

# An account of the Tribe of Mhadeo Kolies

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## AN ACCOUNT OF THE TRIBE OF MHADEO KOLIES.<sup>1</sup>

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[Presented by Government.]

*Preliminary and general observations respecting the different tribes of Kolies, and their location.*

Among the various classes of inhabitants within the territory forming the Government of Bombay, the name of few is more familiar to us than that of the tribe of Kolies, more usually written *Cooly* by the English. They are to be found nearly in every part of Guzerat, in several of the districts of which province they constitute a very large proportion of the agricultural population, and in many instances are notorious robbers. They are very numerous in the Attaveesy; and many are settled in the Northern Konkun. In the hilly tract lying between Moosa South West of Poona and the hill-fort of Trimbuk, the source of the Godavery river, the inhabitants are chiefly Kolies, and a few are scattered over the districts of Candeish, Ahmednuggur, Poona and Sholapoor, and along the Ballaghaut on the western frontier of the Hyderabad territory.

Although the information we possess of these people must be considered imperfect, I think we may venture to say that in earlier ages they were the only inhabitants of a portion of Guzerat and of the Attaveesy, for a part of the latter tract of country is termed by the natives Kolwun, or country of the Kolies. Hills, forests, and such formidable barriers will tend to divide communities, and focal peculiarities will not only induce new and appropriate names, but will also produce some difference in manners and habits. Notwithstanding these people have, in the course of time, separated into different classes or minor tribes, they continue to retain the general appellation of *Koly*, which affords strong evidence of their being branches of the same stock.

The following are the common designations of the different classes or castes of the tribe of Kolies; and they appear to be located nearly as here described.

The Raj-Kolies reside chiefly in the Attaveesy and in the Wunn Dindory and Nasik pergunnahs. A few are settled in the vicinity of Jowair in the Konkun: they are cultivators and labourers, They worship the gods Khundobah, Bhyroo, and Bhowany. They say that they have derived their name from the Koly Rajahs, who in former ages intermarried with their ancestors, and employed them in their service as domestics and

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<sup>1</sup> Taken from the "*Proceedings of the Bombay Geographical Society*" January 1937, issue.

sepoys. The Sir Naik resides at Wagyra in the Nasik district. He holds the village of Vellgaum in free gift, enjoys several perquisites, and settles disputes connected with the infringement of their customs. These Kolies are sometimes called Bhea Kolies, and are said to have originally belonged to the tribe of Mhadeo Kolies, but having committed some irregularities, they abandoned their tribe and associated with Kolies of an inferior description, and at present hold no intercourse with the Mhadeo Kolies.

The Solesy Kolies are settled in the same parts of the country as the Raj Kolies. They are also cultivators and labourers. The Solesy Koly is known by the name of LallLungoottywallab Koly and Kasthy Koly. They worship Khundobah, &c.

The Tonkry Kolies are inhabitants of the Attaveessy, principally around Peint and Dhurumpoor. Like the other Kolies, some of them are cultivators and others labourers. As the term for a large bamboo is toukry, and a number of these Kolies are employed cutting down bamboo, which are afterwards conveyed to the coast and to the Dukhun for sale, it is said they derive their name from this employment. They worship Khundobah, Bhyroo, &c.

The Dhour Kolies are numerous in the Attaveessy, and a few of them are settled in the Wunn Dindory districts. They appear to be the most degraded of all the Koly tribes, and do not hesitate to partake of the flesh of cattle that have died a natural death, and they are at the same time most determined drunkards. When I was employed in the Attaveessy in 1820, these Dhour Kolies were considered no better than the Dheres (Pariahs) of the detachment with me. The Dhour Kolies are farmers and labourers; some of them are employed in cutting down the teakwood within the districts of the Peint and Wassoonda Rajahs, which the timber merchants from the Dukhun purchase from them.

A few enterprising Parsees, who are settled in some of the largest villages on the public roads leading through the Attaveessy, supply the Kolies with abundance of arrack, distilled from the mowah flower. The Koly pays the Parsee in grain for the spirits. In many places the Kolies distil the liquor for their own consumption. These four classes seem to be one and the same people in the Attaveessy; but there appears to be some difference in the manners and habits of those residing in the Wunn Dindory districts. Their Naiks adjust matters connected with the usages of their tribes.

The Doongury Kolies. A few of these reside in the Attaveessy and in the Wunn Dindory districts. They are farmers and labourers, and some of them are employed as the local police of the district. Kolies that reside near hilly districts are termed occasionally Doongury Kolies, from Doonggur, a hill.

