



*A Garrow Man,  
in his War Dress.*

## OBSERVATIONS

ON THE

INHABITANTS

OF THE

## GARROW HILLS,

*Made during a public Deputation in the Years 1788  
and 1789.*

By JOHN ELIOT, Esq.

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**I**N the month of *September* 1788, I was deputed by Government to investigate the duties collected on the *Garrow* hills, which bound the north-eastern parts of *Bengal*; and, to conciliate the good will of the people, who had hitherto known no intercourse with *Europeans*, some scarlet cloth was given me by Government to be distributed to them.

THE mountaineers, who inhabit different parts of *India*, have been generally considered savages, equally unrestrained by law and morality, and watchful to take every opportunity of committing depredations on the low country, pillaging the inhabitants, and destroying their villages, whenever they could do so with impunity. At *B. g. lepore*, however, it has been proved, that the hill-people,

by good treatment and encouragement, may be in a great degree civilized and rendered at least peaceable and inoffensive, if not serviceable: my observation of the character and the conduct of the *Garrows* has induced me to believe the same good consequences may be expected from encouraging them; but I propose to relate in plain language what I experienced on my visit to them, and leave others to form their own judgment; and, as I am the first *European*, who has travelled among them, I shall also add a few observations on the country, and on what attracted my notice as being in any respect peculiar.

ON drawing near the hills you have a beautiful sight of three ranges of mountains, rising one above another; but on nearer approach they vanish, except the *Gonassers*, the lower range, in appearance insignificantly small. The verdure and rich land, however, fully recompence the loss; and, turn your eye which way you will, you see something to cheer the mind, and raise the fancy, in the numerous small villages round about, protected from the heat by a variety of trees interspersed.

THE first pass, I went to, was *Gbosegong*, situated on the west side of the *Natie* river. Here a great number of *Garrows* reside at the foot of the pass in three villages, *Gbosegong*, *Gbonie*, and *Borack*. The head people of the villages are called *Boneabs*, a name used by the head *Rájás* in *Bengal*, when the king resided at *Gour*. Whence they derived

this name, I could not learn; and many other things, which might lead to discoveries, escaped my knowledge from the want of a good interpreter.

OODASSEY BOONEAR is looked on as the head man of this pass at present, having most influence with his sect; but the rightful chief is MOMEE, a woman, and her power being, by established usage, transferable by marriage to her husband, he ought in consequence to preside; but, from his being a young and silly man, the chiefship is usurped by OODASSEY, and his usurpation is submitted to by MOMEE and her husband. OODASSEY however is by no means a violent or artful man. He is far from possessing a bad disposition, is a mild man, and by all accounts takes great pains to do justice, and keep up unanimity with his people.

THE village *Gbofegong* is surrounded by a little jungle. On passing it, the village is opened to your sight, consisting of *Chaungs* or Houses from about thirty to 150 feet long, and twenty or forty broad.

THESE *Garrows* are called by the villagers and upper hill people *Counch Garrows*, though they themselves, if you ask them, of what cast they are, will answer *Garrows*, and not give themselves any appellation of cast, though they are many casts of *Garrows*, but with what differences I had not time to ascertain.

THE soil is of a fine black earth, here and there intermixed with spots of red earth; its richness is

plainly seen from the quickness of vegetation. The rice is in many places equal to the *Benares* long rice. The mustard seed is twice as big as any produced in the pergunnahs of *Bengal*, where I have been, and the oil it produces, is as superior to, as the size of its grain is greater than, any other. The hemp is equally good, but, as to its superiority to what may be produced in other pergunnahs, I am unable to speak with certainty: as far as I can judge from my own observation, the sort brought to the *Calcutta* market, is not equal to what is produced on the borders of the hills. The pasture for cattle may be classed next in quality to that of *Plassy* plain; and this I infer from its being generally known, the *Sheerpour* and *Sufung* ghee is nearly as good as that made at *Plassy*.

