

Report on the prevalence & characters of leprosy in the Bombay Presidency, India, based on the official returns of 1867 / by Henry Vandyke Carter.

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REPORT
ON THE
PREVALENCE & CHARACTERS OF LEPROSY
IN THE
BOMBAY PRESIDENCY, INDIA,

Based on the Official Returns of 1867.



By HENRY VANDYKE CARTER, M.D., SURGEON.

PRESENTED
by the
AUTHOR.

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REPORT

BY ALFRED A. GEARHART OF ALBANY

JOHN W. FLEMING, 1897

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PRESENTED

AUTHOR



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REPORT ON LEPROSY.

In 1867 a nominal Return of all known Lepers in each district under direct British rule, giving the
Introduction and Definitions. *Residence, — Sex, — Age, — Caste, — and Hereditary predisposition* (if any) of every affected person, was procured for the information of Government ; and the collection of these Local Returns forms the chief material of the present Report.

The papers are as complete as could be anticipated, except that those referring to the cities of Bombay and Surat, to part of the Ahmedabad Collectorate, and a few others, cannot be found : but the circumstance tending most to impair their uniform value is the varied interpretation put upon the term “Leprosy.” Hence is required a discrimination of the several Local Returns into (a) those including true leprosy only ; (b) those including white leprosy only ; and (c) those comprising both affections.

The object of the Leper Census was doubtless to ascertain the extent to which “true” Leprosy prevails in the Bombay Presidency, and to procure certain information respecting the afflicted, with a view to their relief, and to the protection of the community. This intention may yet, after all required deductions, be fairly realised from sufficiently copious data ; and it is proposed to discuss separately and conjointly the above-named five points respecting lepers found in the districts under (a), which form a large majority of the whole.

That the District Returns under (b) and (c) may not, however, remain wholly unnoticed, a brief account of their contents will also be submitted.

The Appendix contains details respecting the several Districts themselves ; and, in addition, a short description of the Castes to which Lepers belong.

At the present day only one affection is understood by the term “Leprosy”—(or “True” Leprosy or “Black” Leprosy—the Elephantiasis of Greek physicians, the Lepra of the Arabians) ; this has its various forms, stages, and symptoms, which are often popularly distinguished by separate names ; but in general its characters are sufficiently clear to allow of ready detection. In the ordinary vernaculars of Western India, it is termed Rākta-pītī रक्तपिती : Jazām حذام is the common Arabic name, and there is a long list of synonyms in Eastern tongues. What is known in English as “White Leprosy” is called Koḍ, कोड, and that almost everywhere ; it is a complaint of infinitely less severity than the above, with which indeed it has hardly any thing in common ; and it is striking to the eye only because of the singular contrast of its white patches with a dark skin.

These are the only two affections referred to in the Returns under notice.

A strictly medical description of true Leprosy may be seen in the *Transactions of the Medical and Physical Society of Bombay*, New Series, Vol. VIII., 1862 : this and the present Memoir, together, furnish a tolerably complete account of the disease as it exists in the Bombay Presidency of India.

TRUE LEPROSY.

Judging from a close scrutiny of the data contained in the official Returns, it appears that the worst form of true Leprosy largely prevails in Western India, and especially in the Mahratta country, so-called; that the various sub-climates of the Concan and the Deccan have no essential influence on this prevalence, but that geographical conditions may have (see Rutnagherry, below); that malaria or scurvy, and cholera or other definite disease, have no connection with leprosy; nor is this affection attributable to any known sub-varieties of diet, to special occupations, or social habits, or even to defects of sanitation. That as it is of an hereditary character, the peculiar institution of Caste, with attendant marriage-restrictions, has a decided influence in maintaining and diffusing, or concentrating, as the case may be, a pre-existing leprous taint; that all castes are pervaded by such taint, and probably in particular those of primary aboriginal descent, and the hill-tribes. That leprosy is much the commonest in the male sex, and amongst grown-up persons: and that it does not quickly exhaust the vital powers. It is also found that although the disease has a clear tendency to be hereditarily transmitted, yet it most frequently seems to arise spontaneously; but as it has then the same physical and limited sexual characters as when derived by known descent—all other supposed causes, as climate, diet, &c., acting equally on both sexes—some special cause may be inferred, which (the question of contagion apart) can hardly be other than an innate predisposition.

Admitting the frequent presence of such predisposition, its development may be favoured by all causes leading to deterioration of health, such as an unhealthy climate, bad or insufficient food, neglected

sanitation, social hardships and the like; whence the numerous influences to which this disease has been attributed, as effect to a cause. The converse also holds good; lepers do seem to improve on change of climate, and it has been assumed that the disappearance of leprosy in Europe may be directly referred to improvement in the diet and general condition of the people: but on taking a wide review, none of the external influences now named can be accepted as true causes in originating or eradicating the disease: and no evidence is forthcoming that, in India at least, a natural tendency to subside exists.

It was recently affirmed by high British authority—viz: a Committee appointed by the London College of Physicians in June 1862—that as a measure for checking the progress of leprosy, the compulsory segregation of lepers was not to be recommended: and *inter alia* it was advanced that the decline of leprosy in Europe is attributable chiefly to improvement in diet, as well as of general hygiene; identical results being predicated in India, on similar grounds. Apparently the assumption that leprosy is not contagious led to this discountenance of Leper Asylums; and the necessity for consistently explaining its extinction in Europe during the Middle Ages, probably led to this result being referred to improved hygiene.

Yet neither of these considerations is final. Leprosy has been, and is still, generally regarded as liable to be propagated through contact, by the inhabitants not only of India but of all countries where the disease abounds, or once prevailed: and though this view may not at present be upheld by the majority of medical men in India, whose opinions are necessarily based on ordinary observation, yet all would probably admit that special and precise information is needed to thoroughly settle the question with respect to all stages and forms of the disease:

facts, too, are slowly accumulating which tend to prove, if not already in themselves demonstrative, that the casual inoculation of leprous matter is one actual means of spreading this fell complaint; and were it not that the crucial test employed in medicine for solving doubts such as these—viz. that of direct experiment—is obviously inapplicable in the present instance, more decidedly affirmative views respecting the inoculability of leprosy would speedily be adopted.

But on other grounds the segregation of lepers seems most desirable, for in India, as long as diseased people are allowed to freely intermix with others, this scourge will be propagated by marriage, and by intermarriage of the affected; and the morally bad effects on the people of permitting them to harbour in their midst miserable and often disgusting cripples, are, whenever the number of such subjects is considerable, quite undeniable. Custom among the middle classes does not demand more than the lodgment of these wretched objects apart in a pent-house, or hut erected in the outskirts of the village: while the poorer classes expel their lepers of both sexes, thus adding to the army of mendicants, and diffusing much evil. On the grounds, therefore, of humanity and of expediency does it appear that Leper Asylums should be, as they doubtless will speedily become, recognised institutions, adapted to meet a wholly special need of the country.

Respecting the statement that improved hygiene has in some countries, and in past ages, led to the extinction of Leprosy, the reasoning seems to be defective: for all civilized nations have, and do yet, put in force strict measures of quarantine against lepers, and this with no dissent on the part of the community; and as regards the decline of leprosy in Europe till its extinction at the close of the 15th century, after a prevalence of 400 years, dating from its introduction by Crusaders

returning from the East, the most patent fact seems to be, not that of a general improvement in the diet and habits of the people—to which indeed due influence must be allowed,—but rather that of the rigorous measures adopted for checking the progress of this new scourge; thus:—“Laws were enacted by almost all the princes and courts of Europe to arrest its diffusion amongst their subjects; the Pope issued bulls with regard to the ecclesiastical separation and rights of the infected; a particular order of knighthood was instituted to watch over the sick; and leper-hospitals or lazar-houses were everywhere instituted to receive the victims of the disease.” During the middle ages almost every large town in Great Britain had a leper-hospital or village near it for the reception and separation of the diseased; and some cities were furnished with more than one. These hospitals were intended for the isolation of the infected, not for their cure; they were charitable, hygienic, and religious, rather than medical institutions; the greater part were supported by voluntary charity, and the principal subsistence of their inmates seems to have been derived from casual alms....(In India it cannot be doubted that charitable bequests would abound under the encouragement of an earnest Government.).....In Great Britain, as on the Continent, those affected, or supposed to be affected, with leprosy were obliged to seclude themselves from society or enter a leper-hospital, both by general custom and usage, and by direct legal enactments in regard to them made both by the court and church....Besides a leper was considered as legally and politically dead, and lost the privileges belonging to his right of citizenship.....It is not necessary to quote further from the *Encyclopædia Britannica* (8th ed. article “Leprosy,” by the late Sir James Simpson); and without pressing mere argument, it cannot but be admitted that the utter ban under which lepers were put by law and custom had the greatest influence in checking and eventually

eradicating their intolerable malady : it may be said that it was thus stamped out. Nowhere in the East does there appear to have ever existed such a machinery ; and here the disease is probably rife as ever, and certainly rendered more inveterate by this tolerance for centuries. To mention the old harsh leper-laws except with deprecation, might not be acceptable, yet if the alternative to their partial imitation be the hope thus expressed in the report of the late London Committee—" that a marked change in the habits of the native population (of India) will ensue upon the increase of divers industries, the improved cultivation of the land, the less frequent recurrence of famines and the consequent amelioration of their general condition from year to year ; and that better food, better clothing, and better housing with greater personal cleanliness, will lead to the abatement of leprosy (in India) may be confidently anticipated"—then the outcome of a most elaborate official inquiry does indeed seem disproportionate ; and, with due deference, it may be urged that a consideration of the abounding misery entailed by the unchecked continuance, if not progress, of the leprous scourge, in not a few localities, should lead to some practical suggestion beyond that of mere expectancy ; for, finally, in order to realise the needs and remedies of India with respect to this subject, some practical acquaintance with the country, which it would appear that (with one possible exception) the members of the Committee of the Royal College of Physicians in London had not enjoyed, is an essential pre-requisite.

The following Report will furnish sufficient data for decid-

<p>Present state of opinion in India.</p>	<p>ing—1st, on the necessity of Asylums for lepers ; 2nd, on the sex, age, and caste of likely occupants of such asylums ; and 3rd, on the localities where Asylums are most needed. With these expressions of opinion the subject might be here concluded, since the views of</p>
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several earnest men in favour of establishing leper-hospitals or Refuges are already recorded, but as the opportunity offers, it may again be represented that the Magistrates administering those Districts where leprosy most abounds—that is of Rutnagherry, Sattara, Poona and Nuggur, as well as of Dharwar, have expressed no uncertain opinions, which are endorsed by the Revenue Commissioner, S. D. Respecting the Northern Division it was thought by the presiding authority that adequate grounds for forming an opinion did not exist : perhaps this obstacle would no longer be recognised ; and in Kaira, as recommended, and certainly in the Tanna district, leper-asylums are most desirable. It is not necessary in this place to controvert opinions of opposite tendency ; and it is true that in Sind the need of leper-hospitals does not appear to be great ; nor in most parts of Gujarat ; but in both Surat and Kandesh they might prove useful, and probably it would be found that, on the voluntary system alone, such buildings would be fully occupied, to the great benefit of the District.

The Report of the Sanitary Commissioner (1868) on these Returns will not be discussed in this place.

On the whole the balance of opinion is in favour of establishing Leper Asylums in this Presidency : and the present remarks will fail if they do not serve to support the same view.

Assuming that practical measures are positively needed for the purpose of checking the progress of disease, relieving burdened poor, and removing from sight a wretched class of mendicants, three measures at least are open to adoption :—1st, Strict segregation of all indigent lepers (as a preliminary measure) in fit dwellings or villages, within the district to which they belong. 2nd, Deportation of the affected to a central, cool, and healthy locality, situated in the Division to which the infested Districts

Suggestions.

pertain. *3rd*, The establishment of Hospitals for the accommodation of lepers alone, should any plan of treatment be found to be strictly curative.

Legal enactments enforcing residence in either Hospital or Asylum would undoubtedly be necessary.

These more active measures would be suitably preceded by a clear official statement, duly promulgated throughout the Presidency, of Objects and Reasons; and an interval being allowed for general discussion of the subject, necessary arrangements, which do not require discussion in this place, might then be proceeded with.

It only now remains to observe that of the plans above mentioned, the *1st* and *2nd* seem best suited for early adoption: it might be found that leper-villages were better suited for the purpose of segregation than a few more regular buildings, but in all cases the primary object of strictly separating the diseased from the healthy should be kept in view, and this being accomplished minor indulgences need not be objected to.

If Government should think a trial of reputed specifics for the cure of leprosy desirable, the third of the above suggestions may be adopted, but this field is hardly a hopeful one, and the good hygiene and good air of an Asylum or village promise as favourable results as simple medical treatment,—or the latter might be conjoined.

It is suggested that lepers should, by ordinance, not be admitted into general hospitals, and that they should be strictly segregated in all jails, &c.

Lastly, while submitting these remarks, the writer is aware that many sound objections and real impediments exist to a resumption, however partial, of measures almost universally regarded as suited only for times less enlightened than the

present, but it is thought that as the disease whose mitigation is sought, is in its prominent features of special concern, so does it call for especial consideration ; and on this being accorded, it is apprehended that no worthy or effective reasons will be urged against a course which is clear in intent, philanthropic in design, and, without abatement, beneficial to the community.

And the inauguration of a system which, novel though it be, is yet transparently adapted to the wants of the people, would, it is urged, be so directly appreciated that its bare proposal must call forth the approval of the enlightened Press and Native opinion, with the result, it might surely be anticipated, that local aid would be unanimously voted ; every District being for obvious reasons required to bear its share of the burden, whether an Asylum be located within its limits or not.

The expense need not be considerable, and with the aid of the present Police and Subordinate Medical Departments, no new agency would be needed.

TRUE LEPROSY.

Information respecting the residence, sex, age, caste and Analysis of Returns. hereditary predisposition (if any) of individual lepers, whose names are added, Introduction. being contained in the official census, all these items will be considered ; and in order to render the present analysis as complete as possible, supplementary information will be added when required.

The plan adopted is the following :—Each of the above five topics is discussed as to its general features and peculiar characters ; the subject is then viewed in connection with the other data in succession, and such conclusions as facts seem to warrant are briefly stated.

All who attempt the task are aware that the compilation of accurate statistics involving several factors, is not to be easily accomplished.

It may not be unnecessary to observe that it has not been decided without much consideration to submit the data (or numerical units) contained in the present leper Returns to laborious scrutiny, nor without the conviction that such data are sufficiently suitable and trustworthy : some particulars—as residence, sex, caste, and approximate age are likely to be correct ; the last item of family or hereditary predisposition is obviously liable to defective record ; but without pretence to perfect accuracy it is supposed that the figures, with their large sums and means, do fairly represent the facts to which they refer.

TRUE LEPROSY—ANALYSIS.

Section I.—Locality.

The Presidency of Bombay under direct British rule occupies a large part of the western coast of the peninsula of India, and, inclusive of Sind, extends on its northern sea-board as far as the embouchure of the river Indus : inland or eastward it embraces a tract of country varying in breadth from 40 to 300 miles, and as thus defined it lies between the parallels of 12 and 28° N. latitude ; and the meridians 66° and 77° E. Longitude. By far the larger part of the Presidency is within the tropics ; and its greatest length is from north to south : in the same direction, almost, and parallel to the coast-line, there runs for many miles a mountain range known as the Syadri, or the Western Ghâts of India, and the country on the two sides of these hills is named the Concan (a low-lying tract on the west or seaward side), and the Deccan (an immense elevated plain extending across the peninsula to

Preface.

LOCALITY.—True Leprosy (*rukta-piti*).

District.	Province.	Pop. per Sq. Mile.	No. of Lepers.	Lepers to Population.	Male to Female.	REMARKS.
Broach.....	Gujarat.	428	554	1 in 1,000	7 1	Leprosy at average. Lazaretto useful.
Kaira	Do.	117	77	1 " 2,000	7 1	Do. unfrequent.
Tanna	Concan.	167	733	1 " 1,200	2·7 1	Do. very common in parts; Lazaretto much needed.
Rutnagherry	Do.	119	1,601	1 " 428	3·5 1	Do. do.
Ahmednuggur ...	Deccan.	112	1,467	1 " 840	5 1	Do. frequent; Lazaretto needed.
Poona	Do.	143	1,077	1 " 550	4·5 1	Do. do.
Sattara	Do.	115	1,264	1 " 650	5 1	Do. do.
Kulladghee	Do.	90	400	1 " 1,400	3·9 1	Do. less frequent; Lazaretto useful.
Belgaum	Do.	174	565	1 " 1,380	3·9 1	Do. do.
Dharwar	Do.	129	314	1 " 2,500	4·2 1	Do. do.

True and White Leprosy (*rukta-piti and kod*).

Ahmedabad.....	Gujarat.	192	423	1 in 2,000	2·1 1	True leprosy unfrequent.
Surat	Do.	318	266	1 " 1,300	3·2 1	True leprosy frequent; Lazaretto required.
Kandesh	Deccan.	50	1,383	1 " 590	4·8 1	Do. very frequent; do.
Sind .....	.....	43	539	1 " 3,000	1·9 1	True leprosy unfrequent.

White Leprosy (*kod*).

Broach.....	Gujarat.	117	97	1 in 1,700	3 1	True leprosy also prevails (<i>see above</i>).
Sholapore	Deccan.	159	391	1 " 1,600	1 1	True leprosy frequent; Lazaretto required.
Canara	Malabar.	109	242	1 " 1,400	2·2 1	Do. do.

the eastward) respectively ; and northward, where the Ghâts subside, are found the wide alluvial plains of Gujarat, which are separated from the Deccan by hill ranges running eastward, almost transversely to the Syadri, and named respectively the Vindya and Satpura Ghâts : the outlying province of Sind is formed chiefly of the valley of the Indus, with adjacent sandy plains. Thus, by elevation, latitude, proximity of the sea and a very diversified surface, result several sub-climates, which, however, excepting in Sind, are still tropical. Geologically considered there is a large predominance of primary rocks : granite is found in the south and south-east ; trap or basalt forms the mass of the central hills and plains, and in the north are found sandstone and limestone of early age ; where large rivers empty themselves into the Arabian sea wide alluvial plains are found. Impregnation with iron is a common feature of the trap, and the well-known “regur,” or black soil may be mentioned, as, like the singular red laterite, of uncertain origin ; the latter caps the higher mountains, and is found on the surface in the Southern Concan, the existing sea-board having been probably formed by subsidence. As far as is known, peculiarity of soil has no connection with the prevalence of leprosy, nor, it may be added, has the spring, surface, or river water used for drinking,—but this subject is perhaps worthy of further inquiry.

On the whole the country is well watered and fertile ; there is much forest in parts, thereby rendered unhealthy in and after the rainy season.

Malaria is the prolific source of the commonest complaints, but has no positive connection with the leprous disease ; neither has cholera ; nor scurvy. Skin diseases are not more varied or inveterate than in colder climates, and in short no association of leprosy with other maladies has been established. The

so-called Elephantiasis (of the Arabian physicians) is a distinct affection, entirely unconnected in a direct manner with leprosy (the Elephantiasis of the Greek physicians); but it may be observed that as in one, so in the other, an effusion of material of common source, perhaps of common character, is noticed, such as it is possible may be the ultimate result of malarious influence.

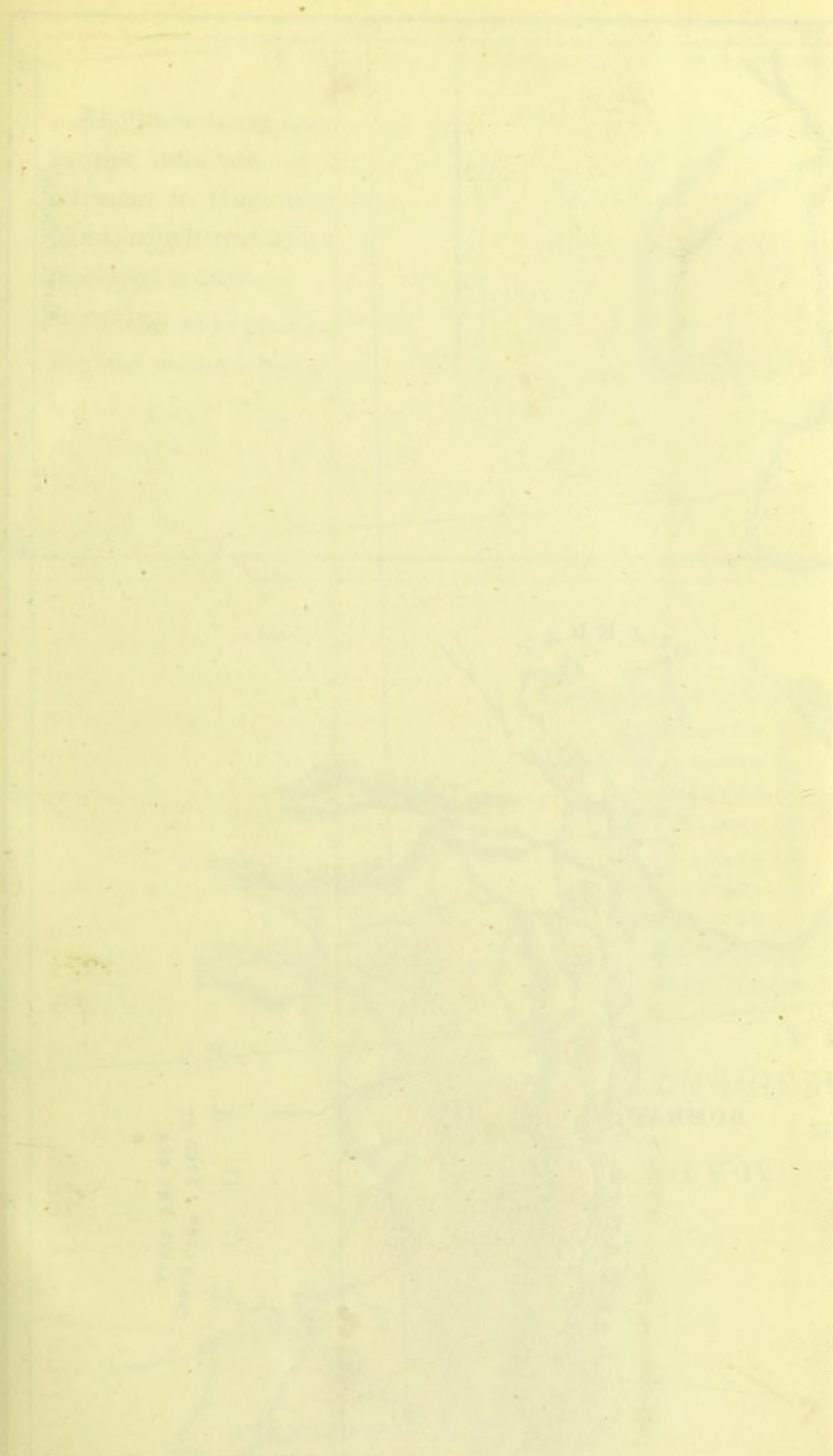
The food-products are rice, wheat, the millets, and other grains; the pulses in variety; the plantain, sugarcane, cocoa-nut, melons, and gourds; many fruits—as the mango, custard-apple, and the jack fruit; many kinds of vegetables, so-called. Fish is largely consumed, both marine and fluviatile; the flesh of other vertebrata not to any considerable extent. There is no clear evidence that any special article of diet either excites or predisposes to leprosy. The population of Western India is highly varied; a very large proportion are either solely vegetarians or partake only occasionally of animal food: the component races, and particulars of habits, &c., will be mentioned under CASTE, Section IV.

This subject claims special notice from its supposed connection with the endemic disease known as Leprosy. In the Bombay Presidency the sub-climates are not so varied or extreme as in other parts of India; as bearing on the subject in hand, they may be thus arranged:—

<i>Locality.</i>	<i>Climate.</i>	<i>Population.</i>
Concan ...	Low and wet (Temp. 60°—100°; Rainf. 100 in.)	1 Leper in 800
Gujarat...	Low and moist (Temp. 50°—105°; Rainf. 37 in.)	1 „ ... 1,500
Sind	Low and dry (Temp. 30°—100°; Rainf. scanty.)	1 „ ... 5,000

The Ghâts—Mountain range: temperature lower: rain excessive; few inhabitants, and very few lepers.

Deccan	{	High and moist (Temp. 60°—96°; Rainf. 40 in.)	1 Leper in 1,900
	{	High and hot (Temp. 60°—105°; Rainf. 30 in.)	1 do. ... 1,400
	{	High and dry (Temp. 54°—100°; Rainf. 25 in.)	1 do. ... 650



Longitude East of Greenwich.

North Latitude.



LEPROSY MAP OF THE BOMBAY PRESIDENCY, INDIA.

BRITISH POSSESSIONS ONLY.

- | | |
|-----------------|--------------------|
| ① RUTNACHERRY + | ⑨ BELGAUM |
| ② POONA + | ⑩ KULLADCHI |
| ③ KANDEISH + | ⑪ SHOLAPORE |
| ④ SATARA + | ⑫ SURAT |
| ⑤ AHMEDNUCCUR + | ⑬ AHMEDABAD |
| ⑥ BROACH | ⑭ DHARWAR |
| ⑦ KAIRA | ⑮ PROVINCE OF SIND |
| ⑧ TANNA + | ⑯ CANARA |

Districts, True Leprosy most prevalent +

The low-placed narrow sea-board of the Concan being within the influence of the South-west monsoon, has a moist climate; in Gujarat moisture abounds near the coast; but in Sind, which resembles Lower Egypt in some respects, rain-fall is always scanty.

On the wide plateaux of the Ghâts, excessive rain occurs, the highest amount being 200 to 300 inches per annum.

The Deccan plain, here intersected by spurs from the Ghâts, is wet or dry according to its proximity to the latter, or to their lower elevation permitting rain-clouds to pass over.

Everywhere the foot of the hills is regarded as unhealthy; forest-trees and undergrowth are common, and this kind of country is known as the "Dhang" in contradistinction to the more open plains in the Deccan, termed the "Desh": as a local name "Mawal" occurs in the Mahratta country for the former.

Leprosy appears to be rather more common in the Dhang than in the Desh.

On reviewing the above data it appears that elevation, temperature and rainfall have no especial connection with the comparative prevalence of Leprosy: nor have other climatic influences, so far as is known. The anomaly to be explained is the greater frequency of the disease in two localities having a different climate. Undoubtedly it is somewhat commonest in the Southern Concan (1 in 430 of the population), yet in the adjoining Deccan it is almost equally prevalent (1 in 550); and the closest consideration of the subject does not support the view that in these instances climate is concerned with the facts elicited.

The Map appended shows the position of the Districts under the Bombay Presidency, numbered according to the extent

to which leprosy prevails in them, beginning with the most infested.

Other influences than that of climate are therefore needed to account for the varying prevalence of leprosy in Western India, and these must be sought for in the people themselves. To what extent Race (*i.e.* varieties of the species Man) and Caste may operate, will be shown in Section IV. ; at present some more general features of leper distribution will be mentioned.

Density of Population.—This does not seem to bear any fixed relation to the number of lepers, but on the whole it is found that when the number of people is upwards of 150 to the square mile, there the disease is hardly so frequent as in more scantily inhabited districts. This remark is offered only as relating to certain views of the spread of leprosy, or its association with the faulty sanitary conditions attendant on aggregated communities. A sparse population may indicate mixture of races as well as a barren country, and opinion may vary as to the weight to be attached to these two conditions : but it appears that poverty and leprosy do not pre-eminently stand in relation of cause and effect, and far too often in this country, neglect and want follow the disease, whose victims are from social prejudices deprived of even ordinary comforts. A considerable number of lepers are, too, by force wanderers from their homes ; thus in every large town, strangers from the neighbouring country will be found who subsist on the charity doled to them by all classes elevated above poverty : and it is on this account probably that a line of country passing through towns—in the Deccan often betwixt Dhang and Desh—will often seem to have an undue proportion of lepers. There are no such institutions as poor-houses.

In almost every District one or more localities are noticed

with a higher proportion of lepers than the average, and that not due, apparently, to the presence of a numerous family of affected persons: the precise circumstances leading to the formation of such leper-colonies (as they might be termed) are unknown; they are well worthy of scrutiny, since the detection of outward endemic causes would be a step towards remedy.

Again, places of periodic resort, such as shrines and sacred towns, attract a number of the afflicted, often from a long distance; this element is not however commonly shown in the Leper Returns, as it is a shifting one: and there are scattered over the country shrines having a special repute for the cure of leprosy, whither the well-to-do resort; and the poor, for charity also.

Finally, these documents prove that in all Districts very small hamlets, holding it may be only a score or two of inhabitants, are infested with disease: the number of such hamlets varies according to the character of the district, and there are many in Kandesh. Generally speaking, in the Deccan, there is more than one leper to 500 inhabitants in those villages where the disease is found, and not seldom more than two. The Concan would probably exhibit a larger proportion, and in selected localities a far higher one obtains.

The above table shows that the proportion of lepers in the several Districts considerably varies, viz.,

LOCALITY,—as	to	from 1 in 428 to 1 in 2,500 of the popu-
Numbers.		lation. No order with respect to phy-

sical conditions only, has been detected in the comparative position of infested localities: with respect to the alternative consideration, that of races of men, the most apposite remark would be, that in districts mainly peopled by Mahrattas, leprosy prevails both commonly and uniformly; thus a long tract in the Deccan near to the Ghâts, and a similar shorter tract in the Concan rather to the south, the home of these people, are those

most distinctly the seat of disease. In Gujarat is noticed no such uniformity in distribution, nor in the districts bordering on the first-named tracts in the Deccan, where admixture with neighbouring races freely occurs, that is, to the North, East, and South, the disease appears to diminish distinctly and irregularly. This observation is, however, a very general one, and in the absence of a census of the population, cannot be dwelt upon. The more limited castes of inferior rank, have mostly a defined local position, and this, too, is probably well enough indicated in the map of leper castes: one of them, namely the Mahars, closely attend the Mahrattas.

The average of lepers to total population may be fairly estimated at rather under 1 in 1,000: this proportion seems by no means over-rated, and if to the total number of lepers named in the ten Returns under review (8,220) be added a number, nearly corresponding in rate, who it is supposed would be found in other districts, and in the Native States under the Bombay Presidency, with an inclusive population reckoned at 17,000,000, the whole number of lepers would probably, after making deductions, be quite 15,000. Indeed this guess is probably under the mark.

Presuming that in the normal population of the more settled districts the sexes bear to each other a ratio of 100 (males) to 90 (females); and in leprosy a ratio of 100 to 23 respectively, it may be calculated that the proportion of male lepers is 1 in 625, and of female lepers 1 in 2,500, of the corresponding sex, in the entire population.

The proportion of the sexes varies in different localities; thus

LOCALITY—Sex.	in Gujarat (Kaira) there were 7·5 males to 1 female, the data being however scanty;
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in the Concans, the sexes were about 3 to 1; and in the Deccan, pretty uniformly 4·5 to 1. Viewing these figures as correct, their variations seem best explicable not on considerations of race,

but on the probable assumption that where hereditary leprosy is most common, there the sexes are more equably affected than when this form of the disease is rarer : and although a rule applying to particular instances should not be based on such assumption, yet it will be generally found that when a large family, for example, is much affected with leprosy, the male children are not in greater excess than 2 to 1, perhaps even less : but when only one or two individuals become lepers in a family they are much oftenest of the male sex.

Another topic, namely the increase or decrease of the disease, may be connected with this subject : and the assumption here would be that true leprosy is declining in Gujarat, stationary or slowly decreasing in the Deccan, but fully maintained or even increasing in the Concan : the train of reasoning on which these propositions are based is too technical for production here, but some of the data will be found under Section V.; others have been already indicated.

It may be added that the proportion of the sexes amongst all lepers is 4·38 to 1 : or nearly four times as divergent as that of the normal population, estimated at 1·1 males to 1 female.

LOCALITY—Age.

Different localities have not the same comparative numbers of lepers at various ages.

In all districts children are rare, but especially in Gujarat (Kaira) and in the Southern Mahratta Country : in the Deccan $\frac{1}{100}$ of male lepers are boys, and except in Poona (where there is one-half the number) $\frac{1}{40}$ of female lepers are girls ; and in the Concan the same, except that fewer lads are entered in Rutnagherry. The number of child-lepers is everywhere so small, that it is clear the disease has under no circumstances a tendency to appear early in life.

In Kaira and Belgaum male youths are few : in the Deccan
Youth. and Concan they are $\frac{1}{12}$ th of all males ;

female youth form $\frac{1}{5}$ th in Kaira, $\frac{1}{11}$ th in Rutnagherry, $\frac{1}{6}$ th in Poona and the Deccan, of all female lepers.

At the beginning of adult life, living male lepers are pretty generally $\frac{1}{4}$ th or $\frac{1}{3}$ th of all of their sex:
 At 21 to 30. living female lepers $\frac{1}{3}$ rd to $\frac{1}{4}$ th, except in the Southern Mahratta Country, where they are fewer.

