Contemp: Science series) that "the Todas are fully dolichocephalic, differing in this respect from the Dravidians, who are brachycephalic," I published * certain statistics based on the measurement of a number of subjects in the southern districts of the Madras Presidency. These figures showed that "the average cephalic index of 639 members of 19 different castes and tribes was 74.1; and that, in only 19 out of 639 individuals, did the index exceed 80. So far then from the Dravidian being separated from the Todas by reason of their higher cephalic index, this index is, in the Todas, actually higher than in some of the Dravidian peoples."

Accustomed as I am, in my wanderings among the Tamil and Malayalam folk, to deal with heads in which the dolicho- or sub-dolichocephalic type preponderates, I was amazed to find, in the course of a recent expedition in the Bellary district, that the question of the type of the Dravidian head is not nearly so simple and straightforward as I had imagined.

The area selected for carrying on investigations was the western portion of the Bellary district, wedged in between the Nizam's dominions and the Mysore province, in which the Canarese language prevails over Mahrathi and Telugu. The language mainly spoken by the various classes examined is indicated in Table II by the letters C.M.T. The enquiry, which included Bráhmans and Muhammadans, who are left out of consideration in the present note, was carried on at three different centres, Hospet, Sandúr, and Adoni.

In the classification of the heads, which are here dealt with, the nomenclature of Broca is followed, viz.:—

Dolichocephalic	..	Index 75 and under.
Sub-dolichocephalic	..	Do. 75.01 to 77.77.
Mesaticephalic	..	Do. 77.78 to 80.
Sub-brachycephalic	..	Do. 80.01 to 83.33.
Brachycephalic	..	Do. 83.34 and upwards.

* Bulletin, Vol. II, No. 3.

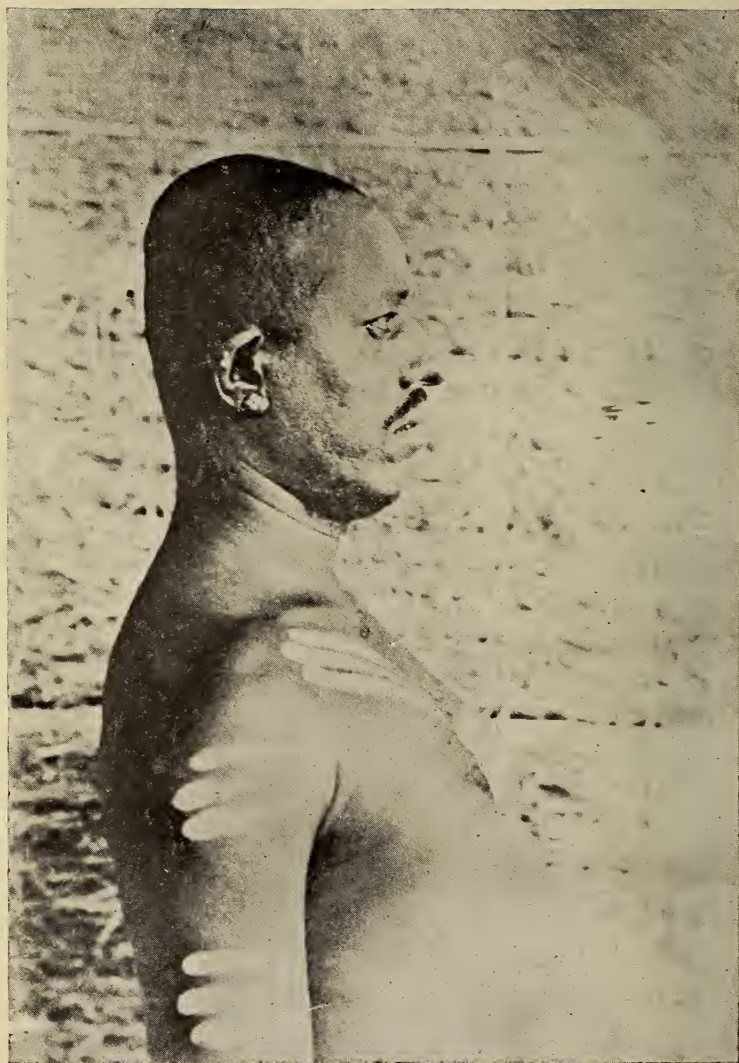
A glance at Tables I and II, wherein are brought together the statistics relating to seventeen classes from the southern districts of the Presidency and fourteen classes examined in the Bellary district, suffices to show clearly the very marked difference in the cranial proportions of the inhabitants of the two areas. And the significant fact is brought to light that, whereas in the former, of 666 individuals with an average cephalic index of 73·8 only 14 (2·1 per cent.) had an index exceeding 80, in the latter, of 510 individuals with an average index of 78·9, in no less than 193 cases (37·8 per cent.) did the index exceed 80. And it becomes evident that, in the Bellary area under consideration, while the lowest classes—the Telugu-speaking Mádigas and Málas—possess heads of a sub-dolichocephalic type, in the remainder the head is either mesaticephalic or even sub-brachycephalic, and attains the maximum index in a compact group of weavers and dyers—Rangáris, Togatas, Dévangas, Sukun Sálés, and Suka Sálés.

In Tables III and IV the heads of 20 to 25 members of the same classes are classified in accordance with Broca's nomenclature, and the figures are of themselves sufficiently eloquent without detailed commentary. I, however, add the following analysis of the figures given therein, which shows still more clearly the marked difference in the cranial character in the two areas under examination:—

			Southern districts.	Bellary.
Dolichocephalic .. ..	..	..	288	71
Sub-dolichocephalic .. ..	..	..	95	99
Mesaticephalic .. ..	..	..	28	93
Sub-brachycephalic .. ..	..	..	8	91
Brachycephalic .. ..	..	..	1	65
Number of subjects examined ..			420	419

To sum up briefly the figures in the above table. Whereas, in the southern districts, 383 out of 420 individuals had heads belonging to the dolicho and sub-dolichocephalic types, in the Bellary district in only 170 out of 419 did the heads belong to these types. Further, in the latter, the occurrence of 65 brachycephalic heads against 1 in the former, is, to put it mildly, noteworthy.

The problem of the South Indian cranium being thus unexpectedly complicated, it remains to carry out a series of head-hunting expeditions throughout the Canarese



LINGA BANIJIGAR.

and Maratha countries. In this way it will eventually be possible to demarcate with precision the tract through which the short broad type of head prevails, and the source from which it arises.

I have elsewhere* referred, in relation to the native skull in Southern India, to the frequent absence of convexity of the segment formed by the posterior portion of the united parietal bones, with the result that the back of the head, instead of describing a curve gradually increasing from the vertex to the occipital region, forms a flattened area of considerable length almost at right angles to the base of the skull. This character was very conspicuous in many of the Bellary heads, and is shown in an excessive degree in Plate VII-A, which represents a prosperous Linga Banijigar, and in a normal degree in Plate VII-B, wherein a Kuruba is portrayed.

In Tables V and VI the average cephalic length and breadth of the various classes under review are recorded. Of which tables the following is a summary :—

	Average length, cm.			Average breadth, cm.	
	17-18.	18-19.	19-20.	13-14.	14-15.
Southern districts ...	...	14	3	14	3
Bellary	4	13	...	1	16

The most prominent feature is the prevalence of heads exceeding 14 cm. in breadth in Bellary as compared with the other districts. But the fact is also brought out that, whereas in four of the Bellary classes the average head length is less than 18 cm., in none of them does it reach 19 cm.

EDGAR THURSTON.

* Bulletin, Vol. II, No. 1.

TABLE I.

CEPHALIC INDEX.

Southern Districts.

	Number of men examined.	Average cephalic index.	Number of times index exceeds 80.
Badagas	40	71·7	
Muppas	24	72·3	
Tiyyans	60	72·8	1
Pallis	40	72·9	
Kádirs	23	73	
Todas	82	73·3	1
Ambattans	29	73·4	
Cherumans	60	73·4	2
Tamil Pariahs	40	73·6	
Paniyans	25	74	1
Kotas	25	74·1	
Vellálas	40	74·1	1
Malaiáalis	50	74·3	1
Malasars	23	74·5	
Kammálans	40	75	5
Mukkuvans	40	75·1	2
Irulas	25	75·8	
Total ...	666	73·8	14

TABLE II.
CEPHALIC INDEX.

Bellary District.

—	Number of men examined.	Average cephalic index.	Number of times index exceeds 80.
T. Mádigas (Hospet) ...	40	76·5	8
T. Mádigas (Adoni) ...	30	76·5	2
T. Málas ...	30	77·1	6
C. Sadaru Lingayats ...	25	77·7	6
C. Komatis ...	25	77·9	15
C. Bédars (Hospet) ..	40	78·1	12
C. Linga Banijigaru ...	24	78·3	7
T. Padma Sálés ...	30	78·7	10
C. Kurubas (Hospet) ...	50	78·9	17
C. Kurubas (Adoni) ...	29	79·1	10
C. Jangams ...	28	79·1	10
T. Bédars (Adoni) ...	25	79·4	12
M. Rangáris ...	30	79·8	14
T. Togatas ...	25	80	13
C. Dévángas ...	20	80·8	10
M. Suka Sálés ...	30	81·8	21
M. Sukun Sálés ...	30	82·2	20
Total ...	510	78·9	193

TABLE III.
CLASSIFICATION OF HEADS.

Southern Districts.

	Dolichocephalic.	Sub-dolichocephalic.	Mesaticephalic.	Sub-brachycephalic.	Brachycephalic.
25 Todas	22	3			
25 Badagas	21	4			
25 Pallis	20	2	3		
25 Tiyyans	20	2	2	1	
24 Muppas	19	5			
25 Vellálas	19	5	1		
25 Tamil Pariahs	18	6	1		
25 Kotas	17	6	2		
25 Ambattans	17	8			
23 Kádirs	17	5			1
25 Cherumaus	17	5	2	1	
25 Malaiáalis	17	3	4	1	
25 Paniyans	15	8	1	1	
25 Kammálans	14	6	3	2	
23 Malasars	12	9	3	1	
25 Irulas	11	8	5	1	
Total ...	288	95	28	8	1

TABLE IV.

CLASSIFICATION OF HEADS.

Bellary District.

	Dolichocephalic.	Sub-dolichocephalic.	Mesaticephalic.	Sub-brachycephalic.	Brachycephalic.
25 Mádigas (Adoni)	15	5	3	2	
25 Mádigas (Hospet)	11	8	3	3	
25 Málas	8	7	6	2	2
25 Bédars (Hospet)	7	8	5	2	3
25 Sadaru Lingayats	4	11	4	3	3
25 Jangams	4	6	5	5	5
24 Linga Banijigaru	1	13	3	6	1
25 Kurubas (Hospet)	3	6	5	7	4
25 Kurubas (Adoni)	3	8	7	5	2
25 Bédars (Adoni)	4	5	4	9	3
25 Komatis	1	4	6	8	6
25 Padma Sálés	2	5	10	3	5
25 Rangáris	4	4	5	7	5
25 Togatas	2	5	6	7	5
25 Sukun Sálés	1	1	6	8	9
25 Suka Sálés		1	8	10	6
20 Dévángas	1	2	7	4	6
Total ...	71	99	93	91	65

TABLE V.

AVERAGE CEPHALIC LENGTH.