The Bheel Kolies are not by any means numerous; we find one or two families settled in a few of the villages along the banks of the Pera and Godavery rivers. They appear to

have been runaways who associated with the Bheels, and subsequently intermarried with them.

The Mullar Koly. This Koly seems to be one of the most pure and respectable of all the Koly tribes; they are also known by the name of Panburry Kolies from their employment of supplying villagers and travellers with water. They generally employ buffaloes to carry the pakhall (leather bag) in which the water is contained. The Panburry Koly is a member of the third division of the Bulottah institution, and receives his pay in kind from the villagers for his services. It is his duty to wait on travellers in the employ of Government, and on strangers, to clean out and plaster (with cow-dung) the floor of the Dhurumsalla or Chourry (the public resting place) to supply them with water, &c. He also attends at all festivals, marriages, &c. in performance of his duty. This Koly is also termed the Choomly Koly from a twisted piece of cloth which he places on the crown of his head, on which he rests his water pot. The same Koly is frequently called the Koonm Koly, from his associating with the Koonbies or cultivators, for they occasionally partake of food at each other's houses. One or more families of the Mullar Kolies are settled almost in every village in the Dukhun and in Candeish, and along the Ballaghaut in the Hyderabad territory extending eastward to Khandhar, Indore and Boden, between the Godavery river and Hyderabad; they are settled in the Ballaghaut (in a south-east direction), in the vicinity of Nulldroog. In many of the villages around and south of Punderpoor, this Koly holds the situation of the village Esskur or Beadle, We find them occasionally employed as sepoy and village watchmen. In villages in the southern portion of Candeish and north of the Godavery river, the Turrall (the person who performs the duty the Panburry Koly does in other parts of the country) is either of the Dhere or Bheel tribe. A Koly is engaged as his deputy to perform the service, his own low caste not admitting of his doing so. There are a few Mullar Koly Patells of villages in the Candeish and Ahmednuggur districts. The hereditary Kolies (Naiks?) of the hill-forts of Poorundur, Singhur, Torna and Rajghur, all south of Poona, are Mullar Kolies; their duties consisted in guarding the approaches leading to the forts, &c.; they held Enam lands, and received regular pay from Government; besides they enjoyed the privilege of cutting grass and firewood, &c. In 1840 A. D. the Singhur Koly Naik resisted the attacks of the army of the Emperor Mahomed Toghluk during several months. A few of these Kolies are settled at Bombay, and along the sea coast as cultivators. They worship Khundobah, Bhyroo, &c.

The Abeer Koly. The Kolies of this tribe are inhabitants of Candeish, residing chiefly in the villages along the banks of the Girna river, and on the southern bank of the Taptee; one and two, and sometimes five and ten, families are found in those villages, They are very poor, but there are several instances of their holding patellships of villages in the vicinity of Yewull Sakry. It is said they originally came from the south: they are not held in high estimation, for they perform the duties of the village Mbar or Dhere (Pariah), and on this account are entitled to receive the skins of bullocks and buffaloes that die a natural death: they worship the horns of the buffalo which they fix in front of their

door. The Aheer Koly is engaged occasionally to perform the duties of the Jaglah or village watchman, and at times one of them is employed as the waterman to supply the inhabitants and travellers with water, &c. In some villages where the members of a family of the Aheer Kolies perform the different duties of the Turrall or village beadle, those of the waterman, as well as those of the Jaglah or watchman, they have been presented by the British Government with from ten to fifteen and twenty to thirty beeghas of land in free gift, according to the size of the village and the responsibility of the duties they had to discharge. The object of this grant was to ensure their becoming more faithful and diligent public servants. They worship all the Hindoo deities, but the goddess Kanby Ranby (a derivative of Bhoany) is an object of great adoration with them. Their marriage ceremony is performed by a Brahmun, and usually in front of the shrine of Kanby Ranby; this does away with the necessity of providing a feast for all the guests, &c. so that the expense incurred is trifling. They have two chief Naiks, who adjust matters connected with the affairs of their caste; one of these resides on the banks of the Taptee, and the other near the Girna.

The Murvy Koly performs duties in every village in the Northern Konkun, similar to those which the Panburry Koly discharges in the Dukhun. He receives the Balottah allowance, and holds a piece of ground rent free worth a few rupees. There are about a hundred families of the Murvy Koly at Bombay; they serve as palankeen bearers, labourers and porters.