At subsequent decennial periods the proportion of males increases to 40 years, then diminishes, very rapidly after 60: and the same may be said of females, whose maximum, however, is under 40 in Tanna, Poona, and Sattara; over 40 in Belgaum.

A minute analysis of the separate Returns elicits the fact that connected provinces, as the Concan, Deccan, Gujarat, Southern Mahratta Country, present a uniformity, not to be seen in the separate districts of which they consist; but until the characters of the normal population with respect to age has been ascertained, trustworthy inferences are impracticable.

In the absence of an Ethnological Chart of the Bombay Presidency with which to compare the appended Map of Leper-castes, remarks may here be withheld; but it is likely that this map is a tolerably fair representation of such a Chart, because no caste of any dimensions seems to be omitted in the leper Returns, which thus reveal the important fact that Leprosy is universal as well as deep-seated.

Family predisposition is stated to prevail in varying amount, and that seldom coinciding with frequency
 LOCALITY—Heritage. of disease. It is true that Rutnagherry has both most lepers and most tainted persons (1 in 3·4), but in Poona where disease is rife, taint is below the average (1 in 6·5) and the discrepancy is still more marked in Sattara (1 in 10), where, however, additional evidence of co-temporary disease in a family has been elicited on simply comparing

names entered in the Returns, and then referring to the local authorities for direct inquiry; in this way 18 instances of brothers who were lepers, yet not marked as such, were, for example, clearly established, and similar omissions are patent in most, if not all, the District Returns. Again in Dharwar, where leprosy is not common, 1 in 4·2 lepers named hereditary connections; while in Broach, with also few lepers, not one-half so many. Amongst the whole number of lepers 1 in 5·7 admits some form of hereditary taint (*i. e.* exclusive of conjugal and legal connections), yet this very considerable proportion is, it cannot be doubted, much within the truth, and the highest ratio named would probably prove on full inquiry to be still an inadequate representation, so many are the obstacles to eliciting correct information of this sort. Errors, however, are all on the side of defects; and the scientific value of the data depends rather upon the mode than the degree of hereditary transmission, *e. g.* whether by the direct or collateral line, or not, &c., and this point will be discussed in Section V. The striking fact remains, that where leprosy is most common there taint is most often acknowledged, namely in the district of Rutnagherry.

SECTION II.—SEX.

Introduction. Of 8,220 lepers, 6,692 were males and 1,528 females, the ratio being 4·38 to 1.

So far as known, the normal proportion of the sexes in Indian population is, when compared with European standards, peculiar from the excess of males: the exact ratio in Western India has yet to be determined, but it probably differs little from that found to obtain in Central India and the North-west; thus in a Deccan district there were 100 males to 92 females, in a Concan talooka (Rutnagherry) 100 to 88: and in Canara 100 to 70—possibly an exception—it is not unlikely that a natural

variation exists, but the proportions are never equal, as in a few European countries, much less is the female sex in the ascendant—as in most, 100 males to 104·6 females being there the prevalent ratio. The reversed proportions in this country have been attributed partly to climate (males preponderating in the tropics), and to the commonly greater age of the husband, which is supposed to influence the sex of children. Since amongst lepers males are as 100 to 23, the special liability of men to become affected is sufficiently apparent.

The proportion of the sexes varies at different ages : only at childhood does it approach the normal ratio, so far as this is known ; between 31 to 60 years, male lepers greatly predominate, and in extreme old age they are more numerous than the mean. This large predominance of affected men at adult ages is the chief peculiarity in leprosy, and there is no counterpart to it in the normal population : the disease appears to be equally common amongst boys and girls : more than four times as common in the whole of mid-life amongst men, and even more frequent amongst old men, notwithstanding a slight increase in the proportion of women affected : the table below illustrates these statements :—

Proportion of the Sexes at different Ages.

Age.	Males.	Females.	M. F.
10	100	64·4	} 100 : 77·2 Lepers—to 13 years. 100 : 76 Normal pop., do.
20	„	38·5	
30	„	29·8	
40	„	19·1	} 100 : 22·1 Lepers—13—60 years. 100 : 98 Normal pop., do.
50	„	16·6	
60	„	19·5	
70	„	25·0	} 100 : 23·3 Lepers—above 60 years. 100 : 150 Normal pop., do.
80	„	21·7	
90	„	0·	
100	„	0·	
Mean...	100	23·4	

It need only be added that the disease thus appears to commence early oftener in women than in men, an inference hereafter to be confirmed.

The ratio of the sexes varies in the several castes, but no uniformity appears to exist in any caste throughout all districts: thus, amongst
 AGE—Caste. Brahmans males vary from 2·4 m. to 1 f. in Poona and Rutnagherry, to 8 to 1 in Nuggur and elsewhere; amongst Mussulmans, too, this ratio while at 3·5 m. to 1 f. in Belgaum,—where they were formerly numerous—is generally more divergent, viz., 7 to 1, &c. On the whole the Mahratta race shows the greatest uniformity, the proportion being 4·5 to 1, with variations not requiring notice.

Kolis near their early seat have about 3 to 1; Bhils in Khan-deish 4·3 to 1; Waralis in the Northern Concan about 3 m. to 1 f.; Dubalahs in Surat 3·5 to 1; Agaris in Tanna 2 m. to 1 f.; Wunjaras in Nuggur 5 to 1; of low-castes, the Mahar has, in the Concan few males, in the Deccan a full proportion; Dhers in Gujarat, as the latter; Ramosis had singularly few females; Bedars in Southern India often more than usual. The Rajput commonly had few female lepers: some Thakurs in Nuggur, more; the pastoral Dhangars had generally a large proportion of females in the Deccan; Ruddis in Kulladghee few, Kurbars in Dharwar, more. Lingaets have, on the whole, few female lepers: Jains in Belgaum more than common. In fine, no rule appears; only in the Concan there is a larger proportion of females, commonly, than in the Deccan; and also amongst the lower castes. Probably female lepers are proportionately numerous where the disease is most prevalent, and this feature may eventually be explained in connection with the force and line of hereditary taint.

It is quite understood that some of the above statements

may be based on imperfect data, but as a guide for future inquiry it has been thought fit to record them.

Hereditary or family predisposition prevails to a considerable extent in both sexes, and is rather more

SEX—Heritage. marked among women than in men : thus, excluding conjugal and legal connections, 1 leper in 5·8 of men acknowledge a family taint, and 1 leper woman in 4·6 makes the same admission. This fact is interesting, since leprosy shows such a decided tendency to affect one sex rather than the other, and it will be considered in more detail under Section V.

SECTION III.—AGE.

General statement. The ages of 8,220 lepers of both sexes are entered in the Returns, and are shown in the following Table :—

Ages of Lepers.

Age.	Sex.			Per-centage.		
	Male.	Female.	Total.	Male.	Female.	Total.
10	45	29	74	0·67	1·89	0·9
20	527	203	730	7·87	13·28	8·88
30	1,496	446	1,942	22·35	29·18	23·62
40	2,046	392	2,438	30·57	25·65	29·65
50	1,793	299	2,092	26·79	19·56	25·44
60	659	1·9	788	9·84	8·43	9·58
70	100	25	125	1·48	1·70	1·58
80	23	5	28	0·03	0·03	0·52
90	2	0	2	0·	0·	0·03
100	1	0	1	0·	0·	0·
Total....	6,692	1,528	8,220	.....	.....	.....

The largest number is found at 31 to 40 years ; the next highest at 41 to 50, then at 21 to 30 years ; these and all the remaining numbers at various decennial periods being determined by the figures in the "male" column, owing to the great preponderance of that sex in leprosy. Not 1 per cent.

of all lepers are found at childhood, and not 2 per cent. after 60 years of age: at 11 to 20, and 51 to 60 years, the per-centage is about 9 only, so that the great majority of lepers are between 21 and 50 years of age: and this statement applies to both sexes. The following differences in the sexes appear:—female leper children are proportionately three times as numerous as male children; at 11 to 20 they are not very far short of double as many, and at 21 to 30 the percentage of women is at its maximum, that of men being found in the next decennial period (31 to 40 years); after 30 years, amongst women, the percentage diminishes and then falls rapidly till at 61 to 70 it is nearly the same as amongst men. In both sexes a sudden diminution in numbers occurs after 50 years, it is especially marked in men, and well in women at 51 to 60.

It is apparent that the age of female lepers tends, among early adults, to anticipate that of males, and that a greater rise in numbers takes place amongst them at the period of puberty; it may hence be inferred that the disease tends to appear sooner in women than in men.

The want of a general census of the population prevents further details, but from a few inquiries it seems that about 36 per cent. of males, and 30 per cent. of females, are found under 13 years of age: the per-centage of lepers of the same age being only 2·3 and 5 respectively: at 13 to 60 years, 57 and 58 per cent. of the population are found, while 94 and 92 per cent. of lepers are between these ages; subsequently the proportions of the latter again diminish.

Other evidence on this subject is contained in the following

<p>Age at which Leprosy appears.</p>	<p>Table, which exhibits the results of inquiry into the history of 226 lepers, independently observed in Bombay and Sattara, of whom 186 were males and 58 females:—</p>
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Age at commencement.	Males per cent.	Females per cent.
To 10 years.	4·7	20·0
20	26·7	29·3
30	33·9	27·2
40	20·8	17·2
50	9·5	3·4
60	4·1	1·7

Under 10 years means at infancy in nearly half the instances, especially amongst females; there are numerous examples of leprosy appearing about the time of puberty, particularly in females whose marriage commonly takes place at this period; about 30 years is a common age for the disease to begin, in both sexes, and soon after, while the frame retains its full vigour, it not unusually appears. Subsequently, *i.e.* at 50 years and onwards, leprosy commences more rarely than even at first, and this is most marked in women. The chief distinction between the sexes lies in the earlier commencement of the disease amongst females, particularly in infancy and soon after puberty, and it is one worthy of notice.

The practical inference to be made from the above table is this, *viz.*, that the germs of leprosy may be dormant till near the middle of life; and it is also apparent that an individual bearing within him the leprous taint may grow up and beget children and die, before the evidence of this taint becomes manifest in his person: and it can hardly be denied that this experience might be repeated in the instance of his children, all or any; such being, it might be surmised, the explanation of many obscure facts in the history of leprosy, as well as of some other constitutional diseases known to be propagated from parent to child. (Vide Section V.)

The first signs of leprosy being obscure, and, as observation

shows, liable to be overlooked; also memory being a fallacious guide in the reckoning of long periods, it may be supposed that the earlier dates entered in the above table are liable to be somewhat erroneous, yet nothing appears which is opposed to other experience, and as an approximation to the truth the conclusions named may be accepted. There is nothing which militates against the idea of a child being born a leper; the event is probably extremely rare, but so it is with cancer and scrofulous disease, not with syphilis.

It is possible to elicit the numbers of *married* and *single* women entered in the Returns, and a short reference may here be made to a few data taken from the Returns of the Kaira, Tanna, and Ahmednuggur districts:—

Ages of married and single women.

Age in years.	1 to 10.	11 to 20.	21 to 30.	31, &c.	Total.	Per cent.
Married	0	18	65	291	374	76
Single	6	31	26	54	117	24
Total.....	6	49	91	345	491	...

The majority of adult leper women are married; those under 20 years of age are oftenest single.

As practically every healthy woman in India is married, and since leprosy is regarded as a bar, it is obvious that the early appearance of the disease interdicts matrimony; and the above table shows its tendency this way, since only about one-third of the women under 20 years of age were married, whence it may be inferred that in all these instances the disease had appeared before puberty, a period identical with matrimony, in ordinary custom. The advent of leprosy, it may be observed, annuls betrothal (which is common at 6 to 8 years) but not marriage.

This disease does not necessarily or invariably interfere with the procreative faculty of either sex : there being many leprous families of several members each, including one or both parents, entered in the Returns : and that many other lepers, male and female, are childless, may be owing to their exclusion from society.

The period of life at which leprosy proves fatal, as elicited by analysis of 426 deaths entered in the late Bombay Mortuary Returns, may be here stated in connection with the data recorded above :—

Per-centage of living and dying at decennial periods.

Age.	Males.		Females.	
Years.	Living.	Dying.	Living.	Dying.
10	·67	·3	1·89	1·0
20	7·87	7·8	13·28	10·8
30	22·35	20·6	29·18	23·5
40	30·57	25·5	25·65	28·4
50	26·79	21·2	19·56	16·6
60	9·84	12·1	8·43	11·7
70	1·48	9·8	1·70	5·9
80	·03	2·6	·03	2·0

It appears that the highest mortality occurs at 21 to 50 years, during which period near 70 per cent. of total deaths takes place : the difference arising from sex indicates that females more early succumb to the disease, and this is in consonance with the fact of their liability to it at earlier ages than is observed among men.

At 31 to 40 is the highest per-centage of deaths in both sexes, but it is a particularly fatal period for women, and this circumstance may be connected with diminished uterine function : the data are not, however, precise enough for special

inference, although by no means uninformative on careful perusal.

The want is again felt of a normal standard by which to elicit the full value of these statistics.

Amongst the chief castes no very striking departure from the mean age of either sex is apparent; commonly most males being somewhat over 40 years, and most females being found at 30 to 40 years, or wider range. The subsidiary castes exhibit most divergence, as might be anticipated partly from their limited numbers.

The following selected memoranda are however, worthy of notice:—among the Kolis of Gujarat (Kaira) are found several aged female lepers, and also in the Northern Concan; while the males are often younger than usual; Pattidars (who may be of Koli, as well as of higher origin) in Gujarat, show higher average ages than usual in both sexes; these people are commonly vegetarians: and others, even more strictly so, as Jains and Lingaets, have a large proportion of aged lepers amongst them: not so, however, Brahmans in the Deccan, although in Gujarat the male Brahman lepers are older than usual. The Thakurs of the Deccan have more young men and older women than usual, and so the Bhils: the Wunjaras hardly differ from the average, and so the Agaris of Northern Concan: Waralis belonging to the last-named district have several aged lepers of both sexes: Kathkari lepers are generally younger: further north, the Dubalas are found to resemble the average, and so the Dhers; also Mahars and Mangs in the south; Ramosis and Bedurs hardly differ. The Mahratta Kunbis approach the mean ages, and so the Dhangars of the Deccan; so also Rajput lepers. Mussulmans everywhere appear to have few very young lepers of either sex; their average leper age therefore seems to be rather advanced. Native Christians on the contrary show

several young lepers of both sexes. There are not a few young lepers among the Concan Kolis and Agaris, the Dubalas and the Deccan Thakurs : few amongst Mahrattas. Lingaets have proportionately the largest number of aged lepers.

An attempt to account for the variations now indicated would entail much space otherwise required, and here it may be suggested that if a complete view of the prevalence of leprosy in any caste of interest or importance is desired, all the memoranda contained in the five Sections of this Report relating to cast be collected and perused with the aid of the Map and Notes of Castes in the Appendix.

Out of 516 instances of hereditary or family taint occurring in each of the chief divisions of the Presidency and taken as a sample of the whole, AGE—Heritage. it is found that when the *father* alone was a leper (as happened 218 times, viz., in 168 males and 50 females) the ages of children were generally less than those of individuals not acknowledging such hereditary taint: this is very evident amongst the male children whose commonest age was 21 to 30 years, whereas the next decennium is the age of the majority of all males: there were no lepers of either sex alive over 60 years whose fathers were reported to be lepers, it may therefore be supposed that the affected sons and daughters of leper fathers are both earlier diseased and shorter-lived, than are lepers whose male parent was not affected with the disease, and this inference seems to be well founded.

As regards *mothers*, too, it is found that when they were affected like their children, in the latter disease appeared unusually early in both sexes, and especially were the lads or men of early age proportionately numerous; the number of girls or women of early age whose mothers were lepers is also very high when compared with that of the other sex, the daughters of

leper mothers being both numerous and young in age, and none of them had passed the 50th year.

When both *parents* were lepers, the date of disease in their children seems to be about the same as when either parent alone was affected, the proportionate number of boys is however larger, and brothers are found simultaneously affected. On the whole conjoint parental influence appears to be only so far greater than that of either parent separately, inasmuch as more of the children are likely to be affected.

The *grandparent* named is almost always the grandfather, and he on the paternal side. In these instances of *atavism* or reversion to the characters of an ancestor, the ages of the grandchildren (lepers also) is proportionately earlier than in any other form of hereditary transmission : for example, of 15 males naming their grandfather only as a leper, 1 was under 10 years of age, 6 were under 20, 4 were under 30 years, 3 under 40 years, and 2 were under 50 years of age. Two lads naming their grandmother as like themselves a leper, were both under 10 years of age ; and so with a third, but other relatives were also affected. This conjunction of grandparent and other relatives is not very common, but examples may be given—thus 4 leper girls naming a grandparent as leper were all under 20 years of age, and all named some other relatives as lepers too ; the mother once, another grandparent twice, uncle once : and out of 17 similar instances amongst boys and men, 6 named another grandparent, or father, or mother, or uncle, as being lepers also.

As regards the effect on age of collateral taint (possibly atavie in character), when *uncles* alone are named the ages of their affected nephews is considerably under the average of that of all lepers ; amongst women this hastening effect of avuncular taint is less evident. When *aunts* alone are named a similar tendency

to early development of the disease is seen amongst men ; there are no available data as regards women.

When the *brother* alone was simultaneously affected—a frequent case amongst men, much less so among women—the ages closely approximate to the ordinary leper standard, thus evidencing the slight influence in hastening development of the disease, of a taint not to be traced back to a late parent or ancestor. The *sister* alone as a contemporaneous leper is seldom found ; the ages in known instances were at adult.

The conjunction of a parent and a brother or sister is not uncommon, and parental influence is then sufficiently evident ; the co-presence of a leper brother or sister being in a measure incidental, seems to have no marked influence on the ages of lepers.

It is not possible from the Returns under analysis to elicit the number of individuals who may be unaffected in a family showing a leprous taint, yet the circumstance of so small a proportion of the whole number of lepers naming either brother or sister as lepers, also, is presumptive evidence toward confirmation of the admitted fact that only one individual in a family may at a given time be affected ; yet were such instances to be submitted to close and long scrutiny, it might not seldom be found that several, if not all, members do exhibit more or less, and sooner or later, marks of inherited disease.

Finally, it may here be mentioned that the ages of men whose *wives* were lepers were of the full average, and of women whose *husbands* were lepers the ages were also quite equal to the average age of other women whose husbands were not lepers.

SECTION IV.—CASTE.

Leprosy being a transmissible disease, its origin and spread amongst the peculiarly divided people of India are topics of exceptional interest to

medical science, and not unimportant to the community : hence a few remarks on the whole subject are appended.

The geographical features of India must have influenced its Ethnology ; both are peculiar : thus, the wide and fertile peninsula, of triangular form, and bounded on its eastern and western sides by the ocean, has for its longer base or northern side, an immense mountain range passable only at its two extremities, where alone is it conceivable that any large influx of land immigrants might effect an arduous entry ; and accepted views are in accordance : thus, first from the North-eastern extremity of the Himalayan range, in remote ages, hordes of dark-skinned men of Scythian or Mongol descent passed into the country as, so far as may be conjectured, its earliest inhabitants, their posterity being the present hill-tribes, excluded castes and helots : then, next, in times yet hardly within the historic, from the opposite or North-west frontier incursions followed of a light-coloured people—the so-called Caucasian or Arian race, who are supposed to have eventually overspread the entire country, except certain less accessible hill-ranges, reducing the above aborigines to slavery, or to exile in these forest-clad hills, and themselves forming the mass of the Hindu people, who, being divided in detail, are dominated by Brahmans, and who speak dialects largely compounded of Sanscrit. These views are based chiefly on linguistic grounds of undoubted force, but by another criterion hardly inferior in value, that namely of the physical characters of Indian races, some modification of previous opinions seems to be required ; thus it is asserted that the resemblances of the earlier races is rather to certain inhabitants of the great Polynesian Archipelago, whose type has been termed Australioid ; while the Hindus (Aryans by the prior hypothesis) who were regarded as of tolerably pure descent are, it is concluded, largely mixed with these primitive

racés ; the Brahmans alone, perhaps, remaining unallied. Of these physical criteria, be it remarked that mere colour of the skin is least uniform and valid. Extensive immigrations to India by sea are hence pre-supposed, from the East (from the West, it may be noted they have in modern times been frequent) : so Polynesians, whether Malay or Nigroitic, are known to have thus migrated, some to Egypt, others even to Madagascar: forms of Hindu worship have passed in the opposite direction to eastern islands, and in some of the latter is found at the present day a retired primitive hill-tribe whose characters are remarkably alike to the ruder aborigines of India. Respecting movements by sea, some of local extent are judged to have formerly occurred ; thus it is suggested the Aryans of Southern India may so have reached their destination from the North-west.

On the whole it was likely, as Geography teaches, that the population of India would be complex ; but while the test of language is in favour of primeval Mongolian (inclusive of Chinese and Javanese) influence, the test of physique inclines to that of a dark race of Oceanic type : neither of these criteria is, however of perfectly uniform value, for languages may change or amalgamate in fashions little suspected, and certainly no invariable rules direct the results of a mixture of human races. There is yet the sufficiently clear distinction of a dominant section among the people of India or Hindus proper, which may be regarded as belonging to the badly-defined Caucasian race ; and the main question really applies to the bulk of Hindus, respecting whom it is plausibly urged that they are essentially descendants of the earlier tribes, leavened by Aryan influence in a degree comparable to that of the Normans upon the Saxons in England after the Conquest ; in India the fusion of races has, however, been vastly more complicated, and, as a summary, it need only be observed that direct Aryan influence on the physique of the

so-called Hindus is probably less than imagined, especially in Western India; the early stock, whether Mongol or Oceanic, still forming a wide and deep substratum of modern races like the Mahrattas, a larger complement of such castes as the Mahars, Mangs and Bedars, and a still larger of the Kolis and Bhils, particularly in their ruder states, as Kathkaris and Waralis of the Concan jungles, &c.

There appears to be ample reason for supposing that these last-named races are especially liable to be affected with leprosy.

This disease is yet common all over the Eastern Archipelago, in China and in Egypt: nations formed by the Caucasian race were not however free; and it may therefore be said that this scourge has reached India in various ways and at various times (not omitting the Mussulman invasions), the result being its wide distribution, frequent local intensity, and, owing greatly to the caste institution, its long persistence in this land.

These are fairly attributable to the peculiar conditions under which the population of India has been formed; they are characteristic of the country, and as at present constituted are the natural effect of a once recognised principle of sub-division. In one large province alone of Western India about 120 castes are distinguished, and many others appertaining to adjoining provinces, are entered in the Leper Returns. The effect of these most artificial distinctions is that sections of the community may not intermarry; they may not eat or reside together; are further separated by social customs and worship, and are sometimes distinguished by dress. The system is an appanage of Brahmanism: of the first four castes who were classically ranged, that holding chief rank—*Brahmans* themselves—alone remains, and their authority or precedence is still supreme: Rajputs are

not *Kshatriyas*, nor are Wanis of the *Vaisya* caste ; the bulk of the people were *Sudras*, but whom this caste originally included is not determined : probably the vanquished and domesticated aborigines (*Dasyas*) were intended, and if so, the Mahrattas may be allowed their claim to be *Sudras*. Subdivision has, however, proceeded, and now below *Sudras* are ranked the pastoral races, inferior artisans, weavers, musicians, &c. ; then come rude, often wandering people, who do not reside within village limits, although like the preceding their place in the village establishments is recognised, from the necessity which exists for the lower menial servants : and lastly, in less accessible localities are still generally found remnants of the aboriginal tribes who have no caste status, being outside the pale of Brahmanism : these are the Non-Aryans, so-called.

Amongst Hindus in Western India are disseminated two principal sects—the Jains and Lingaets—who are seceders from the orthodox belief, and do not recognise caste distinctions : in other respects they do not differ, except that they are more strict vegetarians in diet : two chief classes of religious mendicants are also very generally found, they are recruited from all but the lowest castes, and are known as Gosains and Bairagis.

Thus the community is minutely sub-divided, theoretically according to parentage or descent, practically according to occupation, there being, however, one work—agriculture or tillage—which all follow; and to trading there are no real restrictions, nor to military service ; the various handicrafts are limited more strictly to caste, and clerical work is, in Western India, almost wholly in the hands of the Brahmans.

Besides, as foreigners, numerous Mahomedans of nearly all positions and callings are scattered through the country : many Parsis and Jews from the West ; descendants of Portuguese and other half-castes ; and a comparatively few British residents.

All these have none but the lowest position in the Hindu scale of caste.

Natives and foreigners are affected with leprosy, but nearly all the latter may have brought the disease with them ; it is extremely rare in British residents, and may be said to be entirely absent in the trading and official element, whose members are however, for various lengthened periods, located in every part of the country, and exposed to several endemic influences.

Some of the most rigid and universally observed caste-rules

Diet and habits of refer to the selection and preparation of Hindus, &c. food. The bulk of the people subsist mainly on a vegetable diet, the chief components of which are the millets in common use : wheat and barley in the north ; and rice on the sea-board, &c. The grain is ground whole, damped with water, and baked in thin cakes : wheat and rice are husked, and, if eaten whole, thoroughly boiled ; fermented bread is unknown. The next important ingredients, seldom omitted in a day's meals, are the pulses or leguminous seeds ; these are husked and boiled, whole or split, and mixed with rice or flour. Condiments, stimulant or acid : oil or butter, and salt, are invariable additions ; milk and its preparations, and occasionally eggs. Vegetables and fruits need only be named. Inhabitants of the sea-coast also largely partake of fish, and salted fish in a dried state is freely imported into the interior : as a large and constant article of diet, fish has been said to predispose to bad health, yet such is not the universal experience, and the disease known as true leprosy has absolutely no apparent connection with such diet. In the interior fish is eagerly sought for in the rivers ; and in Western India, all castes except most Brahmans, the Jains and Lingaets, may partake of fish.

As regards the flesh of sheep, goats, fowls or game, it is seldom much eaten by middle-class Hindus, a few ounces two or

three times a week being the ordinary individual allowance; the lower orders can seldom obtain meat: the lowest castes will eat the flesh of all animals, including kine, &c., even of those dying a natural death; and the ruder tribes will eat vermin. Mahrattas are not prohibited from eating flesh; it is usually boiled to rags: roasted joints are unknown. No disease has been attributed to the use of flesh, as commonly practised: and even the consumers of impure meat are not known to suffer hence from specific complaints. Sweetmeats are freely eaten. The use of spirituous liquors is almost confined to the lower orders: opium-eating is not uncommon: tobacco-smoking a general practice.

The other classes of the population—as Mussulmans, Parsis, Jews, &c., invariably partake of animal food, under known restrictions: and their diet may be said to be richer and more varied.

Having regard to quality, the amount of food consumed daily is almost the same as in other quarters of the globe: thus 1 to 2 lbs. of grain, a few ounces of peas or lentils, fresh vegetables, salt and spices: perhaps 4 to 6 ounces of meat, amply suffice for an adult. The number of meals is generally two, eaten before noon and in the evening, always recently cooked; often cold: residents in towns may have three meals a day, the chief being at noon. Fasting is a common observance: indulgence a natural complement.

The *habits* of the people are very regular; all bathe once a day: and personal cleanliness is not neglected. Clothing is light and commonly of cotton; with a blanket or woollen garment as needed: a large part of the skin is exposed to the air, or but thinly covered: the poorer classes are but ill-clad, and are thereby much exposed to changes of weather; the hands and feet are

uncovered, as a rule, like the face, and in these parts leprosy is usually most marked.

The *occupations* of the people do not call for other remark than that severe labour, bodily or mental, is not common, or at least continuous. The *health* of the people is good : it has not

Health. yet been shown that sickness prevails in one caste more than another : nor is it always the case that races living in forests or other malarious places are unusually liable to illness : they may become inured to malaria : but some of the ruder tribes suffer loss on incarceration.

The general principles of *sanitation* being fully applicable to India, require to be extended in almost every direction, to dwellings and towns : drainage and conservancy are generally most defective, and especially is the water-supply for drinking purposes liable to serious faults. Yet it is not apparent that bad sanitation has such an essential connection with leprosy as it has with several acute or local disorders.

In conclusion, that Hindus of all castes are by faulty hygienic conditions predisposed to the leprous scourge, does not appear ; tested by their physique and powers of endurance, no prime or common defect is manifested by most, or by any particular section of the community.

The following memoranda may be added as evidence :—150 non-selected prisoners in the Sattara Jail, 1866, exhibited the mean weight and height stated, in each caste ; all were adult Males.

	Weight.	Height.
High caste, Vegetarians...Brahmans	112 lbs.	5 feet 5·6 inches.
Mid. caste, Mixed diet.....Mahrattas	120·1 „	5 „ 3·8 „
Low caste, Eat beef, &c. } Mahars	118·6 „	5 „ 5·4 „
(Aborigines) } Mangs	120·2 „	5 „ 5·8 „
..... } Ramosis	120·3 „	5 „ 5·4 „
Mixed diet.....Mussulmans ...	115·5 „	5 „ 3·7 „

These call for special notice, on account of their possible influence on the hereditary transmission of leprosy. The invariable rule is that marriages are strictly limited to the caste, and within this limit they are permissible only between different families (Rishis, Gotrs, Kuls): the double object of exclusiveness and non-consanguinity being thus attempted. Variety of sanguinity is even more rigidly enforced by precept than among European nations. Among Brahmans generally the rules are minute and absolute, and the higher castes imitate their example: first cousins may marry only when the children of a brother and sister, and not of two brothers; any nearer connection being forbidden under all circumstances. Practically, such restrictions may be overlooked: marriage with nieces sometimes takes place amongst low-castes and even among Brahmans, under plea of poverty. Among some Lohars, Salis, Goulis, Kachis, Kumbhars, Dhangars, Holars, Lingaet and other Wanis, Bhils, Ramosis, Dhores, Mangs, &c., marriages are contracted *in preference* between families who have intermarried for several previous generations: and this custom, which is in accordance with the spirit of caste, would evidently lead to a pre-existing taint becoming diffused, and more intense through crossing.

It may be observed that a horror of incest is acutely present to the oriental mind, and not least to Hindus, whose present customs are almost a transcript of the Levitical Code (the basis of European legislation on this subject), with some additions: yet remains the primary law, pertinaciously observed by highest and lowest, allowing marriage only within a community whose limits may be very narrow, in a practical sense: and it is not doubted that, when from want of means to make long journeys in search of the prescribed distance of lineage, marriage of their women threatens to become impracticable, closer inter-

marriages than usual are actually practised. As regards the ruder tribes who are not seldom lepers, custom is probably still more lax ; although it is known that their ideas on this subject resemble those of the more civilised communities. Marriage is not annulled, among the lower castes, by the discovery that the contracting parties are of the same Kul. There is yet another traditional observance, the tendency of which is to add further complication : it is the necessity, under pain of disgrace, of arranging the early marriage of every daughter, so that when the latter arrives at the age of puberty she may not be without a husband ; and amongst very few castes indeed is this rule infringed. Seldom is a healthy adult woman unmarried ; and to avoid such contingency, it is probable that when numbers are scanty and poverty prevails, marriages nearer than prescribed are practised. Female infanticide is not, it may be added, suspected to exist amongst the lower orders in Western India ; although once common in Gujarat, where Rajput influence led to absurd restrictions and costly ceremonies in connection with the marriage of daughters.

Men may marry at any age, or not at all : but a son, own or adopted, is almost essential to peace of mind.

Polygamy is not common amongst Hindus. The remarriage of widows, by a sort of inferior ceremony, is openly allowed only by the lower castes.

In conclusion, the general features of this subject can alone in the absence of minute information respecting individual cases of leprosy, be here pointed out ; their evident tendency being to confirm the impression that the hereditary transmission of Leprosy is decidedly favoured by the customs and observances above-mentioned : details must be specially investigated.

Leprosy is a bar to marriage if this be not consummated:

Disqualifications of it does not entail divorce if appearing Lepers, &c. subsequently. Lepers are disqualified from inheriting property, if their disease be of the sanious or ulcerous kind, of which a description is given in one of the Puranas. The disease is regarded as evidence of a sin (unconscious it may be to the subject), and to be expiated as such, when the legal right may be restored. Lepers are by rule deprived of all funeral rites and oblations, but the practice is not general. Personal contact with lepers is imperatively forbidden when sores appear on the body, under pain of defilement, &c.: while the disease is in the incipient stage, and can be hidden, lepers mix freely with others, in the Deccan; but it is notorious that where leprosy abounds most, *e.g.* in the Rutnagherry district, there its victims are most avoided.

Enumeration of Leper-Castes.

The chief castes named in the Returns are briefly described in the Appendix, and their distribution is shown in the Map.