<i>Southern Districts.</i>				<i>Bellary.</i>			
			CM.				CM.
Todas	..	..	19·4	Mádigas (Adoni)	..	..	18·6
Kotas	..	..	19·2	Málas	..	..	18·4
Mukkuvans	..	..	19	Bédars (Hospet)	..	..	18·4
Badagas	..	..	18·9	Kurubas (Adoni)	..	..	18·3
Tiyyans	..	..	18·9	Mádigas (Hospet)	..	..	18·3
Pallis	..	..	18·6	Sadaru Lingayats	..	..	18·2
Tamil Pariahs	..	..	18·6	Komatis	..	..	18·2
Ambattans	..	..	18·6	Linga Banijigaru	..	..	18·1
Vellálas	..	..	18·6	Kurubas (Hospet)	..	..	18·1
Muppas	..	..	18·5	Jangams	..	..	18·1
Kádírs	..	..	18·4	Bédars (Adoni)	..	..	18·1
Paniyans	..	..	18·4	Rangáris	..	..	18·1
Kammálans	..	..	18·4	Dévángas	..	..	18
Cherumans	..	..	18·3	Padma Sálés	..	..	17·8
Malaiális	..	..	18·3	Togatas	..	..	17·7
Malasars	..	..	18·2	Suka Sálés	..	..	17·7
Irulas	..	..	18	Sukún Sálés	..	..	17·6

TABLE VI.

AVERAGE CEPHALIC BREADTH.

<i>Southern Districts.</i>				<i>Bellary.</i>			
			CM.				CM.
Todas	..	..	14·2	Rangáris	..	..	14·5
Kotas	..	..	14·2	Dévángas	..	..	14·5
Mukkuvans	..	..	14·2	Suka Sálés	..	..	14·5
Vellálas	..	..	13·8	Sukún Sálés	..	..	14·4
Tiyyans	..	..	13·7	Kurubas (Adoni)	..	..	14·4
Tamil Pariahs	..	..	13·7	Linga Banijigaru	..	..	14·4
Kammálans	..	..	13·7	Bédars (Adoni)	..	..	14·4
Irulas	..	..	13·7	Komatis	..	..	14·3
Ambattans	..	..	13·7	Bédars (Hospet)	..	..	14·3
Badagas	..	..	13·6	Jangams	..	..	14·3
Pallis	..	..	13·6	Togatas	..	..	14·2
Paniyans	..	..	13·6	Kurubas (Hospet)	..	..	14·2
Malaiális	..	..	13·6	Málas	..	..	14·2
Cherumans	..	..	13·5	Padma Sálés	..	..	14·1
Malasars	..	..	13·5	Sadaru Lingayats	..	..	14·1
Muppas	..	..	13·4	Mádigas (Hospet)	..	..	14
Kádírs	..	..	13·4	Mádigas (Adoni)	..	..	13·9

THE YÁNÁDIS OF THE NELLORE DISTRICT.

THE following note by Mr. T. Ranga Rao was written as a thesis for the M.A. degree Examination of the Madras University, and is now placed at my disposal.

The Yánádi is a long-headed, broad and concave-nosed, dark-skinned tribe of short stature, inhabiting the Telugu-speaking districts of the Madras Presidency, except Bellary. They numbered 66,069 at the Census, 1881, rising, in 1891, to 88,988, of whom as many as 57,525, or nearly 65 per cent., resided in the Nellore district, which is the main home of the typical Yánádi. In the North Arcot and Kistna districts they numbered 10 per cent. of the entire population, and in Cuddapah less than 5 per cent.

The word Yánádi has been subjected to much etymological speculation. Firstly, some derive it from *anadulu* (*a* = not and *adi* = beginning, *i.e.*, people without a beginning). Secondly, others derive it from *anadhalu* (*a* = privative and *natha* = lord or protector). Another interpretation is unlording or not lording, *i.e.*, not included in the ruling or principal caste. Thirdly, it is derived from *yanadam*, the sea-shore. More precisely, it is from *yanam* and *adi*, *yanam* meaning boat or wandering and *adi*, means. As in other similar cases, the word is derived from the profession, which, in this case, was wandering or living by boats along the sea-coast. Fourthly, some rely on vulgar usage and a rule of Telugu grammar for transmuting the privative *a* and *e* into *ya* and *ye*, and for interpolating for the sake of euphony the letter *n* after the first syllable *ya*. The word accordingly means either without beginning, which is absurd, or not from the beginning, from which some sense can be made. According to this view the Yánádís are exotics, and not aborigines; they are post-Dravidian and post-Aryan. The theory goes further to find, on the authority of Bishop Caldwell's 'Comparative Grammar of the Dravidian Languages,' a resemblance between the aboriginal tribes in Southern and Western Australia and the Dravidian fishermen on the Madras Coast, both of whom use almost the same words for I, thou, he, we, you, etc. Fifthly, speculation advanced one

more step in the hypothesis which makes them not merely exotics but immigrants from some island or other continent, shipwrecked and stranded on the Nellore Coast, where they are chiefly found. They were, according to this theory, originally either Negritos from the Straits Settlements, or came from the east coast of Africa or from south-west Australia; but they bear a striking resemblance to the Somális at Aden. Sixthly, the Editor of the *Baptist Mission Review*, commenting on the last theory, suggests a probable connection between the Yánádis of Southern India and the Yanans of North California. The latter are a North American tribe, who differ from the other Indian tribes of California in physique and language, and who, according to tradition, went from the far east to California.

The above theories are hardly adequate or tenable. The first does not account for the appearance of *n*. The unenviable name of anadhalu, protectorless or poor, applies with stronger force to other tribes. Why this tribe alone came to be known by it is not clear. The word is a term of indignity, and no tribe would permit others to, or would call themselves by such a name. The tendency generally is after dignity. The derivation from yanadamu has some sense in it, but is supported by no evidence. The Yánádis are not known to have plied, nor do they now ply boats on the East Coast canal, or even at Sriharikota, their chief place of residence, which is on the sea-coast. The lexicographers Brown and Sitaramacharyulu understand by Yanadamu sea-beach, but they do not derive Yánádi from the word. Brown does not mention the word Yánádi at all, and Sitaramacharyulu calls the Yánádis Enáthi and not Yánáthi, *i.e.*, a low jungle tribe. An hitherto unpublished manuscript of the 17th century refers to them likewise as a forest tribe. Telugu literature does not support the sea-beach theory, or the fanciful etymology derived from a profession never known to have been practised. As a matter of fact there are many points of resemblance between the Australian and Dravidian languages, and the ethnic characteristics, skull formation, features, and wavy or curly hair, present similarities of type. But that the Yánádis and tribes similar to them were therefore exotics from Australia or Africa is a theory hardly tenable. The question is still in the air. It is probable that the Yánádis and the Australians both sprang from a main branch of the human race. Topinard thinks that the Yánádis can be said to bear a striking resemblance, not so much to the

Somális at Aden, as to some black tribes, smooth-haired and mingled particularly among the Somális, but not Negro. Immigration from Australia, where caste is in a rudimentary state, is hardly in keeping with facts, especially when we find caste regularly established in India. Keane believes the boomerang to have been introduced from India, unless it was locally evolved in Australia. The tribes are apparently distinct, but any resemblances that they may possess point to them as emanating from the same stock, or to the Australians being themselves immigrants. Nor is there any similarity between them and the Yanans. The word Yanan (Yaa-nan) means, in the language of the tribe, the people. They called themselves Noje or Noji. They have a tradition that they went from the far east to California. Their physical traits are singular; their language is peculiar. They were only thirty-four in number in 1884. Evidence thus supports the theory that they were themselves exotics in California. Whatever connection may be traced between the Yánádis of India and any tribe of any other continent or country, there is little or no evidence that the former were exotics in India.

The more correct etymology seems to be na-adi, na being privative. According to Sanskrit sandhi the word would take the form of anadi. Literally it means those whose beginning is not traceable. The compound anathisthalamu is used of temples or places whose beginnings are difficult to trace. The Yánádis are a tribe, speaking a dialect of pure Telugu with no admixture whatever. They must have been the aboriginal inhabitants of the Telugu provinces. The word Yánádi appears to be a corruption of the Sanskrit anadi. The change is evidently due to usage, but cannot be supported by any rule of grammar. When the Aryans pushed to the south and found the Yánádis there, they very naturally called them anadolu, a term used by a Sanskrit-speaking race for an indigenous jungle tribe, primæval in every respect, and probably with no name to go by. Borrowing this non-descriptive appellation, the tribe perhaps struggled to pronounce it correctly, and elongated the vowel sound, which is still a peculiar trait. The word thus became Anadolu, corrupted by usage into Yánádulu or Yánádi.*

* In like manner the Native Graduate of the Madras University frequently talks of himself as being not a B.A. or M.A., but B.Ya. or M.Ya., and a billiard-marker will call the game yeighty-yeight.

The Yánádi traditions are, unlike those of the Chenchus, vague and distant. The latter are generally regarded as a sub-division of the Yánádis, but they hold themselves distinct, tracing consanguinity with Narsimha of Ahobilam (Kurnool district), who married a Chenchu damsel, and gave them the whole of the Nallamalai forests. To this day they address him as bava, or brother-in-law. The Yánádis boast of no such spiritual connection. Some say that their tribe sprang of old from a man and woman, who alone had escaped from a flood. Some call themselves the aborigines of the wilds in the vicinity of the Pulicat lake, where they hunted and fished at will till they became enslaved by the Reddis. Others say that the Reddi (? Manchi = good) Yánádis were originally Chenchus, a small but superior class, and that they fled from oppression and violence from the mountains in the west, and gradually amalgamated themselves with the common Yánádis. Between the Yánádi and the Chenchu, however, there is no love lost. They can be seen living close together, but not intermingling, on the Nallamalais. Their social habits differ, a typical instance being the remarkable fidelity of the Chenchu wife, while the Yánádi woman has made no such name for herself.

In physique the average Yánádi is below middle height, dark-skinned, of bad odour, with a poor attenuated frame, narrow chest and shoulders. His tribal costume is but a languti, and, in some cases, a scrap of cloth round the waist. The female covers herself ordinarily with rags.

I may here quote the measurements recorded by Mr. Thurston of the skull of an old Yánádi supplied by me—

	Cm.
Maximum length from glabella	18·4
Maximum transverse breadth	12·4
Cephalic index	67
Minimum frontal breadth	9·1
Horizontal circumference	49·5

Ant-posterior curve (nasion to basion)—

Frontal	10·9
Parietal	11·8
Occipital	9·6
Basio-nasal	10·2
Basio-alveolar	10
Nasal height	5·3
Nasal breadth	2·7
Nasal index	51



YANADIS.

Skull long oval, viewed from above. Nasal bones concave. Superciliary ridges well developed.

The following are the measurements of three Yánádi skulls, quoted by Mr. Thurston, from the Royal College of Surgeons' Museum:—

				Three skulls.		

Horizontal circumference	..			46·8	46	47
Length	..	..	..	16·9	17	17
Breadth	..	..	..	11·9	12·5	12·3
Cephalic index	..	..		70·4	73·5	72·4
Nasal height	..	..	..	4·9	3·7	4·4
Nasal breadth	..	..		2·3	2·1	2·5
Nasal index	..	..	..	47	57	57

The Yánádis bathe but once a week, and emit a disagreeable odour from the skin. The development of the hairy system is meagre on the face and over the body generally. There is a good crop of curly hair on the head, and a slight strip of hair on the abdomen. The colour of the hair on the head ranges from light brown to black. They have dark eyes, long faces, concave noses, and prominent cheek-bones. A Yánádi on trial before me had thick lips and a prognathous jaw.

The following is a summary of their physical characteristics. Dolichocephalic; leiotrichi; hairy system meagre; scanty moustache and beard; no whiskers; slight strip of hair on the abdomen. Chin pointed; lips rather thick. High nasal index. Men lanky; long but feeble-limbed, and frame attenuated. Colour of skin dark in men, and dark to brown in women. Dental wear rather great, and intelligence consequently in the inverse ratio. Muscles soft and flabby. Men bow-legged with calf muscles ill-developed. Average weight rather low.

The Yánádis have no valuable implemental or monumental material for the student of research. The only monument is his hut, which has preserved its native shape. Their archæology is a simple book of huts. The animistic, and to some extent zoo-theistic nature of his religion; the production of fire by friction by the Adivi (forest) Yánádis even at the present day; the primitive hunting and fishing stage in which a number remain; and the almost raw animal food which they eat after merely heating or scorching the flesh of the game they kill;—these indicate that the Yánádis have not yet emerged from the palæolithic stage of culture.