The Sone Kolies are settled along the coast from Angriah Colabah to Surat. At Bombay and Colabah (Old Woman's Island) there are about two thousand houses of the Sone Kolies; they are all fishermen, with the exception of a few that enter as sailors on board of ships belonging to native merchants. It is said they have a dislike to going on board vessels owned and commanded by Europeans, fearing they should lose caste. They state that they came originally from Angriah's Colabah; they follow the profession of arms there, and do duty in the Fort; their chief men are styled Patells. The chief Patell resides at Angriah's Colabah; he possesses all the authority of the Goturany, and settles all the disputes and irregularities connected with the infringement of the usages and rules of their caste. The chief Patell has an agent termed Shisha (disciple) in each village or community of the Sone Kolies, who adjusts all disputes of a trifling nature, but important cases are submitted to the chief Patell at Colabah.

Persons proved guilty of adultery and fornication are repudiated from the caste, and not readmitted, as are offenders who infringe their customs and disregard the authority of the chief Patell. Occasionally a person guilty of vice and immorality, although he may have been perverse, yet, if he subsequently seem very penitent, he is received again by his kinsmen after a large quantity of liquor has been expended, and the greater portion of the assembly have got drunk. In fact, these Kolies seldom or never meet in any number of occasions of congratulation, or of condolence, or for the adjustment of affairs connected with their usages and customs, that they do not drink large quantities of

spirits Their women, contrary to the usual customs of other Hindoo castes, wear choullies or jackets with long sleeves, and have glass bangles on the left hand only. At the time of their marriage the bangles intended for the right wrist are consecrated, and cast into the sea, on which occasion the spirit of the ocean is invoked in favor of the husband, to preserve her from becoming a widow, while he is traversing the deep in search of a livelihood. As a substitute for the glass bangles thus devoted, three silver ones are worn on the right wrist. Several of these Kolies are said to possess great wealth. There are from five to six hundred families of the Sone Kolies settled at Bassein, some of these serve as palankeen bearers; those at Bombay are all fishermen.

There are a good many of the Aggry Kolies settled at Bombay, Bassein, Thanna and Panwell, also along the coast towards Surat: these people are boatmen, and serve as sailors on board vessels belonging to Natives. Some of them are palankeen bearers, cultivators and labourers; their chief Patells settle matters connected with their caste. They worship the god Khundobah, &c. The Mettah Kolies appear to be confined entirely to Bombay, where they have between five and six hundred houses. They are occasionally termed Doonggurry Kolies from Doongur a hill, from their residing on the hill or rising ground south of Mazagon, these Kolies having been the first inhabitants, not only of that spot, but of the island of Bombay. In fact, they assert that the place belonged to them in days of yore. They are all fishermen and seamen; they do not retail their fish themselves, but hand them over to other persons in the bazar. There are persons of considerable wealth among them, who are owners of vessels that trade along the Malabar Coast, navigated by sailors of their own tribe. The head Patells adjust all disputes connected with their caste. Persons proved guilty of adultery and immoral conduct are expelled from the tribe, and are never received back again into the community. These Kolies consume large quantities of liquor at their festivals. The wives of the Mettah Kolies devote the glass bangles of the right hand to the deep, to propitiate the spirit of the ocean for the sake of their husbands, in the same manner the Sone Kolies do, and they replace them with silver ones. They worship Khundobah, Bhyroo and Bhoany.

In Bombay, Thanna, Bhewndy, Kullian, Bassein, Damaun, &c we find a people termed by the inhabitants the Christian or Portuguese Koly. It is said that the ancestors of these Christian Kolies were of the tribe of Sone Kolies, and that they were forcibly converted to christianity some ages ago by the Portuguese. These people are cultivators, extractors of toddy from the palm trees, and others sell fish. They follow the precepts of the Catholic faith, but it appears that some of them have forsaken the true faith and reverted to paganism. This retrogression took place about the years 1820 and 1821. When that terrible scourge the Cholera Morbus was raging in the Konkun and along the coast, many of these poor ignorant creatures, seeing desolation spread in their families by the heavy visitation which afflicted them, thought they would be much more fortunate' and happy were they to pay their adorations to Devy, Khundobah and Whittoba, than by continuing to do so to the Almighty; a portion of them having

accordingly come to this resolution, at once abandoned the true God, and supplicated these false idols to be merciful and kind to them, and to relieve them from the distress by which they were surrounded. They have discontinued all intercourse with their Christian brethren, and have resumed the custom of wearing the sendby or tuft of hair on the crown of the head. They employ Brahmuns at their nuptial ceremonies, but the other Hindoo Kolies, considering them a contaminated race, hold no communication with them. A few of them are cultivators and labourers, - while others sell fish, which they cut into small bits and expose for sale in their booths or Thanns in the bazar, and are therefore denominated Thankur Kolies; a few families of them are settled at Bassein, Thannah and Bhowndy.