The actual numbers entered in the Leper-Returns of 11 districts (excluding Sind, &c.) belonging to the chief castes, sects and callings, are as follows:—

Brahmans (Mahratta 172, Gujarati 24)	196
Rajputs (mostly in Kaira and Khandeish)	74
Religious orders, mendicants, &c. (Brahmanic)	135
Jains (traders and cultivators, chiefly in Gujarat)	186
Lingaets (priests, mendicants, traders, and cultivators), mostly in the Southern Mahratta Country ...	280
Mahrattas, simply so-called, but generally agriculturists, servants, &c. (1,094), Mahratta Kunbis (2,685), shopkeepers (68), and others.....	3,847
Carried over.....	4,718

Brought over.....	4,718
Agriculturists, &c. of different races—Ruddi (Kulladghi) 21, Gujar, Konkany, Deccany, Lodhi, Pur- desi (Khandeish), Dharala, Gurassia, (Gu- jarat)	121
Gardeners, Mali (Mahratta), Kachia (Gujarati)	213
Artisans, &c.—Metal-workers (152), Carpenters (93), Stone-masons (35), Brick-makers, &c. (74), Oil-pressers (132), Weavers (55), Tailors (58), Barbers (71), Washermen (58), &c..	750
Carriers—Wunjaras (Mid-Deccan)	120
Salt-driers, &c.—Agaris (Northern Concan)	192
Toddy-drawers, &c.—Bundaries (Concan), Kulals (Deccan) .	63
Petty Farmers, Fishermen, Boatmen, Basket-makers, Labour- ers, Sellers of jungle-produce, &c., Kolis, (606), Bhils (146), Thakurs (65), Bhuis (31), &c... ..	889
Leather-workers—Chambhars, Dhores, Kalpis, &c.....	100
Village Watchmen, &c., Ramosis (Deccan), Bedars (S.M.C.)	105
Other village menials, &c., Mahars (Deccan and Concan) 760, Dhers (Gujarat and S.M.C.) 36, Mangs (Deccan) 74	870
Mussulmans	633
Native Christians (47), and Jews.....	50
	<hr/> 8,824

The above enumeration is not devoid of interest : it illustrates the cardinal fact that leprosy is not limited to any one caste or race. If Brahmans and the higher castes have but few lepers amongst them, yet in the mass of the population as represented by agriculturists, &c., are many affected ; and more, probably, in proportion, among the low-castes and the non-Arian tribes. Those of the Mahomedan creed (mostly foreigners by descent) are also not seldom lepers.

Until, however, the normal relations of the population are known by a complete census, correct inference as to the com-

parative prevalence of leprosy in Western India is impracticable. A crude estimate is the following : if 1 in 1,000 of all peoples may be a leper, then amongst Hindus and non-Arians 1 in 600 would be found; 1 in 1,000 Jains, and 1 in 1,500 Lingaets ; 1 leper in every 1,000 of Mussulmans ; 1 in 2,000 Parsees ; 1 in 600 Jews, and 1 in 1,000 Christian converts. In more detail, Kunbis in the Deccan may have 1 in 600, fewer perhaps in Gujarat ; Kolis 1 in 400, with the same variation ; Mahars would seem to have 1 in 500 ; the Mali appears to be freer from leprosy than the Kunbi ; the Nhawi or barber, and the Simpi or tailor, in Northern Deccan, seem unusually predisposed ; and so the Teli or oil-presser.

CASTE—Age—Sex. All available information under these headings is given in Sections II. and III.

Of the total of lepers about one-fifth acknowledge some form of hereditary or family taint (exclusive of connections by affinity) and both sexes in a nearly equal proportion ; assuming this ratio as a standard, it is found on analysis of the Returns from six large districts (excluding Khandeish) situated in Gujarat, the Deccan and the Concan, that when the number of lepers is at all considerable, or over 100, no very striking difference occurs in the chief castes, and there is frequent coincidence among less numerous castes in districts widely separated from each other.

Some of the variations may be named for comparison with other special features of the same castes elsewhere noted : thus, Kunbis in the Deccan have fewer males showing a taint than in the Concan (Rutnagherry), and the same is more marked with respect to Mahrattas ; Mussulmans are more tainted in Kaira and Rutnagherry, than elsewhere. Amongst Mahars an acknowledged taint is rather below the average, except in the Southern Concan. Brahmans seldom own to a taint, and so Wanis

and Rajputs in Gujarat. Other considerable castes, as Kolis, Thakurs, Dubalas, Wunjaras, Agaris, and Dhers hardly differ from the average, but amongst the less numerous of these ruder tribes, many departures are observed; thus Waralis and Kathkaris do not freely admit a taint: Ramosis and Mangs, on the other hand, do so much more than usual. Respecting Jains no complete information is available. The Pattidars of Kaira have several tainted families amongst them; the Kunbis there, but few. Lingaets are also less often tainted, although their women freely named relationships. Dhângars have hardly fewer than usual. Amongst nearly all the smaller castes when few families are named, the transmitted leprous taint may exist in a large proportion of the whole.

In conclusion, with respect to races of people, it seems that while the ascertained degree of family taint does not greatly vary, yet amongst the aboriginal tribes more women than usual mentioned this influence; a fact which would indicate intensity of hereditary predisposition.

Data of the kind now discussed are necessarily of precarious value; the kind of relationships, however, is of almost equal import as their mere numbers, and may be fairly represented: as respects the latter, or admissions of some taint, it is probable this influence is much under-estimated, for there are obvious reasons why the rude and shy dwellers in forests, as well as others of a precisely opposite character, might be disposed to deny such taint. As to the special relationships named by lepers of the different castes, the average proportion commonly prevails; thus, fathers, brothers and sisters, uncles, mothers, parents or grand-parents, so rank in order of frequency, and the first named much oftenest.

A few peculiar instances may be noted:—Brahmans and Wanis commonly name brothers; Kunbis (Mahrattas) have

many uncles lepers ; among Mussulmans several uncles were named in Kaira, none in Rutnagherry, and generally their women named the father oftener than usual. Kolis in Gujarat often gave brothers and sisters, elsewhere their women named several mothers as lepers : Wunjara men, in the Deccan, comparatively often mentioned fathers and grandfathers ; Agaris, in the Northern Concan, on the contrary, not seldom gave the mother, and their women the father, as lepers like themselves ; Dubala and Dher women named the father oftener than usual ; the male Thakurs mentioned their affected relatives in the following average order, viz., 5 times the father, 1 the mother, 1 both parents, 2 uncles, and 1 grandfather : brothers and sisters, however, being omitted. Amongst Mahars, the father is proportionately oftenest named : the Mang resembles the Thakur, and the Ramosi gives parents or uncles oftenest. The general result may be thus expressed :—no particular mode of hereditary transmission is characteristic of any individual caste, but it is highly probable that the line of taint depends on its intensity, as is indicated in the next Section.

SECTION V.—INHERITANCE.

That, like personal features, imperfections of structure are transmitted from parent to child is indubitable ; and considering how entirely dependent is the offspring for its characters upon its progenitors, one might conclude that constitutional maladies (of which leprosy is certainly one) would almost invariably exhibit an hereditary character.

The *rôle* of heredity has been under-estimated ; for, unless modified by other influences, it must be supreme : and it is only when any peculiarities of character or constitution are in appearance *not* derived by inheritance, that an explanation of their origin is really difficult.

By other influences are meant climate, diet, mental culture,—none of which were above found to have a tangible effect in the production of Leprosy.

It may therefore be assumed that hereditary qualities are essentially ineradicable, unless by mutual antagonism, respecting which not much is known in Medicine : but these deep-seated constitutional characters are susceptible of endless modifications ; thus, by adverse outward influences, or possibly by the conjunction of opposed parental qualities, their development in the offspring may be checked or indefinitely deferred ; and on the other hand, by progenital accrescence, or by favouring outward influences they may be forced into visible manifestation : so would be accounted for the varying prevalence, form, and degree of Inheritance in leprosy—it is sometimes absent through suppression, or exhibited indirectly, or strongly marked. There is one form of inheritance worthy of special notice from its frequent occurrence in this disease, namely, *Atavism*, or reversion to the characters of a common ancestor : thus a grandparent or great-grandparent, alone, may be named by a leper as having been affected ; in these cases it is presumed that the leprous tendency, or taint (a term embracing also latent disease) was transmitted through individuals themselves unaffected to all appearance, *i. e.* through the parents ; or the intermediate links may sometimes be found in the collateral line (and oftenest the uncle) ; but what are the circumstances leading to this suppressed transmission and final development can seldom be detected in particular cases.

Without attempting further detail, it may suffice here to remark that the *non*-inheritance of Leprosy, though much more frequently asserted than the converse, is from the nature of the case, likely to be apparent rather than real : and that this disease commonly arises spontaneously—by which is here meant

independently of parental influence—; or that eccentricities in its hereditary features can be satisfactorily explained by the so-called natural tendency to variation, are assumptions fitted to confuse more than to make clear.

Certain incidental causes which may interfere with the proof of heredity are obvious, thus, offspring may be wanting, or die at an early age before the latent tendency had been manifested; and yet more noteworthy, the tainted parent may die before the development in his person of disease, but not before the same pre-disposition had been communicated to his child, and so on: these contingencies being possible from the absence in leprosy of any marked tendency to limitation by *age*, such as exists towards limitation by *sex*, which itself may lead to suppressed transmission of taint through the daughter to her children. Again, families may be dispersed while young, and so trustworthy information (at all times requiring skill and patience to elicit) be lost; there is, besides, a natural objection to acknowledge the presence of a loathsome family taint, and, finally, lepers themselves may be almost physically incompetent to correctly state the existence or absence of such pre-disposition.

Sufficient information, however, having been collected from all parts of the Bombay Presidency to permit a fuller account of the hereditary features of leprosy than has yet appeared, a complete List is subjoined of the Relationships named by lepers of all ages and castes.

LEPER INHERITANCE.

Direct line.

Relatives.	Male.	Female.	Total instances.	M. to F.
Father only	430	107	537	4 : 1
Father and Grandfather	8	1	9	
Father, Grandfather and Uncle	1	...	1	
Father, Grandfather, Uncle and Brother.	2	...	2	
	11	1	12	11 : 1
Father and Grandmother	2	...	2	
Father, Grandmother and Uncle	1	...	1	
	3	...	3	
Father and direct line	444	108	552	4·1 : 1
Father and Uncle	25	6	31	4·1 : 1
Father, Uncle and Brother	2	...	2	
Father, Uncle, Brother and Sister	5	5	5	
	32	11	38	
Father, Uncle and Aunt	2	...	2	
Father and Aunt	2	...	2	
Father, Aunt, Brother and Sister.....	1	1	1	
Father and Cousin	1	...	1	
Father and collateral line	38	12	44	3·1 : 1
Father and Brother	60	...	60	
Father and Sister .....	...	5	5	
Father, Brother and Sister	19	19	19	
Father and co-equals	79	24	84	3·3 : 1

Relatives.	Male.	Female.	Total instances.	M. to F.
<i>Direct line—continued.</i>				
Father and Wife	2	...	2	
Father and Husband .....	...	2	2	
	2	2	4	
Total Father and others.....	563	136	684	4·1 : 1
Mother only	115	42	157	2·7 : 1
Mother and Grandfather	3	...	3	
Mother, Grandfather, Uncle, Brother and Sister	1	1	1	
Mother, Grandmother, Brother and Sister	1	1	1	
Mother and direct line.....	120	44	162	2·7 : 1
Mother and Uncle	1	1	2	
Mother, Uncle, Brother and Sister	2	2	2	
Mother, and Aunt.....	...	1	1	
Mother and collateral line.....	3	4	5	·75 : 1
Mother and Brother	8	...	8	
Mother, Brother and Step-brother	1	...	1	
Mother and Sister .....	...	6	6	
Mother, Brother and Sister	16	16	16	
	25	22	31	1·1 : 1
Total Mother and others.....	148	70	197	2·1 : 1

Relatives.	Male.	Female.	Total instances.	M. to F.
<i>Direct line—continued.</i>				
Parents only	37	12	49	3·1 : 1
Parents and Grandmother	1	2	3	·5 : 1
Parents and Uncle	5	...	5	
Parents and Brother.....	5	...	5	
Parents, Brother and Sister	8	8	8	
	13	8	13	1·6 : 1
Total Parents and others.....	56	22	70	2·5 : 1
Grandfather only	30	3	33	10 : 1
Grandfather and Uncle.....	6	1	7	
Grandfather, Aunt, Brother and Sister...	1	1	1	
Grandfather and Cousins .....	...	1	1	
Grandfather and collaterals	7	3	9	2·3 : 1
Grandfather and Brother	3	...	3	
Total Grandfather and others.....	40	6	45	7 : 1
Grandmother only.....	1	1	2	
Grandparents only.....	...	1	1	
Grandparent, Uncle, Brother and Sister.	1	1	1	
Total Grandparents and others	42	9	49	4·6 : 1
Great Grandfather	3	...	3	
Great Grandfather and Uncles.....	1	1	1	
	4	1	4	4 : 1
Total Ante-parentals	46	10	53	4·7 : 1

Relatives.	Males.	Females.	Total instances.	M. to F.
<i>Collateral line.</i>				
Uncle only.....	133	21	154	6.3 : 1
Uncle and Cousin	1	...	1	
Uncle and Brother	11	...	11	
Uncle and Brother and Sister	7	7	7	
	18	7	18	2.6 : 1
Total Uncle and others	152	28	173	5.4 : 1
Uncle and Aunt.....	5	...	5	
Uncle, Aunt and Brother	1	...	1	
	6	...	6	
Aunt only	10	6	16	1.6 : 1
Aunt, Brother and Sister	2	2	2	
Total Aunt and others.	12	8	18	1.5 : 1
Great Uncle and Aunt, Uncle, Brother and Sister	1	1	1	
Great Aunt, Uncle and Aunt	1	...	1	
	2	1	2	
Cousins	22	2	24	11 : 1
Total Collateral line.....	194	39	226	5 : 1
<i>Co-equal line.</i>				
Brother only	241	...	241	
Brother and Wife	2	...	2	
Sister only.....	...	7	7	
Brother and Sisters	84	84	84	
Total.....	327	91	334	3.6 : 1
Indefinite .....	...	...	8	

Relatives.	Males.	Females.	Total instances.	M. to F.
<i>Relatives-at-law, &c.</i>				
Father-in-law	3	8	11	
Mother „ .....	...	5	5	
Parents „	1	1	2	
Grandfather „ .....	...	1	1	
Brother „	1	...	1	
Brother and Sister „	25	25	25	
Others .....	...	1	1	
Total.....	30	41	46	73 : 1
Step-daughter	1	1	2	
Step-brother	1	...	1	
	2	1	3	
Husband .....	...	61	61	
Husband and his Father .....	...	1	1	
Husband and his Brother .....	...	2	2	
Husband and his relatives .....	...	2	2	
	...	66	66	
Husband's former Wife .....	...	1	1	W. : H.
Wife	18	...	18	27 : 1

Summary.—Number and proportions of blood-relations likewise affected, who were mentioned by 1,564 individual lepers (total of col. 4) as detailed above :—

Direct line.

Father and others.....	Number	684	per cent.	43·8
Mother and others		197		12·6
Parents and others.....		70		4·4
Grandparents, &c.		53		3·4
Carried forward.....		1,004		64·2

Brought forward.....No. 1,004 per cent. 64·2

Collateral line.

Uncles, Aunts, &c..... 226 14·5

Co-equal line.

Brothers and Sisters 334 21·3

Total...1,564 100·0

N.B.—Columns 2 and 3 show all the relationships stated, while column 4 shows the number of instances in which such statements were made, and is not, therefore, the sum of 2 and 3. The actual number of relations affected, *e.g.* of Brothers and Sisters, Uncles, &c. could not obviously be indicated in this list.

The connection of *Locality*, *Sex*, *Age* and *Caste*, respectively, with Inheritance having been discussed in Sections, I., II., III. and IV., it remains to consider the general hereditary features of Leprosy, and these in the order adopted in the above List may be briefly analysed as follows :

This occurs in 64 per cent. of all instances when a taint is Heritage in the direct line. named, and oftenest by far through Father. the *Father* alone (about 30 per cent.), or in combination with brother or sister : sons are affected four times as often as daughters, and though always perhaps slightly the more numerous in a family, yet the normal disproportion does not approach this high ratio : it may therefore be inferred that Leprosy tends to pass chiefly on the male side—a feature in entire accordance with the fact elicited in Section II., that it prevails generally much oftener in males than in females. Uncles are frequently named in combination with father (whose brother they commonly are), and occasionally the grandfather (paternal commonly) ; but much less often the corresponding female relatives.

Several lepers immediately derive the disease from the *Mother* alone (about 10 per cent. of all instances under review), and thence too

it passes oftenest to sons, but there is a tendency towards a more equable affection of the offspring which clearly shows the influence of sex—abnormalities inclining to pass on to the sex first displaying them—an influence still more marked when several children are affected, for then nearly as many daughters as sons become lepers, or about the normal proportion. Thus were the mother's influence the sole originating cause, it may be supposed that it would operate equally on children of either sex, in families at all considerable. The association of mother with other relatives is not sufficiently common to warrant general inference.

While it is evidently a main character of leprosy to affect the male sex and to be transmitted in that line, it should be remembered that each progenitor combines in person numerous, perhaps numberless, hereditary qualities; and that the implication of the offspring depends upon conditions imported by the other parent, as well as on influences acting from without, in hastening or retarding the development of an inherited predisposition.

As conjoint lepers both *Parents* are not named oftener than 1 in 22 of all instances: when so mentioned the proportion of leper children is large, a fact indicating both the intensity of taint, and the slight effect on fecundity of leprosy. With regard to the sex of the offspring, sons still predominate in a ratio between 4 and 2·7 to 1, or intermediately to the separate influence of father and mother, as might be anticipated: yet here again in large families there is a tendency to a more equable affection of sons and daughters.

Grandparents are far seldomer named than the parents, one or both; and great-grandparents very rarely indeed: probably omissions are partly due to ignorance. The *grandfather* alone, or associated

with uncle (the combination with fathers has been noticed), is oftenest entered in the Returns: he is commonly the father's father. Other entries under this head may be seen in the list, but they are too few to permit of comment; the whole series forms an illustration of that reversion to a past type (termed Atavism), which is so well-known as to have given rise to the popular idea, that until the third generation has passed away, one cannot be sure of a constitutional complaint not being hereditary, or if so, that it has become extinct: but in fact the limit is a much wider one. A very noteworthy feature in leprosy seems to be that reversion is witnessed much the most frequently in males: and it will be again referred to.

This occurrence is singularly frequent in leprosy, and cannot be attributed to coincidence alone: hence as

Heritage collaterally shown. the causative influence of external agents is, at best, most vague, there remains only that of Heritage to account for this phenomenon, or at least of some force emanating from procreation. It is by no means irrelevant, however, to surmise that to a form of Atavism, or reversion, some of the present instances should be relegated. The brother or sister of either parent being not seldom affected at the same time, uncles or aunts are freely named in the list with parents; but the present remarks apply to those instances when they are alone mentioned or with co-equals: thus, including cousins, these collateral connections amount to 14·5 per cent. of all stated relationships.

The *Uncle* as a leper largely predominates, and alone, is named by men six times as often as by women, a circumstance which tends to support the atavic view of this form of heritage; he is commonly the father's brother (4 to 1), and when the maternal uncle is named, it is oftenest by women. The *Aunt* is seldom mentioned, and then nearly equally as often by nephew as by niece: it cannot be determined from the vernacular terms em-

ployed in the leper Returns, if "aunt" means sister of father or a mother, or father's brother's wife : but the same tendency of leprous taint when on the female side to pass to the corresponding sex as was observed among mothers, is again evinced.

The combination of uncle and aunt with other relatives is very frequent.

Cousins alone are not uncommonly named as co-lepers. Here the two groups stand connected only by a common ancestor one generation removed ; this bond of itself is no evidence of a common taint, yet the assumption that through such ancestor the leprous taint may have descended, is even less forced than in the cases above considered, and it offers the most consistent explanation of the subject yet available. As appears to obtain in the more latent forms of descent, characteristic tendencies become prominent, thus the tendency to affect the male sex is as marked when cousins alone are affected, as when the purest form of atavism prevails, there being 11 instances among males to 1 among females—a fact quite noteworthy.

Brothers and Sisters (co-equal line).—The concurrence of leprosy in one family alone might not unreasonably be regarded as evidence of a taint hitherto dormant in either parent, but by a combination of favouring influences at length aroused to manifestation in the offspring : commonly, however, it is to be supposed that the disease had appeared *de novo* in the family amongst two or more members. These instances are the predecessors of many collateral relationships exhibited in the following generation, as of parents and uncle or aunt, as well as of the not uncommon cases where more than one uncle was a leper. From isolated examples it is known that several members of one family may escape while others suffer, whence it is not to be inferred that *parental* influence (should that of descent or inheritance, strictly so-called, be set aside) had no part in the selection ; on the contrary it is to such influence directed by

agencies operating after conception, that these instances are with least hesitation to be referred.

Brothers alone—two, three or four—are by much the oftenest found : in 241 instances no sister is named with them, although it cannot be doubted that often there were sisters in the same family. *Sisters* alone are so rarely mentioned (there may be more than two) that it is possible they constituted the whole family. Both sexes were combined in 84 instances, and the entire series form upwards of 20 per cent. of named relationships : the males were as 3·6 to 1, a ratio clearly indicating their greater proclivity, yet less than obtains in the bulk of lepers.

It was before observed that in families inferred to be of considerable size from several children being affected, daughters as lepers were generally found as well as sons ; and this remark here applies, for although a parent is not visibly implicated, yet it is conceivable that a latent predisposition existed in one or other parent, and it seems not unlikely that when the father is, as usual, the affected progenitor, the mother may become tainted through her early offspring, or through the same channel a latent predisposition in herself be roused to activity, the result in either case being that daughters subsequently born become lepers as well as sons ; and this view, it may be added, holding as it were an intermediate position between that advocating the influence of a concealed hereditary taint, and that attributing the origin of isolated disease to amalgamation in the offspring of contrary temperaments, latent predispositions and other inherited qualities of the two parents, is perhaps especially applicable to the conditions found in India, where unquestionably the taint of leprosy, in many degrees, is most widely diffused amongst the people.

Husbands and Wives, &c.—Women having leper husbands are much oftener entered in the Returns than men having leper wives (66 to 18) : both classes belong, of course, to the same

category ; and the reason why so many "wives" (who were generally of age beyond the mean) are entered may be that their husbands were either dead, or had separated themselves from their wives. No inference respecting the contagious properties of leprosy, can be supported from the fact of some married couples being lepers, for, as previously shown, 75 per cent. of all female lepers are married, and hence there would be about 1,100 affected wives, of whom about 84 at the most (some "husbands" had lost their wives) were simultaneously diseased with their partners, a proportion so small as to be fairly explicable on the supposition that a previous taint existed on both sides ; especially as these and the similar instances of affected *law-relatives* are noted oftenest in a district where the leprous taint is most widely diffused and in a caste particularly liable to the disease (Kunbis in Rutnagherry) : the rather considerable number of law-connections (46) is itself evidence of the intermarriage of tainted families, and that chiefly, be it observed, on the part of women, who to avoid the stigma of celibacy it may be, became associated with other tainted individuals, or those whose relatives were known to be affected.

The very rare occurrence of 'step' relatives is readily explained.

In this short summary of the recorded relationships of lepers reference has not been made to the more complicated instances, some of which are striking examples of the range and intensity of natural heritage in disease : all however have been indicated in the above list, or, sometimes with more detail, in the descriptions of the several districts : and an attempt to discuss this vital subject in a more technical manner seems not to be called for in the present Report.

In conclusion, it is found that separate instances of hereditary or family taint occur as often as 1 in 5·7 of all entries ; amongst men the ratio is 1 in 5·8, and amongst women 1 in 4·6, there

being clearly a more marked pre-disposition among the latter, in proportion to their numbers, than among the former.

Of all lepers, men are to women as 4·38 to 1; of the tainted only, the ratio is 3·64, to 1; so that the effect of hereditary influence is to mitigate, in however small degree, the overwhelming tendency which leprosy exhibits to affect the male portion of the community.

When a leprous taint is wholly denied, that is, when the disease appears to arise spontaneously—and this happens, as just stated, less frequently among women than among men—the ratio of the sexes is as 4·73 to 1, which is somewhat greater than obtains amongst all lepers, and especially amongst the tainted only; in fact this high proportion of males approaches nearest to that observed among lepers who have derived their taint through reversion, more particularly in the collateral line, and it may be suggested that many, at least, of these instances of so-called spontaneous disease are really examples of reversion to the characters of a remote ancestor; discussion of the grounds upon which this suggestion is based would not be appropriate to the present occasion, but it may be remarked that the spontaneous form of leprosy resembles the transmitted form not only in all general characters, but in its preference for one sex, while external influences, such as climate, diet, &c., operate equally on the whole population; and this similarity is presumptive evidence that the two forms are specifically identical: if such conclusion be entertained, there almost necessarily follows the supposition of a similar originating cause; and as in the one form this cause is indubitably an hereditary or parental influence, so in the other the same occult influence may have originated the disease; indeed, these remarks will have been offered in vain if it do not hence appear that the force of inheritance is of many degrees, some of neces-

sity so obscurely indicated as to be liable to non-detection under ordinary circumstances, and hence spontaneity of origin asserted when in reality an innate predisposition, or what is nearly the same thing, lurking disease, was the effective cause of the subsequent visible manifestation.

The chief value of the facts above recorded lies, however, in their illustration of the direction and the force assumed by the leprous taint, when observed on a large scale. No precise definition of what constitutes an hereditary disease is current in Medicine, but it is impossible that leprosy should be excluded, though only about 20 per cent. of lepers have acknowledged a taint ; in fact it may be advanced that every leper is likely to transmit his malady.

As regards the large majority of instances where the disease seems to have spontaneously arisen, no clear light as to their origin, comparable to that afforded by the principles of inheritance and of parental influence, is yet available.

WHITE LEPROSY.

This affection is popularly known in the Native community as
 Preface. “Kod,” or “Korh”—a Prakrat word not
 found in the Shastras, which locate this
 complaint amongst the minor varieties of a group of skin-diseases
 comprehended under the term “Kushta.” “Kod,” or “Svet-
 kushta” as it is called in books, is sufficiently striking in its
 characters to be easily recognised, and the official Returns are
 therefore likely to be accurate.

It is as universally prevalent as true leprosy ; and would seem to occur in inverse ratio to it ; thus in the Southern Concan and mid-Deccan, Kod is probably less common than Ruktapiti, while in Gujarat, it is rather more common, and in Sind very much more so.

That this local blanching of the skin should ever have been classed by Europeans with *true* leprosy, appears to be due to a very old impression amongst learned men that the disease described in the Old Testament ("Berat"), was identical with the latter; although its very different characters might, one would think, have been apparent in the light of the sad experience which England had long endured, before Biblical translations were undertaken.

But the leprosy of the Jews (Berat) was clearly the same as the "Kushta" of the Hindu writings, as above defined: and since the beginning of the present century, at latest, neither of these affections, or rather groups of diseases, has been recognised by medical writers as being part of the terrible scourge which from the earliest ages has devastated every quarter of the globe. In the Hindu Shastras true leprosy comes under a different head to "Kushta"; but what portion, if any, of the descriptions in Leviticus ch. 13, &c., applies to this malady cannot be positively stated: and the recurring expression "leprous as snow," &c., can only refer to some marked skin disease included in the term "Berat," which (if it be admitted that Berat and Kushta were indetical, as above suggested), may have been the complaint now under review, viz. Kod, or the white leprosy of literary authorities. Kod and Rukta-piti have no apparent connection with each other: there is some evidence in favour of their similar origin, but it would not be appropriately introduced in these pages; and as matter of observation the two most rarely co-exist in the same individual. By natives they are regarded as wholly diverse. White leprosy is probably in no sense contagious: and repulsive as is the complaint to the sight, it carries no social disqualifications with it, except as appertains to disfigurement: it is decidedly of an hereditary nature.

Since not many facts regarding Kod appear to be on record, a short summary embodying the information contained in some of the Leper>Returns under notice, is appended.

White leprosy is everywhere found ; perhaps 1 person in 1,500, in the whole Bombay Presidency is affected by it ; and this proportion is tolerably uniform for Gujarat, the Deccan, and Canara. Whence it appears that *climate* has no marked influence on the prevalence of Kod.

Both sexes are nearly equally disposed to the complaint : a preponderance of males being however observed in Broach and Canara, while the reverse was the case in Sholapore : but in no instance does this preponderance equal the mean liability of males observed in true leprosy.

Age. Of 730 individuals the ages in decennial periods were as follows :—

Years.	Males.	Females.	Total.
1-10	11	8	19
11-20	32	37	69
21-30	65	63	128
31-40	79	72	151
41-50	113	75	188
51-60	84	33	117
61-70	25	10	35
71-80	15	5	20
81-90	2	1	3
	<hr/> 426 <hr/>	<hr/> 304 <hr/>	<hr/> 730 <hr/>

Whence it appears that previous to 50 years, women are, in proportion to their number, slightly more often affected than men : subsequently, the converse obtains. At 41 to 50 is consi-

derably the largest number of men, and rather more women than at other ages; afterwards the latter diminish rapidly, not so the former; but in both instances the tendency to depart from the normal age-distribution is less evident than appears in true leprosy. The several Returns differ somewhat from the mean; thus in Canara are more elderly Kod lepers: in Sholapore and Broach, more children and younger individuals: perhaps this difference may appertain to the various races of people affected.

White leprosy seems to be at least as widely spread as the severer complaint: thus in Broach, whence
 Caste. Returns of both varieties have been forwarded, a few castes of middle rank had Kod lepers only, and Wanis, Kachias, Mussulmans, had more Kod than Rukta-piti amongst them: but on the other hand, Kolis and Bhils were most affected with the latter complaint, and this fact, if trustworthy, would favour the view of Kod being a mitigated form of a common disease, if such there were: as before intimated there are several circumstances favouring this opinion, but further information is needed. In all Districts, high as well as low castes are entered: the Haiga Brahmans of Canara are worthy of special notice from their numbers, and perhaps intermarriages may account for this preponderance, as they must be frequent in this limited community. From a separate source of information it would seem that true leprosy is common in Canara, it is said as much so as in the Concan; and it certainly prevails in Sholapore. Further details may be seen in the separate District Returns appended.

This is tolerably well indicated; for about $\frac{1}{10}$ th of the males
 Heredity. and $\frac{1}{20}$ th of the women acknowledge a taint. The relationships named were the following in 56 instances:—

	Males.	Females.
Fathers only	12	...
Father and Grandfather	1	...
Father, Grandfather, and Uncle ...	1	...
Father and Uncle	2	...
Father, Brother, and Sister	3	3
Father and Brother	3	...
	<hr/> 22	<hr/> 3
Mothers only	5	2
Mother and Grandmother .....	...	1
Mother and Brother	1	...
Mother and Sister .....	...	1
	<hr/> 6	<hr/> 4
Parents only.....	1	1
Parent and Grandparent.....	1	...
Parent and Brother.....	2	...
	<hr/> 4	<hr/> 1
Uncle only.....	1	...
Cousin .....	...	1
Brothers only	7	...
Sisters only .....	...	3
Brother and Sister	7	7
	<hr/> 14	<hr/> 10
Total.....	<hr/> 47	<hr/> 19

Other instances will be found in the District Returns. Inheritance in males is much commoner than among females, not-

withstanding the number of the latter who are affected ; paternal influence is well marked in men, maternal more equably, and sisters conjoined are not uncommon, but perhaps the most striking feature of this list is the small number of collateral relatives who were named, as uncles, &c., in comparison with what obtains in true leprosy.

The influence of Inheritance on *Age* is sometimes indicated in the youth of those naming a taint.

Its connection with *Caste* is imperfectly indicated, thus the 30 Haiga Kod lepers in Canara admitted no taint whatever, so several Dhangars in Sholapore, Wanis in Broach, &c. ; a Rajput woman's husband was also affected. As elsewhere it is noticed that when a small or obscure caste is entered in the Returns, some members of its scant families will not uncommonly be found to be connected.

An accurate description of Kod is at present a *desideratum*, but details cannot be submitted in this place. The affection is curious rather than important ; it is not, to all appearance, like a limited albinism, it does not shorten life, and no need exists for interference with people affected with Kod.

The District Returns from Sholapore and Canara which are expressly stated to include this form of leprosy only, and that from Broach referring to Kod, are hereto appended.

KOD AND RUKTA-PITI.

The Returns from the Province of Sind ; from the Districts of Ahmedabad, Surat and Kandesh, are stated to include both of the two forms of leprosy ; hence it is not possible to ascertain the extent to which these very different complaints prevail,

but as much as may be gathered from the Returns (which are appended to these remarks for completion's sake) in aid of the present inquiry, is duly submitted.

It appears that the entries in the Returns appertaining to the central district of Shikarpore are almost invariably of Kod: "Jazam" or black leprosy being extremely rare: and this is probably the case with respect to all parts. Leprosy is minutely diffused: it affects Hindus rather than Mussulmans, in proportion to their numbers, and the whole community, in the ratios of 1 in 2,000 (Hydrabad), 1 in 6,000 (Shikarpore), 1 in 3,000 (Kurrachee), and rather more in the Upper Frontier district: the out-lying districts of Thurr and Parkur are said to be free from leprosy.