They derive their names from gods and goddesses, and occasionally from ancestors.

Topinard places the Yánádis among the remnants of the black strata of the population of the Indian Peninsula; the Bhils, Mahairs, Ghonds and Khonds now shut up in Central India, and the Maravars, Kurumbas, Veddahs, etc., remaining in the south. Dr. Macleane places them among the hill tribes, or the tribes of the plains considered Tamulian. No strong proof exists in favour of the exotic theory, while the aboriginal theory receives strong support from the evidence, *inter alia*, of their primitive stage of culture.

The head-quarters of the Yánádis is the island of Sriharikota in the Nellore district on the Coromandel Coast. Their primitive condition attracted notice for the first time in 1835, when the island came into the possession of the Government. If their home on the coast suggests the theory of shipwreck and immigration, the extensive forests in which they were found, and the physical characteristics which they possess in common with other tribes, place them in the category of jungle tribes. Their condition in 1835 was but one remove from savagery. They are said to have numbered only 199 persons, and lived exclusively on jungle produce. The tradition is that the Nabobs of former days left them there. Whether this was so or not, a large number of Yánádis, especially in Nellore, address them as *thoralu*, *i.e.*, lord or master. The Government undertook to ameliorate their condition by supplying them with grain equal in value to 20 per cent. of the jungle produce which they offered. They were thus getting to accustom themselves to the use of grain in the place of forest produce, which had previously formed more or less their exclusive food. The proportion rose to 40 and eventually to 66 per cent., and to grain were added clothing and tobacco, and even money. The inducement was sufficient to extend their labour to the gathering of charcoal and felling of timber. The demand for labour naturally rose, and the Government offered to pay to parents 2 annas 6 pies on the birth of a male, and 1 anna 3 pies on the birth of a female child, a bounty on productivity justified by special and local causes. In 1858 the Government opened a school for the teaching of Telugu, which started with 50 Yánádi children under a single teacher on Rs. 10 per mensem. The number rose, so as to require an assistant, who was appointed in 1861. The school was rendered attractive by offers of rice and clothing,

distributed at first yearly, and later more frequently. An industrial department gave lessons in basket-making. The Government also assigned land for cultivating chay root.* No stone was left unturned for reclaiming a backward people. But the home of the tribe was insular and exclusive; the population small; and circumstances were not favourable. Small wonder if the industries proved unsuccessful, and the strength of the school went down, leading to its final abolition in 1877.

The Yánádi population (88,988) at the Census of 1891 showed an increase of 34·6 per cent. over the figure for 1881 (66,099). In 1891 the Telugu division contained 79,746, the Agency division 3,321, and the Tamil division (Madras and Chingleput) 2,191. It may well be doubted whether the census figures did not include others besides Yánádis proper. The real home of the Yánádis is the Nellore district, which recorded a population of 20,000 in 1865, 39,645 in 1881, and 57,524 in 1891. The two taluks of Nellore and Gúdúr contain more than 50 per cent. of the population of the district.

At the Census, 1891, the Yánádis returned as many as 89 sub-divisions, the two most important numerically being Chenchu (5,999) and Manchi Yánádis (7,109). As many as 49,360 individuals returned themselves, evidently in ignorance, under the main caste, or in one or other of the sub-divisions. As a matter of fact, however, no well-marked differences exist between one sub-division and another. But a division into classes does exist on minor grounds, according to dietary, occupation, or residence. There are, for example, the Reddi Yánádis, the Challa or Chatla, Adivi, Nakkala, Kappala or frog-eaters, and the non-frog-eaters. The Reddi Yánádis are a settled class, employed chiefly as cooks by the Panta (cultivating) Reddis.† They do not mingle with the Challa and Adivi Yánádis, whom they look on as outcastes. The Challas are known by other names as well—Garappa (dry-land) and Chatla (tree). They reside in huts on the borders of villages in the service of the community, and live on jungle produce and by snaring and hunting game. The Reddi and Challa Yánádis are

* The root of *Oldenlandia umbellata*, which yields a beautiful red dye, formerly much employed in the dyeing of cotton fabrics, but with its nose put out of joint, in recent years, by anilin and alizarin dyes.

† The Reddis are a large cultivating caste, widely spread throughout the Telugu districts.

occasionally employed as kavalgars or village watchmen in the Kistna and Godávári districts. In the Venkatagiri Zemindary the Yánádis are among the recognised servants of the village community as procurers of charcoal for the blacksmith. The Adivi Yánádis are, as the name indicates, jungle men, true nomads, and houseless wanderers, who are held to be professional burglars outside the Nellore district. The Nakkala Yánádis in the south of the Nellore district, and in the uplands of the Godávári and Vizagapatam districts, are scattered gangs, snaring and eating jackals, from which they derive their name. They call themselves Turpu or east Yánádis, and their southern brethren disown them. The Manchi or good Yánádis are a small superior class, who came down from the mountains and amalgamated themselves with the common class. Between them and the Chenchus some connection is believed to exist, from the fact that Chenchu devudu is their common deity. But it should be remembered that the devudu governs a wider circle than the Yánádi world. The Yánádis of the North Arcot district are Chenchu worshippers, and go by that name. They are non-frog-eaters, and do not permit the Kappala or frog-eaters even to touch their pots. The Chenchus divide themselves into gangs of 200 or 300, each under a headman. Some Yánádis of the Nellore district feed on the refuse of the table. The Somari or idle Yánádis live in the Kavali taluk of that district.

The Yánádis have no tribal marks or party badges, no symbols of rank or status, except the minor one of the headship of a group. They call themselves, and are recognised as caste people, but their place among the Sudras is low, and superior only to that of the Pariahs and Mádigas, with whom they will not eat. They observe some principle even in partaking of the refuse of the table. The Chinna Yánádis do not eat of the refuse of the Mondibandavandlu, the Voddas, Yerakulas and the like, on pain of excommunication, which is always pronounced by a Bálíja Setti, whose decision is final and binding. Excommunication can be cured by undergoing a personal ordeal, by giving a costly feed to the caste Yánádis, and by promising abstention for the future. The ordeal takes the form of scalding of the tongue with hot gold by the Bálíja Setti, who thus purifies the excommunicated, body and soul. It is curious that there has recently grown up a tendency, either from blind love or extreme poverty, for the non-Yánádis to join the Yánádi tribe. There are instances of barbers, weavers, fishermen,

and even Komatis, having sought and been admitted into the Yánádi fold.

The Yánádi society is of a semi-republican, semi-patriarchal character, with little of the idea of a commonwealth. They have an almost instinctive reverence for their elders, whom they look upon as natural leaders. The headman, who goes by the name of Kulampedda or Pedda Yánádi, or maistry, exercises general social control over a group, known as a goodem, ordinarily of twenty huts. He decides social questions, sometimes on his own responsibility, by excommunicating or fining; at other times acting on the advice of a body of his caste-men or group. Until quite recently the tribe remained under the guidance of a hereditary leader at Sriharikota, who wielded immense power. The Pariahs have risen superior to the Yánádis as a community, supplying among themselves their own artisans, weavers, carpenters, barbers, priests, teachers, etc., while the Yánádis are only just beginning to move in this direction.

So long as the Yánádis remained entirely backward, they maintained their purity of blood, but, as they emerged from the wilds to the country, and from the country to the town, they caught the contagion of society and progress, and permitted impurity to permeate. The results of hybridism are apparent not more in physical characters, which are undergoing change, than in the adoption of foreign house-names, and in change of habits, manners and customs, and modes of thought. The skin colour is, on the other hand, not deteriorating to nigrescence, but is improving, through miscegenation, from dark brown to a reddish brown, even to minor albinism. There are rare but conspicuous cases of erythrism, or of bluish eyes, and general symmetrical build. The house-names of the pure Yánádis are Kathi (sword), Pamulla (snake), Thupakula (gun), Mekala (sheep), Yakasiri, Puli (tiger), and the like. The new names which have come into use as the result evidently of miscegenation are Tirumla Setti, Tiruvédi, Sithapa Reddi, Rachagiri, etc. In towns their clothing is better, their customs are altering, and their methods of life slowly undergoing a change. Papadu and Papi are names as common as Smith and Jones, and, if a Yánádi has no name, he is called Papadu.

In the Nellore district the Yánádis speak a dialect of pure Telugu, little if at all corrupt, and with a sound peculiar to no other tribe, the long vowels being generally

elongated, but at times shortened. Along the Nallamalais the Chenchus, like the rural folk, speak a less corrupt, but by no means cultured Telugu. Those who reside on the borders of the Tamil districts (and they form a very small percentage) speak Tamil with a mixture of Telugu. The Sriharikota Yánádis speak Telugu exclusively, without sharing the polyglot tongue of the Karyans, who do the coast fishing, and more or less monopolise the boat service of the Coromandel coast. The argument from language supports in a manner the indigenoussness of the tribe. We are favoured with a table of the Dravidian vocabulary on pages 193 to 198 of Dr. Maclean's 'Manual of the Madras Presidency,' which compares the equivalents of 188 English words in Tamil, Malayalam, and Telugu, and the dialects spoken by a number of the tribes, including the Yánádis. The Yánádi dialect in the table is a decided polyglot, the equivalents of only 65 out of the 188 words being more or less pure Telugu, while those of the remainder are a contribution from Canarese or Tamil, or a mixture of both. The dialect is not in its place in the table. Evidently it has been copied from the 'Manual of the Kurnool District,' which, in turn, borrowed it from a writer who had prepared it in the early part of the last century. Not a single Yánádi of the Nellore district, or the Chenchu of the Nallamalais, or the Yánádi falling under any one of the sub-divisions, speaks a language approaching this dialect to any degree. The peculiarity of his speech lies more in the sound, in the intonation, than in the language. He can hardly pronounce a word other than Telugu without a special effort, not even a word akin to Telugu, much less a Tamil word. Yet the table makes him a polyglot speaker. It is curious that some equivalents are compounds of two different languages. We have artichedi (arti, Telugu; chedi, Tamil) for plantain; pandikutti (pandi, Telugu, hog; kutti, Tamil, diminutive). Yandu, a corruption of the Tamil ennadu is the equivalent of what; nelavu of moon; mayiru of hair; nerpu of fire; nali of four. Similarly, kamnanga is the Telugu equivalent of sweet; appudu of then; iruvoi of twenty; yendi of which, and so on. This polyglot applies with more propriety to the spoken language of the Yerukalas, Tulus, Lambádis, or Karyans. The Yánádi mingles with none of the tribes, who speak one or other of the languages contributing to this omnibus dialect. His vocabulary is generally Telugu, more or less pure and simple, such as pervades the Nellore district.



YANADIS.