THERE are rivers at the several passes. Those of note are the *Natie*, *Mahareesee*, *Summasserry*, and *Mabadeo*. On the west side of the *Natie* is *Ghosegong*, and on the east the *Suffoor* pass. *Abrahamabad* or *Bygembarry* is on the east side of the *Mahareesee*; *Augbur*, on the east of *Summasserry*; and *Burradowarrab*, on the west of *Mabadeo*. These rivers are all of a sandy and gravelly bottom, with much limestone and iron. The *Mabadeo* has abundance of coals, the oil of which is esteemed in the hills as a medicine for the cure of cutaneous disorders, and is reputed to have been first discovered to the hill people and villagers by a *Fakeer*. The mode of extracting the oil is simple. A quantity of coals are put into an earthen pot, the mouth of which is stopped

stopped with long grass by way of strainer. This pot is put into a large deep pan, perforated at the bottom, so as to admit of the neck of the pot being put through it; the pan is supported upon bricks to prevent the neck of the pot from touching the ground, and also that a vessel may be placed under the strainer as a reservoir for receiving the oil as it drops. The pan is filled with dry cow dung, which is used as fuel, and extracts the oil in course of an hour.

THERE are but few sorts of fish in these rivers: turtle are to be had in great numbers, and are always consecrated by sacrifice before they are eaten. The hill people are however fully recompensed for the loss of fish in the rivers, by the great abundance they get from the neighbouring lakes.

A GARROW is a stout well-shaped man, hardy and able to do much work; of a surly look, flat *Cáfri* like nose, small eyes, generally blue, or brown, forehead wrinkled, and overhanging eye brow, with large mouth, thick lips, and face round and short; their colour is of a light or deep brown; their dress consists of a brown girdle, about three inches broad; having in the center a blue stripe; it goes round the waist, is passed between the thighs, and is fastened behind, leaving one end or flap hanging down before, about eight inches; sometimes it is ornamented with brass-plates; with rows of ivory or a white stone shaped like bits of tobacco-pipes, about half an inch long; the brass-plate

plate is made to resemble a button, or an apothecary's weight, but more indented: some have it ornamented with little bits of brass, shaped like a bell; some wear an ornament on their head about three or five inches broad, decorated in the same manner as the flap, serving to keep their hair off their face, which gives them a wild fierce appearance. Some tie their hair on the crown, in a loose careless manner, while others crop it close. The *Booneabs* or chiefs wear a silk turban; to the girdle they affix a bag containing their money and *pawns*, and also a net for holding the utensils with which they light their pipe hung near to it by a chain.

THE women are the ugliest creatures I ever beheld, short and squat in their stature, with masculine faces, in the features of which they differ little from the men. Their dress consists of a dirty red cloth striped with blue or white, about sixteen inches broad, which encircles the waist, and covers about three-fourths of the thigh. It never reaches to the knee, and being but just long enough to tie above on the left side, part of the left thigh, when they walk, is exposed. On their necks they have a string of the ornaments above described resembling tobacco-pipes, twisted thirty or forty times round, but negligently, without any attention to regularity; their breasts are exposed to view, their only clothing being the girdle abovementioned; to their ears are affixed numbers of brass rings, increasing in diameter from three to six inches;

inches; I have seen thirty of those rings in each ear; a slit is made in the lobes of the ear, which increase from the weight of the rings, and in time will admit the great number stated. This weight is however partly supported by a string, which passes over their heads; a tape three inches broad ties their hair, so as to keep it back from their foreheads, though generally it is tied with a string on the crown of the head. The wives of the *Booneabs* cover their heads with a piece of coarse cloth, thirteen or fourteen inches broad, and two feet long, the end of which, with their hair hangs down behind, flowing loose on their backs. The women work as well as the men, and I have seen them carry as great burthens. Their hands, even those of the wives of the *Booneabs*, bear evident marks of their laborious occupations.

THESE people eat all manner of food, even dogs, frogs, snakes, and the blood of all animals. The last is baked over a slow fire in hollow green bamboos, till it becomes of a nasty dirty green colour. They are fond of drinking to an excess. Liquor is put into the mouths of infants, almost as soon as they are able to swallow; they have various sorts of spirits, but that mostly drunk is extracted from rice, soaked in water for three or four days before use. Their cookery is short, as they only just heat their provisions; excepting rice and guts, the first of which is well boiled, and the other stewed till they are black. Indeed excepting these, their animal food is eaten almost raw.