The Return from *Ahmedabad* is imperfect, and the proportion of lepers (of both kinds) is under-reckoned at 1 in 2,000 people.

The district of *Surat* being continuous with the Northern Concan, its Return resembles that of Tanna rather than those of Gujarat: it is imperfect, but the indications are that the worst form of leprosy is common.

Kandesh in the Northern Deccan contains numerous lepers, and from internal evidence, and analogy, it is presumed that the great majority of entries have reference to true leprosy, which abounds in the adjoining district of Ahmednuggur.

Taken together these voluminous Returns show a ratio of 3.08 males to 1 female, which is, as might be anticipated, intermediate between those referring to the two forms of leprosy taken separately.

Variations are the following : there are males 2 to 1 in Sind, or less ; rather over 2 to 1 in Ahmedabad ; ratios which approach to those observed in white leprosy, thus confirming the impression that in these localities Kod chiefly prevails : while Surat has 3 males to 1 female, a proportion resembling that of Tanna : and Kandesh shows 5 to 1, a ratio near that obtaining in Ahmednuggur, for black leprosy only.

Age. The following table is inclusive :—

Years.	Males.	Females.
1 to 10	16	27
11 to 20	163	85
21 to 30	423	158
31 to 40	689	173
41 to 50	470	126
51 to 60	187	60
61 to 70	31	7
71 to 80	8	8
81 to 90	0	1
	<hr/>	<hr/>
	Total 1,987	645
	<hr/>	<hr/>

Both sexes are most numerous at 31 to 40 : the tendency then being in men to a later, in women to an earlier period ; in general features these results are determined by the large number of lepers in Kandesh, and they approximate to those of true leprosy.

Caste. Many castes in every district are named, and probably none of the more common castes are excluded.

Heritage is frequently well-marked, if not always numerically strong. In Ahmedabad more mothers than fathers are named, and in Sind they are equally frequent : in these two districts the degree of

heritage is very nearly the same as for Kod only. In Surat only 2 leper mothers are named by women, and sisters are absent : uncles are common, and the general rate of Heritage is high, namely $\frac{1}{3}$ th of all men and $\frac{1}{3}$ rd of all women. In Kandesh the similarity of the course which is taken by hereditary transmission is so similar to what obtains in other large districts of the Deccan infested with black leprosy, that a separate analysis of the return need not be here produced.

APPENDIX I.—DETAILS OF LOCAL RETURNS.

SIND.

This large province is not in direct continuity with other divisions of the Bombay Presidency, certain Native States intervening between them, but at its northern extremity it is continuous with the Punjáb. It comprises the valley of the River Indus, and extensive plains beyond its eastern bank and also near the embouchure, where wide deltas exist. The limits of Sind are thus defined :—N. latitude $23^{\circ}40'$ to $28^{\circ}40'$, length about 360 miles : E. longitude $66^{\circ}45'$ to $71^{\circ}3'$: greatest breadth 270 miles. Area upwards of 54,000 square miles ; elevation generally inconsiderable, surface level or slightly undulating : low hills of limestone and sandstone on the two sides of the valley ; soil when formed of alluvium very fertile, and subject to the inundations of two rivers, by which means alone it is watered ; elsewhere stony, sandy, arid and barren ; forests large, but few and partial. Rainfall very scanty, irregular ; temperature generally high with a wide range in the northern districts from 32° to 100° or more. Climate dry, with extreme of heat or cold : not unhealthy to the indigenous population. Inhabitants, scanty in proportion to area ; as estimated by creed as follows :—Mussulmans 1,354,781 ; Hindus 363,295 : other religions 50,551 ; besides an indigenous race, the countries to the east and north furnish a large quota, and descendants of Mahomedan invaders may be added ; probably the majority of Mussulmans are converts from Hinduism ; physically the people hold a superior status, but as regards civilization, their progress is slow, and habits of indulgence in alcohol and opium, &c., are common. Food—rice, wheat, maize : fruits : dates : flesh is largely consumed. Occupations—agricultural and pastoral : a maritime element exists, manufactures are few, but esteemed. Cotton forms a prominent article of produce. The province

of Sind includes five districts, the names of which, proceeding northward, are 1, Kurrachee, embracing the mouths of the Indus, &c.; 2, Hyderabad partly to the eastward; 3, Shikarpore; 4; Upper Sind Frontier, a small district at the extreme north; and 5, Thurr and Parkur, large plains, away on the eastern side. In the following table all are comprised where lepers are found. Kod is the prevailing form of disease.

LEPER STATISTICS.

White and Black Leprosy.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	7	10	17	Hindus	115	82	197	Father	5	1	6
20	37	8	45	Mussulmans ...	...	...	...	Mother	3	4	7
30	53	40	93	Not stated.....	133	56	189	Brother	11	4	15
40	110	44	154	Syads	9	4	13	Sister.....	10	4	14
50	78	37	115	Memon	8	5	13	Uncle	12	...	12
60	52	34	86	Mohanna	13	7	20	Aunt	4	...	4
70	10	4	14	Beloochee	8	10	18	Grandfather ...	3	...	3
80	4	7	11	Seedee	6	4	10	Grandmother	1	...	1
90	...	1	1	Slaves	6	5	11	Husband .....	...	2	...
				Shikari	5	3	8				
Total ...	351	185	536								

Leprosy is not nearly so common in Sind as in most parts of India proper; the proportion it bears to total population is, for the whole province, 1 in $\frac{1}{3400}$ or less, and for separate districts from $\frac{1}{2000}$ to $\frac{1}{6000}$; in this respect Hyderabad and the Frontier seem to be most infested by the disease, next Kurrachee, and *longo intervallo*, Shikarpore; while in Thurr and Parkur it is stated that no lepers are to be found, a circumstance both singular and inexplicable, and deserving further investigation.

In Sind, the disease is found to hold no definite relation to

density of population, in a whole district: where people are few in the square mile there leprosy may be widely disseminated, *e.g.* in parts of the Kurrachee collectorate with fewer than 20 persons, and in the Frontier with 25 persons, to the square mile; in all parts of the province hamlets and small villages having 1 or 2 lepers to less than 100 inhabitants may be found.

As compared with the rest of the Bombay Presidency, it is noticed that between the sexes there is a considerable predominance of females affected with leprosy, the proportion being 1 to 2 males, while it is frequently elsewhere as 1 to 4 or 5: and this feature obtains with respect to both Mussulmans and Hindus.

The information which is available does not admit of each caste or subdivision of lepers being separately noted, nor is such minute distinction of much force when more than three-fourths of the population belong to a people not recognizing the exclusive nature of caste divisions. In place, therefore, of a list of names, the main tribes or sects alone who are found to have lepers amongst them will be briefly considered. Although Mussulmans are nearly four times as numerous as Hindus in Sind, yet lepers amongst them are not twice the number amongst the latter; hence it may be inferred that Hindus are much oftener affected than Mussulmans, perhaps twice as often: and the fact of a large proportion of Mahomedan professors having been originally themselves Hindus would appear to confirm the impression that the disease either originated with, or has spread most among, the Hindu element of the population.

Few, if any, of the chief tribes or castes of either denomination seem to be free from the disease, since upwards of 93 Mussulman tribes, inclusive of several varieties, and about 15 Hindu castes, are named in the Leper Returns of the province.

A.—“Sindees” proper are largely represented, there being 30 of their divisions specified; the great majority are agriculturists by occupation, and the artizans named are boatmen, fishermen, cotton-cleaners, washermen, weavers, iron-workers, barbers, oil-pressers, carpenters; itinerant musicians, beggars, &c., and sweepers or lowest caste; slaves are sometimes lepers. Perhaps the proportion of cultivators and boatmen is larger than noticed elsewhere.

All these people are now Mussulmans by faith, whether originally so or not—a doubtful point: and their manner of life differs in no respect important to the subject under review.

B.—Others of the same faith, originally strangers but now amalgamated, may be differentiated as follows:—

“Syads” (from Arabia, it is supposed), an esteemed sect, holding the position of teachers, &c.

C.—“Beloochis” from the hilly countries to the North of Sind; originally soldiers, or turbulent marauders, now settled and filling various offices; numerous in parts of Upper Sind; of the several classes into which they are subdivided, about 12 are named as having lepers amongst them.

D.—“Affghans” or “Pathans” are not numerous; they are said to be of superior physique, yet amongst them the existence of leprosy is indicated in the Returns.

E.—“Memons”—of Hindu origin; long since converted, and now occupied chiefly as traders, dealers, &c.; they are supposed to have come from the neighbouring province of Kutch, and amongst them leprosy is not uncommon: similar remarks apply to the “Khojas.”

F.—The “Mohanna” tribe—also probably at first converts from Hinduism, have numerous lepers amongst them; the men act as fishermen and boatmen in the lakes and rivers of the

districts, and are of irregular habits. The "Meerbahrs" are of similar occupation.

G.—African slaves were once numerous, some being born in the country, others imported; their lineage has become admixed, and they are liable to leprosy.

The "Hindu" portion of the community in Sind Proper is now far less numerous than formerly; the race is said to be of Punjáb origin, and caste distinctions, somewhat modified like their tenets and habits, are here maintained. If few "Brahmans" are lepers, many of the "Lohana" caste are affected; these act as merchants, clerks, shopkeepers, &c.; there are several lepers belonging to the respectable "Bhatia" caste (merchants); "Banias" or traders are found in the Returns; also some of the labouring classes, and religious mendicants. The caste and occupation of numerous lepers professing Hinduism is not mentioned, but the entire proportion affected is at least as considerable as anywhere in India, and much larger than is found to obtain amongst Mussulmans, as before stated.

Lastly, the term "Bhil" occurs once in the Return, and in fact a few of the hill-tribes—"Bhils" and "Kolis"—are found in the E. limits of Sind, the points nearest their own habitat; and it is with respect to these races, whose history and condition is of some interest, that the Returns from the district of Thurr and Parkur were anticipated with curiosity, since that division of the province contains a large element of these hill-tribes in its population.

Of this there is evidence enough to confirm the general impression of its prevalence, in these Returns; descent by the collateral side, *e. g.* Hereditary tendency. uncle instead of father, amongst males, appears commonest; and the number of brothers and sisters simultaneously affected, is also larger than usual. There are several instances of

compound relationship, *e. g.* a man's father and two uncles were lepers like himself : the father, uncle, and aunt of another man : parents and uncle of another : the mother, aunt, uncle, and sister of another ; two uncles of lepers are three times stated : uncle, aunt, nephew, and sister (male) ; uncle, aunt, brother, and sister (male) ; two sisters are twice stated ; sister and aunt twice ; sister and brother four times. In one village of 800 people four persons of one family and two of another are entered as being connected. One man had a grandfather, father, and two uncles affected. A "half-brother" and "sister on the father's side" is one entry.

AHMEDABAD.

A district of irregular form situated at the northern extremity of the British possessions in this Presidency, and forming part of a wide alluvial plain, traversed by several large rivers. N. latitude $21^{\circ}22'$ to $23^{\circ}40'$; E. longitude $71^{\circ}26'$ to $73^{\circ}25'$. Area 4,402 square miles : elevation above the sea but slight ; surface level or undulating ; hills few and low, chiefly found in the north ; trees seldom collected into forests : soil alluvial in character, often sandy ; sometimes very fertile, and well watered ; rainfall 20 to 28 inches ; temperature 50° to 110° ; climate apt to be hot and sultry ; products—grain, cotton, silk wares, cattle. Population composed of several races ; castes, too, numerous ; habits of the people pastoral and agricultural, formerly unsettled, now industrious and peaceable ; silk-workers and paper-makers, salt-collectors, &c., are also found ; and the population generally is said to enjoy more comfort and prosperity than is common elsewhere. The general diet is grain, &c., and large sections of the people never eat animal food.

N.B.—The talooka or pergunna of Gogo is omitted in the Leper Returns ; it has an extent of 485 square miles, and population of 60,000 or more ; as there are some peculiar features among the latter, the omission is to be regretted.

LEPER STATISTICS.

White and Black Leprosy.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	1	10	11	Brahman	27	14	41	Father	12	1	13
20	29	25	54	Rajpoot	5	...	5	Mother	15	7	22
30	68	33	101	Vanis	29	13	42	Brother	6	3	9
40	94	28	122	Kunbi	30	15	45	Sister	2	...	2
50	63	33	96	Chanchi	17	5	22	Uncle	4	...	4
60	27	10	37	Koli	42	10	52	Aunt .....	...	1	1
70	5	1	6	Mussulman ...	24	17	41				
80	1	...	1	Borah	8	3	11				
				Parsee .....	...	1	1				
Total ...	288	140	428								

Leprosy is not generally common in the district of Ahmedabad, but it prevails to a considerable extent in the N. and W. parts, which are in proximity to the hill-ranges whence the "Kolies" seem to have descended, thus accounting for the high proportion of lepers found amongst them there : the northern province (native) of Meywar, too, has furnished a considerable item of leper Brahmans : on the other hand, the S. W. side of the collectorate, which borders on the sandy regions of Kattiawar, is much less infested with leprosy : the number of "Rajpoots" entered as lepers is small in comparison with their number, and that of "Parsis" still smaller. The entire province has a population reported as 895,047 : density 192 to the square mile ; the returns being deficient, a considerable number of lepers have doubtless been omitted.

The chief point to be noticed is the large proportion of females who are lepers ; in most prominent

Age and Sex.

sections of the community there are only 2 males to 1 female ; but amongst "Kolies" the more common

ratio of 4 to 1 obtains ; it would seem, too, that men are younger and females older, in the mass, than is generally the case.

The number of races and castes of lepers is near 60 ; Mahomedans of various sects are numerous, but not disproportionately so ; “ Memons” and “ Borahs” are supposed to be of Hindu origin. The subdivisions of Brahmans in Gujarat are very numerous, and lepers are common amongst them, probably chiefly amongst the poorest or indigent classes ; “ Kunbis” here are mostly of the Jain sect, and very scrupulous regarding animal life : in a large section of them the custom obtains of celebrating marriage only once in eleven years—a practice which doubtless affects the possible transmission of leprosy : “ Kolis,” though in the main retaining many rude habits, &c., yet furnish a number of skilful and industrious farmers ; their caste-distinctions are tenaciously held, but admixture with “ Rajpoots” is often asserted and admitted : one variety of the “ Kunbi” (the “ Anjana”) is also said to be of Rajpoot origin ; it is found only in the Northern divisions of the district : “ Pattidars” are Kunbis of no fixed caste, who seem to be gradually attaining a higher position ; and there are other instances of elevation or degradation, the general result being an inevitable multiplication of castes.

Other castes not entered in the above table :—

Sonar	9	(4 females)	Kumbhar	5	(1 female)
Marwari	1		Rubari	5	(1 ditto)
Kansari	1		Bhurwar	1	
Pattidar	3	(1 ditto)	Turgula	1	
Grassia	5	(1 ditto)	Khatree	10	(4 ditto)
Panar	1		Lohar	1	
Maratha	5	(2 ditto)	Bhoi	8	(4 ditto)
Bhurthura	1		Thakoordar	2	
Gola	1		Puggee	3	

Kundoi	3		Dhobi	1	
Ladho	4	(2 females)	Waghree	6	(3 females)
Sadhoo	3		Bhil	2	
Jogee	3		Mochi	4	(2 ditto)
Josee	4		Chamudia	3	(2 ditto)
Bawte	2		Duphgar	1	
Hajam	7	(1 ditto)	Olgano	1	
Mali	6	(2 ditto)	Dher	2	
Cachio	12	(3 ditto)	Sepai	2	
Sutar	10	(5 ditto)	Kazi	1	
Durzi	5	(1 ditto)	Momin	9	(2 ditto)
Raval	8	(2 ditto)	Pinjari	1	
Bhaosar	5	(2 ditto)	Puthan	1	
			Arab	1	

The instances noted in the Returns (defective, it can hardly be doubted, in numbers) are not very

Hereditary transmission. numerous; there are some however of a marked character : thus in one town is a family of three brothers and a mother (Brahman), the deceased father having been also a leper ; a man's mother and maternal uncle were, like himself leprous ; another's brother and maternal uncle were also ; instances of child and both parents are not uncommon. Generally the maternal or female line descent is predominant, and this is very unusual : the subject will hereafter be discussed.

KAIRA.

A fruitful and in many parts densely populated district, of compact form, and occupying a central position in the province of Gujarat. N. latitude $22^{\circ}12'$ to $23^{\circ}32'$; E. longitude $72^{\circ}30'$ to $73^{\circ}27'$; general elevation above sea level but inconsiderable, surface mostly flat or undulating, hills and forests but few and partial. Soil chiefly alluvial in character, and very fertile,

water being plentiful and of easy access; products—grains: there are manufactures of soap, glass, &c.

Rainfall 32 to 47 inches; Temperature 54° to 104°; climate, except for a short period, hot and sultry.

Population—composed of several distinct races, and there are numerous castes; the “Koli” element is especially large, as this district borders on a country forming one of the strongholds of the race. The habits and occupations of the people are those of agriculturists. Much prosperity is enjoyed, and caste distinctions are strictly maintained.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				HEREDITARY DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	28	7	35	Brahman.....	18	3	21	Father	54	5	59
20	28	7	35	Rajput.....	23	2	25	Mother	20	3	23
30	113	16	129	Pattidar	85	7	92	Brother	29	1	30
40	142	14	156	Koonbee	14	...	14	Sister	7	...	7
50	136	16	152	Koli	131	23	154	Uncle	9	3	12
60	56	13	69	Puggee	20	3	23	Aunt	1	...	1
70	12	1	13	Dher	21	4	25	Grandmother...	...	1	1
Total...	515	74	589	Mussulman.....	50	9	59	Husband, Wife .	4	2	...

Leprosy is rather common, and most so in the southern districts: the population being unusually dense, there are few very small villages and hamlets, yet in towns and large villages the proportion of lepers is often considerable, *i.e.* 1 or more to every 100 of the inhabitants.

The area of the district is 1,375 square miles; reported population 586,606; density 426 to the square mile.

It is singular that no children under the age of 10 years are entered in the Returns, and it may be noted that the average age of adult lepers is higher than usual. The large predominance of males over females is in accordance with the general population statistics of this collectorate, but after making due allowance for this, an excess of males remains, to account for which is not easy; it may be added that hereditary transmission of the disease in the male line prevails to an unusual degree; female infanticide is not now common, and it has been surmised that towns show a smaller excess of males than country parts.

In all about 45 castes are named in the Returns, inclusive of sects or classes not necessarily limited to one caste; such are various religious orders, and the peculiar classes termed "Grassia," and "Dharala:" "Pattidars" also may be Kunbis, Rajpoots, Mussulmans, or even Kolis.

Castes not in the Table :—

Sonar	1	Rawullia	2
Bhatia	1	Koombhar	6
Wania	22 (5 females)	Rubari	6
Gola	1	Tupulum	2
Jogee	1	Lohar	2
Gosai	2	Bhoi	5 (1 female)
Senoo	2	Bari	4 (2 ditto)
Sadhoo	1	Machi	1
Byragi	2	Bujainia	2
or Veragi	1	Katik	2
Salwe	2	Dhobi	2
Charun	3	Wagri	6
Barote	8 (2 ditto)	Chamudia	15 (2 ditto)

Hujjam	13	Sweeper	3
Kachia	18 (2 females)	Borah	2
Sutar	4	Sepai	2
Simpi	1	Dharala	17 (1 female)
Baocha	1	Grassia	2

Is decidedly indicated, but doubtless imperfectly expressed :
 Hereditary transmission. most admissions refer to one relative only, and that the father in an unusual proportion. No caste appears greatly predominant in this respect, with the apparent exception of such castes as are numerically weak, thus "Puggees," "Barbers," "Bhois," have several ancestors and relatives affected amongst them : but where the instances are few and in the minority, no sound conclusion can be drawn.

Instances of compound relationship are few and confined to father and brother, mother and sister ; both parents : several brothers are found in one family, and also some brothers and sisters, at one time leprous.

BROACH.

A small district, situated in an alluvial plain, between two large rivers, and bordering on an arm of the sea : N. latitude $21^{\circ}22'$ to $22^{\circ}11'$: E. longitude $72^{\circ}30'$ to $73^{\circ}10'$: area 1,404 square miles : the general elevation of the delta is slight : surface mostly level : hills and forests few : soil alluvial and fertile, well watered : products—grain, cotton ; manufactures few. Rain-fall 30 to 40 inches : temperature 50° to 105° : climate, less hot and sultry than elsewhere in Gujarat. Population, moderately dense, mixed ; the people are agriculturists and cotton growers : there is a maritime element, salt is made ; there are weavers, leather dressers, &c. Number reported as 164,893 : density to the square mile 117.

LEPER STATISTICS.

Kod and Rukta-piti.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	1	...	1	Brahman	5	5	10	Father	7	...	7
20	7	4	11	Rajput	14	2	16	Brother	3	1	4
30	42	14	56	Vanis	13	5	18	Sister	2	...	2
40	34	10	44	Koonba	20	4	24	Uncle	1	...	1
50	31	9	40	Koli	20	3	23	Grandfather ...	1	...	1
60	16	4	20	Bheel	8	2	10	Great do. ...	1	...	1
70	1	...	1	Mussulman ...	12	7	19	Cousin .....	...	2	2
				Broach	6	1	7	Husband .....	...	1	1
Total ...	132	41	173								

Leprosy is not common : the Returns distinguish two varieties of the disease, namely, *कोड* or white leprosy, and *रक्तपितो* or black leprosy, the former embracing rather more individual instances than the latter. The disease seems to be most prevalent in the south-west part of the collectorate where Rajputs and Kolis abound; but Mussulmans are few, although largely affected in proportion to their numbers. As in other parts of Gujarat, there are few very small villages or hamlets given as the residence of lepers.

It would seem that the ages of male lepers are less advanced than usual, but leper children are rare.

Age and Sex. The proportion of the sexes affected is near the average.

The number is not large : the tribe of "Bhils" here makes its appearance on the coast, or near to it, having, it may be imagined, followed the course of a large river which here debouches after traversing

Castes.

wooded and hilly districts, the homes of this tribe; except in this neighbourhood, the Bhil tribe does not pass the line of country inhabited by the kindred tribe of Kolis, who have, it would seem, an aptitude for maritime occupations. The peculiar Mahomedan sect of the Borahs is numerous: Parsis, too, are found, but amongst them leprosy is not indicated in the Returns.

Other Castes not in the Table:—

Sone	1	Rawulya	1
Gosai	1	Koombhar	2
Bairagi	1	Ghanchi	5
Golo	2	Talavio	6
Kundoi	3	Khalpo	1
Ghana	2	Bhangio	2
Kachia	9	Dher	1
Sutar	5	Pinjara	1
Durzi	1	Grassia	5
Bhaosar	1		

The hereditary nature of leprosy is but imperfectly indicated in the Returns. The “Black” leprosy list includes few individuals acknowledging a taint, but two Mussulmans had a grandfather or a great-grandfather affected. Amongst those afflicted with कोड, a small number state that their father, father and brother, brothers and sister, or uncles, or cousin, are or were likewise leprosy; but all mention of mothers being so diseased is suppressed or absent, and more complicated relationships than the above being also omitted, it may be supposed that minute inquiries on this subject were not instituted, and in fact evident omissions are seen in glancing over the lists.

Statistics of True Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relations.	Male.	Female.	Total.
10	0	0	0	Brahman	2	1	3	Father	1	...	1
20	1	0	1	Rajput	8	...	8	Grand-father.	1	...	1
30	25	3	28	Wani	3	1	4	Great do. ...	1	...	1
40	17	3	20	Kunbi.....	13	...	13	Brother	1	...	1
50	15	3	18	Kolis	13	1	14	Uncle.....	1	...	1
60	9	0	9	Bhils, &c.	12	2	14	Cousin .....	...	1	1
70	1	0	1	Mussulmans ...	5	1	6				
				Borahs	4	...	4				
Total ...	68	9	77								

SURAT.

A district occupying the coast line from N. latitude $20^{\circ}15'$ to $21^{\circ}11'$, and for the most part narrow in width. E. longitude $72^{\circ}45'$ to $73^{\circ}24'$. Area 1,543 square miles. Its surface is low-lying and level, near the coast, inland are hills and forests: various rivers and streams pass through it seaward; soil mostly alluvial and fertile, elsewhere of primitive rock. Rainfall from 30 to 80 inches. Temperature 60° to 100° ; climate hot and sultry, seldom cold. Produce, grain and cotton: manufactures few: trade considerable.

The population is large for the size of the district: races of people numerous and diverse: some are peculiar: hill tribes, &c., abound: there is a large maritime element. Food, habits and occupation vary accordingly. Reported as 492,684.

LEPER STATISTICS.

Black and White Leprosy.

AGE.				CASTE.				HEREDITARY DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	1	1	2	Brahman.....	5	1	6	Father.....	20	13	33
20	14	11	25	Rajpoot	3	...	3	Mother	2	2	4
30	40	19	59	Kunbi	8	1	9	Brother	10	4	14
40	81	18	99	Koli.....	33	17	50	Uncle	13	4	17
50	44	7	51	Dooblio	49	19	68	Aunt	2	...	2
60	20	7	27	Bhil	10	1	11	Nephew	1	1	2
70	2	...	2	Dher	12	5	17	Grandfather ...	1	...	1
80	...	1	1	Mussulman ...	22	8	30	Husband.....	...	3	...
				Parsi	3	3	6				
Total ...	202	64	266								

Owing to the absence of Returns from the City of Surat (and it may be other populous localities) the proportion of lepers in this collectorate appears as small, probably one-fourth or one-third the total number given above should be added. The density of population is considerable, for excluding the populous city of Surat, there would remain over 226 people to the square mile: there are few small hamlets entered in the Returns. Leprosy is not common, but it is not limited to any one division of the district, and it seems to most prevail amongst the hill tribes or jungle people; higher castes are not, however, exempt, and probably in the city of Surat they chiefly would be found.

Age and Sex.

Leper children are scarce.

The local distribution of affected tribes is very definite in this collectorate: ordinary "Kunbis" in

Caste.

the north, and "Bhatelas" in the south,

"Kolis" in the coast line only, "Bhils" solely at the north

extremity, other hill tribes abound in the eastern parts where the forests commence, and intervening between them and "Kolis," most in the south, are the "Dooblios," a cognate race; it can hardly be doubted that these limits correspond with those of the normal extent of each tribe.

Wania	4	Bhilala	1
Bhatello	1	Tulavio	2
Anaola	2	Wasowa	1
Mastan	7	Sugurio	1
Maratha	1	Gomlo	4
Duxni	1	Chodhro	8
Veragi	1	Nayko	8
Kachio	1	Dhondia	5
Kumbhar	2	Bhungio	3
Burhwad	2	Mochi	1
Ghanchi	3	Khalpo	3
Lohar	1	Chumar	1
Bundari	4	Gurroda	1
		Grassia	2

Is well marked, and equally in all castes or races, as would appear from comparison of numbers; Hereditary tendency. generally about one-third of the affected acknowledge the existence of a family taint: as usual this obtains far oftenest in the male line, yet a curious preciseness in distinguishing the maternal relationship is noted in the lists, *e.g.* maternal uncles are frequently distinguished. The compound relationships are of the usual character—father and mother, father and uncle, mother and uncle: one leper man named brother, uncle's son, and grandfather, as having also been lepers: husband and brother are named by a woman. It is once noted of a family of 3 brothers and sisters, whose father and uncle were lepers, that the disease is hereditary, whence the inference that former ancestors had been subject to it.

TANNA.

On the sea-board, being the northern part of the province known as the "Concan"; N. latitude 17° 56' to 20°20': E. longitude 72°42' to 73°48'; a narrow tract extending from north to south 175 miles: area 5,400 square miles.

Variable from low to moderate: hills numerous, sometimes very lofty (on the eastern side) and clothed with forest growth; there are several small rivers; climate, hot and moist; temperature 60° to 120°; rainfall 70 to 150 inches, or more. Soil in parts barren, elsewhere fertile, chiefly of volcanic origin, hot springs exist; products—rice and other grains, salt, timber.

Population 900,000, density 167 to the square mile; composed of various races of men, mostly Mahrattas, aboriginal tribes are found; there is a large maritime element, and a numerous body of salt-preparers; much poverty exists in parts, with consequent poor diet, and fish is largely consumed.

LEPER STATISTICS.

Black Leprosy only.

AGE.	Male.	Female.	Total.	CASTE.	Male.	Female.	Total.	DESCENT.	Male.	Female.	Total.
Years.											
10	5	5	10	Mahratta.....	230	46	276	Father.....	34	7	41
20	56	23	79	Agree	126	66	192	Mother	17	8	25
30	119	60	179	Panchkulsu	14	3	17	Uncle	18	6	24
40	194	50	244	Koli	56	25	81	Aunt	1	...	1
50	114	47	161	Warali.....	14	5	19	Brother	19	2	21
60	37	10	47	Mahar	28	15	43	Sister	5	4	9
70	9	3	12	Christian.....	30	8	38	Husband .....	...	10	...
80	...	1	1	Jew	3	...	3	Wife.....	...	1	...
				Mussulman	15	2	17	Grandparents...	1	3	4
Total...	534	199	733								
Males to Females. as 2·7 to 1				Upwards of 30 other Castes.				Several other relationships.			

Leprosy is estimated to affect $\frac{1}{1200}$ of the population, but there are several localities where the disease prevails in a very much larger proportion, *e.g.* in Alibag, Bassin, &c., there being one or more lepers in many of the smallest hamlets.

The proportion of women lepers is rather higher than elsewhere, probably the adjoining capital has attracted many lepers who would be chiefly males; and men employed at sea, &c., might escape enumeration.

Castes of lepers not entered in the above Table are the following, the number of individuals affected being placed in brackets :—

Brahman	(10)	Nhavi	(3)
Purbhu	(3)	Sutar	(1)
Sonar	(4)	Kumbhar	(3)
Wys Wanee	(1)	Telee	(2)
Kasar	(5)	Lohar	(3)
Tambut	(1)	Bhoi or Khar	(3)
Gowli	(1)	Thakoor	(6)
Bari	(1)	Doobla	(4)
Phoodgy	(1)	Wadwal	(2)
Jingur	(1)	Daday	(1)
Bhundari	(12) 10 being males.	Dhondia	(1)
Purit	(2)	Chambhar	(6)
Burood	(1)	Dher	(1)
Katkari	(13) 8 being males.	Mhang	(1)

The general distribution of these castes may be summed up as follows: agriculturists and gardeners of Mahratta race furnish the majority of those lepers who abound chiefly to the south; coastward the Agrees are most numerous, Bhundaris also, and Kolis in the northern parts; here, too, adjoining Gujarat and mountain ranges, the seat of primitive races, are found lepers belonging to inhabitants of these districts, as well

as of the Surat Collectorate; again, at the foot of the long Syadri Ghât range, are everywhere entered lepers of the Katkari or Katowdi tribe, whose occupation is carried on among the forests of the "Dhang" or jungle district. Several of the above-named castes are referrible to the Koli or Bhil tribes: the remainder include ordinary artizans and such like.

Many striking examples are found in the Returns, and making exception of two large sub-divisions, where its existence is either not noted or only partially so, it is rather oftener indicated than usual. The table does not show the following degrees of relationship of lepers, which are entered in the lists: of nephews (1) and cousins (2): others denoting intermarriage of tainted families—sister-in-law (3): father-in-law (1): and brother and mother-in-law. Illustrations of compound relationship are these—a girl's grandfather and grandmother had the disease: the grandfather and uncle of another were affected: two women and a man (related) had four uncles lepers: a mother had three leper daughters: a man's maternal uncle, mother, and sister were lepers.

RUTNAGHERRY.

A populous district on the western sea-board, forming the South Concan, and continuous with the Tanna Collectorate (North Concan). Latitude N. $15^{\circ}44'$ to $18^{\circ}6'$: Longitude E. $73^{\circ}6'$ to $73^{\circ}58'$: length 170 miles, average breadth 40 miles: area 5,808 square miles; to the east or landward it is bounded by the Syadri or Western Ghâts; its coast line is indented with bays and creeks, and the general surface of the district is uneven; hilly towards the interior where forests commence; traversed by streams and small rivers; elevation 100 to 200 feet rising landwards; soil generally of moderate fertility, often

rocky and barren ; and formed principally of igneous rocks, as basalt, or of the red laterite : iron is found in the south.