The Yánádi is a Hindu in religion. 84,339 persons were returned at the Census, 1891, as Hindus, and the remaining 549 as animists. Whether the latter understand enough to follow animism is a point of doubt. Their ideas of religion are of the rudest and most primitive kind. Their places of worship are not temples, but one or two houses known as Devara indlu (houses of the god), set apart for every centre or circle. They worship a household god, secondly a village goddess of local importance, and thirdly a deity of wider repute and influence. Chenchu devudu is invariably the household god. Poleramma or Ankamma is in charge of a local area for weal or woe. Subbarayadu, Venkateswaralu, Penchala, Narasimhulu, and others, are the gods who control destinies over a wider area. The method of worship is wedged in by no rigid rules, and is more or less conventional. The Yánádis are their own priests. The objects of worship take various forms: idols as at Sriharikota (a wooden idol); bricks and stones; pots of water with margosa* leaves; images of gods drawn on the walls of their houses; or mere handfuls of clay squeezed into shape, and placed on a small platform erected under an aruka tree, which, like other Hindus, they hold sacred. The main point is the simplicity of the faith, not the grandeur of the representative. They use a red powder, flowers, turmeric, etc., for worship; burn camphor and frankincense; and distribute fruit, dhál, † and the like. Goda puja, or wall worship, is perhaps peculiar to no other tribe. Chenchu devudu, the household deity, was evidently either a hero or an ancestor of renown. In worshipping ancestors, the Yánádis resemble the Kurumbas. The house of the god is a sanctum, into which no sort of pollution is allowed to enter. The most pious perform rites every Friday. At Sriharikota they do so once a fortnight, or once a month. The ordinary Yánádi worships only on occasions of a marriage, a funeral, or the like. A belief lingers that the pious in worship are *en rapport* with the deity, who converses with them, and even inspires them. The goddess receives animal sacrifices, but the Chenchu devudu is a strict vegetarian, whose votaries are bound to remain, at times of worship, on a single daily meal of roots and fruits. The Yánádis, like the Hindus, wear sect marks, offer sacrifices, and are even divided into Vaishnavites

* Melia Azadirachta, the neem or margosa tree.

† The pulse of Cajanus indicus.

and Saivites. They are supposed, during worship, to endow inanimate objects and the spirits of geographical features with life and mind, and supernatural powers. They are thus, consciously or unconsciously, not merely animists but zotheists. Their gods are mainly influenced by dancing and music, and by a variety of crude ceremonies.

The Christian church has opened its door to the Yánádis. "At Ránapatan a large amount of patience, persuasion, prayer, and faith had to be exercised in the bargain. The children are not now bribed to come to school or to church, but they have to be given a free education, including board and clothing." In the early forties of the past century the Government vainly undertook to ameliorate the condition of the Yánádi; at the present day the American Baptist Mission is earnest in its endeavours to elevate him both in body and soul. The seed is just beginning to bear fruit. A few Yánádis are already members of the church, "not indeed very faithful in the discharge of their duties, but still enlisted in the cause of Christ." There are compositors, teachers, and preachers—the making of the Baptist Mission, who are zealous in civilising and christianising them.

The Yánádis live in conical huts rudely built of bamboo twigs and palmyra fibre, seven feet high at the greatest, with a small entrance, through which men can only creep. The huts afford protection from the sun and rain, but the Yánádis generally cook, eat, and sleep outside.

The marriage ceremony is no indispensable routine, expense being the main consideration. The Adivi Yánádis, as a rule, avoid it; the Reddi Yánádis always observe it. The parents rarely arrange alliances, the parties concerned managing for themselves. Maturity generally precedes marriage, and the parties feel free in every respect to select their future partners, whose consent is formally endorsed by the elders. Seduction and elopement are common occurrences, and divorce is easily obtained. The marriage customs, heretofore few and simple, are slowly undergoing change. The ceremony is growing in favour, and the simple routine is developing into a costly programme. An ordinary ceremony is mainly a betrothal at the bridegroom's, to which friends and relatives are invited, and where pán-supári is distributed. The fuller ceremonial commences with the bridegroom seeking the consent of the maternal uncle of the bride by offering him a bribe or present known as voli, corresponding to kanyasulkam of Hindu law, and varying from eight annas to two or even four rupees. As a

rule the children of brothers and sisters do not intermarry. The *voli* is perhaps the price of custom, which prevents the child of the maternal uncle from entering into the alliance. The parents of the bride in their turn receive presents, each a complete suit of new clothes. The maternal uncle officiates at the marriage, and the Bráhmín has no place in the programme. Even the auspicious hour is determined by the Yánádi by a simple natural process. The hour is noon, which arrives precisely when a pole two feet high, stuck perpendicularly on the marriage platform, ceases to throw a shadow. A pole has now superseded the arrow used of old as a symbol of the Yánádi hunting proclivities. There can probably be no better test for ascertaining the meridian, but they now consult the Purohit, who gives the hour from the calendar. Guests assemble at the platform, the bride and bridegroom bathe and put on new clothes dyed with saffron, and the *kankanam* or talisman is tied to the right wrist of the bridegroom and left wrist of the bride, to absolve them from defilement. The *kankanam* is now a cotton thread, which has taken the place of the betel leaf. When the hour arrives, the bridegroom and bride stand at opposite ends of the platform, and the former ties the *táli*, or symbol of marriage, round the neck of the latter. Until quite recently, the flower of the *tangédu* (*Cassia auriculata*) did duty for the *táli*, which is now a saffron-dyed cotton thread with a gold *bottu* suspended from it. The goldsmith prepares the *bottu*, and the Yánádis take it from his house in procession with drum and dance. After the *táli* has been tied, the pair pour sacred rice over each other's heads. This rice also goes to the share of the maternal uncle. The bridegroom then feasts the marriage party. Professional Yánádis supply the music, for which they are paid in coin, besides being admitted to the feast. The married couple enjoy a honey-moon for a month under the roof of the bride's parents. The Yánádi wife addresses and speaks of her husband as *mama* or uncle, from the custom which obtains among the Sudras, who marry the daughters of sisters.

The code of Yánádi morality is at rather a low ebb. Adultery is no serious offence; widows live in concubinage; divorce is easily obtained; and pregnancy before marriage is no offence. By nature, however, the Yánádis are jealous of conjugal rights, fond of their wives, without whom they seldom go out. But adultery is often excused for a bribe. Widows can remarry, and widowhood involves neither disfigurement, nor the denial of all the emblems of

married life. There is no ceremony for the remarriage of a widow, and the *táli* is not tied a second time. A widow has been known to take, one after another, as many as seven husbands. The greater the number, the more exalted is her place in society, and the stronger her title to decide disputes on questions of adultery and the like. Polyandry does not obtain, but polygamy is common. A *Yánádi* is known to have taken as many as seven wives, whom he housed separately, and with whom he lived by turns. Desertion leads to divorce, which is an ordinary occurrence. The deserted wife takes her children with her to the new husband, who, however, is under no obligation to protect them. I know of several instances of children born in previous wedlock, who were thrown on the tender mercies of the world. Girls usually attain puberty at the age of fourteen, and the child-bearing age ranges from sixteen to forty-five. As a tribe the *Yánádis* are prolific. To 22 women, who were examined, ranging in age from 15 to 60, 28 male and 49 female children had been born, of whom 66 were alive, and 11 dead. The greatest number of children produced by an individual was nine.

It is profitable to be a *Yánádi* maternal uncle. He gets a fee and sacred rice for being uncle to the bride, and receives a measure of rice, a new cloth, and eight annas at the head-shaving ceremony of his nephew. At the latter ceremony, which is a borrowed custom, the uncle plucks a lock of hair from the head of the lad of five, and ties it to a bough of the *aruka* tree. The head is shaved, and the nephew then worships the village goddess, to whom a fowl is offered. The guests are feasted, and the evening is spent in wild torch-light dances.

There is no pollution at child-birth. The woman, after her confinement, feeds for three days on the tender leaf or cabbage of the date palm (*Phoenix sylvestris*), and then on rice. On the tenth day she bathes. *Margosa* leaves, sometimes the leaves of other trees, and the knife with which the umbilical cord was cut, are placed under the child's head for six days. A net is hung in front of the door to keep out demons, and the house is not swept for some days. The child receives no name for a month or even longer, until the soothsayer, pretending to be in communication with a god or goddess, directs that it be named after himself, or by any other name which he may choose to give.

The Yánádis pose as prophets of human destinies, and, like the Nilgiri Kurumbas, pretend to hold intercourse with gods and goddesses, and to interpose between god and man. Every village or circle has one or more soothsayers, who learn their art from experts under a rigid routine. The period of pupilage is a fortnight spent on a dietary of milk and fruits with no cooked meat, in a cloister in mediation. The god or goddess Ankamma, Poleramma, Venkateswaralu, Subbaroyadu, or Malakondroyadu, appears like a shadow, and inspires the pupil, who, directly the period of probation has ceased, burns camphor and frankincense. He then sings in praise of the deity, takes a sea-bath with his master, gives a sumptuous feast, and becomes an independent soothsayer. The ardent soothsayer of old wrought miracles, so runs the story, by stirring boiling rice with his hand, which was proof against scald or hurt. His modern brother invokes the gods with burning charcoal in his folded hands to the beat of a drum. People flock in large numbers to know the truth. The word is rangampattee in North Arcot and sodi in Nellore. The soothsayer arranges Chenchu dévudu and the local gods in a separate devara illu or house of god, which is always kept scrupulously clean, and where worship is regularly carried on. The auspicious days for soothsaying are Friday, Saturday, and Sunday. The chief soothsayer is a male. The applicant presents him with betel nuts, fruit, flowers, and money. The soothsayer bathes, and sits in front of his house smeared with black, white, red, and other colours. His wife, or some other female, kindles a fire, and throws frankincense into it. He beats his drum, and sings, while a woman from within repeats the chant in a shrill voice. The songs are in praise of the deity, at whose and the soothsayer's feet the applicant prostrates himself and invokes their aid. The soothsayer feels inspired, and addresses the supplicant thus: "You have neglected me. You do not worship me. Propitiate me adequately, or ruin is yours." The future is predicted in song. In these predictions the rural folk place abundant faith.

The Yánádis invariably bury their dead, but Dr. Shortt, in 1865, noticed a few instances of cremation. They regard death as a contagion, which spreads, and often avoid localities where death has occurred, especially from cholera. Their funeral rites are similar to those observed generally by Hindus. A responsible member of every family in close

consanguinity with the deceased attends the funeral. When the dead person is buried they bathe, and the gothrapuvaru or sapindas * drink a handful of water. They observe the chinnadinamu, or small day, on the second or third day after death, when they sprinkle milk over the grave and throw on it rice which should be eaten by crows, if the departed is to be propitiated. Dogs should not touch it. The near relations observe pollution till the peddadinam or great funeral which is celebrated some time after the ninth day according to convenience, preferably on a Wednesday. They worship, and dance round a piece of clay representing the deceased. The male relatives then bathe, in the sea if they are coast Yánádis, and purification is complete. Those who keep the god-house stand clear of those under pollution.

The Yánádis are filthy and untidy in their habits. The men do not wash oftener than once a week, and the women twice a week, or at times once a day. As a rule they are, from want of money, temperate. They take their rice with them when they accept invitations, and thus form very welcome guests. Their cheap jewelry includes glass bangles for the wrist, brass kammalu for the ears; bulaku for the nose; and other articles of peasant jewelry. They have, of late years, borrowed the custom, without the ceremony, of adopting children. Their children play at hide-and-seek.

They are good divers, and can remain under water a considerable time. They are also expert anglers, and catch fish with the help of a triangular net or wicker basket. They also excel in diving for and catching hold of fish concealed in crevices of rocks or buried in the mud, and assist European shikáris by marking down florican. Those who are unable to count bring in a string with knots tied in it, to indicate the number of birds marked down. They catch bandicoot rats by a special method known as voodarapettuta. A pot is stuffed with grass, into which fire is thrown. The mouth of the pot is placed against the hole made by the bandicoot, and smoke blown into the hole through a small slit in another part of the pot. The animal becomes suffocated, and tries to escape through the only aperture available, made for the occasion by the Yánádi, and, as it emerges, is killed. They are fearless in catching cobras, which they draw out of their holes without any fear of their fangs. They

* Those who belong to the same gotra, or have the same family name.



YANADI.

pretend to be under the protection of a charm while so doing.* They are good shikáris and excellent shots, fearless in the jungle, hardly ever weary, quick and sure-footed in mountain climbing. They know best the resort of game in particular seasons. They hold licences under the Arms Act, and, in the Venkatagiri forests, which are full of game, they have made the record for bagging tigers, leopards, porcupines, and other big and small game.