There are between three and four hundred families of the Chanchhy tribe of Kolies settled at Bombay. These Kolies bear the character of being a very peaceable and industrious race. They are chiefly farmers, who cultivate various sorts of roots, fruits and vegetables, which they take to market; others are labourers, and a few of them are employed in the service of native merchants. These Kolies come from Joonagur (Kattywar) in Guzerat. They worship Dakkoorjee (Runchorjee) and Mahaluchmy.

The Kolies in Guzerat appear to be divided into several tribes, the Tullubdah, the Puttunwarria, and. the Kakrez, the Dhaundhaur and Babbriah, &c. The Tullubdah are the most numerous; the limits of their country extend from the Baroda district North to Khyralloo and Massawnah on the banks of the river Roopyne, and from Dhollka on the horders of Katty war to Lunawarra. Some of them are found beyond these limits, but that above defined they consider their own country. Tullubdah, in addition to being the most numerous, is considered superior in rank to the other tribes; the Puttunwarria will partake of food prepared by the Tullubdab, but the latter will not touch food cooked by the former. It is a very common practice with them to call each other by the name of the district in which they reside.

The Kolies in the Mhyee Kaunta are termed the Barriah Kolies, also the Mhyee Kaunta Kolies. Those residing in the pergunnah of Dhygown about twenty-five miles north-east of Ahmedabad are known by the name of Kountt Kolies. In the course of time a most numerous and mixed offspring of some degraded Rajpoots have become incorporated with the Kolies; these people always pass under the general denomination of Koly, but retain as their family designation the original name of the tribe of the Rajpoot parent, or that of the town or district in which they resided at the period of their degradation. The Tullubdah Kolies residing around Kurree, &c., are known by the name of the Chowally Koly, the name of the district. The Thakoors<sup>2</sup> of Lohar and Amlyah in this division are Kolies. The Thakoor of Goorapur, twenty-five miles south-east of Ahmedabad, is a Koly of great influence, also the Koly Thakoor of Ometta on the Mhyee. The Thakoors of

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<sup>2</sup> Rajpoots and Kolies who are the proprietors of several villages, from which they derive a revenue of a few thousand rupees, or who have an income of a similar amount from revenue and other sources, such as *geeras* or grass, equivalent to black mail, are termed Thakoors.

Agrlore Kuttawun, Bhukkora, Mugoona in the Chowall, are also Kolies. These Kolies form a very large portion of the population of the districts they reside in. It has been estimated that in the Khaira district alone, there are nearly seventy thousand; they are all cultivators and labourers, and often patells of villages, a few being employed as village watchmen, others by native bankers, &c. The Koly watchmen is termed Wurttuneeaf; Puji, Pughy<sup>3</sup> and Rukha. They hold some land rent-free for their services, and receive other dues. Formerly, and still in many places, the Wurtunneeah is obliged to be on a good understanding with the Geerossy chiefs in their vicinity. The villagers or the Wurttunneeah grant a certain allowance to the Geerossy to refrain from plundering their village.

In almost every second, third or fourth, village there are two or three families known by the name of the Kotewallaha Kolies. They attend on travellers, particularly Government servants, to procure such articles for them as they may require. In all the towns there are a few Kolies termed Selottah; these are employed by native bankers in escorting treasure or other valuables, and they accompany travellers from stage to stage for a fixed allowance. Should the Selottah be at enmity with any of his tribe, he will take a sufficient number of his kinsmen with him to protect his charge. When there is danger, the Selottah boldly steps out to face it, and often has sacrificed his life in defence of his charge. Some years ago the Selottah's services were eagerly sought after, but at present, though still ready for employment, their services are seldom called for. In some parts of the country the Koly and Rajpoot Thakoors employ some of their dependants in discharging the duties of the Selottah in escorting property and travellers through their villages.

In every ten or fifteen villages there is a Koly named the Nathy Patelliah, whose duty it is to adjust any disputes connected with the infringement of their usages. The Nathy Patelliah summons any offender before him, and several Koly Patells and a few elders of the tribe investigate the affair, and fine the delinquent. He is made to furnish an entertainment for a portion of the tribe, and to pay some money according to his means: when he has partaken of food from the same platter with the Nathy Patelliah and some of the others, and has smoked the same hooka with several of the assembly, he is considered as readmitted into his caste.