Temperature remarkably uniform, varying from 70° to 90° : rainfall upwards of 100 inches ; climate moist and sultry, but not unhealthy ; population 685,372, density about 118 to the square mile ; less composite than in other districts enjoying freer communications ; the majority of the people are of Mahratta descent : there are no indigenous tribes. Agriculture is the chief occupation, but fishermen and sailors are numerous on the coast : grain-produce is insufficient for home consumption ; fish, salt, and cocoanuts, &c., being exported in exchange for cereals, &c. Rice is the staple food-grain of those better off : the millets are largely consumed, and the poorest inhabitants eat inferior grains, of which the cheapest (neruck) is said to possess some deleterious ingredient in the husk, soaking in hot water being therefore a necessary precaution before cooking : the people living near the hills subsist for a part of the year on jungle-produce ; fish is largely consumed by all : these facts are mentioned with reference to the supposed connection between scanty and non-nutritious diet, and the greater prevalence of leprosy. Though poor and often ill-nourished, the people are very prolific : the population is still increasing, and is only provided for by large emigrations of labourers, who, like the numerous pensioned Sepoys to be found here, return to their homes with their earnings : they have strong local attachments ; and in several of the above features resemble the poorer populations elsewhere. This district is remarkably isolated, and this circumstance may lead to greater intermixture of its inhabitants by marriage than would otherwise obtain.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				HERITAGE.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relative.	Male.	Female.	Total.
10	7	8	15	Brahman.....	24	6	30	Father... ..	135	24	159
20	100	31	131	Mahratta & {	826	227	1,053	Mother	43	19	62
30	245	106	351	Kunbi }				Brother	101	21	127
40	416	111	527	Wani	29	9	38	Sister	8	8	16
50	318	68	386	Gurruva	40	14	54	Uncle	59	5	64
60	131	25	156	Bhundari ...	38	9	47	Aunt .....	...	2	2
70	20	7	27	Mahar	148	68	216	Cousin.....	7	...	7
80	4	1	5	.....	33	6	39	Grandparent.	25	1	26
90	2	...	2	Mussulman ...				Husband &c..	...	...	48
100	1	...	1					Wife .....	...	...	6
Total ...	1,244	357	1,601								

The disease is commoner in Rutnagherry than in any other part of the Presidency; it prevails most about the central and northern parts of the district, being probably hardly less frequent in the immediately adjoining portion of the Tanna district, so that within a limited space the disease may be said to have a focus on the sea-board, north and south of which it rapidly diminishes in frequency: this focus is near the former centre of the Mahratta nation, including its extension to the Deccan; and except in some such racial aspect, it seems difficult to account for the local intensities of leprosy. It has also been ascertained that this disease is commoner in the inland parts of the district (with a less population) than on the sea-coast, a feature suggestively explained by the inferior quality of food available in the poorer districts near the primitive forest-clad hills, yet perhaps not wholly inexplicable on the assumption that these wilds were the original homes of the Mahrattas.

Leprosy is widely diffused as well as frequent, the great majority of the affected being found in villages and hamlets, of which there are 1,343 in the districts, and hence a proportion of rather more than one leper to every village. More than one-third of the cases display the most confirmed and advanced form of the disease, in the mutilation of the hands and feet; and much misery is endured by these pitiable objects, on account of the harsh and repulsive treatment they experience (more than elsewhere, where the disease is less frequent) at the hands of their relatives, a circumstance which confirms the impression that Leper Asylums would be unusually appreciated in this district, as they are undoubtedly needed. Brahman lepers are said to wander to other parts of India, but there are no importations of the disease through immigrants into the district, the current being all outwards. Finally in Rutnagherry may be said to be present the conditions intensifying a leprous taint, namely, a dense population, community of race, and isolation of country.

The proportion of the *sexes* is more nearly equal than usual, evidencing intensity of taint, when, as here, there is but little variety of race.

The *ages* of lepers is rather more advanced than usual, especially of women, and there are very few leper children.

These amongst lepers are few in comparison with total population : there being only 31 castes named.

Castes.

Mussulmans as lepers are extremely scanty: Mahratta cultivators exceedingly numerous: Mahars are common, but less so than in other districts, except Poona, which is equally with Rutnagherry a home of Mahrattas, and next to it most infested with leprosy; in these two districts, the two castes appear to be substitutionary, and certain inferences might hence be drawn, bearing on the origin of the Mahratta nation. Hill tribes are here excluded by the

(probably) aboriginal Mahars, &c. Lingaets are not uncommon in Rutnagherry, but very few indeed are entered in the leper list. Peculiar castes like the "Gabit" may be suspected of aboriginal origin, and comparable to Kolis, Bhuis, &c.; they are known elsewhere as "Kharwis": the local caste, if not office, of "Gaudas" is named: and "Guruwus" or temple servants and public worshippers, are unusually numerous: many of the Mussulmans in this Collectorate are known as "Daldis,"—descendants of early Arabian colonists.

Other castes are Sonar—15 (10 males); Kasar 4 (3 males); Jākar 2, Gauda 6 (5 males); Gowli 17 (13 males); Nhavi 5; Sutar 15 (14 males); Raoul 2; Kumbhar 16 (15 males); Mali 1; Dhangar 1; Sungar 1; Lohar 7 (5 males); Teli 15 (14 males); Koshti 2; Bhui 1; Parit 6; Chambhar 8 (6 males); Koli 2 (1 male); Gabit 2; Kharwi 2 (1 male); Lingaets 4, all females; Gosains 2.

Heredity is more marked than usual amongst both sexes, in variety and degree. 35 per cent. of all lepers acknowledge some taint. All the ordinary relationships, single and several, bear about the usual proportions, but as a feature hardly noticed in other Returns is found a large number of women (nearly 13 per cent. of all female lepers) whose husbands, or members of the husband's family, were like themselves affected with leprosy: the circumstance, too, of uncles on both sides, and the wives of sons, brothers, and uncles being also lepers, is further evidence that the inter-marriage of tainted families is by no means uncommon; and in no other local Return could the hereditary characters of this disease be more profitably studied, in connection with its wide prevalence, than in the present one.

The unusually large numbers owing to a taint are made up to a greater extent than common, of brothers and sisters, and this feature is indicative of strong pre-disposition.

Some idea of the occasional great frequency of leprosy in the Rutnagherry district may be obtained from the following instances, which are not selected :—In the village of Mārjoli, Talooka Anjanwell, amongst less than 150 Kunbis were 7 lepers ; many more Mussulmans and Wanis were not at all affected : and in another small inland village, Dugāwā, amongst less than 90 Kunbis were 7 lepers : 19 Mahrattas had 1 leper : 53 Mahars 1 also : another village, Tālāwādā, contained 4 lepers in fewer than 130 Mahrattas, 2 in fewer than 42 Mahars, and so on. On the sea-coast the proportion of affected to population was found to be smaller than the above, in the few instances examined.*

KANDESH.

This district has the form of a large compact basin, bounded by wooded mountain ranges, especially high on the W. and N., and traversed through its northern half by the river Taptee ; there being several other smaller rivers. N. latitude $20^{\circ}10'$ to 22° : E. longitude $73^{\circ}35'$ to $76^{\circ}30'$; length from east to west 180 miles ; from north to south 140 ; area 10,597 square miles ; general elevation probably 2,000 feet, the highest hills about as many more ; soil very fertile in parts ; derived from primitive rocks, sandy in places ; rainfall 12 to 20 inches. Temperature 60° to 100° : climate hot, but healthy in plains, sultry and unhealthy in the forests ; products—grains, cotton, opium, indigo and other dyes : timber, &c. Population, 825,000, or 50 to the square mile, which is fewer than in any other district, except one or two in Sind : the majority are of the Mahratta race, but there is a large admixture of different castes including several hill-tribes.

* Many interesting remarks and some valuable suggestions will be found in the communications of Mr. Boswell and Mr. Nairne, which embody much information contained in the District Return under review. More recently, the original vernacular Leper Returns were kindly sent to me by the present Acting Magistrate of Rutnagherry, and are analysed above.

LEPER STATISTICS.

Black and White Leprosy.

AGE.				CASTE.				HEREDITARY DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	7	6	13	Koonbi	365	62	427	Father.....	98	19	117
20	83	31	114	Mhar	150	13	163	Mother	27	9	36
30	262	66	328	Mussulman...	102	21	123	Brother	55	6	61
40	404	83	487	Koli.....	68	15	83	Sister	6	3	9
50	285	40	325	Bhil.....	67	16	83	Uncle	27	1	28
60	88	9	97	Mali.....	57	7	64	Aunt	2	...	2
70	14	2	16	Teli	46	17	63	Grandfather ...	4	...	4
80	3	...	3	Brahmin.....	25	5	30	Husband .....	...	4	...
				Rajpoot	32	4	36	Wife	8	...	...
Total....	1,146	237	1,383								

Males predominate more than usual, and in some castes their excess is remarkable : that the occurrence is not altogether accidental appears by the great tendency of leprosy in these parts to follow the male line by direct descent, or collaterally. From another source, it does not seem that there is a redundancy of males in the normal population more than the average ; and the Leprosy Returns are peculiar chiefly as regards certain castes, *e.g.* that of "Mahars."

Castes.	The other Castes named are the following :		
Bhatia	(1)	Purdesi	(16)
Sonar	(16)	Tambut	(2)
Wanee	(27)	Hulwayer	(3)
Luka Khulmy	(1)	Bhat	(3)
(Lac merchants)		Byragi	(1)
Kasar	(3)	Guru	(3)

Mahratta	(51)	Gosain	(3)
Gujur	(36)	Jogi	(1)
Dukhany	(12)	Josee	(1)
Kokanny	(3)	Nanaksaya	(1)
Dhadkin	(1)	Nhavi	(19)
(These five are of the Kunbi class.)		Sutar	(9)
Al-kari	(10)	Simpi	(8)
Kumbhar	(4)	Rungari	(8)
Goundi	(1)	Jingur	(1)
Dhungar	(32)	Buradi	(1)
Godhry	(1)	Beldar	(5)
Sali	(7)	Wotari	(4)
Koshti	(6)	Kulal	(4)
Pyhilwan	(1)	Gowdhully	(2)
Tamboli	(1)	Wudhara	(1)
Lohar	(6)	Pangoo	(1)
Lonari	(1)	Purit	(16)
Bhoi	(7)	Pardhi	(14)
Tudvi	(3)	Kothil	(1)
Wunjara	(6)	Thakoor	(4)
Lowdhara	(12)	Kanphatay	(1)
Dhore	(3)	Chambar	(5)
		Bunkar	(1)
Mussulmans :—			
Momin	(1)	Hujjam	(1)
Bagwan	(1)	Pinjari	(1)
Munhar	(2)		

The distribution of all these castes is marked on the map : here it may be added that the Kolis found to the E. and N. of the hill-ranges inhabited by Bhils, are supposed to have entered the province from the south, they are termed Ahir Kolis and act too as "Mahars"; the influence of Gujarat enterprise

is evident in the number of cultivators and traders derived from the west: at the N. E. corner are found Hindostanis (Lodhi caste) who cultivate the Al-plant, and extract the dye from its roots; there are tribes termed "Dukhany" and "Kokany," whom it is supposed resemble the ordinary cultivators or Kunbis.

Hereditary transmission is occasionally well indicated, but some of the lists appear defective in this respect: besides the usual evidence of family taint, the following instances of compound relationship are noted: a man's father, grandfather, and two uncles were lepers; another's father, uncle, and brother; mother's brother and niece; father and uncle are often entered as relations of male lepers; once aunt is added, once sister, there is also an instance of three brothers, a sister, and uncle being lepers; a father had four leper sons; both uncles of a male leper were lepers: amongst females the relationships are oftener those of the immediate family concerned, *i. e.* amongst parents, brothers and sisters.

AHMEDNUGGUR.

A large district located in the elevated plain of the Deccan. N. latitude $18^{\circ}16'$ to $20^{\circ}30'$: E. longitude $73^{\circ}30'$ to $75^{\circ}40'$; length 170 miles, breadth 100 miles: area 11,179 square miles: elevation 1,800 to 2,000 feet: mountain ranges to the W. and, less lofty, to the N., the former sending spurs tending to the E. and S. where extensive table-lands exist having several rivers coursing through them; the Ghât ranges are forest-clad: soil mainly derived from primitive rocks: often fertile. Temperature 54° to 100° . Rainfall 24 inches in the plains, more on the hills, and towards the west: climate hot: generally dry: sultry in parts: produce—grain, cotton, silk fabrics.

Population 1,252,789: density 112 to the square mile, but varying in places: their principal foods are grains and pulses;

many eat meat : fish is moderately consumed ; habits for the most part peaceful and industrious.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	11	5	16	Brahmin	20	1	21	Father.....	126	29	155
20	106	36	142	Mahratta	18	4	22	Mother	40	17	57
30	305	74	379	Kunbi	384	69	453	Brother	78	8	86
40	394	69	463	Wunjari... ..	85	16	101	Sister	10	5	15
50	291	48	339	Koli	100	34	134	Uncle	33	5	38
60	102	10	112	Thakoor	40	11	51	Aunt	2	...	2
70	9	4	13	Bhil	23	4	27	Grandfather ...	10	1	11
80	3	...	3	Mahar	178	32	210	Grandmother...	2	...	2
				Mussulmans...	88	13	101	Husband, Wife.	1	6	...
Total .	1,221	246	1,467								

While the Nuggur Collectorate is the most populous in the Presidency, the number of lepers is, with one exception, also the largest. The proportion of males is considerable, namely, 5 to 1 : as usual the *ages* of lepers is mostly between 30 and 50, the maximum number amongst females being at a somewhat earlier age than amongst males.

The *castes* are also numerous (52) ; the bulk of lepers belong to the Mahratta race, who form the mass of the population and are uniformly distributed over the province, their common and needed attendants, the "Mahars," come next in numbers, rather the most numerous to the south ; next, the "Kolis" and "Thakoors" who are located chiefly on the western mountain ranges, and whose numbers increase southward ; the opposite hill ranges, that is, from the north-east to south-east, are occupied by "Bhils" of the same tribes as those of Kandesh, and gradually diminishing in the latter direction.

At their termination the peculiar class, probably aboriginal, of "Mhangs," appear as lepers ; and, occupying the intermediate ground, is an almost equally characteristic race, the "Wunjaras," known also as "Brinjarries," "Lumbanees," "Lamans," &c. ; the topographical distinction of these four castes or tribes is remarkable, and the same might be said of the "Ramosis" and "Dhungurs" : see the map, which also shows the influence of neighbouring populations on the leper community of this district.

The following castes of Lepers are entered, besides those named in the Table :—

Purbhu	(1)	Jain	(3)
Sonar	(16, 12 males)	Kasar	(3)
Marwadi	(11)	Kokany	(2)
Wani	(2)	Purdesi	(12)
Byragi	(8)	Dhungar	(31, 26 males)
Guru	(4)	Karigar	(1)
Gosain	(7)	Gondhulli	(1)
Manbhao	(1)	Sali	(6)
Brahmunjai	(1)	Kosthti	(3)
Gowli	(3)	Teli	(10, 9 males)
Nhavi	(4)	Lohar	(9)
Mali	(58, 51 males)	Pangool	(1)
Pathrut	(2)	Bhoi	(5)
Sutar	(21, 17 males)	Taroo (Koli)	(1)
Simpi	(15, 12 males)	Jingur	(1)
Rungari	(1)	Buradi	(1)
Kumbhar	(7)	Gudshi	(1)
Gowndi	(1)	Kartik	(2)
Purit	(14, 11 males)	Dhore	(1)
Ramosi	(21, 15 males)	Mhang	(19, 16 males)
Bedar	(1)	Kanada	(2)

Holar	(1)	Portuguese	(1)
Mochi	(2)	Christian	(2)
Chambhar	(20, 18 males)		

Hereditary predisposition is not unfrequently indicated, and sometimes very distinctly so, yet, as in other instances, the Return is obviously deficient, there being whole series of one caste in a small town or village without any remark, when the evident probability points to relationship.

The predominance of the male line of descent is very apparent.

Instances of compound relationship are the following:—A living mother (Mussulmani) had 3 sons and a daughter lepers (all grown up); another (Bhilin) 4 sons; two brothers, father and uncle were lepers: a man's mother, sister and uncle: a woman's husband and *his* father: a father, daughter, niece and two nephews (Simpis) were lepers together: the father and aunt of a male leper: mother and uncle (not unusual): the grandfather, uncle, and the brother of a Mahar were like him, lepers; the mother and grandmother of a Mhang were lepers: these are in addition to the more frequent simple family connections, as parents, &c.

POONA.

A large central district in the Deccan, named after the capital of the Mahratta empire, and in many respects a type of the provinces which once composed the latter.

N. latitude $17^{\circ}53'$ to $19^{\circ}26'$: E. longitude $73^{\circ}20'$ to $75^{\circ}10'$: area 4,232 square miles: elevation, table-land 2,000 feet high: on the W. are the Syadri mountains, 1,000 to 1,500 feet higher, and sending off to the east and south, several minor hill-ranges, having between them elevated valleys, where arise numerous streams eventually forming rivers of some size, which

trend to the south and east: the mountains are clothed with dense forests, but the hills are generally bare, and trees few in the plains: soil fertile in parts, sterile on hills, and in the dry open plains: mostly derived from primitive rocks. Rainfall scanty to the east: abundant on the Ghâts. Temperature—extremes 57° to 96° : climate—owing to elevation the barometer is 3 inches lower than in the “Concan,” and the air is consequently rarified, it is generally dry and often parching, but not unhealthy.

Produce of the district—grains, fruit, cotton.

Population 605,638, about 143 to the square mile, general character peaceful, industrious; occupation, almost wholly agricultural; races of people, not numerous, the bulk being “Mahrattas” including their various castes, the hill tribes of “Kolís” are numerous, however, on the western side, and other races derived from neighbouring districts are found here, besides “Mussulmans,” long since domesticated and subordinated.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	10	2	12	Brahmun.....	16	7	23	Father.....	52	...	...
20	76	34	110	Mahratta.....	15	5	20	Mother	5	8	8
30	241	63	304	Kunbi	417	83	500	Brother	34	9	43
40	246	51	297	Mali	34	16	50	Sister	9	4	13
50	204	28	232	Sutar	14	6	20	Uncle	9	5	14
60	85	15	100	Dhungur	10	3	13	Aunt ..	1	...	1
70	7	3	10	Koli	80	17	97	Grandfather ...	3	1	4
80	2	...	2	Mahar	75	17	92	Grandmother ...	1	1	...
				Mussulman...	26	7	33	Husband, Wife.	1	6	...
Total ...	871	196	1,067								

Leprosy is very common in this district. The statistics of *Age* and *Sex* will be discussed hereafter : there is nothing remarkable regarding them ; as usual, men are far more frequently lepers than women, and the proportion is here high, viz. $5\frac{1}{3}$ to 1.

The name of one European (English) appears in the list. I have not been able to obtain particulars respecting his case : it is a solitary instance. Other castes not entered in the table are the following :—

Purbhu	(1)	Sonar	(11)
Wanee	(3)	Koshti	(2)
Gujarathi	(1)	Teli	(13, 12 males)
Kasar	(3)	Lohar	(3)
Lingaet	(1)	Bhoi	(3)
Purdesi	(2)	Buradi	(7)
Chupperbund	(1)	Beldar	(5)
Guru	(9)	Gudshi	(2)
Gosain	(5)	Purit	(6)
Gowurdhun	(1)	Burud	(1)
Nhavi	(17, 13 males)	Thakoor	(4)
Simpi	(4)	Wamer	(1)
Ravul	(1)	Shegar	(2)
Kumbhar	(15, 11 males)	Ramosi	(1)
Kachee	(1)	Mochi	(2)
Chalabhar	(11)	Mhang	(9)
Dhore	(3)	Christian	(1)
Bhungi	(1)		

The distribution of separate races may be seen in the map.

Hereditary transmission is frequently noted, and that in general accordance with experience elsewhere, the male side being by far the preferable: there were 6 leper husbands to 1 leper wife, and as it is morally certain the disease in these cases appeared after marriage, the greater predisposition of the male appears here too. Particular instances of family taint are the following:—a leper girl's grandfather, grandmother, mother, and uncle were affected (probably all on the maternal side): a family of six people of all ages were lepers at one time in the same village, how related does not clearly appear, 3 were males, and all of the Mahratta caste: a man's father, sister, and aunt, were like himself lepers: another's sister, and uncle: another's mother, brother, and stepbrother.

SHOLAPOOR.

A district situated on the eastern limits of the British Deccan province, and therefore in wide contact with the territory of the Nizam. N. latitude $16^{\circ}10'$ to $18^{\circ}34'$: E. longitude 75° to $76^{\circ}28'$: length 170 miles: breadth 50: area 4,000 square miles: elevation 1,500 feet above the sea level, or more, being a part of the Deccan table-land: surface undulating: hills low: rivers few: soil mainly of primitive rock, generally fertile: trees few. Temperature 60° to 105° , rainfall under 20 inches: climate dry, hot for a good part of the year; healthy. Products—cotton, grain. Population 635,000; density 160 to the square mile: habits peaceable and industrious: occupation mostly agricultural; some are weavers, other traders, and merchants: there is a considerable admixture of tribes and castes, referrible partly to topographical position, and partly to large cotton cultivation.

LEPER STATISTICS.

White Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	7	7	14	Brahmin	19	6	25	Father.....	16	2	18
20	16	25	41	Wanee.....	23	19	42	Mother	5	3	8
30	33	42	75	Mahratta.....	30	38	68	Brother	6	3	9
40	32	47	79	Kunbi	21	27	48	Sister	6	5	11
50	49	52	101	Malee	11	9	20	Uncle	1	...	1
60	38	14	52	Dhungur	11	13	24	Aunt .....	...	...	...
70	11	5	16	Kolee	3	3	6	Parents	2	1	3
80	8	4	12	Mahar	7	8	15	Husband.....	...	2	2
90	...	1	1	Mussulman.....	10	9	19	Wife	2	...	2
				Weavers	12	10	22				
Total ...	194	197	391								

Leprosy is probably not so prevalent as in the neighbouring district of Poona.

The above table is singular in its indications regarding the sexes of lepers ; generally males are 3 or 4 times more numerous than females, here their numbers are equal.

On the other hand the columns headed "Descent" show some preponderance of female influence in transmission of the disease, as compared with other tables. Both the peculiar features just noticed are characteristic of *Kod*, in contradistinction to *Rukta-piti*, which the Leper Returns from Sholapore do not refer to.

The following castes are entered in the Returns in addition (excepting "Weavers") to those named in the table :—

Rajpoot	(4, 2 females)	Jungam	(6, 3 females).
Sonar	(3, 2 females)	Guru	(5, 3 females).

Marwadi	(1)	Gosain	(1)
Goojar	(7, 3 females)	Nawi	(3, 2 females).
Jain	(8, 4 females)	Sutar	(8, 6 females).
Bunaygeir	(1)	Simpi	(3, 2 females).
Kasar	(2)	Raoul	(1)
Punchum	(1)	Koombhar	(2)
Lad	(1)	Sungur	(4)
Kanade	(1)	Gowndhulli	(1)
Choudri	(1)	Sarlee	(1)
Koshti	(14, 8 females)	Purit	(2)
Hatkar	(7, 2 females)	Kykadi	(1)
Telee	(5, 3 females)	Waghree	(1)
Lohar	(5, 4 females)	Ramosi	(2)
Chatri	(1)	Chambhar	(10, 5 females).
Thakoor	(2)	Dhore	(1)
Jingur	(1)	Mhang	(7, 2 females).

Neither Mahrattas nor Mahars are so numerous as in countries to the west. Members of the Lingaet and Jain sects now appear as lepers, with some other tribes found in the adjoining territory of the Nizam : trade has attracted several enterprising "Goojurs" or Gujarathi families : weavers are rather common, &c.; it appears that leprosy reflects the race-peculiarities of a district to a considerable extent, both as regards location and numbers, and the attached Map No. 2 may be looked upon as giving a general view of the ethnology of the country.

This is very evident in some instances, but there are probably omissions in the Returns, and these could not be detected in the case of female names : *e.g.* there are 3 females of the same caste and surname, &c., in one town, with a single

Hereditary transmission.

remark against them explaining nothing of that relationship, which appears so probable. Instances of the more complicated family connections are these:—son, father, uncle (Brahmun); in one village of 547 inhabitants are 6 Mahratta lepers, all connected,—grandfather, parents, uncles of boys, and girls; and out of 7 lepers in another village 4 belonged to one family.

SATTARA.

A large district situated in the Deccan at an elevation of about 2,000 feet above the sea, and bounded to the west by the Ghâts which, within its limits, attain their greatest height, (4,500 feet); their summit is broad and tolerably level, with a sheer descent westward, they subside more gradually to the east through the intervention, as it were, of long branching hill-ranges extending far to the east and south; all are mainly composed of trap rock in its varieties, as well as the soil which, often fertile, is not seldom of a barren nature on the hills and in the eastern plains: N. latitude $16^{\circ}22'$ to $18^{\circ}32'$, E. longitude $73^{\circ}24'$ to $75^{\circ}30'$: area of the district 7,430 miles: rivers—there are several of moderate size: forests exist only on the Ghâts. Rainfall varies from 10 in. to 250 in. per annum: Temperature 37° to 94° as extremes: climate hot and dry—moist and sultry in summer, and cool in winter: regarded as unusually healthy. Products of the district, grain chiefly. Population 858,022, or 116 to the square mile on the average: the people are agriculturists and artizans for most part: two-thirds or more are of the Mahratta race: hill tribes are not found, and but few classes have a wholly foreign origin: Mussulmans are not so numerous as elsewhere.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	10	5	15	Brahmun.....	16	2	18	Father.....	35	12	47
20	92	36	128	Mahratta.....	212	51	263	Mother	10	4	14
30	244	71	315	Kunbi	464	99	563	Brother	17	7	24
40	300	47	347	Koombhar	18	3	21	Sister	5	...	5
50	238	30	268	Dhungur.....	11	5	16	Uncle	13	3	16
60	129	24	153	Ramosi	17	1	18	Aunt	4	1	5
70	26	2	28	Mahar	137	26	163	Grandfather ...	2	...	2
80	7	3	10	Mhang.....	23	5	28	Husband.....	...	1	...
				Mussulman.....	42	11	53	Wife	1	...	...
Total..	1,046	218	1,264								

The proportion of males to females is 4·5 to 1: the average age of the male leper is 39 years, of the female near 35, the youngest of each sex being respectively 5 and 8 years, the oldest 82 and 75.

There are but few extraneous races of people to be found in this central district; the hill-tribe of "Kolis" has either not reached so far south (those named below "Kolis" are village servants, and not dwellers in the jungle) or it has long since been amalgamated: the chief foreign elements are Ramosees (eastward) a few Lingaets and Jains (southward) and Mhangs. Mussulmans are not numerous:—

The remaining castes are as follows:—

Goluk	(1)	Mali	(18, 16 males)
Purbhu	(1)	Sutar	(8)
Sonar	(11, 7 males)	Simpi	(10)
Wani	(9)	Dowri	(3)

Jain	(5)	Sungur	(2)
Lingaet	(5)	Gowudhalle	(3)
Kamati	(3)	Sarli	(1)
Purdesi	(1)	Teli	(9)
Gowardhun	(1)	Lohar	(4)
Jungum	(1)	Lonar	(1)
Gursi	(18, 14 males)	Bhoi	(6)
Gosain	(1)	Koli	(7)
Nhavi	(9)	Jingur	(2)
Gudshi	(1)	Ramosi	(18, all males)
Kartik	(1)	Mochi	(1)
Chitrguthe	(1)	Chambhar	(12)
Purit	(11)	Dhore	(1)

Proofs are not numerically so strong as in some other collectorates, but as additional inquiry Hereditary tendency. founded on comparison of names of men in the Return (by which such relationships as father and son, brothers, &c., may be indicated) has elicited further evidence in 18 instances, it may be supposed that there are other omissions leading to a lower estimate of hereditary influence than all the facts would show to be tenable.

The following are illustrations of compound relationship—a man's father, uncle, and aunt, were like himself, lepers : another's father and grandfather : of father, uncle, and son, all leprous, there are several examples : male lepers, with uncle and aunt affected occur twice : both parents, and brothers, and sisters, lepers, are not uncommon.

Other particulars connected with this district may be entered here : in a total of 1,503 towns and villages, 448 contain lepers or 1 in 3·35 : the city of Sattara with 21,375 inhabitants contains only 50 lepers, while there are villages having 1 in 70 to 100 inhabitants, and a few a much higher proportion ; of small

towns there are some with 1 leper in 150—200 inhabitants : the central parts of the district are most infested with leprosy, 1 village in less than 3 would contain lepers : while in the arid eastern plains only 1 village in 7·14 is said to have lepers ; and on the Ghâts the disease is even rarer. About 8 per cent. of males acknowledge hereditary or collateral taint, and about 10 per cent. of the females, both numbers being probably below the truth.

There are no available data for forming an opinion as to the increase or decadence of leprosy in these parts.

KULLADGHEE.

A district in the Deccan (or Southern Mahratta Country) of considerable extent, and bordering on the Nizam's territory. N. latitude, $15^{\circ}40'$ to $17^{\circ}40'$; E. longitude $75^{\circ}20'$ to $76^{\circ}30'$; length about 130 miles, breadth 70. Area 6,900 square miles ; elevation 2,000 feet or more above the sea-level ; surface mostly level, soil formed chiefly of primitive rocks, fertile in parts, elsewhere barren and arid ; few hills or forests or large streams ; rainfall 20 to 30 inches ; temperature 65° to 95° , climate generally hot and dry, not unhealthy ; products—grain, cattle, cotton, &c.

Population 563,123 ; about 90 to the square mile : habits largely pastoral as well as agricultural ; now peaceable and industrious : an element of former wanderers and freebooters still exists, and the adjoining Native State furnishes a few races elsewhere not to be found in the Bombay Presidency : the prominent character of the population is the large number of Mussulmans, descendants of former holders of the country, and now agriculturists, &c.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	...	2	2	Brahman.....	5	1	6	Father.....	17	6	23
20	26	11	37	Lingwant	14	3	17	Mother	4	3	7
30	74	16	90	Puncham	15	2	17	Brother	16	9	25
40	101	27	128	Ruddier	16	2	18	Sister	7	4	11
50	88	16	104	Dhungur	50	9	59	Uncle	7	3	10
60	29	8	37	Tolee	10	2	12	Aunt	2	...	2
70	1	1	2	Burood	10	...	10	Grandfather ...	1	...	1
				Mussulman.....	62	13	75	Husband, Wife..	2	2	...
Total ...	319	81	400								

Leprosy is not common, only 1 in 1,400 of the inhabitants being affected : the proportion of males is rather more than 4 to 1 : and very few leper-children are entered in the Returns : those at advanced age, however, bear a high relative number to the whole.

The population is sparse, and varied in its composition, hence the number of castes affected with leprosy is considerable, and a large number belong to the poor, and to vagrants.

Castes of Lepers.

The following castes are not entered in the Table :—

Sonar	(2)	Panchal	(3)
Rajpoot	(2)	Koombhar	(2)
Wani	(2)	Jyadar	(3)
Jain	(1)	Salce	(6)
Bunnygeir	(13, 4 females)	Handelar	(2)
Kul-Vokulgar	(4)	Huttyar	(5)
Mahrattas	(12)	Other weavers	(9)

Jungum	(13, 6 females)	Moostagar	(1)
Guru	(2)	Lohar	(1)
Nawi	(1)	Lonari	(1)
Mali	(1)	Oopar	(2)
Jeerar	(1)	Karekul	(5)
Sutar	(1)	Jingur	(3)
Simpi	(7)	Chatree	(4)
Rungari	(2)	Koli	(1)
Ambigar	(3)	Kubber	(1)
Boagar	(1)	Mochi	(1)
Kartik	(4)	Chambhar	(1)
Dombari	(1)	Mahar	(13, 7 females).
Wudder	(1)	Mhang	(9, 5 females).
Goller	(2)	Putwegar	(1)
Bedur	(1)	Dhadadeva	(1)
Korwah	(7)		

Hereditary
mission.

trans-

Hereditary transmission is well marked, and there are many brothers entered as lepers.

Compound relationships are the following: a father, son and daughter, and their uncle (Mussulmans): a leper man's uncle and aunt were affected: and in one family 5 children together were lepers: instances of both parents of lepers being affected, and of father and uncle, are frequent.

BELGAUM.

A large district situated in the southern part of the Deccan (or Southern Mahratta Country). N. latitude $15^{\circ}23'$ to $16^{\circ}39'$. E. longitude $74^{\circ}2'$ to $75^{\circ}40'$: area 4,480 square miles: elevation about 2,000 feet: surface mostly plain; few hills; well-watered: soil chiefly formed from primitive rocks, fertile: products—grain, cotton, &c. Temperature 67° to 92° : rainfall $46\frac{1}{2}$ inches, hence climate moister than in the Deccan proper,

and more equable than there: healthy. Population 780,400: density 174 to the square mile: occupation almost entirely agricultural. The number of constituent races is not large; Mahrattas predominate: members of the Jain and Lingaet sects are numerous, and several wandering tribes, if not aborigines, are noticed in the leper returns.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	1	1	2	Brahmun.....	2	1	3	Father.....	32	12	44
20	23	13	36	Jain	11	3	14	Mother	10	6	19
30	84	16	100	Lingaet	81	18	99	Brother	14	5	16
40	156	33	189	Mahratta.....	133	38	171	Sister	3		4
50	115	35	150	Tilaree.....	14	1	15	Uncle	7	2	6
60	51	18	69	Dhungur	19	8	27	Aunt	2		2
70	8	4	12	Berad	22	6	28	Grandfather ...	1		1
80	7	...	7	Mahar	44	16	60	Husband.....		2	2
				Mussulman	36	11	47				
Total. ...	445	120	565								

Leprosy is not very common in this district, though widely diffused: probably no prevalent race is entirely exempt from its influence.