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IN times of scarcity many of the hill people subsist on the *Kebul* which in growth is said to be like the *Palmira*, and the interior part of the *trunk*, when pounded and steeped in water, is an article of food, in so much as to be the common means of sustenance during a scarcity of grain. When boiled it is of a gelatinous substance, and tastes when fresh, like a sugar cane: those, who can afford it, mix rice with it. They also subsist on the *Kutchu*, a sort of *Yam*, found in great plenty about the hills. I saw three sorts, though I could not learn they had any separate name. One has a number of buds on it, is said to be a cooling medicine, and is eaten boiled or baked. Some of them I brought with me from the hills, and being bruised in the basket used in bringing them from the hills, I cut off the rotten part, which I found to be of no detriment to their growth, although out of the ground. At *Dacca* I gave them to Mr. RICHARD JOHNSON, who I understand, delivered them to Colonel KYD, the superintendant of the Company's botanical garden, where, I hear, they have produced a very handsome flower. This plant was cultivated by the *Garrows*, nearly in the same manner, as we do potatoes in *England*; a bud being broken off to be sowed for a plant. The *Garrows* say it yields, after it is dug out of the ground, and laid by for the ensuing season of cultivation (commencing immediately on the breaking up of the rains) from three to ten buds. Another sort of *Kutchu* grows at the tops of the hills, and is found by its sprout, which twists itself

self round the trunk and branches of trees. I have seen the sprout from ten to twenty feet high, the leaves have three segments like a vine-leaf, but more pointed; of deep green, and very small. The root is found from a foot to two feet and a half below the ground, is in shape tapering, of a reddish colour, and in length from five inches to a foot and half; it is eaten roasted. The other species grows in the same manner, but is of a dirty yellow colour.

The houses of these *Garrows*, called *Chaungs*, are raised on piles, about three or four feet from the ground, from thirty to 150 feet in length; and in breadth from ten to forty, and are roofed with thatch. The props of the *Chaung* consist of large *sau'* timbers: in the centre there are eight, and on the sides from eight to thirty: over these are placed horizontally large timbers, for a support to the roof, and tied fast, sometimes with strings, but string is rarely used for this purpose; the tying work being mostly done with slips of grass or cane. The roof is neatly executed and with as much regularity as any of our Bungalow thatches. When I say this, however, I speak of the *Chaungs* of the *Booneabs*; I went into few of the *Chaungs* of the lower class. The roof consists of mats and strong grass. The sides of the house are made from the small hollow bamboos cut open, flatted, and woven as the common mats are. The floor is made in the same manner; but of a stronger bamboo. The *Chaung* consists of two apartments, one floored and raised  
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on piles as described, and the other without a floor, at one end, for their cattle: at the other end is an open platform, where the women sit and work. On one side also is a small raised platform, usually about six feet square inclosed at the sides and open above: here the children play; in the centre of the *Chaung* they cook their victuals, a space of about five feet square being covered with earth; on one side a little trap door is made in the floor, for the convenience of the women on certain occasions, which creates much filth under their *Chaungs*. Indeed a great part of their dirt is thrown under the *Chaung*, and the only scavengers I saw were their hogs; but luckily for them, they have plenty of those animals.

Bugs cover their wearing apparel, of the same sort, as those which infest beds in England: during my journey along the hills I suffered very much from them.

THE disposition of a *Garrow* could not be accurately known in the short time I had to observe it; yet my intercourse with them, which was of the most open nature, will, I think, allow me to say something of it.

THEIR surly looks seem to indicate ill temper, but this is far from being the case, as they are of a mild disposition. They are, moreover, honest in their dealings, and sure to perform what they promise. When in liquor they are merry to the highest pitch: then men, women, and children will dance, till they can scarce stand. Their manner of dancing

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is as follows: twenty or thirty men of a row standing behind one another, hold each other by the sides of their belts, and then go round in a circle hopping on one foot; then on the other, singing and keeping time with their music, which is animating, though harsh and inharmonious, consisting chiefly of tomtoms, and brass pans, the first generally beaten by the old people, and the last by the children. The women dance in rows and hop in the same manner, but hold their hands out, lowering one hand and raising the other at the same time, as the music beats, and occasionally turning round with great rapidity. The men also exhibit military exercises with the sword and shield, which they use with grace and great activity. Their dancing at their festivals last two or three days, during which time they drink and feast to an excess, inasmuch that it requires a day or two afterwards, to make them perfectly sober again, yet during this fit of festivity and drunkenness they never quarrel.