The Yánádi dance is indicative of a merry life, and men and children take part in it. They dance on festive occasions, at ceremonies, and occasionally for begging, smearing the body with saffron or coal, wearing flowers, singing meaningless songs, and drumming in rude fashion "dambukku, dambukku." Their only wind instrument is the bagpipe, but they practise on the snake-charmer's reed as an accomplishment. Their dance is of the rudest type, and full of indecent suggestions. They have of late trained themselves for the stage, and there are several troupes of Bhagavathulu.

In their nomadic jungle life the Yánádis have learnt by experience the properties and efficacy of herbs and roots, with the help of which they treat, often with success, fever, rheumatism, and other diseases. They use drugs for cobra-bite and scorpion-sting. The women work as hard as the men, and take little or no medicine at the time of confinement. They drink, however, a decoction in special cases of ailment. It is remarkable that the Yánádis alone are free from elephantiasis, which affects the remaining population of Sriharikota. Their dread of cholera is great, and a Yánádi preferred to lose his service with me rather than accompany me with a bottle of disinfectant to the place where his nearest relative was lying dead. I once noticed a Yánádi woman stricken with cholera, lying neglected beside a brook in the care of the family dog. I gave her some Liorbeer's mixture, but she brightened up only to die.

The Yánádis are by nature an indolent tribe. They were formerly collectors, pure and simple, of jungle produce, on which they fed. Being free nomads, they worked at will, and felt neither servitude nor restraint.

* A correspondent wrote, several years ago, to the *Madras Mail* as follows: "A cobra was in my 'compound,' and my servants got a Yánádi, who had charge of the adjoining garden, to dislodge it. The man was anxious to catch it alive, and then, before killing it, very carefully, with a knife, removed the whole sac of poison, which, to the best of my memory, he swallowed like a pill as a protection against snake-bite. I then heard that the Yánádis living in the jungle did the same."

The Government undertook to ameliorate their condition, but found them to be by nature not amenable to sustained routine, and unaccustomed to work for wages under restrictions. The laziness of the Yánádi is to this day a matter of notoriety. It is easier to educate him than to tempt him to work for any wage, if only he is sure of his next meal. It is notorious that, in times of scarcity, he avoids the famine relief works for the simple reason that he does not feel free on them. Nevertheless, a few Yánádis are in the Police service. Some are kavalgars (watchmen), farm servants, scavengers, stone-masons, or bricklayers. Others are pounders of rice, which the Nellore district supplies to a large part of the presidency, or domestic servants. They thus supply labour of very different kinds. They own neither land nor animal. They live in bamboo huts thatched with grass, millet stalks and the like erected by the sufferance of the landlord, who can turn them away at pleasure. So far, only a single family of Yánádis has succeeded in obtaining by prescriptive right, confirmed by the decree of a Civil Court, a large site for house-building at Stonehousepet, Nellore. The Yánádis are, as a rule, faithful servants, but they are not constant in their professions. They earn a livelihood in various subsidiary ways: by hunting, fishing, cobra-charming, collecting honey or fuel, rearing and selling pigs, practising medicine as quacks, and, in rare cases, by thieving. But they are steady nowhere. And no wonder, for short commons is their permanent tale of woe. Their poor bony frames bear evidence to a hard lot and stinted dietary. They are, however, capable of walking and working for many hours at a stretch without food, and are a contented lot, furnishing cheap labour, never caring for the morrow, and preferring freedom to servitude. They enter into contracts, but do not thoroughly understand them, and do not often keep them.

The Yánádi gathers honey from bee-hives on hill-tops and cliffs, 100 to 200 feet high, precipitous, and almost inaccessible, and perilous to reach. He climbs down with the help of a plaited rope of pliant bamboo, fastened above to a peg driven tight into a tree or other hard substance, and takes with him a basket and stick. He drives away the bees at the first swing by burning grass or brushwood beneath the hive. The next swing takes him closer to the hive, which he pokes with the stick. He receives the honey-comb into the basket, and the honey flows out of it into a vessel adjusted to it. When the basket and vessel are full,

he shakes the rope and is drawn up by the person in charge of it, who is almost always his wife's brother, so that there may be no foul play. He thus collects a considerable quantity of honey and wax, for which he receives only a subsistence wage from the contractor, who makes an enormous profit for himself.

It surprises one to find the Yánádis classed with the professional criminal tribes—the Lambádis, Yerukalas, and Dommaras. In the early years of Police organisation, when detection was trammelled by no stringent rules, the primitive and degraded condition of the Yánádis furnished the detectives with a plentiful crop. In the sixties Lieutenant Balmer, Superintendent of Police, Nellore, held them to be “thieves and liars” almost without exception, and added that every Yánádi would steal if he found an opportunity, and that, as a tribe, they were the most determined and successful housebreakers, and even dacoits. The official view was that, in crime, they preponderated over other wild tribes, and that this preponderance was due to the “radical viciousness of the race.” This view was disputed even then, as the Yánádis numbered more, and moved less than others who, by their migratory habits, defeated detection. But the argument was of no avail. The Cuddapah Yánádis are quoted as sheeplifters and murderers, but they number only 5 per cent., and the offences are due more to the vice of the locality than to the viciousness of the tribe. The Manual of the Criminal Castes of the Madras Presidency makes prominent mention of the Yánádis, but it deals with less than 10 per cent. of the entire tribe, living scattered in the northern districts. The compiler of the Madras Presidency Manual accepts on trust for the entire tribe the above conclusions, which cover less than 15 per cent. of the population. The Yánádis of North Arcot, who number some 8 per cent., are certified to be “a simple and truthful people.” The Rev. Mr. Heinrichs considers them “skilful thieves themselves. They are adepts in detecting thieves; wherefore they are not infrequently employed by the Police and others in detection.” But his range of observation was not wide. From the same locality Mrs. Boggs, of the same Mission, has a different story to give. “A casteman, a farmer living near Rámapatam, went early one morning to his straw, and discovered that some had been stolen. He immediately attacked an infirm old Yánádi, accused him of the theft, and gave him a fearful beating with a heavy stick on the bare neck.” And again, in

stronger terms. "A most daring robbery of upwards of Rs. 500 worth of jewelry was committed at Rámapatam in 1891. It was believed to have been the work of one of the prominent and influential village officials, but he succeeded in getting the charge fastened on two timid helpless Yánádi men. They were tried before a native magistrate, and, on the testimony of false witnesses, hired as we knew for the occasion, convicted and sent to jail. We succeeded in having the case brought before an English Collector, who reversed the judgment, and released the men. But they and their families were persecuted and threatened by their enemies, who were angry at this turn of affairs, and for weeks dared not sleep in their own houses." Afraid of further bullying, one of the number told Mrs. Boggs that they would sleep in the verandah of the Mission building, so that she might "see that we are all there, for our enemies are going to bring another charge against us, and we want you to know that we are all here every night, so you will be able to testify for us." After living in this state of terror for weeks, they were hunted out of the place, and all the connected families moved away about 150 miles distant, where they are still living.

The Yánádis of the Nellore district number 65 per cent. of the whole tribe. Statistics give an average of 135 criminals for the five years ending April, 1865, and a mean of 129 for the years 1865 and 1867. The method of recording criminal statistics has now considerably changed. The number of Yánádis released from the Nellore district jail, and from the adjoining central jails, in a period of 15 years (less four months) was 637. These related to somewhat grave offences dealt with by the district magistrates. The figures do not include releases from the sub-jails, but these would not have been many. There were several cases of less than one month's imprisonment taken into the district jail. At any rate, taking the number of offences for which they have been condemned as a class to be approximately accurate, the average for a year is as low as 44.4 for a population of 57,525 per mille.

The Yánádi is a meek creature, an ignorant man, who does not know what it is to cross-examine, who cannot make out the proceedings of the Court, and who submits as a matter of course to the ordeal which sends him to prison. No witnesses are, as a rule, willing to speak in his favour. He is in dread of the Police, and those who know the truth are not willing to make enemies. The proper

average of crime, if the Yánádi dealt with his case as well as the Yerukala or Dommara, would be much below the present figure. I have myself tried cases, in which a Dommara cross-examined witnesses in a manner likely to put the best counsel into the shade, whereas the Yánádi stood like a mummy, leaving his business to be done by me. It is due to the Yánádi to state that, in a large percentage of the prosecutions, he only answers for the sins of others. Of the 637 cases referred to, 15 were for dishonestly receiving stolen property; 6 for giving false evidence; 6 for hindering or assaulting a constable on duty; 5 for theft as servants; 9 for breach of contract; 3 for criminal appropriation; 4 (of whom three were females) for attempted suicide; 1 for exposing and deserting a child; 2 for hurt; 3 for grievous hurt; and 13 for robbery or dacoity. Of the remainder, a large number were house-breaking and theft under one section of the code or another. Evidently the Yánádi does not know what it is to appeal, and, even if he does, the chances are against him because of the strong record made up in the lower Court.

There is the individual Yánádi criminal, as there is in every clan, class, and tribe. He commits theft, as every man in want does, but he does not on that account bring discredit to his class. The Police records include in the known-depredator lists several criminal gangs, such as the Yerukalas, Kathiras, and Dommaras, but not the Yánádis. Individual Yánádis may figure there, but that is not the point. If the conclusions, which the statistics published for the Nellore district warrant, can be taken to apply to the tribe as a whole, the Yánádis are no criminal class. Considering their state of poverty, and their ignorance, they are a simple and faithful tribe. They deserve the very best attention at the hands of the authorities and missionaries, and deserve better of their countrymen. They are useful as servants, faithful and trustworthy. They should be cured of their lazy habits. They evoke pity, but, while they grow lazier for false pitying, they become the brisker for a kindly whipping.

T. RANGA RAO.

As a supplement to the above account of the Yánádis, I publish the following notes made by my assistant,

Mr. K. Rangachari, during a visit to the Nellore Yánádis with the primary object of obtaining the photographs, with which this article is illustrated.

The following are the house-names of a few families living in Nellore, Sriharikota, Tada, and Kambákam:—

(a) Manchi (good) Yánádis :

Bandi = cart.
 Bajjavaru = big-bellied.
 Chembetti = hammer.
 Chilakala = parrot.
 Dhoddee = sheepfold.
 Ígala = house-fly.
 Enthodu = name of a village.
 Illa = of a house.
 Kaththula = sword.
 Kanur = name of a village.
 Kotlu = cow-shed.
 Mekala = goat.
 Manikala = measure.
 Pamula = snake.
 Tenkayala = cocoanut.
 Thotla = garden.
 Tupakala = gun.
 Udamala = water lizard.
 Jandayi = flag.

(b) Challa (refuse-eating) Yánádis :

Nerigí mekala = a kind of goat.
 Elugu = bear.
 Tirlasetti = name of a Baliya Chetti.

All these names represent exogamous septs. In every case, which I examined, the family name was known only to old men and women, and they, in most cases, were not able to give the house-name of their neighbours or relations. Most of the names are after villages or persons of other castes, and are probably new names adopted instead of the original house-name, *e.g.*, Chidappareddi, Tirlasetti, the names of men on whose land they live; Dhoddee (sheep-fold) because the father kept sheep in a fold, and tended them; Ekalu, Enthodu, Pannuri, etc., after villages. Even these new names are recognised by the Yánádis as house-names, *i.e.*, exogamous divisions.



YANADIS MAKING FIRE.

The Yánádis produce fire by friction with sticks from the following trees :—

Protium caudatum (konda rági).

Bauhinia racemosa (aree chettu).

Ficus, sp. (kallu jeevee chettu).

Stereospermum suberifolium (tada).

A tree belonging to the Nat. Order Laurineæ.

Two sticks are prepared, one short, the other long. In the former a square cavity is made, and it is held firmly on the ground, while the long stick is twirled rapidly to and fro in the hole. No charcoal powder is used, but a rag, or even dried leaves, are set fire to.