The average proportion of sexes obtains. There are singularly few lepers amongst children, and many amongst the aged; such peculiarities would indicate a mild form of the disease.

On entering the province formerly known as the Carnatic (in distinction to Maharashtra or Deccan proper), new races are found, the most important of which belong to the sects of Lingaets and Jains; and the low castes are substituted by others differing in origin

and race. One caste, that of "Bedars," appears to have had its seat in the Mawuls or Dang of the Ghâts, on the western borders of this district; their name is sometimes written "Berad."

The remaining castes are these:—

Sonar	(2)	Sutar	(3)
Punchal	(4)	Rungari	(1)
Rajpoot	(2)	Kurbar	(2)
Goojur	(3)	Koshti	(1)
Nanvekar	(2)	Lohar	(4)
Jungum	(3)	Oopar	(9)
Kalkutkar	(1)	Korwee	(1)
Koli	(7)	Kummer	(3)
Kubbulgar	(2)	Dhore	(2)
Chutree	(15, 3 females)	Mhang	(8)
Ghisaree	(1)	Pinjara	(1)
Purit	(1)	Khakree	(1)
Medar	(3)	Christian	(5, females)
Wudder	(3)		

It is to be noted that the "Jains" seem to belong to the Native State of Kolapoor, where, too, Gujarathi merchants of the same sect are found, and the "Telingas" being found in these regions, they may be also Jains; the fact is stated because it is well known that merchants and traders from a distance were once attracted by the opportunities for aggrandizement which Native States, more than those under British rule, were supposed to afford.

That Mussulman lepers should be rather numerous is not surprising: they are still more so to the eastward. The "Kolis" are evidently stragglers from the State of "Kolapoor," where the tribe is still found in some numbers: thence too emanate some wandering tribes, who find ready lodgment within its borders.

Hereditary transmission is tolerably well indicated, in the usual line and proportion. Instances of compound relationship are the following :
 Hereditary transmission. a male leper (Jain) had a maternal uncle leprous : father, mother, and two sisters (Lingaet) : a family of two boys and a girl had mother and uncle lepers : a man's father and aunt were like him lepers (Mahar) : in other instances it is simply stated that the leper inherited the disease from his forefathers (Rajpoot, Kosthi, and Mahar).

DHARWAR.

A district in the S. M. C. or south of the great Deccan-plain : N. latitude $14^{\circ}16'$ to $15^{\circ}40'$; E. longitude $74^{\circ}20'$ to $76^{\circ}15'$: area 6,070 square miles : consists in great part of wide plains at an elevation of 2,000 feet, with hills to W. and S. W., well watered and fertile : soil chiefly of primitive rocks. Temperature 60° to 100° . Rainfall at station 30 inches : climate mild and equable : healthy. Products—grain : a large cotton produce.

Population 782,465 : 129 to the square mile : castes numerous : Mahrattas few : many pastoral tribes : people now quiet, industrious, tenacious of beliefs ; prosperous and increasing.

LEPER STATISTICS.

Black Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	1	1	2	Brahmun.....	...	1	1	Father.....	20	8	28
20	19	12	31	Jungum.....	6	1	7	Mother.....	3	...	3
30	46	11	57	Lingaet.....	77	13	90	Brother.....	15	9	24
40	80	17	97	Mahratta.....	11	3	14	Sister.....	6	4	10
50	75	8	83	Koorbar.....	23	6	29	Uncle.....	3	2	5
60	30	6	36	Kubber.....	7	4	11	Aunt.....	1	...	1
70	8	...	8	Badur.....	18	6	24	Grandfather...	1	...	1
				Mussulman.....	53	8	61				
Total. ...	259	55	314								

Leprosy is here less frequent than in any other districts of the Bombay Presidency, excepting those of Sind: yet no less than elsewhere is it intimately diffused amongst the varied elements which compose the population of almost every large district in Western India: here are more pastoral and wandering tribes than usual, some of whom may lay claim to regard as aboriginal, or at least ancient, tribes, but it is not now possible to say whether these, more than others, are predisposed to leprosy.

Age and Sex. No peculiarity is noticeable under this head.

Other Castes. The following are entered in the Returns:—

Punchal	(4)	Dhungur	(2)
Rajpoot	(1)	Salare	(1)
Jain	(1)	Jadur	(1)
Lingaet Nadger	(3)	Dewang	(1)
Punchumsal	(1)	Pudmasal	(1)
Bunjgar	(1)	Huttgar	(1)
Telingee	(1)	Ganger	(3)
Jungum	(7)	Bhoi	(1)
Gosavi	(1)	Lawani	(1)
Ruddeir	(3)	Ladara	(1)
Jeerar	(1)	Eeligare	(1)
Dombar	(2)	Dher	(9, 4 females)
Barker	(1)	Madiger	(1)
Naglick	(1)	Putwager	(1)
Goller	(1)	Pinjari	(1)
Wudder	(1)	Christian	(1)
Korwar	(1)		

Hereditary influence is tolerably well marked, and, as usual, most in the male line; many brothers are lepers. Father and brothers of lepers

are often affected : a Mussulman had father, two brothers, and uncle, lepers : a Mussulman's two uncles were lepers : a woman's husband's brother (Mahratta) : a man's grandfather and uncle, like himself, were leprous ; a woman's father-in-law was also leprous : a man's " keeper," whatever that may mean, probably servant, was a leper, like his master : one man is entered who was " cured" of leprosy.

- CANARA.

North Canara is one of the smaller districts of this Presidency, and comprises a strip of the sea-board at its southernmost extremity ; in position therefore it corresponds to the " Concan," as the coast district is termed further north.

N. latitude $13^{\circ}35'$ to $15^{\circ}30'$; E. longitude $74^{\circ}9'$ to $75^{\circ}10'$: length 130 miles, breadth 70 miles, area 3,300 square miles ; the coast is indented with small bays, there are numerous creeks, and hills approach near to the shore, especially in the south ; further north the ghât range receding inland, valleys and small plains are formed ; soil fertile in parts, mostly derived from primitive rocks. Elevation varies from the sea level to 2,000 feet ; forests numerous on the mountain ranges. Temperature 70° to 90° . Rainfall 90 inches, climate hot, moist, unhealthy in the woods. Produce—rice, fish, various tropical spices, &c. Population 361,023, density 109 to the square mile, composite in character and including few races found elsewhere in the Bombay Presidency ; the people are engaged in maritime, pastoral, and agricultural occupations. Manufactures are few : wealth is not general, and habits are less simple and cleanly than usual, with more superstitious tendencies.

The following statistics refer to White Leprosy only, but on reliable authority it may be stated that true Leprosy is common here as elsewhere.

LEPER STATISTICS.

White Leprosy only.

AGE.				CASTE.				DESCENT.			
Years.	Male.	Female.	Total.	Chief Caste.	Male.	Female.	Total.	Relation.	Male.	Female.	Total.
10	3	1	4	Brahmun.....	2	...	2	Father.....	11	3	14
20	10	8	18	Haivik.....	19	11	30	Mother.....	7	1	8
30	15	10	25	Vukul.....	4	3	7	Brother.....	6	3	9
40	30	18	48	Mahratta.....	24	8	32	Sister.....	2	1	3
50	48	17	65	Lingaet.....	13	2	15	Uncle.....	1	...	1
60	39	15	54	Gowdur.....	5	3	8	Grandfather...	1	...	1
70	13	5	18	Hullepaik.....	13	8	21	Parents.....	3	...	3
80	7	1	8	Holer.....	7	3	10	Grandparents...	1	...	1
90	2	...	2	Mussulman.....	12	7	19				
Total.	167	75	242	Christian.....	2	5	7				

Kod is not so common as in other sea-board districts to the north: nor is it so prevalent as in many inland provinces: a not improbable explanation of this comparative rarity of the disease might be found in the unusual mixture of races which obtains here.

There is a decided paucity of male lepers, and the ages of Age and Sex. the majority are higher than usual.

The following are entered in the Returns, besides those Castes. named in the Table:—

Konkunst (Brahmin) (3)	Sonar	(7, 3 females).
Komtee (2)	Gosamy	(1)
Sustekar (1)	Dasuree	(1)
Pennekar (1)	Goller	(1)
Wani (1)	Barber	(1)
Jain (1)	Chowdry	(1)
Kunchgar (1)	Blacksmith	(1)

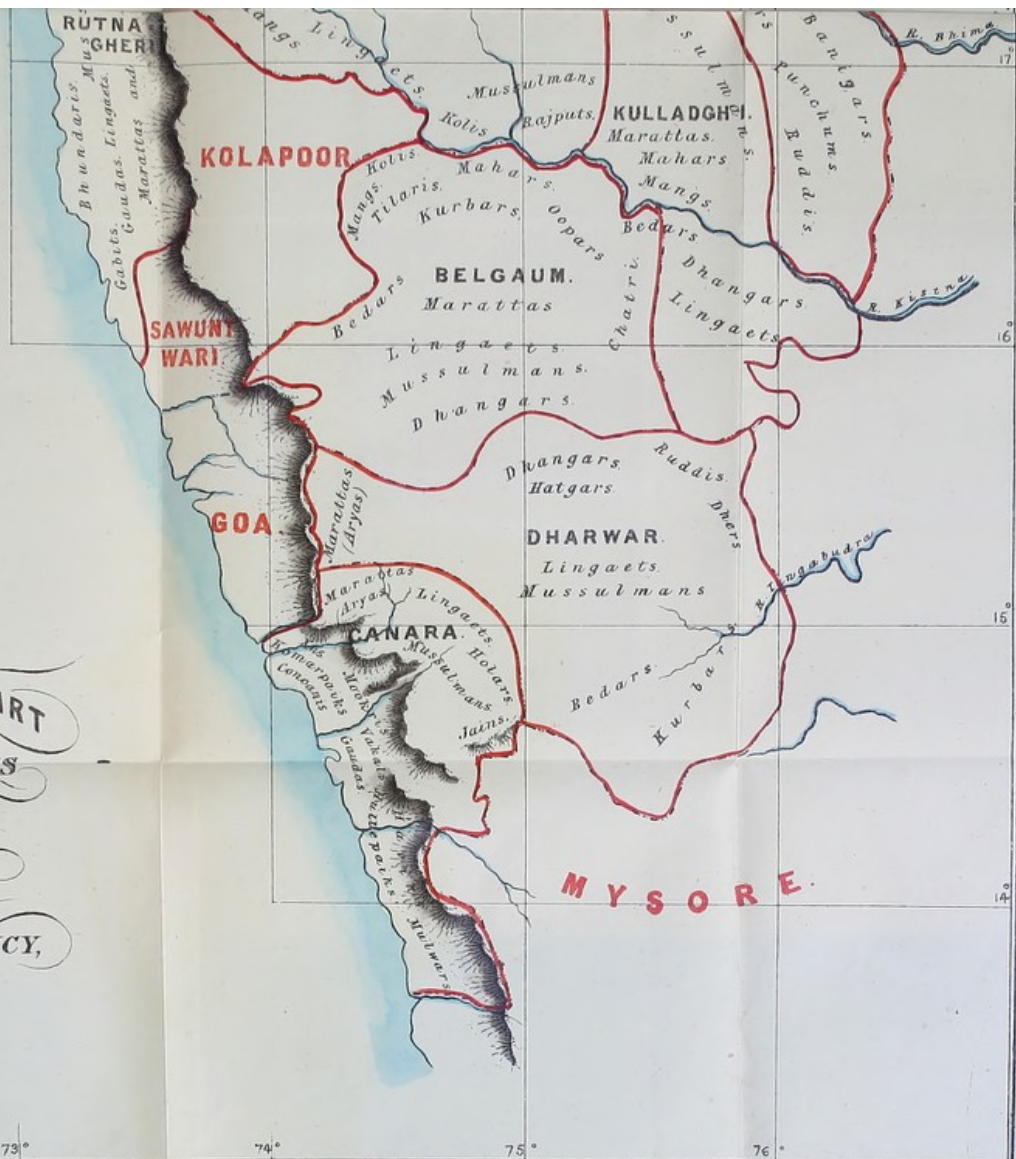
Kenkany	(6, 1 female)	Khandekar	(1)
Ghady	(1)	Deodigar	(6)
Mulwar	(1)	Bhoi	(2)
Kunbi	(1)	Karwee	(2)
Kamatee	(2)	Hurkunt	(5)
Sherogar	(4)	Bhandari	(2)
Nadawar	(1)	Komerpaik	(4)
Jungum	(1)	Kubbeyr	(3)
Bandee	(1)	Hoolswar	(1)
Supplegar	(1)	Korgar	(1)
Madur	(1)	Ageyr	(1)
Bedur	(1)	Mookri	(3)
Huslar	(1)	Batker	(1)
Hulleyr	(1)	Talwar	(1)
Mettry	(4)	Daldee	(1)

The map shows the distribution of the chief castes of lepers ; the list now given is remarkable for the number of grades or divisions belonging to the lowest orders, and also from the presence of several castes originally flourishing in the adjacent country of Goa, but driven thence by persecution. The number of Mahrattas is small, even inclusive of "Aryas" or "Harers," and of two or three other castes said to have originally been of Mahratta origin, but now degenerated.

Hereditary tendency is not very frequently noted : probably there are omissions in the Returns. The following instances of compound relationship are entered : males : grandparents, parents, son : grandfather, father, son : father, uncle ; father, 3 brothers, sister : mother, 3 brothers : amongst females—grandmother, mother, daughter : father, 2 brothers, &c.



ETHNOLOGICAL CHART
OF SOME
RACES AND CASTES
AFFECTED WITH
LEPROSY
IN THE
BOMBAY PRESIDENCY,
INDIA.



ALPHABETICAL INDEX.

INDEX TO LEPER CASTES.

No.	Name.	No.	Name.	No.	Name.
1.	Āgarī.	36.	Chāmbhār.	70.	Gola.
2.	Āgeyr.	37.	Chamudia.	71.	Goller.
3.	Al-kari.	38.	Charody.	72.	Gollur.
4.	Ambigār.	39.	Chāran.	73.	Golak.
5.	Anvālā.	40.	Chāti.	74.	Gondhālī.
6.	Areyr, Arya.	41.	Chitrgathi.	75.	Gosain.
7.	Aray Hutgār.	42.	Chodhro.	76.	Gowli.
8.	Bākādāru.	43.	Chaukushi.	77.	Gawardhan.
9.	Bāndi.	44.	Christian.	78.	Grām Vakal.
10.	Banigār.	45.	Chatrī.	79.	Gadhri.
11.	Bāvachā.	46.	Curoghkar.	80.	Gursee.
12.	Bhārot.	47.	Dāldī.	81.	Gurava.
13.	Bārī.	48.	Dāsari.	82.	Guru.
14.	Bātki.	49.	Deodigār.	83.	Hallepaik.
15.	Bedar, Berad.	50.	Devang.	84.	Halucka Vakal.
16.	Beldar.	51.	Dhadkin.	85.	Harkant.
17.	Bhatello.	52.	Dharālā.	86.	Havik, Haiga.
18.	Bhattia.	53.	Dhobī.	87.	Holar.
19.	Bhavasār.	54.	Dubgar.	88.	Hulleyr.
20.	Bhil.	55.	Dhangar.	89.	Hulswar.
21.	Bhilālā.	56.	Dodra Guhar.	90.	Halwi.
22.	Bhuī Kahār.	57.	Dhor.	91.	Haslār.
23.	Bhandāri.	58.	Dombari.	92.	Hatgār.
24.	Bharwad.	59.	Doobla.		
25.	Bharthara.	64.	Douri-Gosavi.	93.	Idur.
26.	Bogar.	61.	Darzi.		
27.	Bunkar.	62.	Gābit.	94.	Jain.
28.	Borah.	63.	Grassia.	95.	Jadar.
29.	Bujania.	64.	Gandhi.	96.	Jew.
30.	Balwār.	65.	Ganger.	97.	Jingar.
31.	Barhālī.	66.	Gauḍa.	98.	Jiri.
32.	Burud.	67.	Ghīsārī.	99.	Jogi.
33.	Brāhman.	68.	Ghānchi.	100.	Josī.
34.	Brāhmanjāi.	69.	Godhar.	101.	Jangar.
35.	Bairāgī.		Gujar.	102.	Jangam.

No.	Name.	No.	Name.	No.	Name.
103.	Kahār.	142.	Madiger.	182.	Raoul.
104.	Kākre.	143.	Mālī.	183.	Rhatorji.
105.	Kalkutkar.	144.	Manbhāva.	184.	Rebārī.
106.	Kāmāti.	145.	Māng.	185.	Raddeir.
107.	Kānphāṭi.	146.	Māngella.	186.	Rangāri.
108.	Kānsār.	147.	Māhrāttā.	187.	Sadhu.
109.	Kaṇṭārī.	148.	Mārwarī.	188.	Sālī.
110.	Kātkari.	149.	Māstān.	189.	Sastekar.
111.	Kātodī.	150.	Mettry.	190.	Senoo.
112.	Khalpo.	151.	Mahār.	191.	Sherogar.
113.	Khāndekār.	152.	Momin.	192.	Shetia.
114.	Khārwi.	153.	Mukrī.	193.	Shoodur.
115.	Khatrī.	154.	Mulwar.	194.	Simpī.
116.	Koli.	155.	Munhar.	195.	Sonār.
117.	Komarpaik.	156.	Mussulman.	196.	Sugurio.
118.	Komti.	157.	Nādawar.	197.	Sangar.
119.	Korwār.	158.	Nāglika.	198.	Suppligār.
120.	Koshtī.	159.	Nanaksaya.	199.	Sutār.
121.	Kotil.	160.	Narwekar.	200.	Tamboḷī.
122.	Kabbar.	161.	Nākarā.	201.	Tāmbat.
123.	Kalāl.	162.	Nhāvī.	202.	Taroo.
124.	Kumbhār.	163.	Nirālī.	203.	Telī.
125.	Kummī.	164.	Oopār.	204.	Teligare.
126.	Kunbī.	165.	Pānch-kalsi.	205.	Thākur.
127.	Kunchgār.		Panchālā.	206.	Tuḍvy.
128.	Kundvi.	166.	Panār.	207.	Tulavio.
129.	Karakul.	167.	Pāngul.	208.	Talwar.
130.	Kaikādī.	168.	Pārdhī.	209.	Tapalam.
131.	Lād.	169.	Pattidar.	210.	Turghalla.
132.	Laḍsuka.	170.	Patānwaria.	211.	Vakal.
133.	Laman.	171.	Pātharwat.	212.	Wādwāl.
	Lambāni.	172.	Pernekār.	213.	Wāgrī.
	Lawani.	173.	Pinjāri.	214.	Wānī.
134.	Lingāyit.	174.	Pudma-sāli.	215.	Wārālī.
135.	Lodhī.	175.	Pagī.	216.	Wasawā.
136.	Lohār.	176.	Pailawān.	217.	Wuddār.
137.	Lonāri.	177.	Parbhu.	218.	Wanjārā.
138.	Laudhari.	178.	Pardesi.	219.	Wotāri.
139.	Lakha-kalmi.	179.	Parīt.		Otārī.
140.	Māchī.	180.	Rajput.		
141.	Medar.	181.	Rāmusī.		

INTRODUCTION—DESCRIPTIONS.

The following list includes nearly all the Castes named by Lepers, and doubtless a large majority of all known castes in the Bombay Presidency. The details which it supplies are of the simplest, and without pretence of research : such of the information as is not commonly available has been obligingly furnished by the Magistrates of Canara, Khandesh, Tanna, Dharwar, &c. : and many probable discrepancies are referrible to the varying customs of the same castes in different provinces.

It is remarkable, *inter alia*, that caste distinctions, foreign and artificial though they be, are yet tenaciously held by even the lowest grades, many of whom are regarded as being of aboriginal descent ; whence the inference that the Aryan invasions must have been attended with peculiar conditions of great influence.

From the nature of caste, its sub-divisions inevitably tend to increase, and, as elevation of grade is impossible, all subsequent additions must arrive by way of degradation : hence it may be supposed that the system will eventually give way, and the present course of events in India tends to hasten this result.

The subject of caste is full of instruction to the antiquary and the ethnologist : it is a mine as yet little worked, but which holds information sufficient, by analysis of details, to explain many curious anomalies in the opinions and condition of the existing native races, if not to throw light on their origin and descent.

The present memoranda are added to complete the subject in hand, so far as is possible : yet the whole inquiry is deserving of more thorough attention.*

* The Rev. Dr. Wilson has kindly undertaken the revision of this Appendix.

A.1.—*Āgarī*.

A numerous caste in the Tanna district, and found on or near the sea-coast. There are two divisions; 1, Jusāgarí; 2, Mīthāgarī—the former working in cocoanut plantations, drawing the toddy, is said to be addicted to drinking, yet to rank as Mahrattas or Kunbis: the latter, or Mīthāgaris, work in the salt-pans on the low, flat shores. Their work is very arduous, and necessitates long exposure to the sun's rays: character similar; also said to be a branch of the Mahrattas, but they neither eat nor intermarry with Āgaris; and it seems probable that the whole of the people termed Āgaris are of the same origin as the Kolis, whom they are said to resemble in every part of their character. In Gujarat the salt-preparers are Kolis, and in Canara a corresponding people have been noticed, the Khārwis—wrongly, it would seem, termed “Shudras” in the leper return of that District; intimating that there also an idea prevails that the caste belongs to the Sudra division. Khārwis are also compared to “Bhils” in the above-named return; they are probably of aboriginal origin. The wide prevalence of leprosy amongst the “Āgarī” caste may be readily understood whichever view be taken of their origin. No. of lepers 192.

2.—*Āgeyr*.

A low caste in Canara, nearly corresponding to the “Mukri” (Mahar); pretty numerous, and not to be found elsewhere; occupation that of labour; they eat fish and flesh, and drink toddy and liquor; habits those of the lowest classes.

3.—*Al-Kari*.

A caste found in the N. E. parts of Khandesh, and so named from their exclusively cultivating the plants (*Morinda spec.*)

yielding the dye root termed *Āl* or *Aal*: the people are of the *Lodhī Pardesi* caste (rank as *Kunbis*), who came originally from the upper provinces of *Hindustan*: besides the lands they hold in their own names, they sub-rent fields from other *ryots*, and with hired labour cultivate the *āl*: their tilling is very good, from the deep trenching of the soil required in order to remove the roots of *āl*. Their local distribution as lepers corresponds with their asserted habitat, and this fact attests the prevailing influence of leprosy.

4.—*Ambigār*.

A *Koli* caste of boatmen, watermen, and fishermen, in *S. India*; they belong to the recognised and more civilised division of *Kolis*, and as lepers are found in the *Kulladghi* district.

5.—*Anvālā* or *Anāvalā*.

A division or co-name of a peculiar class of *Hindus* claiming to be *Brahmans*, and found in the *Broach* and *Surat* *Collectorates*, being known as "*Bhatellāhs*," under which heading they will be further noticed.

6.—*Areyr*, *Arya*, or *Are*.

The *Sanscrit* and *Canarese* name for a "*Mahratta*," a caste in *Canara*, ranking as *Kunbi*; few in number, said to have come from "*Maharashtra*," and to correspond with inferior *Mahrattas* in *Savunt Wari*, *Vingurla*, *Malwan*, &c.: they live by labour, eat fish and flesh, and drink toddy and liquor. In the leper return from *Canara* this name was written "*Harer*;" they are commonest as lepers in the Northern part of the district. *Arāh* and *Arīl* are other terms for *Mahrattas*, used in *Sattara* District, &c., by *Māngs* and *Rāmosis*.

7.—*Aray Hatgār*.

A weaver caste in the *S. Mahratta* Country: not numerous in *Dharwar*, &c.; they are of similar occupation to the "*Hutkar*"

caste, which see ; and their name implies, perhaps, a Mahratta origin, a distinction not unknown amongst other castes to the south and east of Maharashtra.

B.

8.—*Bākādāru, or Bārker.*

A low caste, formerly slaves, in S. India, now acting as menial servants in villages : numerous in Dharwar, &c. ; their position is a very humble one, but they are described by Buchanan (in S. Canara) as being very tenacious of their rights and privileges : one may regard castes like these as taking the place of Dhers, Mahārs, and Māngs in the North, and their habits, &c., are probably of the same rude and unrestrained character : possibly their primitive origin is also the same.

9.—*Bāndi.*

A caste in Canara (called also ‘Gowde’ or ‘Tattoo’ : “Gowdes” are named by Jervis as resembling Kolis, and being easily recognised by the enormous masses of beads with which they decorate their women) : they live by prostituting their women ; and are indiscriminative in diet : they are pretty numerous in Canara, and are of rather low rank.

10.—*Banigār ; Banijigāru. (Bania ?)*

A sect numerous in S. India under the names of Punchum B. (commonly called “Lingaits”), Jania B. (converts), and Telinga B. (an inferior and mixed community) : the first is the best-known name in this Presidency : amongst their sub-divisions is that of “Aray” or Mahratta. These people (Lingaits or Punchums) wear round their necks a silver casket containing an image of Sivā in the shape of the Linga, under which form only he is worshipped by them : hence their name of Lingait, Lingwant, or Lingabuntur ; there are, however, many other lower

castes who wear the same badge of worship. "Lingaits" do not recognise caste distinctions, and do not admit proselytes from other Hindu races : they claim to be Vaisyas, but are alleged by the Brahmans to be Sudras : they are disposed in tribes under a head-man, which do not intermarry : trade is their chief occupation, but agriculture is largely followed, and no profession is closed to them. Punchum B. never partake of animal food ; are abstemious and of good physique. They may not eat except when the sun is above the horizon ; they bury their dead ; and are polygamous, widows not remarrying. Their devotees are termed "Jungums," who are commonly mendicants, bearing bells on their arms and legs. Their "Gurus" are Sunnyasis, there being a few chief priests, having their colleges, and various regulations altogether independent of Brahamun influence. The other varieties of "Banigars" need not be further noticed except that amongst the Telunga B. the custom of Daseri prevails. The term Banigar is probably identical in origin with Bania and Wani ;—gar being a post-fix. Many lepers in the southern part of the Deccan are entered as Lingaits ; as traders, they are found also in the Concan, &c.

11.—*Bāvachā.*

In Gujarat (Kaira), a caste of low grade who are grass-cutters, horse-keepers, and also make mats, &c. : not numerous.

12.—*Bhārot.*

Called also "Bhāt"—a caste in Gujarat, formerly possessed of much influence as bards or chroniclers, also as bonds-men or security for the performance of engagements : at present they are chiefly landholders or cultivators, but a few of the original calling of genealogist and story-teller may still be found in villages : they do not partake of animal food or spirits, as do

the Chārāns, a similar caste in Gujarat who besides are also traders and dealers in corn, grain, and cattle. Bhāts are found in the Deccan at the present time as beggars, attendants on the wealthy, &c.; not numerous: the caste is of middle rank.

13.—*Bārī ; Bārīā.*

In Rewa Kanta and adjoining parts of Gujarat, Deccan, and Concan; the name of a large Koli tribe, also of a district they chiefly inhabit in the first named province; they are widely distributed over the country on the left bank of Mahi River, and have some possessions on the right bank; they are cultivators, but also retain many rude and primitive habits; their language is the Gujarathi. The Bārīās are regarded as aborigines; like the Naikada Bhils, with whom they are associated, they work the mica and carnation mines of their districts, and in the hot months also prepare Kath in the jungles.

14.—*Bātki.*

In Canara, the designation of a convert or an outcaste.

15.—*Bedar ; Bérād.*

A low caste found in the S. Mahratta Country, &c., who now serve as watchmen, &c., like Rāmusīs in the Deccan to the N. of their limits: formerly known as marauders and still sometimes addicted to robbery; present habits and customs resemble those of the lower castes of Hindus. The "Baydaru" of S. India were described by Buchanan as soldiers, hunters and cultivators; often robbers; holding caste restrictions and retaining several rude customs: they had hereditary chiefs, and a race of nobles; and like Kolis were subdivided into a number of families which might not intermarry. They are probably an aboriginal tribe, and many are lepers in the neighbourhood of their former Capital, Padshapur, in the Belgaum District.

16.—*Beldar*.

A caste of low status in the Deccan, occupied in digging wells, blasting rocks, and working on roads, as bricklayers, &c.

17.—*Bhatello : Bhattellāh*.

A high caste of agriculturists in the Surat Collectorate ; found also in Broach : they are the largest and best farmers in their limits ; prosperous and holding the chief hereditary offices ; they are described as obstinate and litigious ; most of the men can read and write. Other names are Anāvalas and Māstāns ; both of which occur in the leper returns. Their caste rank appears to be superior to that of the Kunbi, and they claim to be Brahmans : hence more nearly resembling the Haiva or Havik cultivators of N. Concan, who are also said to be of Brahman descent, and to be of a similar exclusive and tenacious disposition. A few are lepers.

18.—*Bhattia*.

A high caste of merchants and traders, who get their name from the Rajput State of *Bhattiner*, though they are now found principally in Gujarat and Cutch : they are not numerous in the Mofussil, but are widely spread. Bhattias are very seldom seen as lepers.

19.—*Bhavasār*.

A dyer caste in Gujarat, of somewhat inferior rank.

20. *Bhil : Bhilla*.

A tribe of dark-skinned hill-people who inhabit the Vindhya and Satpura ranges, branching inland from the N. termination of the Western Ghāts. In their fastnesses Bhils are still almost savages and by intuition robbers ; but those much or long in contact with civilised races have acquired improved habits. Their physique varies according to locality, and so customs :

towards the sea-coast, which the tribe reaches about the mouths of the Tapti and Nerbudda rivers, whose course is parallel to the above-named hill ranges, their physical characters are said to deteriorate, and there the people known comprehensively as the Kālā prajā, with, most probably it would seem, the Waralis and Kathkaris extending southwards in the Concan Dhang, are to be regarded as of Bhil or Koli origin. In this locality the Bhils displace the Kolis, but they have not like them an aptitude for maritime services. From the Vindhya hills the tribe has extended some way into Gujarat, the Deccan and Central India, and there has shown some disposition to settled habits, though inferior in this respect to the Kolis. In former ages Bhils probably owned the whole country, having been displaced and driven back to their fastnesses, whence they made raids on all sides, and they still retain some marks of authority even amongst the Rajpūts who were formerly often their guests and allies. Some Bhils have become Mussulmans, but most preserve a primitive worship; and as to occupation the settled families are petty farmers, sellers of jungle produce, Kāth-preparers, fishermen, &c., while a turbulent section remains who still are given to steal and plunder. The tribe is subdivided into numerous families or classes: it has now no peculiar language. Bhils and Kolis are not the same people, though in general characters alike: the two do not intermarry: and the former have shown less aptitude and ability, and greater tenacity for primitive and rude habits: their physique too is inferior: in consequence the Bhils have not yet made much progress towards a settled or civilised state, but exceptional instances are known, and occasionally in village establishments in N. Deccan, the Bhil is found occupying the same position as servant, as the Koli and the Rāmusi further south. Leprosy largely prevails in the tribe, amongst all subdivisions.

21.—*Bhilālā*.

A term denoting the union of Rajpūt with Bhil, and hence comparable in character to Thākur; the chiefs of the Bhil tribes on the Vindhya mountains are almost all Bhilālās, but others bearing this name are in no way elevated above the common. The word occurs in the Khandesh leper-return.

22.—*Bhuī Kahār*.

A widely-spread caste of rather inferior rank, whose occupation is to carry palkees, doolees, water-skins, &c.; to act as porters: they also catch and eat fish: they bear some resemblance to "Kolīs," and have latterly been suspected to be also aborigines: they eat flesh and drink spirits: they are an ignorant but industrious class. Buchanan describes them as of Telinga descent: and adds that distillation of rum is one of their proper occupations. As lepers their sparse numbers extend all over the Presidency, except Sind.

23.—*Bhandāri, or Kalāl*.

Castes of low rank found largely in the Concan (Bhandāris), and also in the Deccan (Kulāls): they prepare spirituous liquors from palm-juice, which they also draw; the toddy drawers in the Concan are generally athletic men, from their practice of climbing the tall cocoanut trees: they are not particularly intemperate: many are lepers, especially in Rutnagherry. It is said that a tradition exists of their having come from Goa to the Northern Concan, where they formerly had friendly relations with the Portuguese invaders.

Corresponding castes are found in Canara; but most of the liquor used in the interior is derived from another source than toddy or palm juice, and Mussulmans are frequently engaged in its manufacture.

24.—*Bharwad.*

The Gowli or cowherd caste, in Gujarat; they are sellers of milk, &c.

25.—*Bharthara.*

In Gujarat, a caste of middle rank; sellers of parched grain, &c.