MARRIAGE is in general settled amongst the parties themselves, though sometimes by their parents: if it has been settled by the parties themselves, and the parents of either refuse their assent, the friends of the opposite party, and even others unconnected, go and by force compel the dissenters to comply; it being a rule among the *Garrows* to assist those that want their help, on these occasions, let the disparity of age or rank be ever so great. If the parents do not accede to the wish of their

their child, they are well beaten till they acquiesce in the marriage, which being done, a day is fixed for the settlement of the contract, or rather for a complimentary visit from the bride to the bridegroom, to settle the day of marriage, and the articles, of which the feast shall consist, as well as the company to be invited; and they then make merry for the night. The invitations on these occasions are made by the head man of a *Chaung* sending a *paun* to the inhabitants of another *Chaung*, as they cannot invite one out of a *Chaung* without the rest: the man who carries the *paun*, states the purpose for which it is sent, and the next day an answer is made, if the invitation be accepted, but not otherwise, as they never wish to give a verbal refusal; and, therefore, if no body returns the next day, the invitation is understood to be refused.

ON the nuptial day, the parties invited go to the bride's house; it being the custom among the *Garrows*, for the bride to fetch the bridegroom: when the wine, &c. are ready, and all the company arrived, they begin singing and dancing, and now and then take a merry cup; while a party of the women carry the bride to the river, wash her, and on their return home, dress her out in her best ornaments; this completed, it is notified to the company, and the music ceases: then a party take up the wine, provisions, drums, pans, and a cock and hen, and carry them to the bridegroom's house in procession; the cock and hen being carried by the priest, after which, the bride follows,

lows; with a party of women, walking in the centre, till she arrives at the bridegroom's house, where she and her party seat themselves in one corner of the *Cbaung* near the door; the remaining visitors then proceed to the bridegroom's house, and the men sit at the further end of the room, opposite to the women; the men then again begin singing and dancing; the bridegroom is called for; but, as he retires to another *Cbaung*, some search is made for him, as if he were missing, and, as soon as they find him, they give a shout; they then carry him to the river, wash him, return, and dress him in his war dress; which done, the women carry the bride to her own *Cbaung*, where she is put in the centre; and, notice of this being brought to the visitors at the bridegroom's house, they take up the wine, &c. and prepare to go with the bridegroom, when his father, mother, and family cry and howl in the most lamentable manner, and some force is used to separate him from them. At last they depart, the bride's father leading the way, and the company following one by one, the bridegroom in the centre. On entering the bride's *Cbaung*, they make a general shout, and place the bridegroom on the bride's right hand, and then sing and dance for a time, till the priest proclaiming silence, all is quiet; and he goes before the bride and bridegroom, who are seated, and asks some questions, to which the whole party answer *Nummab*, or *good\**, this continues a few minutes, af-

\* I suspect the word to be *Namab* or *salutation and reverence*. J.

ter which, the cock and hen being brought, the priest takes hold of them by the wings, and holds them up to the company, asking them some questions, to which they again reply *Nummah*; some grain is then brought and thrown before the cock and hen, who being employed in picking it, the priest takes this opportunity to strike them on the head with a stick, to appearance dead, and the whole company, after observing them a few seconds, call out as before; a knife being then brought, the priest cuts the anus of the cock, and draws out the the guts, and the company repeat *Nummah*, after which he performs the same operation on the hen, and the company give a shout, and again call out *Nummah*. They look on this part of the ceremony as very ominous; for should any blood be spilt by the first blow, or the guts break, or any blood come out with the guts, it would be considered as an unlucky marriage. The ceremony being over, the bride and bridegroom, drinking, present the bowl to the company, and then they all feast and make merry.

I DISCOVERED these circumstances of the marriage ceremony of the *Garrows*, from being present at the marriage of LUNGREZ, youngest daughter of the chief OODASSY, seven years of age, and BUGLUN, twenty-three years old; the son a common *Garrow*; and I may here observe, that this marriage, disproportionate as to age and rank, is a very happy one for BUGLUN, as he will succeed to the *Booneakship* and estate; for among all the *Garrows*, the youngest daughter is always heiress,  
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and, if there be any other children who were born before her, they would get nothing on the death of the *Booneab*: what is more strange, if *BUELUN* were to die, *LUNGREE* would marry one of his brothers; and if all his brothers were dead, she would then marry the father; and, if the father afterwards should prove too old, she would put him aside, and take any one else whom she might chuse.