The staple food of the Yánádis, apart from bazár purchases, consists of the following :—

Animals—Sambar deer, wild goat, bear, porcupine, boar, land tortoise, hare, bandicoots and rats, varanus (lizard), mungoose, and fish.

Vegetables—*Dioscorea oppositifolia* } yams.
 „ „ *tomentosa*

Phoenix sylvestris (date palm). Pith and fruit. *Cycas circinalis*. Fruit kernel eaten after soaking in water for two days.

Fruits—

Eugenia alternifolia.

„ *Jambolana*, black plum.

Carissa Carandas.

„ *spinarum*.

Buchanania acuminata.

Mimusops hexandra.

The following list of minor forest products, chiefly collected by Government Yánádis, is given in the Nellore District Gazette :—

Chay root (*Oldenlandia umbellata*), which, by a quaint misprint, appears as “cheroot.”

Kanuga (*Pongamia glabra*).

Sarsaparilla (*Hemidesmus indicus*).

Nux vomica (*Strychnos Nux-vomica*).

Tangedu (*Cassia auriculata*).

Soap nut (*Sapindus trifoliatus*).

Achilla weed (lichens).

Ishwara (*Aristolochia indica*).

Vishabuddi (*Sida carpinifolia*).

Kukkapala (*Tylophora asthmatica*).

Honey.

Rattan (*Calamus Rotang*).

Tamarind (*Tamarindus indicus*).

Neredu (*Eugenia Jambolana*).

Surati bark (*Ventilago Maderaspatana*).

In the interests of the Yánádis it is laid down, in the District Gazette, that "the Yánádi villages must be encouraged, and the people paid at least once a week for the produce they collect. This must be done by the maistry (overseer) going up and down the main ride every day during the collection season, checking the collections, and paying for them on the spot. The Yánádis will, of course, camp out in the reserve when collecting produce, and not return, as heretofore, every three days to Sriharikota, thus wasting 45 per cent. of their time in the mere coming and going, apart from the fact that, under the old system, the produce from some parts of the reserve was never collected at all, as no one visited them."

In cases where marriages are formally performed among the Yánádis, it is the father who arranges the match, but he will never force his son to marry against his inclination. According to some Yánádis, Wednesday, Thursday, and Friday are auspicious days for the celebration of matrimony. On the wedding day friends and relatives assemble, usually at the bridegroom's home, but occasionally at that of the bride. A pandal may, or may not, be erected in front of the hut. Mats are spread for the guests. As soon as they are seated thereon, the bride and bridegroom appear, and sit side by side on two planks on a raised platform. The mothers of the contracting parties then anoint them with oil, turmeric and sandal paste. The pair then retire to bathe, and return from the bath decorated with jewelry, and wearing new cloths, which have been dipped in turmeric water and dried. They next stand, one at each end of the platform, and a cloth is interposed as a screen between them after the kankanam, or cotton thread dipped in turmeric water, has been tied to the wrist. To this thread a folded mango leaf is sometimes attached. The couple next approach the screen, and the bridegroom, stretching his right leg underneath the screen, places his right foot on the right foot of the bride. He then takes up the bottu, or gold ornament, attached to a cotton thread dyed with turmeric, and ties it round the neck of the bride, his foot still on hers. In

some cases a cotton thread (bashingamu), with a folded mango leaf attached to it, is further tied on the head in imitation of the custom among Nayudus, Reddis, and others. After the *táli* has been tied, betel and nuts are placed on the mats in two rows, of which the bridegroom takes one and the bride the other, for distribution among those present. The bride's maternal uncle receives an offering of *pán-supári* directly after the return from the bath, and in return makes a present of money or a cloth. Eventually the newly-married couple retire within the house, while the guests remaining outside singing.

The "screen-scene" is clearly borrowed from the custom which obtains among the Nayudus and Kapus, which is thus described in the Nellore District Manual.

Nayudu.—A cloth is held between the bride and bridegroom for a screen, and the bridegroom with his right foot treads upon the bride's left foot, and, receiving the *táli* from the guru, puts it on the bride's neck from the other side of the screen.

Kapu.—The couple unite hands, and walk round the dais thrice. Then, the veil being held up between them, the bridegroom places his right foot upon a black pounding stone, and the bride puts her left foot three times upon his right. Then she treads with her right foot upon the stone, and he places his left foot upon it three times.

At Sriharikota there seems to be no marriage ceremony. Information of the intended alliance is given to the Government maistry or some influential head-man, and the fact of the union is proclaimed. Even in this case *pán-supári* and money (a quarter or half anna) are offered to the bride's uncle.

At the first menstrual period the *Yánádi* girl occupies a hut erected for the purpose, which must have within it at least one stick of *Strychnos Nux-vomica* to drive away devils. On the ninth day, in the early morn, the hut is burnt down, and the girl frees herself from pollution by bathing.

The *Yánádis* bury their dead when a person dies. The corpse is laid on leaves in front of the hut, washed and clad. *Pori* (parched rice) is thrown over the corpse by the son and all the agnates. It is eventually placed on a bier, covered with a new cloth, and carried to the burial-ground, by the sons, or, in the absence thereof, the *sapindas*. At

a fixed spot near the grave, on which all corpses are placed, a cross is drawn on the ground, the four lines of which represent the four cardinal points of the compass. Close to the corpse are placed betel leaves and nuts, and a copper coin. All present then proceed to the spot where the grave is to be dug, while the corpse is left in charge of a Yánádi called the Bathyasthadu, who, as a rule, belongs to a different sept from that of the deceased. The corpse is laid on a cloth, face downwards, in the grave. The eldest son, followed by the other relatives, then throws three handfuls of earth into the grave, which is then filled in. On their return home the mourners undergo purification by bathing before entering their huts. In front of the dead man's hut, two broken chatties are placed, whereof one contains ash-water, the other turmeric-water. Into each chatty a leafy twig is thrown. Those who have been present at the funeral stop at the chatties, and, with the twig, sprinkle themselves first with the ash-water, and then with the turmeric-water. Inside the hut a lighted lamp, fed with gingelly-oil, is set up, before which those who enter make obeisance before eating.

The chinnadinamu ceremony, whereof notice is given by the Bathyasthadu, is usually held on the third day after death. Every group (gudem) or village has its own Bathyasthadu, specially appointed, whose duty it is to convey the news of death, and puberty of girls, to all the relatives. Tupákis will never nominate Tupáki as their Bathyastha, but will select from a Mekala or any sept except their own.

On the morning of the chinnadinamu, the eldest son of the deceased cooks rice in a new pot, and makes curries and cakes according to his means. These are made up into six balls, which are placed in a new basket, and taken to the burial ground. On reaching the spot where the cross-lines were drawn, a ball of rice is placed thereon, together with betel leaves and nuts and a copper coin. The Bathyasthadu remains in charge thereof, while those assembled proceed to the grave, whereon a pot of water is poured, and a stone planted at the spot beneath which the head lies. The stone is anointed with shi-kai (fruit of *Acacia Concinna*) and red powder, and milk poured over it, first by the widow or widower, and then by the relations. This ceremony concluded, the son places a ball of rice at each corner of the grave, together with betel and money. Milk is poured over the remaining ball, which is wrapped in a leaf, and buried over the spot where the abdomen of the deceased is situated. Close to the grave, at the southern or head end,



YANADI HUT.

three stones are set up in the form of a triangle, whereon a new pot full of water is placed. A hole is made in the bottom of the pot, and the water trickles out towards the head of the corpse. This concludes the ceremony, and, as on the day of the funeral, purification by bathing, ashwater and turmeric-water is carried out.

The peddadinamu ceremony is performed on the sixteenth, or some later day after death. As on the chinna-dinamu, the son cooks rice in a new pot. Opposite the entrance to the hut a handful of clay is squeezed into a conical mass, representing the soul of the deceased, and stuck up on a platform. The eldest son, taking a portion of the cooked rice, spreads it on a leaf in front of the clay image, before which incense is burnt, and a lamp placed. The image and the remainder of the food made up into four balls, are then carried by the son to a tank (pond). As soon as the relatives have assembled there, the recumbent effigy of a man is made, close to the edge of the tank, with the feet towards the north. The conical image is set up close to the head of this effigy, which is anointed by the relatives as at the chinnadinamu, except that no milk is poured over it. The four balls of rice are placed close to the hands and feet of the effigy, together with betel and money, and the son salutes it. The agnates then seat themselves in a row between the effigy and the water, with their hands behind their backs, so as to reach the effigy, which is moved slowly towards the water, into which it finally falls, and becomes disintegrated. The proceedings conclude with distribution of cloths and cheroots, and purification as before. The more prosperous Yánádis now engage a Brahman to remove the pollution by sprinkling water over them. During the peddadinamu incessant music and drum-beating has been going on, and is continued till far into the night, and sometimes the ceremonial is made to last over two days, in order that the Yánádis may indulge in a bout of music and dancing.

It will be noticed, from the illustrations, that some Yánádis have abandoned long hair in favour of the more aristocratic shaved head.

MISCELLANEA.

THE COUVADE (*hatching*).

The couvade or custom in accordance with which the father takes to bed, and is doctored when a baby is born, is very wide-spread and is described by Sir John Lubbock* (now Lord Avebury) in the sundry forms which it assumes in Brazil, Borneo, Greenland, Spain, France, and other countries. To illustrate the quaint custom, than which Max Müller says † there are few customs more widely spread, and better attested by historical evidence during nearly 2,000 years, a single example from Guiana will suffice. "On the birth of a child, the ancient Indian etiquette requires the father to take to his hammock, where he remains some days as if he were sick, and receives the congratulations and condolence of his friends. An instance of this custom came under my own observation, where the man, in robust health and excellent condition, without a single bodily ailment, was lying in his hammock in the most provoking manner, and carefully and respectfully attended by the women, while the mother of the new-born infant was cooking, none apparently regarding her!" ‡

The couvade is referred to by Alberuni§ (about A.D. 1030), who says that when a child is born, people show particular attention to the man, not to the woman. There is a Tamil proverb that, if a Korati is brought to bed, her husband takes the prescribed stimulant, and examples of the couvade in Southern India have already been recorded. Thus, writing concerning the Erukalas (Erukalavandlu), the Rev. T. Cain informs us || that "directly the woman feels the birth-pains, she informs her husband, who immediately takes some of her clothes, puts them on, places on his forehead

* 'Origin of Civilization and Primitive condition of man.'

† 'Chips from a German workshop.'

‡ Brett. 'Indian Tribes of Guiana.'

§ Alberuni's 'India.' Trübner Oriental Series, Vol. I, page 181.

|| 'Indian Antiquary,' Vol. III, page 151.

the mark which the woman usually place on theirs; retires into a dark room where there is only a very dim lamp, and lies down on the bed, covering himself up with a long cloth. When the child is born, it is washed, and placed on the cot beside the father. Assafœtida, jaggery (molasses), and other articles are then given, not to the mother, but to the father. During the days of ceremonial uncleanness, the man is treated as the other Hindus treat their women on such occasions. He is not allowed to leave his bed, but has every thing needful brought to him."

From the 'Malabar Manual' I gather that among the Kavaras, or basket-makers, "as soon as the pains of delivery come upon a pregnant woman, she is taken to an outlying shed, and left alone to live or die as the event may turn out. No help is given to her for twenty-eight days. Even medicines are thrown to her from a distance; and the only assistance rendered is to place a jar of warm water close by her just before the child is born. Pollution from birth is held as worse than that from death. At the end of the twenty-eight days the hut in which she was confined is burnt down. The father too is polluted for fourteen days, and, at the end of that time, he is purified, not like other castes by the barber, but by holy water obtained from Brahmans at temples or elsewhere."

To Mr. G. Krishna Rao, Superintendent of Police in the Shimoga District of the Mysore province, I am indebted for the following note on the couvade as practiced by the Koramers.