26.—*Bogar.*

In Kulladghee; the same as Kāsār, or workers in bell-metal.

27.—*Bunkar.*

A class of Mussulman weavers in Khandesh; not numerous, and makers of puggree-cloth.

28.—*Borah.*

A Mussulman sect widely known as itinerant pack-men and general shopkeepers; and also found as an industrious body of cultivators and agricultural labourers in the province of Gujarat; these however are said to be distinct from the trading Borahs, and they are entered in the leper returns, though not frequently. They are described as a patient, placid and industrious race; and it has been surmised that they are of Arab extraction.

29.—*Bujania.*

Musicians of low grade.

30.—*Balwār.*

A local caste of inferior rank, who are chupperbunds, wood dealers, &c., using donkeys or bullocks; known as lepers in the Sattara Collectorate.

31.—*Badhāi : Barhāi.*

Carpenters of an inferior grade: locality, the Deccan.

32.—*Burud*.

An inferior caste widely scattered in the Deccan: they are makers of cages and baskets of wicker work; also mats, &c., of bamboo and the rattan cane.

33.—*Brāhman*.

This caste, the highest amongst Hindus, is everywhere found in the leper list; generally a few names only, but sometimes many, are entered in each return. In the Bombay Presidency, Brahmans, mostly belong to the Mahratta and Gujarathi sects of the Panch Dravid division; but in the S. Concan are also found the Saruswati or Senvi Brahmans belonging to the Panch Gaur division of the order. The Deshasth (above the Ghāts) and Konkansth (below the Ghāts) sub-divisions of the Mahratta Brahmans, are the most numerous, wealthy, and powerful, and both are sub-divided into "Kuls," families, who do not intermarry. The Gujarathi Brahmans are minutely sub-divided, and their sects vary in importance and common estimation.

The priests of the orthodox Hindus are Brahmans; others of the caste are accountants, clerks in public employ; traders, agriculturists (*e.g.* in Canara), not working however as artisans, or engaged in occupations followed by low castes, such as spirit selling, &c.; many are cooks for other castes: many wandering mendicants. Habits favourable to health; animal food is not consumed except by the Senvi or Konkani Brahmans, who eat fish, and are hence less esteemed; and spirituous liquors are not permitted.

34.—*Brāhmanjāi*.

A caste of middle rank, illegitimate descendants of Brahmans, entered only once in the return (Ahmednuggur); the caste are servants, traders, or cultivators; and rank below Sudras.

35.—*Bairāgī: Viragi.*

The designation does not stand for a caste, but for a sect recruited from almost all castes; the members are religious mendicants, worshippers of Vishnu, generally wearing a necklace of Tulsi wood or putting a mark on the forehead: many are attached to muths (or monasteries), and do not marry; or if marrying, are excluded and become Bhat Bairāgis, who engage in trade, &c.; others, who may be driven to the profession by any cause, abandoning all, subsist by begging, especially near sacred rivers: or trade, making profitable pilgrimages round the country; disciples take the place of sons and heirs.

A few lepers amongst Bairāgis are found in Gujarat and the Deccan (Nuggur district).

C.

36.—*Chāmbhār.*

One of the lowest castes, who work in leather and dye skins; they make shoes, and sell articles made of leather. The higher Chāmbhārs will not eat the flesh of bullocks or other animals dying of disease, &c., but there are no other restrictions in food or drink: caste rules are stringently enforced: the common divisions are—1, Mahratta C.; 2, Purdésī C., &c. Numerous in the Deccan, where lepers are found amongst them.

37.—*Chamudia.*

The same caste as the above, in Gujarat.

38.—*Charody.*

A caste in Canara, of rather inferior rank. Their occupation is that of labourers: they eat animal food and drink spirits: are few in number, and are said to have come originally from the Goa territories.

39.—*Chāran*.

In Gujarat (North) are regarded as allied to the Bhāts (*q. v.*): some are carriers and cattle dealers, resembling the Wanjārās, and they once served as armed protectors and guards to travellers; they are known to the police as suspected Dacoits.

40.—*Chāti*.

The name of people of the "Simpi" caste, who like one of their sub-division, live by sewing and selling cloth, but other trades may be followed; numerous in the S. Mahratta Country, where a few lepers among them are found.

41.—*Chitrgathi, Chitra-Kathī*.

A caste of inferior rank in the Deccan; strolling dancers and exhibitors of dolls and pictures drawn on paper, &c.: their women are sometimes prostitutes.

42.—*Chodhro : Chawadriā*.

A Bhil tribe in Gujarat, the Surat Collectorate chiefly, numerous; small cultivators, labourers, or fishermen in the Tapti River: their condition is hardly raised above the lowest level; they are one of the classes included in the Kālā Prajā, or the black race.

43.—*Chaukulsī*.

In the N. Concan, a caste who are cultivators or gardeners, labourers, or bricklayers; their rank is rather inferior.

44.—*Christian*.

Not a caste, but converts to Christianity from Hindu castes: most numerous in the N. Concan and in Canara, being followers of the Roman Catholic persuasion: others in the Deccan and S. Mahratta Country are partly at least Protestant converts. In

either case there are no special restrictions as to diet or inter-marriage, and leprosy is not uncommon among them. The history of the Nazarenes or Christians of St. Thomas, found in Canara, is interesting.

45.—*Chatrī*.

A caste in Kulladghi (S. Deccan), having several lepers amongst them : their name is often written "Chitāri" and they are said to resemble "Jingars," being painters, ornamental designers and makers of fancy articles, furniture, palkees, &c. : their local distribution is an indication of their numbers employed by the Mussulman conquerors and architects in former times of barbaric display, in the city of Beejapoor, &c.

46.—*Curoghkar : Carigar*.

A weaver caste in the Southern Mahratta Country ; making blankets ; and numerous in Dharwar, &c.

D.

47.—*Dāldī*.

A Mussulman race in S. Concan and Canara, still pretty numerous, whose present occupations are those of fishermen and lascars : they are under no restrictions of diet, and Jervis describes them as descended from the first Arabian colonists who settled on the western coast in the 7th or 8th century : as now, but lax Mussulmans ; and as engaged in making cotton yarn, nets and ropes, as well as in fishing. Social rank low.

48.—*Dāsaris*.

Are religious mendicants belonging to various castes of middle and lower rank : they are found as lepers in Canara, are few in number, and do not partake of flesh as food ; their origin is reputed as from Tirputty near Chittoor. Buchanan describes Dasurees as men devoting themselves to the service of the

Tripati Vishnu, that is, as men subsisting by begging in the name of that idol: they may if industrious be men of substance by the work of their families, but the “daseri” himself is a wandering beggar, shouting prayers and blowing a horn, in the streets, &c.: the counter type is common everywhere in India.

49.—*Deodigār.*

A caste of musicians, &c., of inferior rank in Canara; not numerous, and of irregular habits.

50.—*Devang.*

In S. India a weaver caste, low in rank, some of whom are of Telinga descent, others of Carnatic; the latter are all Lingaets, and some of the former also are Sivā worshippers: they make cotton cloths. The “Jadar” caste noticed below are the same as T. Devangas (Buchanan). The caste is tolerably numerous; their manners and customs are not peculiar.

51.—*Dhadkin: Dhandkay.*

A caste in Khandesh, described as an inferior branch of “Kunbis”: few in numbers, and engaged as labourers and cultivators.

52.—*Dharālā.*

In Gujarat; an inclusive term for people who habitually wear arms and pay for the privilege: in most villages they are Kolis and Pagis: in a few only Rajpūts and Sipāhis also: some are in independent circumstances: and all are probably the descendants of former successful soldiers.

53.—*Dhobi.*

The washerman caste: of inferior status; they wash and clean the clothes of the higher castes of Hindus: Mussulmans and others as well, are employed by lower castes. “Parīt” is the Mahratta word for the same class.

54.—*Dubgar.*

One of the lowest of all castes: they make oil bottles, &c., and eat the flesh of animals which have died naturally: they are associated with dyers of leather, &c.

55.—*Dhangar.*

The shepherd and goatherd caste: they sell milk, butter, ghee and wool; and make and sell country blankets: they are of middle rank, and under various names are widely distributed in all districts where pasturage is common: they are specially numerous in the south of the Deccan, and have many lepers amongst them. The caste is a primitive and comprehensive one, and its members closely resemble Kunbis.

56.—*Dodra Guhar : Doray Gujar.*

Found in Khandesh, being "Kunbis" from Gujarat: not numerous, but skilled agriculturists, and of the status of Kunbis; as in their original home, they are liable to leprosy.

57.—*Dhor : Dohurry.*

A very low caste of workers in leather, making water buckets for cattle (puckāls), wells (moths), and handcarriage (dols): they also dye leather.

58.—*Dombari, or Kolhānti.*

A low caste whose occupation is tumbling and rope dancing: the former are chiefly found in the South: they are vagabonds, and often pilferers: they eat most kinds of animal food, and consume pork.

59.—*Dubalā : Doobla.*

A Bhil tribe found in the North Concan, and adjoining district of Surat and Broach: somewhat elevated above the level of the wilder tribes: in Gujarat they are generally the village

vārtania or watchmen : petty cultivators, or sellers of jungle produce : they are termed aborigines and are said to be identical with Tulavios (*q. v.*), their rank is just above the Dhers.

60.—*Dauri-Gosavi.*

A caste of mendicants, so named from being of Gosain descent, and when singing or begging, beating the Daur (a sort of drum) : they are of middle rank.

61.—*Darzi.*

The tailor caste : see “ Simpi.”

G.

62.—*Gābit.*

In Rutnagherry, a local caste of low rank, who take the place of Kolis, &c., being fishermen, boatmen, water carriers : they eat flesh and drink liquor, and bury their dead. Elsewhere in this district their name is “ Kharvi.” A few are lepers.

63.—*Garāshyā : Grassia.*

In Gujarat (N. districts) an inclusive term for men who formerly levied a kind of black mail on the peaceful and settled inhabitants, in return for exemption from robbery and plunder at their hands : they were mostly Rajputs, but also Bhils and similar turbulent characters. The descendants of these men hold rights of the kind, still recognised in another form : they are landholders, farmers, weavers, &c. Their name is from the Sanskrit *grāsa*, a mouthful, alluding to the feofs, early bestowed on them as the offspring of nobles and landowners.

64.—*Gandhi.*

A caste of grocers, &c., in Khandesh : their rank is equal to Kunbis.

65.—*Ganger.*

A caste of oil-pressers in Southern India : numerous : their rank corresponds. The name appears to be a contraction of

“Ganagāru” : two bullocks are used in the oil mills. Buchanan also states that the caste claim to belong to a Vaisya sect (not allowed) : they eat no animal food, and may not drink spirituous liquors : they are a real Carnatic tribe.

66.—*Gauḍa : Gaur.*

A cultivating class in Southern Concan and Canara, where they are not numerous : they claim to be of Brahman descent. eat animal food, but do not drink toddy or liquor ; some are attendants in village temples. Buchanan describes the “Gauḍa” as corresponding to the “Patell” of a Deccan village, and as the chief local officer recognised by Government : the office in Mysore being hereditary and combined with that of Pūjāri, or priest, to the image of the village god : hence the two names are here combined, although their identity is not stated in the leper Returns.

There are other people named “Gaudas” in Canara, who are noticed under “Bāndi,” but they appear to be a separate and inferior caste. Gaudas in Rutnagherry are almost the same as Kunbis in caste and occupation,—they are Mahrattas, but engage in salt-preparing.

67.—*Ghīsārī.*

In the Deccan a caste of itinerant blacksmiths : rank low, and habits corresponding : they are said to sometimes aid or connive at robberies.

68.—*Ghānchi.*

The caste of oil makers and sellers in Gujarat ; corresponding to “Teli” in the Deccan.

69.—*Godhar : Gujar.*

People originally from Gujarat : they are either cultivators, as in Khandesh, or, oftener, merchants and traders, and widely spread.

70.—*Gola.*

In Gujarat, Khandesh, &c., people of the Kunbi caste, who are not numerous, and whose occupation is that of pounding rice : the Kamātīs of Poona, a division of Kunbis, do similar work.

71.—*Goller : Golhur.*

A low caste in Southern India : in Dharwar they are said to have no settled habits, being itinerants, and to be pretty numerous : in the Madras territories Golhurs are wandering jugglers, &c., and others, termed Yergolhs, go about selling frankincense, sandal-wood, kokum, &c.

72.—*Gollur : Goalaru : Gollaru.*

A middle caste in the Southern Mahratta Country, and found also in Canara, where they are herdsmen and dealers in milk, curds, &c.; eat animal food, and are of industrious habits ; many of them serve as peons or messengers in Mysore and Nuggur, &c.

The name of this caste appears to correspond with that of "Gavli" in the Deccan : in Mysore, Buchanan describes the people as cattle-breeders, labourers and servants ; as at home a very dirty people : as subdivided into many different tribes, several of which clearly resemble the inferior caste of "Dhangar" shepherds ; as interdicted to consume fish or spirituous drinks ; as burying their dead. The third of the above names is that of a Telinga caste mentioned by Buchanan, who are cultivating Sudras ; act as the village Militia, and as carriers of money, on public or private account : it is not improbable that in the Canara leper returns these two castes have been comprehended under the title "Gollar."

73.—*Golak.*

In the Deccan, a caste ranking above Sudras, and employed as clerks, money-dealers, &c. They are the illegitimate offspring of Brahmans.

74.—*Gondhali*.

A caste of inferior rank, comprising wandering musicians, singers, and dancers : some are beggars : they perform at the Gondhul festivals, &c.

75.—*Gosain : Gosāwi : Gossāmy*.

One of the two chief sects who are devotees and religious mendicants ; numerous in all parts of India, and comprising in Western India individuals of all the four great castes : women may become “Gosawurus.” All are worshippers of Sivā in the shape of the Lingam : they are organised, each order having a head ; they live in muths or temples ; but professors may secede, marry, and trade ; the head of a math, or a trader having followers, is called the “Guru,” who is implicitly obeyed : strict laws are enforced on the community by a central committee assembled as occasion requires. Many Gosawis and Gurus are lepers : their common habits are not favourable to health ; their dress is scanty, and of a reddish tint.

76.—*Gawali : Gowli*.

A caste of cowherds and milkmen : of middle rank, tolerably numerous, and widespread in distribution ; their connection with the sacred cow gives a preference to the caste in the Deccan.

77.—*Gawardhan*.

A caste of inferior rank, subsisting by labour : in Khandesh ; not numerous, and called also “Golak.”

78.—*Grām Vakal*.

In Mysore, &c., “Grama” signifies a village or manor, often one bestowed in charity on Brahmans : “Vakal” is a cultivator resembling the Deccan Kunbi, &c.; see “Vakal” in this list.

79.—*Gadhri*.

A weaver caste in Gujarat and Khandesh : they make “kum-lis.”

80.—*Ghadashi : Gurse*.

A caste of low rank in the Deccan, whose occupation is to beat tom-toms, &c.; the caste is associated in native legends with the origin of the Mahratta race.

81.—*Gurava : Gurruwa*.

Residents at temples, idol-dressers, public worshippers, and mendicants : also blowers of the horn in processions, &c.; receiving food from visitors, whence they rank below Kunbis : several are lepers in Southern Concan.

82.—*Guru*.

A religious teacher or guide, as recognised by various sects, who is generally either a Brahmin or a Gosain.

H.

83.—*Hallepaik*.

A caste in Canara, of inferior rank, and corresponding in occupation—that of drawing toddy, &c.—with other castes found where the cocoa-nut palm flourishes : *e.g.* “Tiars” in Malabar, and “Kullars” in the neighbouring Tamil districts, “Bhundāris” in the Concan, and “Kulal” in inland parts to the North. They are also cultivators, farm-labourers, and servants. Buchanan states that they are not permitted to drink intoxicating liquor : the same observation is made of the Bhundāris in the Northern Concan. It would seem that they were once a lawless race.

84.—*Halucku Vakal*.

See “Vakal” in this list.

85.—*Harkant.*

An inferior caste in Canara, whose occupation is that of carrying palanquins, fishing, &c.; they are not numerous, and are said to correspond to a race in Malabar (to the South) termed Mookri or "Mucwa," described by Buchanan as having strong local attachments, and very primitive habits.

86.—*Havik : Haivic : Haiga.*

An agricultural caste in Canara, ranking high: pretty numerous; supposed to have come originally into Canara from the South-east, and corresponding to "Yembrendry" in Travancore, and other Southern states. Their occupation is rice and garden cultivation, chiefly the latter. "They are simple and ignorant, and do not seem to possess a desire to improve their knowledge, dress, or manners; they reside for the most part in rural villages remote from towns; and are very industrious" (Special Report from Canara). These people are doubtless the same as those mentioned by Buchanan as a kind of Brahmans named Haiga or Haiva, after the district formerly so termed; their rank as Brahmans is disputed by those of the Panch Dravada extraction, and it would seem that they were introduced by an early invader (300 or 400 years since) into these parts from above the ghâts; Buchanan has noticed their industrious and economical habits, and their retired disposition, but he speaks of them not only as a simple race of farmers, but as cunning as foxes, and given to prevarication when questioned as to their mode of agriculture and religious tenets. The caste furnishes the largest proportion of lepers in Canara.

A similar race of high-caste cultivators, it may be noticed, is found in the "Bhatellahs" of Surat and Broach, in Gujarat.

87.—*Holar.*

A very low caste in the Deccan, beaters of bagintre and beggars by profession: in Canara, they are said to subsist also

by labour and cleaning skins of animals ; and to rank with Mahars elsewhere ; their habits corresponding.

88.—*Hulleyr.*

A similar low caste, in Canara, “not to be found elsewhere :” few in number, and subsisting by labour and cultivation.

89.—*Hulswar.*

The same as “Holer,” or “Mukri” (further on) : they eat the flesh of dead cattle, which it is their occupation to bury ; and are a poverty-stricken, intemperate race.

90.—*Halwi.*

A caste of equal rank with “Kunbis,” who make and sell sweetmeats and confectionery. The corresponding caste in Gujarat is the “Kundoi” or “Kundhi.”

91.—*Haslār.*

A caste of lowest status, in Canara, described as indigenous, few in number : living by labour, and very debased.

92.—*Hatgār : Hatkar.*

A weaver or “Dhangar” caste, common in the Nizam’s territory, and not long ago notorious for pugnacity and rebellion, &c. ; see “Are Hutgar.”

I.

93.—*Idur.*

A caste in Khandesh (called also “Goluk”) ; of low rank, not numerous, and subsisting by labour.

J.

94.—*Jain.*

One of the two chief sects which do not profess orthodox Hinduism : its members are not numerous in the Mahratta Country, but abound in Hindustan, Gujarat, and in parts of

Southern India, where they were once numerous; distinction of castes is not maintained, but other subdivisions, each separate from the rest, exist amongst them; their tenets are by some considered to be a form of Buddhism; they profess a monotheistic belief; hold the transmigration of souls; and have hence a superstitious regard for animal life in every form: they fast regularly, and will not eat except when the sun is in the sky, or drink water that has not been repeatedly strained, lest insects or other animals should be swallowed: proselytes are admitted from any Hindu caste. They are of moral and industrious habits, follow all avocations, and have wealthy men amongst them, especially as merchants, money-lenders, and traders. Amongst western Hindus the Jains are allowed a status superior to that of Kunbis.

95.—*Jadar : Jeadur.*

A weaver caste in Southern India: numerous, and manufacturers of fine cloths; see “Devange.”

96.—*Jew : Bene-Israel.*

Many naturalised Jews live in the Konkan: like the Parsis they are descendants of refugees, only of older date: they are now occupied chiefly in agriculture, or the preparation of oil, but many are artisans, and some, sepoy in the Native Army. Comparatively few are lepers.

97.—*Jingar.*

A caste of middle rank, who make saddles, and bridles, and other kinds of harness and furniture; their avocations are numerous.

98.—*Jiri : Jeeraru.*

A subdivision of the “Mali” or gardener caste; they are flower-sellers also: not very numerous, widely distributed: lepers amongst them are found in Khandesh and in Dharwar.

99.—*Jogi*.

A sect of religious mendicants in North and Central India, but found elsewhere; their rank is not considerable; they are worshippers of Sivā, and slit the ears; they are associated with the “Dhauri Gosai” and “Rával” castes, in the Deccan.

100.—*Josī*.

A term indicating priest amongst the Brahmans; or, more commonly, an inferior rank of mendicants, astrologers, and fortune-tellers; they are wanderers.

101.—*Jangars*.

Singers and bards; holding middle rank, and often in public or private employ.

102.—*Jangam*.

Amongst “Lingāets,” the priests and devotees are termed Jangams; some live in maths, a few have superior authority and are wealthy hierarchs, others are mere wandering mendicants; in several respects they are comparable to Bairāgis or Gosāvis, as a religious order. As lepers they are named in the Southern Mahratta Country, especially in Kulladghee.

K103.—*Kāhar*.

See “Bhui” above.

104.—*Kākre*.

In the Southern Mahratta Country, a numerous body of carriers; Mussulmans by profession.

105.—*Kalkutkar*.

In the Southern Mahratta Country; a caste of labourers; of inferior rank, and not numerous.

106.—*Kāmāti*.

In Canara, a caste of middle rank, not numerous, and said to have come originally from Telingānā and other places : they are generally carpenters by profession ; many live by ordinary labour ; they are indiscriminate in diet, and careless in person.

The Kāmāti divison of Kunbis, in the Deccan, appears to differ from these.

107.—*Kānphāti*.

A low caste of mendicants, so named from having the ears slit, and loaded with large pieces of wood : they are supposed to possess magical knowledge : some marry, others adopt disciples. See “Jogi” above.

108.—*Kānsār*.

A caste of high rank, workers in the metal Kāns, and manufacturers of copper, brass, and other metal utensils.

109.—*Kantāri*.

In the North Konkan, a caste of middle rank who make beads and wooden articles with the lathe and bow.

110.—*Kātkari*.

A caste of very low rank, in the Konkan, whose occupation is to extract the essence of Delk or galls, excrescences found chiefly on “Khair” trees (*Acacia catechu*), and to prepare “Kāth,” which is mixed with chunam, betel, &c., in the pelltory universally used. The tribe is extremely rude and primitive in habits, very shy and ignorant : the people have the appearance of being aborigines, or at least off-sets from those early tribes found in the inland mountain ranges ; they have been compared to the Dhers of Gujarat ; their present language is the ordinary vernacular, mixed with some words which may be in part really ancient : indiscriminate in food, fond of liquor ; apt to thieve, but not a savage race ; said to be hardy and in general

very healthy : they have the reputation of sorcerers or magicians, a stigma often fixed by the Hindu on like semi-savage races. They are not admitted to rights of Hindus, being regarded as little above brutes : they are nomadic during the open season : in the rains they settle down in small huts near villages and cultivate gourds of kinds, and some little rice : their earnings are considerable, but not economised : leprosy is common amongst them. The corresponding people in Gujarat are the Baria Kolis and Bhils, who make the "Kāth" in much the same way : to the southward in Canara, &c., the lowest classes of people similarly undertake this work ; Buchanan does not specify their names.

111.—*Kātodi*.

Usually regarded as identical with the above, but the caste is discriminated in the leper Returns, and in a special report from Tanna, noticed as numerous, living in the jungles, cultivators and labourers ; subdivided into—1, Sone ; 2, Dhore (that is, eaters of cow-flesh). "Kātodis" are elsewhere described as an aboriginal race of very diminutive men, infesting the hills and wilds of the Northern Konkan, and known as "Maila Bhils ;" they are vendors of firewood, forage, charcoal, honey, &c., and are great robbers ; they are outcastes : there is always great mortality amongst them when they become imprisoned.

112.—*Khalpo*.

The tanner caste in Gujarat, of very low rank, and corresponding habits.

113.—*Khāndekār*.

A caste in Canara of middle rank, not numerous, indigenous ; boatmen by occupation, and sailors in native craft : many of them are carpenters.

114.—*Khārwi*.

A caste in Southern Konkan and Canara, who are fishermen and palkee bearers, also crews and mates of native craft: they speak Marathi and Canarese, and in that respect are noted to differ from “Bhūis” or “Kāhārs:” numerous; of rather inferior rank, and partakers of all kinds of food, &c. The name is indicative of their connexion with the sea.

115.—*Khatrī*.

A caste of workers in silk, which they clean, dye, and weave; of middle rank, numerous in Southern India, found also in Gujarat, and in the Konkan, where they have long been settled (at Cheol, &c.), and claim to be descended from the “Kshatri” caste: are here reported as of as fair complexion as the Brahmans, and much addicted to polygamy.

116.—*Koli*.

A caste of low rank, embracing numerous tribes who are still most numerous in the mountain ranges running parallel to the sea-coast, and *par excellence* a hill people; dwellers in the jungle or forest; most numerous of all such in the Bombay Presidency; they exist in large numbers in Gujarat and the Konkan and in the adjoining central districts of the Deccan, but not beyond these limits: their proper *locale* would seem to be the Western Ghāts and prolongation northwards (18° to 24° N. Lat.); they also occupy the sea-board; it would appear as if their continuity had been disturbed by intrusions of the “Bhils,” coming from inland forest hills along the banks of the Tapti and other rivers opening into the Gulf of Cambay; hence in Khandesh “Bhils” occupy the ghāts and hilly ranges, the “Kolis” being found in the plains, as a reflux from the south. The Kolis of Gujarat are thus almost separated from those of the Vindya Ghāts; their history and present condition differ somewhat also: for a few formed

alliances with marauding Rajputs, and their descendants claimed the title of Thākurs: and in this fertile province some of the Kolis have become admirable and prosperous farmers. Coast-wise the race has maintained its place as fishermen, boatmen, and sailors: they make salt. In Lat. 20° Kolis again predominate on both sides of the ghāts: they are chiefs in the Dhangs; Patels, &c., in the Māwals; the name "Thākur" is retained, but is not now associated with any preference apart from means: here, too, in the Deccan a large section of "Kolīs" have become incorporated with the population on the plains; they occupy a humbler position than the Talabdi "Kolīs" in Gujarat, but have a recognised place in the village establishment, being watchmen, water-carriers, boatmen, fishermen, messengers, &c.; these have made the first long stride towards complete civilization. On the hills their brethren are still a rude people, living by selling jungle produce, cultivating a little land, and keeping a few cattle. All are very ignorant, but not unintelligent. Kolis are subdivided into numerous families (or kuls), all of which are perfectly distinct; the families form orders or classes, which under climatic and historic influences have acquired their present distinctive characters; eventually, doubtless, the whole race will become assimilated, without being decimated in the process, for the people are apt. Leprosy is very common amongst "Kolīs" in all parts.

117.—*Komarpaik.*

A caste in Canara, of low rank, whose occupation is the cultivation of land and labour: they observe no restriction of diet, and pay little attention to cleanliness. Their numbers are few, and their original seat is said to be the Goa country. Buchanan states "Comarapecas" are a tribe of Konkana descent, and seem to be the Sudras of pure birth who properly belong to the country; also that (in his day) many were soldiers, and that

lawless habits were common : like some other indigenous races “ they have hereditary chiefs called ‘ Nāyakas ’ ” (Naicks); it is added that they are superstitious and observe the cruel custom of hook-swinging, &c.; from these remarks it would appear probable that the race is not of Sudra origin, but rather resembles the aboriginal tribes, if indeed the former term be not fitly adapted to these latter.

118.—*Komti*.

A caste of high rank in Canara: those found in the Deccan are possibly not the same caste,—although ranking above “ Kunbis;” they resemble the Sudras in their customs; they trade, make necklaces of toolsee, and manufacture snuff.

119.—*Korwār : Korgar*.

In Canara, a caste of the lowest position, indigenous, and now few in numbers : “ they live by labour, but many of them are thieves: they eat fish, pork, and jungle tortoises, &c., drink toddy or liquor, and are very poor.” These are the same people as those known to the Police as “ Korwahs,” of various subdivisions, but all wandering and predatory in habits; their name is indicative of their aboriginal origin. In Dharwar it is noted that one portion of this community includes cultivators, labourers, musicians, basket-makers, &c., and is more or less settled in habits: the itinerant Korwahs are showmen and jugglers, &c., and almost all branches yet fall under suspicion of being thieves, or connected with such.

120.—*Koshtī*.

A caste of middle rank in the Deccan and Canara, &c.; occupation silk-workers: they manufacture undyed cloths and silks, sarees, &c.

121.—*Kotil : Khoteel.*

In Khandesh: a division of the Bhil tribes: the term is generally applied to all the wild inhabitants of the Sâtpura range, who barter gum and wax for the produce of the plains; their numbers are not large.

122.—*Kabbar : Kubbulgare.*

A caste of low rank in Southern India; in Dharwar they are numerous, and, like the village Kolis, act as ferry-men: in Canara they are few, and are engaged like Bhuis in fishing and carrying palanquins: their habits are those of their class. Buchanan describes the "Cubbaru" as a branch of "Bhuis:" some being cultivators, and others lime-burners. Morals and habits rude. Kubbulgari is the name of the same or a similar caste in Dharwar, who are also ferry-men.

123.—*Kalāl.*

See "Bhandari."

124.—*Kumbhār.*

A caste of potters, of middle rank, in the Deccan, who make tiles, pots, bricks, and all kinds of utensils constructed of baked earth: many are lepers.

125.—*Kummī.*

In the Southern Mahratta Country, probably the remnants of irregular troops once employed by turbulent chiefs: Kummis are not numerous: they are Mussulmans, and the same as "Jatts" or "Multanis": habits said still to be predatory.

126.—*Kunbī.*

The common term in Western India for the agricultural class who form the bulk of the population. In Gujarat there are three divisions of the caste, besides "Pattidars," &c.: in Khan-

desh, under the name of "Doray Gujur," &c., Kunbis from Gujarat are found, and others are termed "Kokanis:" in the Deccan (Mahratta) "Kunbis" form the bulk of the Mahratta race, and are by themselves regarded as pure "Sudras:" the agricultural class in South India is derived from various castes known as "Vukulgaru," "Ruddeir," &c. In all parts of the peninsula there are peculiar groups of "cultivators" not Kunbis; of whom the "Battellahs" of Surat, and "Haviks" of Canara, are interesting examples, both being derived from a higher caste; in fact, the cultivation of the ground, a primitive occupation of man, could not be limited to one division of the community, however large; all sects, and most castes, at times, engage in it.

The Kunbi caste in the Deccan, &c., includes people having various designations; thus around the centre of old Maharashtra "Mahratta" and "Kunbi" are generally substitutive terms, with the occasional distinction of an asserted preference of "Mahratta" to indicate one originally or now following some quasi-military occupation, or serving in Government employ. The highest Mahratta families, indeed, claim a superior caste origin to that of "Sudras;" then besides the ordinary Mahratta Kunbi there are Kunbi Wānis, who trade, and are the common shopkeepers and petty merchants of the district: "Kāmātīs" also are of this caste, and according to their origin are named Kanari or Tylingi; in Poona they are rice-cleaners and grinders of corn; snuff-sellers, and occasionally gun or tent lascars. Kunbis from Hindustan are termed "Lodhis," who keep carriage-bullocks, and sell grass and Sya leaves (see also "Alkari" in this list); others are chupper-bunds or thatchers of houses. Some Kunbis serve as sepoy, others as servants, but the majority are employed in agriculture. The caste is the highest of middle rank; animal food (in the Deccan) is not objected to:

liquor is forbidden. Kunbis are industrious and intelligent, yet prone to superstition, and devoid as a class of learning and emulation. A very large number of lepers exists amongst them.

127.—*Kunchgār.*

A caste in Canara corresponding to “Kasar,” of superior rank : manufacturers of copper and other vessels ; not numerous, and in the habit of drinking country liquor and toddy.

128.—*Kandvi.*

A caste in Gujarat, who are confectioners, &c.

129.—*Karakul : Karekul.*

A caste of middle rank in Dharwar, who are not numerous, and are oil makers and sellers. Buchanan observes that the black stone (a kind of granite) named “cari-culla” is used by oil-pressers to form their mills, or mortars, in Mysore.

130.—*Kaikādī.*

A low caste, in the Deccan, whose members make baskets, &c., of the branches of the Toori tree : some are settled, others are wanderers and known to the police, by whom they have been minutely classified as thieves and vagabonds ; found everywhere, mostly North of the Kistna river ; and, like the Korwahs, they are probably to be regarded as of non-Aryan or aboriginal descent.

L.

131.—*Lād : Ladaru.*

In the Southern Mahratta Country, a low caste of butchers and liquor-sellers (Dharwar) ; not numerous. Buchanan gives a differing account of the caste in his day : they were then supposed to have come from North India, and were farmers, horse-dealers,

and Sowars. A variety of Nich-sonars is termed Lad, who eat flesh, &c. Lad is also a surname amongst Mahrattas.

132.—*Ladsuka*.

In Gujarat and Khandesh, a high caste; merchants, and allied to "Wanis."

133.—*Laman : Lambāni : Lawani*.

See "Wanjāra."

134.—*Lingāyit : Lingawant : Lingabuntur*.