THE dead are kept for four days, burnt on a pile of wood in a *Dingy* or small boat, placed on the top of the pile, and the ashes are put into a hole dug exactly where the fire was, covered with a small thatch building, and surrounded with a railing: a lamp is burnt within the building every night, for the space of a month or more; the wearing apparel of the deceased is hung on poles fixed at each corner of the railing, which, after a certain time (from six weeks to two months) are broken, and then allowed to hang downwards till they fall to pieces: they burn their dead within six or eight yards of their *Cbaungs*, and the ceremony is performed exactly at twelve o'clock at night; the pile is lighted by the nearest relation: after this they feast, make merry, dance and sing, and get drunk. This is, however, the ceremony to a common *Gar-row*. If it be a person of rank, the pile is decorated with cloth and flowers, and a bullock sacrificed on the occasion, and the head of the bullock is also burnt with the corps: if it be an upper hill *Booneab* of common rank, the head of one of his



slaves would be cut off and burnt with him ; and if it happen to be one of the first rank *Booneabs*, a large body of his slaves fall out of the hills and seize a *Hindu*, whose head they cut off, and burn with their chief. The railed graves of *Booneabs* are decorated with images of animals placed near the graves, and the railing is often ornamented with fresh flowers.

THEIR religion appears to approximate to that of the *Hindus*, they worship MAHADEVVA ; and at *Baunjann*, a pass in the hills, they worship the sun and moon. To ascertain which of the two they are to worship upon any particular occasion, their priest takes a cup of water and some wheat : first calling the name of the sun, he drops a grain into the water ; if it sinks, they are then to worship the sun ; should it not sink, they then would drop another grain in the name of the moon, and so on till one of the grains sink. All religious ceremonies are preceded by a sacrifice to their god of a bull, goat, hog, cock, or dog ; in cases of illness, they offer up a sacrifice in proportion to the supposed fatality of the distemper, with which they are afflicted ; as they imagine medicine will have no effect, unless the Deity interfere in their favour, and that a sacrifice is requisite to procure such interposition.

THE sacrifice is made before an altar constructed as follows : two bamboos are erected, stripped of all their branches and leaves, except at the extremity of the main stem, which is left : a stick is  
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fixed near the top of each, to which is tied, at each end, a double string, reaching to two side bamboos, about two feet out of the ground, with the tops split, so as to make a kind of crown; between the strings are placed bits of sticks of about a foot in height, at the distance of a foot from each other, or more in proportion to the height of the bamboos. The cross sticks thus form a square, with the perpendicular strings, and in every other square, cross strings are tied, beginning with the top square; round the bamboos a space of six or eight feet square is cleared, and covered with red earth, and in front, at the distance of about six or more feet, a square of two feet is cleared, in the centre of which a small pit is dug, and spread over with red earth; at some distance from the altar, on the side nearest the hills, two split bamboos are bent into an arch, with the ends in the ground, so as to form a covering; under this a small mound is raised, and a little thatched building erected over it, open at the sides, under which some boiled rice is placed. When thus much is prepared, the priest approaches the little pit, and the people assembled stand behind him. He then mutters something to himself; when the animal, intended to be sacrificed, is brought, and the head cut off by the priest over the pit, some holding the head by a rope, and others the body: if the head is not taken off at one blow, it is reckoned unlucky. The blood is collected in a pan, carried to the covered arch, with the head of an animal, and put by the side of

the mound. A lighted lamp is then brought, and put near the animal's head, when the whole company bow to the ground, and a white cloth is drawn over the arch, it being supposed their god will then come, and take what he wants; a fire is also kept burning during the ceremony between the altar and arch. An hour after, the covering is taken off, the provisions therein placed, with the animal, are dressed for the company, and they make merry.