Mr. Rice, in the 'Mysore Gazetteer,' says that "among the Koravars it is said that, when a woman is confined, her husband takes medicine for her." At the instance of the Hon. Col. D. Robertson, the British Resident, I made enquiries and learned that the Kukke Koramers living at Gopala village near Shimoga had this custom among them. I visited their camp, and recorded the statement of five men, from which the following details were gathered:—

The husband learns from his wife the probable time of her confinement, and keeps at home awaiting the delivery. As soon as she is confined, he goes to bed for three days, and takes medicine consisting of chicken and mutton broth spiced with ginger, pepper, onions, garlic, etc. He drinks arrack, and eats as good food as he can afford, while

his wife is given boiled rice with a very small quantity of salt, for fear that a larger quantity may induce thirst. There is generally a Koramer midwife to help the wife, and the husband does nothing but eat, drink, and sleep. The clothes of the husband, the wife, and the midwife are given to a washerman to be washed on the fourth day, and the persons themselves have a wash. After this purification the family gives a dinner to the caste people, which finishes the ceremony connected with child-birth. After this purification the husband goes where he wishes, and his wife eats what she likes.

The custom is kept up in a blind faith in the wisdom of their ancestors, who are believed to have had good reasons for introducing the practice. One of the men whom I examined, who was more intelligent than the rest, and was also headman of the gang, guessed at one of the reasons, and said that the man's life was more valuable than that of the woman, and that the husband, being a more important factor in the birth of a child than the wife, he deserves to be better looked after than she.

Though the persons whom I examined disowned kinship with the Korachers, they seem to have been "virtually the same people," as Mr. Rice says, from the fact that the distinguishing family names Satpadi and Kavadi are common to the Korachers and the Koramers. The Koramers whom I examined called themselves Koravanji Makkaloo, or the descendants of Koravanji, who is said to be the god Vishnu in female attire. They live in villages, and are known as Kukke Koramers, for the reason, I suppose, that they make and sell kukkes or baskets, and were perhaps years ago Dabba Korachers mentioned by Mr. Rice as one of the sub-divisions among Korachers.

The camp which I visited consisted of forty huts, belonging to ten families, of which seven were Sathpadis and three Kavadis. The headman, Sathapadi Ganga, showed me two huts as temples, one dedicated to Tirupathi Thimmappa, the other to Halagavva and Mathanagavva. He made a particular request that I would not write about these gods.

Each family had its snares for edible birds, and nets for game, such as hares, etc., and I was shown how they use

them. The men go out hunting with these, and bring back live birds and small animals which they kill and eat, or sell for grain or money. This is a means of livelihood and source of income in addition to basket-making.

Formerly the women used to tattoo females, and sometimes males, with decorative marks on their person, and some of them earn their living by sooth-saying. These two modes of living are not much practised now. When the camp is shifted to a new locality, the women and children go about begging for food.

The huts are moveable, and consist of a mat bent so as to look from a distance like a covered cart. They measure $7\frac{1}{2}$ feet by $4\frac{1}{2}$ feet, and are about 5 feet in height. Each family has a cot, like a wooden cradle, with rope-matting bottom. This cot, which the headman told me is usually kept at the farthest end of the hut inside, is removed to the middle so as to divide the hut into two compartments, the inner of which is occupied by the women confined, the child and the midwife, and the outer by the husband. During the confinement period the mouth of the hut is closed by a mat, so as to secure privacy and protection against wind and rain.

I gather from a correspondent of the *Madras Mail* that the following legend is current among the Koramas, to explain the practice of the couvade among them. One day a donkey, belonging to a Korama camp which was pitched outside a village, wandered into a Brāhman's field, and, before it was discovered, did considerable damage to the crop. The Brāhman was naturally angry, and ordered his coolies to remove the hut of the man who owned the donkey. The Korama at once went and cast himself at the feet of the Brāhman, and, for want of a better excuse, said that he was not aware of what his animal was doing, as at the time he was taking medicine for his wife, and could not look after it.

Appended are the measurements of twenty-five Koramas, which were obtained with great difficulty, and with the assistance of the Police.

	Maximum.	Minimum.	Average.
	cm.	cm.	cm.
Height	167·6	143·6	159·3
Span of arms	176	145·4	164·4
Chest	88	75	79·4
Shoulders	40·8	35·8	37·7
Middle finger to patella ...	15·4	8	13·3
Hips	27·3	23·5	25·5
Foot length	26	23·8	24·9
Foot breadth	9·1	7·7	8·4
Cephalic length	19·5	16·6	17·8
Cephalic breadth	14·4	13·1	13·9
Cephalic index	83·7	70·3	77·5
Bigoniac	11·2	9	9·7
Bizygomatic	13·6	11·9	12·8
Maxillo-zygomatic index ...	82·4	70·3	76·1
Nasal height	5·1	3·9	4·6
Nasal breadth	4	3·1	3·4
Nasal index	90·9	62·7	75·7

ALBINOS.

The picture drawn by the Abbé Dubois * of albino natives is not a pleasant one. "This extreme fairness," he says, "is unnatural, and makes them very repulsive to look at. In fact, these unfortunate being are objects of horror to every one, and even their parents desert them. They are looked upon as lepers. They are called kakrelaks †

* 'Hindu Manners and Customs.' Edited by H. Beauchamp, 1897.

† "Kakrelaks are horrible insects, disgustingly dirty, which give forth a loathsome odour. These unpleasant creatures shun the day and its light. They are of the same species as our bugs, but much larger." Op. cit.

as a term of reproach. The question has been raised as to whether these degenerate individuals can produce children like themselves, and afflicted with nyctalopia. Such a child has never come under my observation; but I once baptised the child of a female kakrelak, who owed its birth to a rash European soldier. These unfortunate wretches are denied decent burial after death, and are cast into ditches."

This reference to albinos by the observant Abbé may be amplified by the notes taken on several albino natives, resident in the city of Madras, who, in return for a small sum of money, willingly visited me for the purpose of an interview.

Chinna Abboye, æt. 35. Shepherd caste. Rope (badge of office) round waist for driving cattle, and tying the legs of cows when milking them. Vaishnava sect mark on forehead. Yellowish-white hair where long, as in the kudumi. Bristles on top of shaved head pure white. Green-brown iris. Father dark. Mother, like himself, has white hair and pink skin. One brother an albino, married. One child of the usual dark-skinned native type. Cannot see well in glare of sun-light, but better towards sunset. Screws his eyelids into transverse slits. Mother kind to him.

Vembu Achari, æt. 20. Artisan. Kudumi yellowish-white. White eyebrows and moustache. Bright pink lips and pink complexion. Iris light blue with pink radiating striæ and pink peripheral zone. Sees best in the evening when the sun is low on the horizon. Screws up his eyelids to act as a diaphragm. Cannot see a small doll across my study in a bright light. Mother, father, brothers and sisters all of the ordinary native type. No relations albino, so far as he knows. Engaged to be married. Promises to let me know if he has any albino children. People like himself are called chevapu (red-coloured), or in derision vellikaran (European or white man). Children sometimes make game of him, but people generally are kind to him.

Moonoosawmy, æt. 45, belongs to the weaver caste, and is a well-to-do man. Albino. He had an albino sister, and a brother of the ordinary type. He is the father of ten children, of whom five are albinos. They are terms of equality with the other members of their community, and an albino daughter is likely to be married to the son of a prosperous man.

Moconoosawmy, æt. 22. Fisherman caste. Albino. His mother's brother had an albino daughter, and he had four brothers, of whom two were albinos. He cannot stand the glare of the sun, and is consequently unable to do any outdoor work. He moves freely among the members of his community, and could easily secure a wife if he was in a position to support a family.

To the Rev. J. E. Tracy I am indebted for the following series of cases of albinism in successive generations of a Tamil family :—

No. I. Female, albino, had two sons and one daughter.

No. II. The second son of No. I ; of the same colour as his mother, and eyes similarly affected. The other children of No. I were normal.

No. III. The affected son of No. I, (viz., No. II), had six sons and three daughters, all of whom were normal.

No. IV. Of the children of No. III, the eldest son had three sons and two daughters, all of whom were normal. The second son had a daughter, whose child, a female, was albino. The eldest daughter (fifth child) of No. III had an albino son. None of the children of the other sons and daughters of No. III were albino.

No. V. Of the children of No. IV, the eldest son had a son and daughter, both of whom were normal. The children of the son were normal.

No. VI. Of the children of No. V, the daughter has a child who is an albino.

EARTH-EATING.

The practice of eating earth is wide-spread in many countries, and at Zanzibar there is a disease called safura induced thereby. It is on record * that “the Bikanees of India eat a kind of unctuous clay, and Cutchee ladies are said to eat it, as in some other portions of the globe—Carinthia for example—the ladies eat arsenical earth, because they fancy it improves their complexions.”

From Mr. T. H. Welchman I received a sample of clay, which is eaten by the coolies, chiefly females, on the Cochin hills. “They roast it,” he writes, “and eat it in large

* *Vide* article on earth-eating by A. H. Japp, *Indian Review*, April 1901.

quantities, about 1 or $1\frac{1}{2}$ pounds. They seem to be ashamed of the habit, and, if other people see them eating it, try to hide it. After about twelve months they swell up, especially the face and abdomen, and refuse all other food, drinking only water. Eventually they die. I am told that, to stop the practice, the natives administer castor-oil to the earth-eaters, but this does not prevent them from eating more, if they can get the chance. I have known several cases of death from this cause."

A correspondent writes as follows from Mysore :—"The habit of earth-eating appears to be common with the women of this province, and the adjacent taluk of Kollégál, but only when they are in a certain stage of pregnancy. It is only a certain kind of clay that is eaten, either raw or baked. The latter process is said to give it a peculiar smell or flavour. I saw large quantities of this baked clay sold in the bazaars of Naujengod, and made wide enquiries from women who were in the habit of eating this clay as to any ill effects from the habit, and was invariably informed that they experience none whatever."

Another correspondent writes :—"I have known numerous instances of Mysoreans, reputed to be addicted to earth-eating, and of both sexes, while the habit once contracted by women is rarely, if ever, abandoned by them, and invariably with fatal results. It is usually an easy matter to identify a confirmed clay or earth-eater, as their appearance suggests that they are suffering from pernicious anæmia, the face being unnaturally swollen or puffed and the abdomen distended, while the limbs are shrunk except at the joints, which appear enlarged and are said to be painful. The particular kind of munnoo, or earth, for which such an unnatural craving is gratified, is apparently to be found in every part of the Wynaad that I have seen or resided in."

KATHIRA OR SCISSORS PEOPLE.

A correspondent having written to me for further information concerning these people, on whom I published a short note in the last Bulletin, the following additional information has been secured through Mr. P. B. Thomas, Deputy Commissioner of Police :—

"I am not aware of these people using any peculiar shoes. They use slippers (sandals) such as are generally

worn by ryots and the lower classes. These they get by stealing. They pick them up from houses during the day-time, when they go from house to house on the pretence of begging, or they steal them at nights along with other property. These sandals are made in different fashions in different districts, and so those possessed by Kathiras are generally of different kinds, being stolen from various parts of the country. They have no shoes of any peculiar make, nor do they get any made at all. Kathiras do not generally wear any shoes. They walk and run faster with bare feet. They wear shoes when walking through the jungle, and entrust them to one of their comrades when walking through the open country. They sometimes throw them off when closely pursued, and run away. Your honour may recollect that, in 1899, when we arrested one on the high road, he had with him five or six pairs of shoes of different kinds and sizes, and he did not account satisfactorily for being in possession of so many. I subsequently learnt that some supernumeraries were hiding in the jungle close to the place where he was arrested.