The most numerous sect of non-orthodox Hindus in Western India, its followers being nearly equal in number to Mussulmans; they worship Sivā under the form of the "Linga," a model of which is worn round the neck: the sect is most common in Southern India, and embraces individuals from any caste, there being no caste distinctions amongst the Lingāets, and no restriction of trade or occupation except the lowest; traders are perhaps the most numerous, but farmers abound, and shepherds, artisans, weavers, &c.: their priests are termed "Jungums," the Brahman having no proper authority, and there are high priests or "Gurus:" the Jungum is sometimes a mendicant and wanderer, and many of the ordinary customs and habits are reproduced or retained in this sect: intermarriage is forbidden within certain limits, but Siva-ites and the Vishnu-ites may intermix; all the higher grades do not eat animal food, or partake of spirituous liquors: the dead are buried, and some other peculiar customs, as well as strict discipline, obtain. The sect is not very ancient, having become consolidated about 800 years since. Some of its professors (the Pancham Banijigaru, &c.) claim to be of Vaisya origin: the lower grades appear to resemble the corresponding castes of ordinary Brahmanism, and some are "possibly remains of rude tribes inhabiting the country before the Brahmin came"

(Buchanan). Leprosy is common amongst the Lingāets of the Southern Mahratta Country.

135.—*Lodhi*.

A caste of Hindustani origin, equal in rank to the Kunbis of Western India; here they sell Sya-leaves and grass, &c., and keep carriage-bullocks; not numerous in the Deccan. See “Alkari.”

136.—*Lohar*.

The caste of workers in iron, who make ploughshares and iron tools of every kind; there is one, or more, on the establishment of all large villages, and also in towns: their rank is rather inferior, but customs and habits do not differ from the common: most are Mahrattas, those from Hindustan are termed “Bundele.” A caste of itinerant blacksmiths are the “Ghisaris,” which see.

137.—*Lonāri*.

A caste of limeburners in the Deccan: rank low; they prepare and sell chunām and charcoal; others prepare salt (Mit-lonāri), and in Southern India are known as the “Oopar” caste.

138.—*Laudhari*.

See “Lawani.”

139.—*Lakha-kalmi*.

In Gujarat, &c., lac-merchants and dealers in lacquered ware; they are also called “Lakhāri,” and are of superior caste.

M.

140.—*Māchī*.

In Surat, of the “Koli” caste: fishermen, chiefly: a rude, ignorant, and intemperate race, said to be short-lived.

141.—*Medar : Myādār.*

A caste in Southern India, of very low status; numerous; they are matmakers (Dharwar), makers of wicker-work, and labourers (Canara).

142.—*Madiger : Madigaru.*

In Southern India, a caste of the lowest rank; farmers and shoemakers by occupation; some are labourers. There are people termed “Arre-madgar,” “Māngs,” who are doubtless the same; they are said to be at times robbers; and resemble the non-Aryan tribes.

143.—*Mālī.*

The gardener caste of Western India: of middle rank, and nearly equal to “Kunbis:” they subsist by raising vegetables from ground watered by wells. The caste being widely distributed in the Deccan, there are various subdivisions, some of which are noted in the Leper-tables: as “Jiree” Mali (which see): others raise and sell various flowers and fruits (Phul Mali). In the Northern Konkan also, local distinctions are entered, as “Panchkulsī” M. and “Chowkulsī” M. Respecting the first see “Panchkulsī,” and as to the second, it is noted that the caste is of inferior rank, and includes cultivators, labourers, and bricklayers, as well as Malis.

144.—*Manbhāva.*

In peninsular India, &c., the name of an order of cœnobites which, it has been observed, really reproduces some of the characteristics of mediæval monasticism; its members are of both sexes: vowed to celibacy, though they form a community; they wear black clothes, and all shave the head (like monks and nuns): they wander about in bands and receive children devoted by their parents; are respected by the people, but hated by

Brahmins ; some have married and settled ; they oppose Brahminism, and have “Muths” or religious establishments of their own. There are few in Western India.

145.—*Māng*.

The most degraded of all recognised castes in Western India ; a tradition however exists of their former high position, from which they were deposed by Brahmin influence : at present “Māngs” are a localised race, and have other features of aboriginal character. A large section serve on village establishments, and have defined rights and privileges ; others are thieves. The Southern Mahratta Country, Kolapur in chief, is their *locale* ; their primary occupation is to make ropes, &c., of skins : no restrictions in diet are observed. A shrewd, cunning race ; passionate, revengeful ; with very rude and often predatory habits : also feared as reputed sorcerers, &c., and entirely excluded from admixture with the Hindu community : they are, however, sometimes well enough off, and own property : their physique is generally dark and coarse, though powerful ; a degraded aspect is common ; but it is not known that this people is specially disposed to disease.

There are certain classes or sub-divisions variously stated :—the rope-maker, the leather-worker, rude musician, and common executioner ; the village guardians or watchmen, and escort of traders and caravans : intermarriage of the classes is forbidden. Under their chiefs, or Naiks, are many robber-clans. A slang patois is in use, as amongst the “Ramosis” and “Bedars,” with whom Māngs are supposed to have a common affinity ; and there are, too, points of resemblance to Bhils and Kolis amongst their habits and customs. Leprosy is rather common amongst all these people ; perhaps commoner than usual.

146.—*Māngella*.

In the Northern Konkan a Hindu caste of very low status, and belonging to the hill and jungle races so numerous in this District; they are comparatively few in number, and are labourers and rude cultivators : it is added by an informant, a “class of Warlee or jungle tribe,” which, if correct, would point to some affinity with the Bhil tribes, who, in the vicinity indicated (about 20° Northern latitude), extend as far as the sea-coast, and here intersect, as it were, the Koli invader of the same regions.*

147.—*Marāthā : Māhrāttā*.

In Western India, and as found in these Returns, usually stands for Mahratta cultivators; individuals of the Mahratta nation, or race, however, follow many avocations; some trade, others serve as clerks, sepoy, peons, servants, or even labourers. Some asserted distinctions between Mahrattas and Kunbis are indicated under the latter head.

A sub-division of Mahrattas or Kunbis, in the Northern Concan, is entered as “Akurmāsī,” a term for natural children, or the illegitimate offspring of slaves, or mistresses, by Brahmans or Mahrattas; their caste is that of the mother, or the lowest of either parent, and various privileges are withheld from them. In the Southern Konkan the corresponding term is “Sinday.”

148.—*Mārwāris*.

The name of a caste of “Wanis” or traders, widely spread over the country : it indicates their nationality : the caste is superior; many Mārwāris are of the Jain persuasion; all are regarded as keen traders, and though, often at least, driving hard bargains with the needy, are much resorted to as money-lenders.

* The *Māgelas* represent themselves as Mahrattas degraded for devoting themselves to fishing. There are considerable numbers of them on the shores of the Northern Konkan.—*Note by the Rev. Dr. Wilson.*

149.—*Māstān*.

See “Bāttellah” above; a sub-division of this caste.

150.—*Mettry*.

In Canara a caste of the lowest rank, compared with “Mukri” below.

151.—*Mahār*.

The ordinary menial servant and scavenger of Deccan villages, removing and eating the flesh of dead animals and attending at funeral piles; the caste bury low-caste men, act as village servants, watchmen, and boundary-markers; as messengers, guides, and helpers to travellers: there are several divisions of the caste, some found only in Hindustan, others in the Deccan, where their position in the village establishment is recognised by the allotment of certain huks, or rights and privileges of long standing. In person Mahārs are frequently strong and tall men: they are generally of very dark complexion and not over-cleanly in habits; they are usually ignorant, and degraded idolaters, being regarded as outside the pale of Hinduism, yet often intelligent and even shrewd, but with little desire of improvement. It is supposed that Mahārs are the descendants of a once powerful aboriginal tribe; the name is perhaps the first syllable of Mahar-asthra, the “great Mahratta country.” They are sometimes termed “Parwāris” and are compared to the “Pariars” of Southern India, who however fill a still lower place. As lepers, their distribution very precisely corresponds with that of the Maharatta race: and their numbers are considerable.

152.—*Momin* : *Memun*.

The name of a class of Mussulman weavers; not numerous in the Deccan, &c. They are converts from Hinduism to orthodox Muhammadanism.

153.—*Mukrī*.

In Canara a caste of the lowest position : not numerous : live by labour and are very poor : indiscriminate in diet, and remarked as corresponding with “Mahār” elsewhere.

Buchanan describes a localised tribe of fishermen, boatmen, &c., observing certain peculiar customs, in South Canara and coast southwards, under the title “Mucua” or “Mucuar” (plural); “Mogayār” and “Mocarry” are other names in South Canara : and it seems clear that all indicated a limited, perhaps aboriginal, race of people.

154.—*Mulwar*.

In Canara a caste of middle rank who are not numerous or indigenous (from Mysore), and who are labourers and agriculturists ; they eat rice and vegetables, but do not eat fish or flesh, neither do they drink toddy or liquor. These are the people spoken of by Buchanan as a rather low class of “Siva-bhactars,” called “Malavaru” or “Malawan ;” many of the Gaudus (Patels) are of this class in the adjoining parts of Mysore, &c.

155.—*Munhar : Manyar*.

The name of a class of Mussulman bangree, or bead, and glass ornament makers, in the Deccan.

156.—*Mussulman*.

The ordinary designation of believers in the so-called prophet Muhammad : in the Bombay Presidency Mussulmans are most common, as regards both number and proportion, in the Province of Sind, and the community is thoroughly organised ; few of the ordinary occupations may not be followed by them ; they are skilful sailors : many serve in the Native Army and Police : butchers (especially beef-butchers) are frequently Mussulmans ; many are silk-workers ; many horse-dealers, &c. ; others decora-

tors and painters : as “Boras” they are widely known throughout the Peninsula : in Gujarat they are industrious farmers, but the trading Bora, or dealer in articles used by Europeans (spirits and wine excepted), is most widely known either as shopkeeper or pedlar. Mussulman lepers are rather numerous, especially in Northern Deccan, and in the neighbourhood of Beejapoor to the South, both localities once the seat of Muhammadan kingdoms ; they are not unfrequent, too, in Gujarat, but in Sind are comparatively less numerous than Hindus ; in all probability the original Mussulman invaders had the disease amongst them prior to arrival in India.

N.

157.—*Nādawar.*

A caste of middle rank in Canara, pretty numerous, whose occupation is the cultivation of land, as well as labour : they partake of animal food, and are of industrious habits.

158.—*Nāglika.*

In Dharwar, &c., a caste of low status, very few in number ; they are labourers.

159.—*Nanaksaya.*

The name of a religious mendicant.

160.—*Narwekar.*

A caste of middle rank, in Dharwar, &c., few in number, and sellers of beaten rice.

161.—*Nākarā : Nāyak : Nayko.*

A section of the Bhil race found in Rewa Kanta and the adjoining parts of Gujarat : they are yet but imperfectly civilised, and do not readily intermingle with the more settled population ; they are included in the so-called *Kālā prajā*, or the black race,

with the Dhuriās, Chawadrias, &c., they are described as aborigines; as a miserable race, almost savages, and in habits as migratory: they work the carnelian and mica mines, and prepare Kāth in the jungles. The term "Naik" is widely found among the aboriginal races, and denotes leader, or chief.

162.—*Nhāvī*.

The barber caste: of middle rank; widely distributed: the lower section shave the hair from all parts of the body, and apply the tomri (cupping-horn) and leeches; in the Carnatic, others cut off the hair of camels and buffaloes, and some act as mussals. Hujjam is the Hindustani or Mussulmani name of the caste.

163.—*Nirāli*.

A caste of inferior rank whose occupation is to dye cloth with indigo, and other dark dyes: some weave dark-coloured cloths, &c.

O.

164.—*Upār*; *Oopār*.

In Southern India a caste of somewhat inferior position, whose occupation seems to differ in various localities; in Dharwar it is stated that they are numerous, and follow the avocation of carpenter; in Canara, too, they are mechanics; elsewhere, in the Carnatic, they drain salt-marshes and prepare salt: while Buchanan notes that one large division of the caste (Telegu Upāru) whom he found in Mysore, have the proper occupations of building mud walls, especially those of forts: but some are farmers and farmers' servants: they also act as "porters."

P.

165.—*Pāñch-kalsi*: *Panchālā*.

A caste claiming superior rank (Somavarska Kshatriyas), but reckoned by Brahmins, in Southern India, as a kind of Sudra;

widely distributed ; rather numerous in Bombay and the Konkan , also in Southern India ; the caste gets its designation from the five *kalashas* worn on their bridegroom's litters (see Molesworth's Dictionary, p. 500) ; in Bombay they are generally carpenters, but some of them are clerks : they wear the thread like Brahmins ; their priests are Brahmins : some eat meat ; partake of liquor ; intermarry with their own section only, and have an organisation under local chiefs or heads.

166.—*Panar*.

A section of the Rajputs.

167.—*Pāngul*.

A low caste of religious mendicants in the Deccan ; they wander about the streets in the morning, or climb trees, calling out the name of some deity ; they say their customs are the same as those of the Kunbi.

168.—*Pārdhī*.

In the Deccan, a low caste of jungle people, probably aborigines, wanderers and commonly "shikaris" or snarers and hunters of forest animals : not very numerous in the Bombay Presidency.

169.—*Pattidar*.

The higher class of farmers in Gujarat : see "Kunbi."

170.—*Patanwaria*.

A "Koli" tribe of Gujarat, originally named from Patan-Anhilwada, the Hindu capital of Gujarat ; their rank in the "Koli" caste is not the highest, as they eat the flesh of buffaloes : they are cultivators and labourers, and sometimes village watchmen.

171.—*Pātharwat*.

A caste of middle rank, in the Deccan, stone masons and artificers in stone.

172.—*Pernekār.*

In Canara, a caste of superior rank, said to have come originally from the Goa territory; not numerous, and engaged in agriculture, or employed in Government offices; they eat rice and other vegetables and are of industrious habits. In Southern Canara they are reckoned as “Konkany” people, and are also engaged in trade.

173.—*Pinjāri.*

In Khandesh, &c., are Mussulman cotton-cleaners; not numerous.

174.—*Padma-sāli.*

In Southern India, a caste of high rank, very few in numbers, and traders in brass and copperware. The description now given does not correspond with that of the “Padma-sāli” mentioned by Buchanan (see “Sali”), and may have been communicated under misapprehension.

175.—*Paqī, Puggee.*

In Gujarat a reputed branch of the Bhils: they are clever thief-trackers by foot-prints, and also serve as village watchmen, &c.; several are lepers in the Kaira zillah.

176.—*Pailawān : Pyhilwān.*

A class of wrestlers: the term is applied to Mahrattas following the occupation, in which, too, Mussulmans engage.

177.—*Parbhu, Purbhoo.*

A caste of high rank, but variously estimated: “Kāyasth” is the term in Northern India: the men are clerks or writers in Western India, and pretty widely distributed, though here commonest in Bombay and the Concan: their manners and customs are superior to the common.

178.—*Pardesi*.

A term applied to strangers from other parts of India: it does not signify any particular caste: the men are often sepoy, and domestic servants.

178.—*Parit*.

The washerman caste; see "Dhobi."

R.

180.—*Rajput*.

A caste of high rank, originally from Rajputana in Central India; not common in western parts, but many Hindustanis of this caste are residents in the Deccan, where formerly Mussulman authority prevailed, and there are others in the northern parts of Gujarat, nearer to the home of the race; there they are cultivators, as well as soldiers and servants, but in Southern India they are mostly in service; a few trade or hold small enams; and some are ornamental designers. Rajputs strictly refuse to eat with any other caste than their own, and to intermarry with other castes; in former times, however, of Muhammadan invasion, when pressed by policy or necessity, it would seem that occasional intermarriage between the Rajput women and the Koli chiefs, or even the Bhil, were permitted, and there are now lords of a district, or barons, often called Thakurs, who claim to be offspring of such unions.

In Rajputana and in British districts containing many Rajputs the practice of female infanticide was formerly common: it arose from the cost and difficulty of arranging suitable marriages for their daughters, in accordance with certain exclusive ideas of race and descent. Their neighbours, the Gujarati Kunbis, have imbibed similar notions; and one section of them, the Anjuna Kunbis, inhabiting the districts next the Rajputaan

province, are regarded as of part Rajput origin : there are other half-caste Rajputs (*e. g.* Narodas, Bhilalas), too, in the same parts.

The pure race, besides being indolent, proud, and exclusive, is regarded as given to indulgence, especially in opium or spirits ; their good qualities are bravery and intelligence : turbulent and marauding propensities have necessarily little encouragement at present.

A few Rajput lepers are found in the Southern Mahratta Country, where they are doubtless among the descendants of adventurers who formerly attended native chiefs, or followed the Muhammadan invaders : but the majority of lepers are names in the Returns from Gujarat and Khandesh : women's names exist amongst them.

181—*Rāmusī*.

This tribe is frequently named in the leper Returns from the Poona, Nuggur, and Sattara Districts of the Deccan ; it has a very low status, and its members are most numerous in the adjoining Mysore State, whence they probably spread to the west and north. *Rāmusīs* are commonly regarded as non-Aryans or aborigines (probably belonging to the ancient Telingana province), and they still retain rude, unsettled and predacious habits, but like the Kolis and Puggis on the one hand, and their cognomers the Bedars in the Southern Mahratta districts, they have been admitted on ordinary village establishments as servants and watchmen : they observe some restrictions in diet, not eating beef, but are very superstitious : they are intelligent, cunning, and expert thieves and robbers, often committing violence : their employment as watchmen is a voluntary blackmail, incurred for safety's sake. Some few *Rāmusīs* are cultivators of the soil, but in general they dislike husbandry and mechanical labour, and are addicted to hunting and other idle

recreations. They are closely allied to, if not identical with, the Bedars, and may intermarry with them.

182.—*Raoul*.

A caste in Gujarat and the Deccan; of inferior rank, they are manufacturers of Purum (strips of coarse cloth) and Nari (tape): they are connected with others who are wandering musicians and beggars.

183.—*Rhatorji*.

The name of a well-known section of the Rajput race.

184.—*Rebārī*.

In Gujarat, Central India, the Deccan, &c.; a caste of inferior rank who deal in camels or cattle and some cultivate land: in Gujarat the “Rebaris,” or cowherds, pretend to be of Rajput origin.

185.—*Raddeir*: *Ruddi*.

In the Southern Mahratta Country, Mysore, &c., a common caste of agriculturists of middle rank, and comparable with the Mahrattas and Kunbis of the Deccan, as, according to Buchanan, at one time forming also the chief military element of Native States: their rank is that of Sudras, and descent pure, though probably somewhat inferior to that of the Mahrattas; many are rich, and are village patels or hereditary head-men. They are numerous: and besides farmers and cultivators of the soil, are grain-dealers, carriers, &c., and Government servants are found amongst them: they eat animal food, and can take bhang, but spirituous liquors are interdicted. As lepers several are entered in the Return from Kuladghi (S. M. C.).

186.—*Rangāri*.

In Southern India, the Deccan, a caste of tailors, cloth printers and dyers; the rank is of medium degree; they prepare

the dye, and use black and red colours; their manners and customs do not differ from the common.

S.

187.—*Sadhu*.

A religious mendicant; a devotee.

188.—*Sāli*: *Salwee*.

In the Deccan and Southern India, a caste of middle rank who are weavers of white or undyed cloth; not numerous here; some are termed Mahratta Salis, others, and probably the majority, are Telingis. They are the "Shalay" or Shaliar of Buchanan, who notes the division into Samay-Shalay (Lingait) and Pudma Shalay (worshippers of Vishnu); neither sect is allowed to eat animal food or drink spirituous liquors.

189.—*Sastekar*: *Sāhāsushtkār*.

In Canara, a caste of traders of superior status, who are noted as of industrious habits, pretty numerous, and originally from the Goa territories, their name being derived from a village termed Sāhāsust, or number sixty-six (*sic*).

190.—*Senoo*: *Senvo*.

In Gujarat (northern zillahs) the village sweeper, corresponding in this respect to the Mahar of the Deccan.

191.—*Sherogar*: *Sherawegār*.

In Canara, a caste of middle rank, not numerous, whose members subsist by labour and cultivation; some trade, and many of them serve as peons in Government offices; they eat meat and drink liquor: they are said to be of rather a litigious character, and are supposed to have originally come from the Mahratta country, being one of the lower classes of Mahrattas, and are known in other parts as Konkanis or Konkan wālekars.

192.—*Shetia : Shett.*

A high caste of traders and merchants, pretty generally distributed, and originally from Gujarat or Rajpootana, they being Marwari or Gujarati Wanis by caste.

193.—*Shoodur.*

The same as “Kharvi,” above.

194.—*Simpī.*

The tailor caste; of inferior status, tolerably numerous: some are Mahrattas, others Telingis: their proper occupation is to sew clothes and dye cloth (Rangāri section), preparing the colours, whether permanent or otherwise. One division of the caste sells cloth, and all occasionally engage in other trades. “Durzi” is the Hindustani name for the caste. Many are lepers.

195.—*Sonār.*

A caste of high rank, very generally distributed; they are goldsmiths, trade in gold and jewellery, &c., and many are brokers: their customs and diet are rigorously directed. They have several divisions among themselves: but in Southern India the pretensions of the caste to a high position are not admitted by the Brahmans; similar difference of opinion is found to exist in Western India. Sonārs are generally found in the leper lists.

196.—*Sugurio.*

In Gujarat (Surat Zillah), a not uncommon caste of middle rank, who are gardeners and sell vegetables: habits similar to those of lower classes of Hindu traders.

197.—*Sangar*.

A caste in the Deccan, of medium status, whose occupation is to shear sheep, and manufacture kumlis or country blankets.

198.—*Suppligār*.

In Canara, a caste of rather inferior position, not numerous, and apparently indigenous; who live by making wicker work, by labour or cultivation of land: their diet is unrestricted.

199.—*Sutār*.

The carpenter caste; of middle rank: widely distributed; they are directed to build houses, and work as carpenters and artificers in wood: they are either Mahrattas or Gujaratis, or Purdesis from Hindustan: there are few villages of size without a Sutār, who has a recognised place in the Balloti establishment, and makes ploughs, &c., for the Kunbis or ryots.

“Sutārs” and “Barhais” are commonly found in the leper Returns, the latter being box-makers or carpenters of inferior trade.

T.200.—*Tambolī*.

In the Deccan, a caste of inferior status; they sell pān, also tobacco, betel-nut, &c.

201.—*Tāmbat*.

In the Deccan, a caste of middle rank, who make and sell copper utensils.

202.—*Taroo*: *Tural*.

The name of an office in the Deccan, viz., that of village menial servants, similar to, but just above, that of Mahār. The occupant is generally a Koli, and he waits upon travellers and strangers, bringing water, &c.

203.—*Tēli*.

The caste of oil pressers and sellers, in the Deccan : of inferior status ; they are mostly Mahrattas, but some are from Hindustan : they extract oil from the cocoanut and other seeds, selling the oil and the oil-cake. They are known under other names in Gujarat and Southern India, as “Ghanchi,” “Gannagaru.”

As lepers they are unusually numerous, a circumstance worthy of notice, as it is possible frequent contact with oil may predispose to skin affections.

204.—*Teligare*.

People originally from Telingana, a former province on the eastern side of the peninsula. Many “Telinga” tribes have found their way westward, but the word in question seems to stand for T. Banigars, or merchants and traders of the Lingait sect, who are more numerous in Southern India than in the Bombay Presidency : their status is rather above the average.

205.—*Thākur*.

In Gujarat, the Northern Konkan, and in the Mawals of Mid-Deccan, on the connecting Ghāt range, the appellation of an off-set of the Kolis, who claim to be of part Rajput descent. In Gujarat, Thākur chiefs are still not uncommon ; and others are cultivators : in the Concan, the tribe is degraded, being rude, ignorant and often very indigent ; the ‘Ma’ and ‘Ka’ Thākur are here recognised : in the Deccan, their condition is often the same, but it is better in the Western Mawals, where Thākurs are rather numerous. A connection with Rajputs is not seldom claimed by people who present almost all the features of an aboriginal race, who are intensely prejudiced, and sometimes reputed thieves. There is a corresponding mixed race of Bhils,

in Central India, where too are found the Gonds, whose resemblance to Thākurs has been remarked.

206.—*Tudvy*.

In Khandesh, a caste of low rank, who are labourers, and also husk rice : they are not numerous there ; it seems probable that these people are a branch of the Bhil tribe : there is a subdivision of the name, and the heads or local chiefs of the Bhils in Central India are still termed “Turvees.”

207.—*Tulavio*.

In the Surat and Broach Zillahs of Gujarat, described as being numerous, as “aborigines ;” occupation—labour and cultivation, to a slight extent : rank very low, and the caste the same as “Dublo,” above ; hence that the people are of Bhil origin seems a fair inference, and the preceding caste may be identical.

208.—*Talwar*.

In Canara the name denotes a village servant, like the Oogranee or watchman : such a one is generally of low caste. The name is not that of a caste ; Kolis, Rāmosis, or even Mahārs, fulfil the office elsewhere.

209.—*Tapalam*.

In Kaira, Gujarat, the caste is described as one of degraded Brahmans, who are now Chobdars and bricklayers : some serve in temples, and sell ink, &c.

210.—*Turghalla*.

In Gujarat (Ahmedabad), a similar caste reported as originally of Brahman origin, now separate and degraded, who are itinerant players, musicians, and attendants at fairs.

The term is possibly connected with “Tragalla,” the name of people once employed about the temples, and of the lowest caste

of Hindus, upon whom the Bhatta or Bharotts were wont to impose "traga" or suicide, or self-mutilation, as a threat, the subjects of the former, it is said, being commonly an old woman not of their own tribe, but of the "Tragala," (Hamilton).

V.

211.—*Vakal : Woculigaru.*

In Canara and Southern India, an agricultural caste of middle rank, corresponding, in the main, to the Kunbi of the Deccan, and pretty numerous found; engaged in cultivation of land and labour; partake of animal food, and some also of toddy or liquor; they are of simple, shy manners, being an ignorant, rustic race, &c.: the caste is subdivided into sections, *e. g.* Grām V., Haluckee V.; the latter noted as not to be found elsewhere than in Canara. It would seem from Buchanan's researches that the "Woculigaru" are the same people as the "Ruddi" noticed above, the former term referring to their proper occupation of agriculturists: some are "Lingaits," most worshippers of Vishnu. It is remarked that "Vukuls" are aborigines of Mysore.

W.

212.—*Wādwal.*

In Northern Concan or Tanna district, a scanty race, of low caste, who are stated to be gardeners: it is said that the "Pānchkalsi" caste of the same parts is also sometimes called Wādwal; the term implies the owner of a plantation.

213.—*Wāgrī.*

An offset, probably, of the Koli tribe, who retain primitive habits, and are mostly hunters and snarers of game and wild

animals, whose voice and calls they can closely imitate: some make earthen toys, &c. They are widely distributed; some are lepers in Gujarat, where they are probably more numerous than in the Deccan and Southern India. In appearance they are often at least of a true aboriginal type: their language appears to be the vernacular of the province they inhabit.

214.—*Wānī*.

The trading community *par excellence*; the higher class of “Wānis” are from Marwar and Gujarat, whence they have spread, and become permanently settled in the Deccan and Concan; still retaining some intercourse with their original country: many profess the Jain religion, others are worshippers of Vishnu, and both divisions assume to be of high caste, *i. e.* superior to the Kunbi: they are merchants, traders, money-dealers, and usurers, and are very keen in business, often holding the lower orders of borrowers in durance vile.

Other Wānis or traders are of the Kunbi caste; they are numerous distributed in Gujarat, the Deccan and the Konkan, and are inferior in wealth and position to the above: they are sometimes the carriers of their own goods and travel from one part to another. Besides the Jain sect, that of Lingaits furnishes numerous “Wānis”—the Pancham W., Banigar W., Tileli W., &c., who are most numerous in the southern districts of this Presidency: their rank is also superior to that of Kunbis. ‘Bania’ is a cognate term.

215.—*Wārālī*.

A Bhil tribe found in the Northern Konkan, and extending into the Surat Zillah, and probably more numerous still in the adjoining Western Dhang, Peint State, and Dhurumpoor, for

at the points just named the Bhils from their interior holds in Khandesh, here nearest approach the sea-coast. The Wāralīs mostly retain rude and primitive habits, many being thorough hillmen, or jungle tribes; others are somewhat more settled, and cultivate patches of land: they are also labourers and vendors of fowls and jungle produce: they are fond of tobacco and spirits; are densely ignorant and superstitious, being as well regarded as sorcerers: the community is organised, having local chiefs, and numerous kuls or subdivisions of families, who, like those of the Kolis (and far higher castes), do not intermarry; they eat all ordinary kinds of flesh, and one division amongst them, that of the cow also (Dhore Wāralīs); and all are regarded as outside the pale of Hinduism or Brahman rule. Their language is the vernacular of the district. Leprosy is not uncommon amongst them.

216.—*Wasawā : Wahawā.*

A Bhil tribe occupying somewhat the same localities as the above (but extending to the north of the Tapti), whom they closely resemble without being so degraded; indeed, as is the case with the “Kolis,” some of their number have retained the headship of districts and are known as “Wasawā” chiefs; the majority, however, of the tribe remain in a semi-civilized state, are ignorant, superstitious, and often predatory; cultivators at most of small patches of land, and in general living by labour and the sale of jungle produce: some are Ruckwaldars or village watchmen by night, and it is said often robbers by day in gangs, under “Naiks.” Their language is mixed Gujarati.

217.—*Vaḍārī : Wuddār.*

In the Deccan and South India, a widely distributed caste of very low status, whose chief occupation is to cart and sell

rough stones for building purposes. In the Deccan they are of unsettled habits, congregating where building operations are being carried on: they are also excavators or well-diggers, and mill-stone makers: some are known as thieves, and their general habits are those of a rude, ignorant, intemperate, and superstitious race. Their diet is indiscriminate, and is noted for including such vermin as the field-rat. Buchanan describes them as of Telinga origin, and as also being engaged as carriers of, and traders in, salt and grain. The old and infirm live in huts near villages, while the vigorous youth of both sexes travel about in caravans with oxen, male buffaloes, and asses, in pursuit of trade and work: their families accompany them, and all live in rude huts made of mats and sticks.

218.—*Wanjārā*.

A well known and widely found caste, low in rank, of general carriers, travelling often for long distances, and trading in the more generally used commodities and in cattle. The absence of made roads, and the long distances between various productive districts, sufficiently account for the presence of this and some others castes following, partly at least, the trade of pack-carriers. In the Deccan the *Wanjārā* caste also cultivate the soil and make articles of Tag or coarse hemp: those who are carriers and cattle-dealers appear to be of Hindustani origin, some claim to be of Rajput caste, and it is said others in Central India have been converted to Mahomedanism, in these respects it may be observed showing an affinity to the Bhil tribe; and there are other circumstances which would indicate an aboriginal origin of the race in question, subject to admixture with wanderers from various sources, but it is not here known that *Wanjārās* possess an original dialect. A considerable part of the trade between the north and south of the whole Deccan country is in the hands of *Wanjārās*; to the north they are

known as "Lamāns," "Lumbadies," "Lodānahs," "Lumbanis," also as "Bunjaris," "Brinjaris," or "Bunjārās." Hamilton and Malcolm refer to them in Rohilcund and Central India: they are well known in the Deccan, less so in the Concan; and Buchanan states that they were found in the southern districts of the Mysore province, being regarded in Southern India as a thieving, lawless race, who formerly perpetrated much cruelty and oppression under cover of their occupation as grain-suppliers to the British troops. The history of these people is interesting, but cannot be entered on here. Wanjārās are very numerous in the Central Deccan districts (Ahmednuggur, &c.), where they settle in the rainy season, outside villages, and cultivate a little land, which the women and families attend to. Some of the traders, for they trade as well as carry, are well off, and occasionally men amongst them are suspected of being dacoits and robbers; one section, named Mahratta Bunjāris, being comparable with "Rāmūsis," since they serve as village watchmen, &c., but in the daytime are often mounted highway-men; these reside mostly in the Nizam's territories, where they are also called "Kolis." (Hervey.) The caravans (Tandas) of Wanjārās are conducted under a Naik or leader; and the people have been properly compared in their occupation, and some habits, to the wandering and trading Chārāns of Gujarat. They also furnish an additional example of a predatory horde passing gradually into a settled class: for in the Deccan (Sattara), subdivisions have arisen; thus one section is wholly agricultural; they occupy houses within village limits, rent the ground from Patels, and eat with Mahratta Kunbis, not of course intermarrying with them: another section is known as Wani Wanjārās, who are equally respectable, while the "Lamans," or carriers, are regarded as of inferior grade, and the others may not even eat with them. The natural tendency to increase of caste distinctions thus receives further illustration.

219.—*Wotāri : Otārī.*

A caste of metal-moulders, low in rank, who manufacture and sell images of the gods, also pots and toe-rings, composed of the mixed metal called *kaṇs* : they are not very numerous, but are found all over the Deccan.

J