WHEN a large animal is to be sacrificed, two slaves are put by the side of the pit, so as to place the animal's neck between them: a bamboo is tied under his neck to the slaves, to prevent his head from falling to the ground: he is then stretched out by ropes, fixed to his legs, and his head is severed by the strongest man among them.

THEIR mode of swearing at *Gbofegong* is very solemn: the oath is taken upon a stone, which they first salute, then with their hands joined and uplifted, their eyes stedfastly fixed to the hills, they call on MAHADE'VA in the most solemn manner, telling him to witness what they declare, and that he knows whether they speak true or false. They then again touch the stone with all the appearance of the utmost fear, and bow their heads to it, calling again upon MAHADE'VA. They also, during their relation, look stedfastly to the hills, and keep their right hand on the stone. When the first person swore before me, the awe and reverence, with which the man swore, forcibly struck me: my *Maberrix* could hardly write, so much was he affected

ed by the solemnity. In some of the hills they put a tiger's bone between their teeth, before they relate the subject to be deposed: others take earth in their hand; and, on some occasions, they swear with their weapons in their hands. I understand their general belief to be, that their God resides in the hills; and, though this belief may seem inconsistent with an awful idea of the divinity, these people appeared to stand in the utmost awe of their deity, from the fear of his punishing them for any misconduct in their frequent excursions to the hills.

THEIR punishments consist mostly in fines. The *Booneabs* decide on all complaints, except adultery, murder, and robbery, which are tried by a general assembly of the neighbouring chiefs, and are punished with instant death. As the money collected by fines was appropriated to feasting and drunkenness, I wished to see, if I could induce them to give over this mode of punishing; but they told me plainly, they would not allow me to interfere; yet, as I had been very kind to them, when a man was to be punished with death, they would let me know.

WHEN any thing particular is to be settled, they all assemble in their war dress, which consists of a blue cloth (covering part of the back and tied at the breast, where the four corners are made to meet) a shield, and a sword: they sit in a circle, the sword fixed in the ground before them. Their resolutions are put into immediate execution, if they relate to war; if to other matters, they feast, sing, dance, and get drunk.

THEIR chiefs debate the subject of deliberation, and their wives on these occasions have as much authority as the chiefs. This I had an opportunity of seeing, when I settled the revenue they had to pay, having told them, they would be well protected from any oppression, while under me; and that no more should be taken from them, than was finally settled: some of the chiefs wished to pay an inadequate sum, when MOMER, wife to the principal chief, rose, and spoke for some minutes, after which she asked me if I declared the truth to them, and on my replying in the affirmative, they agreed to the revenue I demanded: SUJANI, wife of another chief, then came to me, and told me I had heard what she had suffered from the oppression of the *Zemindars*, and begged, with tears in her eyes, that I would get justice done to her. I made a particular inquiry into her complaint, and made the *Darogah* of the pass restore her cattle; and so much confidence had they at last in me, that they requested I would make a fair division of their lands, which they would never suffer the *Zemindar* or his people to do.

THEIR mode of settling their proportions of payments, &c. is by sticks: each of the inferior *Garrows* places as many sticks in a pan, as he can give of the article required: the whole are then counted, and the deficiencies made up by the *Booneabs*: all their accounts also are kept by sticks, as well as their agreements.

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I HAVE before said, on occasions of illness, a sacrifice is made to the deity : I endeavoured to find out what medicines they use, but I cannot say I have been successful in this material point : I imagine, however, they must have some valuable plants, from the many great cures that appear to have been effected in wounds. The *neem* leaf seems to be much used in inflammations, and blue vitriol is applied to fresh wounds : this last medicine appears to have been introduced by the natives of *Bengal*; charms and spells are common among the *Garrows*. The tiger's nose strung round a woman's neck, is considered as a great preservative in child birth: they aver, it keeps off giddiness and other disorders consequent on this event. A woman for nearly a month before her time is not permitted to stir out of her *Cbaung* : six days after delivery, she and her child are carried to the river and bathed.

THE skin of the snake, called the *Burrawar*, is esteemed a cure for external pains, when applied to the parts affected.