“About marks of branding on the face, it is not only Kathiras, but almost all nomadic tribes who have these marks. As the gangs move on exposed to changes of weather, the children sometimes get a disease called sandukatlu or palakurkura. They generally get this disease from the latter part of the first year up to the fifth year. The symptoms are similar to those which children sometimes have at the time of teething. It is when children get this disease that they are branded on the face between the eyebrows, on the outer corners of the eyes, and sometimes on the belly. The brand-marks on the face and corners of the eyes are circular, and those on the belly generally horizontal. The circular brand-marks are made with a long piece of saffron, one end of which is burnt for the purpose, or with an indigo-coloured cloth rolled like a pencil and burnt at one end. The horizontal marks are made with a hot needle. Similar brand-marks are made by some caste Hindus on their children.”—*B. Ramaswamy*.

To Mr. Thomas I am indebted for specimens of the chaplet, made of strips of rolled pith, worn by Kathira women when begging, and of the cotton bags, full of false pockets, regularly carried by both men and women, in which they secrete the little sharp knife and other articles constituting their usual equipment.

In his 'History of Railway thieves,' Mr. M. Paupa Rao Naidu, writing about the pick-pockets or thetakars, says that "most of them wear shoes called chadávs, and, if the articles stolen are very small, they put them at once into their shoes, which form very convenient receptacles from their peculiar shape; and, therefore, when a pick-pocket with such a shoe on is suspected of having stolen a jewel, the shoes must be searched first, then the mouth and the other parts of the body."

TODA PETITION.

The following quaint petition, submitted to the District Magistrate of the Nilgiris, is of interest as being the first movement, under Missionary influence, for special reform among the Toda community:—

Toda petition from T ——— of Kariamund, and six other Todas, attested by P. Samuel, a teacher under Miss Ling of the C.M.S. Mission, and another.

The petitioners move for the reformation of the Toda community by—

(1) enjoining monogamy among the members;

(2) ordinary prompt disposal of Toda corpses.

The evils at present ruling in the community are set forth thus:

It is the practice, from time immemorial, to keep Toda corpses, male and female, for six or seven days in the houses, where women congregate and weep. The bodies become putrified, and engender fever and all sorts of diseases, to which they succumb. Besides, in former times, it was customary for ten or twenty buffaloes to be sacrificed for the well repose of the deceased. The number was restricted by the Sircar (Government), and, in consequence, the number of buffaloes in the possession of the Todas has considerably increased.

Again, by one Toda enticing away another Toda's wife, much inconvenience and danger exists. The rich men in the Toda community pose themselves as Panchayetdars, and set up Todas to entice or forcibly abduct another Toda's wife. They sit in judgment, and decide in favour of the man, whose wife is abducted, to retain his wife if he gives them more money. If he does not, they decide in favour of the abductor. The real husband grieves for the loss of his wife who has abandoned him at the instance of the rich

Panchayetdars, and he dies broken-hearted. When the wife so abandons her former husband, the children are left behind with the father. They sigh naturally for their mother, and die through grief as a matter of course. Some Todas, when deserted by their wives, not only take ill, but leave the mand for good, and wander about like Bairāgis.

Further, the law of the Toda society in former times was one man and one wife. But, owing to the action of the greedy and avaricious Panchayetdars, who, for their own ends, have introduced bad laws, (polyandry), the community does not improve in numbers. Moreover, as the Panchayetdars inculcate the Toda women with the idea that they are at liberty to leave their husbands, and prefer their own according to their choice, the women become encouraged, and choose between ten to fifteen husbands. The Panchayetdars hold their sittings in jungles and sholas (groves), propagating evil counsels, and depriving us of our buffaloes and money as a sequel of their efforts in the panchayet.

They pray the Collector to give the matter his best consideration to the subject, and take such measures as may tend to improve the Toda population, to put down evil customs, and to civilise them.

WEIGHING BEAMS.

The thookookol (weighing rod) is used in the Madras bazārs for weighing small quantities of vegetables, tamarinds, salt-fish, cotton, etc., by shop-keepers, and by hawkers who carry their goods for sale from door to door. But it is rapidly being replaced by English scales. It is practically a rough form of the Danish steel-yard. The beam consists of a bar of hard wood, *e.g.*, rose wood (*Dalbergia latifolia*) or tamarind—19" long, and tapering from $1\frac{1}{2}$ " to 1" in diameter. The scale-pan is a shallow cane basket, $9\frac{1}{2}$ inches across, suspended by four strings from a point near the thin end of the bar. The fulcrum is simply a loop of string, which can be slid along the bar. The graduations are rough notches cut in the bar, and are not numbered, but, as there are only seven of them including the zero mark, they are probably well known to both purchaser and seller. The notches denote 5, 10, 15, 20, 30 and 40 palams, so that the machine can be used for weighing up to about 3 lb. (1 palam = $1\frac{1}{4}$ oz.). It will be seen from the description that the machine is not a very accurate one, but it is doubtless accurate enough for the purposes for which it is used.

In Malabar there is used for weighing an instrument fashioned on the principle of the Danish steel-yard. The yard, which is made of a hard wood, is about 4 feet long, and tapers from about $1\frac{1}{2}$ inch in the middle to $\frac{3}{4}$ inch at the ends. It is finished off at the heavy end with a loaded brass finial simply ornamented with concentric rings, and the hook end terminates in a piece of ornamental brass work, resembling the crook of a bishop's pastoral staff. The sliding fulcrum is simply a loop of coir (cocoanut fibre) string. The graduation marks, which are not numbered, are small brass pins let into the upper surface of the yard along the middle line, and flush with it. The principal graduations are each made of five pins disposed in the form of a small cross, and single pins serve for the intermediate graduations. Corresponding to each graduation mark on the upper surface of the yard there is a pair of brass pins on the middle line of each side, the pins of each pair being at a distance apart just sufficient to allow the string of the loop to lie between them. The object of these pins is to ensure that, when the instrument is in use, the loop may be accurately in a vertical plane through the graduation mark. The unit of weight employed is the palam of about 14 tolas, and the instrument is graduated from 1 to 100 palams (about 35 lb.). The last three graduations, representing 80, 90, and 100 palams, come upon the brass-work, and are marked by notches instead of pins. The graduation corresponding to 100 tolas has in addition a brass point about $\frac{1}{2}$ inch long, resembling the tongue of a small balance. The whole instrument is ornamental in design, and for a weighing machine of this class is fairly accurate, the sensibility being large on account of the considerable length of the yard.

In a more simple form of weighing beam, used by native physicians and druggists in Malabar, the bar is divided into kazhinchí (approximately tolahs) and fractions thereof, and the pan is made of cocoanut shell.

For these accounts of weighing beams I am indebted to my friend Mr. E. W. Middlemast. The note may be supplemented by a quotation from 'Indo-Anglian Literature' which refers to an examination answer to the question, Graduate the Danish steel-yard. "This question is a downright violation of the laws of God, since we are not coolies neither petty shop-keepers that we will graduate a Danish Steel-yard." Advantage was taken by the candidate of his high caste to cover his ignorance by assumed indignation.

MANNANS OF TRAVANCORE.

For the following note I am indebted to Mr. Shangra Narayana Pillay :—

This tribe dwells on the hills east of the Periyar, and at the foot of the High Ranges of Travancore. They are of shorter stature, more cheerful and more pleasant looking than the Paliyers. They are also more cleanly in their habits. Tattooing is unknown among them. They speak a language, which is a mixture of Tamil and Malayalam, with characteristic suppression of the nasal sound, resembling the speech of a person suffering from a cold in the head. Their dwellings are built of reeds, tent-shaped and five pillared, with a roof tapering to a point. Between the rooms into which the huts are divided are half partition walls. They will not accept food from Paliyers, though they make no scruple in eating food offered by people from the low country.

The women wear ornaments (oolay) in the ears, and necklaces of beads. They tie one end of their body-cloth round the waist, and use the other end as a covering for the bosom. They are expert at making reed mats. The men always carry with them a stout knife (vankkathi); the apparatus (theekkathi) for making fire, consisting of flint, steel and cotton; a stone bow for killing small animals for food; and a gun. The women use a stick (killi) for digging up the tubers of wild yams (*Dioscorea*), and roots of other edible jungle plants. They cultivate rice, rági (*Eleusine Corocana*), various vegetables (gourds and beans), and marigolds, which they use for adorning their bodies and for devotional purposes. They chew the leaves of a wild kind of betel with the bark of a tree called theembladi as a substitute for areca nut; wild tobacco; and chunam (lime) obtained by calcining the shells of shell-fish picked up in the rivers. They eat white ants from ant-hills. Bhang (*Cannabis sativa*) and spirits are appreciated, if offered. The tribe is under the control of headmen called Valia Elanthaury Elayapoutton, and their assistants called Thanda Kauren. Cases of adultery are tried before a headman and ten elderly members of the tribe, and the guilty party is punished with flogging three times for the first offence and five floggings for a repetition thereof. If, in spite of this, the parties are found to be badly in love, and another charge of adultery is brought, the headman sanctions the coupling of the pair, so that there may be no more ado about it.

The Mannans worship the sun, and have a very hazy idea of a God. But they have faith in mantrams or charms, to which they resort as a cure for headaches and other ailments.

The names of males are Raman, Elungen, Thevan, Suryian, Ulaken, etc., of females Nauchi, Thévi; Velachi, Ulaki, etc.

In a lecture delivered several years ago at Trivandrum, Mr. O. R. Bensley had much that is good to record of these primitive folk. "I enjoy," he said, "many pleasant reminiscences of my intercourse with these interesting people. Their cheery and sociable disposition, and enjoyment of camp life, made it quite a pleasure to be thrown into camp with them. Short, sturdy, and hairless, the Mannans have all the appearance of an 'aboriginal' race. Their country extends southward from the limit occupied by the Moothoowans on the Cardamom hills to a point south of the territory now submerged by the Periyar works. They have, moreover, to keep to the east of the Periyar river. In this unhealthy region it is wonderful how they have survived. Small-pox ravages their villages, and fever lives in the air they breathe. Within the present generation three of their settlements were at the point of extinction, but were recruited from other more fortunate bands. Very few attain to old age, but there were until lately three old patriarchs among them, who were the headmen of three of the most important sections of the tribe. The Muduwars and Mannans pursue the same destructive method of cultivation. After felling a patch of jungle, they take one crop, and then move their village to another spot. The jungle, once felled and abandoned, becomes useless for many years, and permanently deteriorated.

"None of the tribes east of the Periyar pay any tax to Government, but are expected, in return for their holdings, to perform certain services in the way of building huts and clearing paths, for which they receive fixed payment. They have also to collect forest produce, and for this too they obtain fixed rates, so that their treatment by the Government is in reality of the most liberal kind.

"Owing to a confusion of names, the tabulator of the Census tables in one of the former Census reports returned the Mannans as washermen. Washing, however, either of the clothes or person is not an occupation which takes up much of their time. Mannans do not always look at things in quite the light one would expect. For example, the heir to an English Earldom, after a pleasant shooting trip

in Travancore, bestowed upon a Mannan who had been with him a handsome knife as a memento. Next day the knife was seen in the possession of a cooly on a coffee estate, and it transpired that the Mannan had sold it to the cooly for three rupees, instead of keeping it as an heirloom, as was intended.

"A remarkable trait in the character of the Mannans is the readiness with which they fraternise with Europeans. Most of the other tribes approach them with a reluctance which requires considerable diplomacy to overcome. Not so the Mannan. He willingly initiates a tyro and a stranger into the mysteries of the chase.

"Though their language is Tamil, and the only communication they hold with the low country is on the Madura (Eastern) side, they have this custom in common with the Malaiális that the chieftainship of their villages goes to the nephew, and not to the son.

"One does not expect to find heroic actions among these simple people: but how else could one describe the following incident? A Mannan, walking with his son, a lad about twelve years old, came suddenly upon a rogue elephant. His first act was to place his son in a position of safety by lifting him up till he could reach the branch of a tree, and only then he began to think of himself. But it was too late. The elephant charged down upon him, and in a few seconds he was a shapeless mass."

EDGAR THURSTON.

Edg.