INOCULATION is common among the *Garrows*, but this appears to have been only of late years, and 'was introduced among them by JOYNARAIN *Zemindár* of *Sheerpour*, through the interference and recommendation of some of the hill traders, who, having been in the hills at a time when the *Garrows* were afflicted with this fatal disorder and dying without being able to assist themselves, persuaded

suaded the chiefs to send a deputation to the *Zemindár*, and he sent them his family doctor, who is represented to have been very capable, and, by his skill, introduced inoculation among the *Garrows*; and this induced them to provide themselves yearly with an inoculator, whom they reward in the most liberal manner, and take as much care of, while he resides among them, as if he were their father. The inoculator is obliged to obtain from the *Zemindár* a *sunud*, permitting him to go into the hills, and for which he pays a very handsome fee; but the *Zemindár* is very cautious whom he permits to go into the hills to officiate on these occasions.

AMONG the *Garrows* a madness exists, which they call transformation into a tiger, from the person who is afflicted with this malady walking about like that animal, shunning all society. It is said, that, on their being first seized with this complaint, they tear their hair and the rings from their ears, with such force as to break the lobe. It is supposed to be occasioned by a medicine applied to the forehead; but I endeavoured to procure some of the medicine, thus used, without effect: I imagine it rather to be created by frequent intoxications, as the malady goes off in the course of a week or a fortnight; during the time the person is in this state, it is with the utmost difficulty he is made to eat or drink. I questioned a man, who had thus been afflicted, as to the manner of his being seized,

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and he told me he only felt a giddiness without any pain, and that afterwards he did not know what happened to him.

THE language of the *Garrows* is a little mixed with the *Bengáli*, a few words of it I annex; I had made a tolerable collection for a vocabulary, but unfortunately I lost it, by one of my boats sinking in the *Berhampootee*.

To drink,	ring,bo.
eat,	cha,such.
bathe,	ha,boo,ah.
wash,	fu,suck.
fight,	denjuck.
wound,	ma,juck.
come,	ra,ba,suck.
go,	ree.
call,	gum,ma.
sleep,	fee,suck.
run,	ca,tan,juck.
bring,	rap,pa.
fit,	ā,jen,juck.
a man,	mun,die.
a woman,	mee,che,da,rung.
a child,	dooëë.
head,	fee,kook.
face,	moo,kam.
nose,	ging.
mouth,	chú,chul.
eye,	mok,roon.
ear,	ner,chil.

hair,



hair,	ke,nil.
hand,	jauck.
finger,	jauck,see.
back,	hick,ma.
foot,	ja,chuck.
fire,	waul.
water,	chee.
house,	nuck,
tree,	ber.
rice,	my,run.
cotton,	caule.
hog,	wauck,
cow,	ma,shu.
wine,	pa,ta,ka,
salt,	foom.
cloth,	ba,ra.
dog,	aa,chuck.
plenty,	gun,mauck,
good,	num,mah.
sword,	dig,ree.
shield,	too,pee.
grass,	cau,pun.

At the foot of the hills reside a cast of people called *Hajins*; their customs nearly resemble the *Garrows*; in religious matters they partake more of the *Hindus*, as they will not kill a cow: their habitations are built like the houses of the *ryotts* in general, but are better made, enclosed with a courtyard, kept remarkably neat and clean, the railing made of bamboos split, flatted and joined together;

ther; the streets of their villages, equal the neatness of their houses. The men are of a dark complexion, well made and stout; their face nearly resembles the *Garrow*, though rather of a milder look; their dress is the same as that of the head peasants in *Bengal*, consisting of a *Dootee*, *Egpautah*, and *Pugree*, or waist-cloth, mantle, and turband.

THE women are remarkably neat and clean: their dress consists of one cloth, made to go near twice round the body, and to hang in folds, down to the ankle, covers their breasts, and passes under their arms, and the ends are tucked in as the waist-cloth of the natives of *Bengal*: their hair is tied on the crown, and they have ear-rings in the same manner as the *Garrow* women, but no neck ornament.

This is the sum of the observations, which my short stay with the inhabitants of the *Garrow* hills enabled me to make on their manners and customs. I have written separately an account of my journey at the foot of the hills to the different passes, where their trade is carried on, from which some further information may be derived of their conduct and character; but I am conscious that my remarks describe them but imperfectly, and found my only hope of their proving acceptable on the people, to whom they relate, having hitherto been wholly unnoticed; they may also perhaps lead to more accurate inquiries hereafter.

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