They worship Mhadeo, Bhoany, Ambyka, Devy, Rotcherra (Mattah) and Runchore (Krishan) and Hunooman. Of all these Botcherra, or Betchurra the goddess who presides over the small-pox, seems to meet with the greatest attention from these people. The most sacred and binding of their oaths is that taken when the hand is placed on this idol; another very binding mode of pledging their faith, is by filling a

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<sup>3</sup> The Pughy is well known as the watchman employed by the officers stationed in Guzerat; he takes his name from tracking the footmarks (Pug, a foot. They are very expert in their profession.

brass or copper cup with water, and placing their hands on it, and repeating the names of all the gods; this they term Pruvopyab.

When any serious quarrel or feud has been settled between these Kolies, they seal their reconciliation by drinking some koossoonb, which is merely a little opium dissolved in water. They are partial to opium, and very fond of spirituous liquors; they are enterprising, bold, and most desperate thieves and plunderers, yet they seldom commit murder unless they are attacked, or resistance is offered to them.

The Puttunwarria Kolies reside in the district around Puttun, and between the Surruswutty and Bunnass rivers. I have mentioned before that they do not rank so high as the Tullubdah Kolies; this is on account of their partaking of the flesh of buffaloes. They are dispersed over the southern districts of Guzerat to the vicinity of the Nurbuddah, and in many places they are numerous. They are cultivators and labourers, and occasionally employed as watchmen of villages, &c. They worship the same gods as the Tullubdahs, and differ little from them in respect to character. The Kakrez Kolies inhabit the district of that name to the north. west of the Bunnass river. They are numerous, bold, and enterprising plunderers. The Dhandhar Kolies reside in the district of that name, of which Phalanpoor is the chief town. They are a daring and wild people, The Babbriah Kolies occupy the southern portion of the Peninsula of Kattywar.

#### *Tract occupied by the Mhadeo Kolies, and their origin.*

In the following pages I purpose giving an account of the tribe of Mhadeo Kolies who reside in the vallies on the east side of the Syhadry range of mountains extending from Moosa south west of Poona, northward to Trimbuk the source of the Godavery river, and lying between the 17 and the 180 degrees of north latitude and 73 and 74 east longitude.

These small vallies are formed by masses or groups of rugged hills of the less lofty ranges that diverge laterally in an easterly direction from the main chain of mountains. These are known to the inhabitants by the names of Mawills, khorahs, nahirs and Dangs, that is, vallies, gleus, straths and wilds. They vary considerably in configuration and extent, and at the distance of ten, fifteen, and twenty miles from the crest of the syhadry range, they gradually expand into the spacious plains of the Dukhun, where the collateral branches and groups of hills within the before defined limits may be said to terminate, with the exception of the low irregular branch that protrudes from the north of Joonere and runs along to the south of the Moola river, but diverges much in its advance to Ahmednuggur, after which it stretches in a south-east direction, and ultimately constitutes the Balaghaut of the western boundary of the Hyderabad territory. The chief gorges or passes in the principal range leading down from the Dukhun to the Konkun, and the bottom of the different vallies may average from 1800 and 2000 feet above the level of the sea; and the most elevated points in the main range may vary

from 4000 feet to 4500 feet. The summit of the Kullsabaie Hill, one of the detached branches, and only a few miles from the forts of Allung and Koorung, rises to the height of 5500 feet; and is considered the highest land in the Dukhun. Many of these lofty isolated and rocky hills were selected by the rulers of the country some centuries ago as fit situations for fortresses; and as the sides of the hills were in general very steep, indeed often quite perpendicular, it was only necessary to erect a gateway and fortify this entrance to render the place almost impregnable.

These numerous hill forts,<sup>4</sup> with a few exceptions, have been dismantled by the British, as they were considered useless and expensive. The original object of establishing such strongholds might have been twofold. First, as the cost of fortifying such places must have been comparatively very small, hills suitable for the purpose in the vicinity of large open towns or villages were fortified to afford the inhabitants an asylum to retire to, should a formidable body of plunderers threaten to overrun the country. Secondly, the intention of erecting some of the hills of a mountainous tract into fortresses might have been to guard passes leading from one province into another, or to overawe the population; for we know that the inhabitants of the hilly country are a very independent and intractable people.

The inhabitants of many of the villages in these vallies suffer very great inconvenience during the months of April and May from the great scarcity of water, yet the fortified hills were supplied abundantly with the finest description of this necessary of life. Tanks or reservoirs were excavated in the rocky summits of the hills where appearances indicated the presence of water: in these excavations it frequently becomes necessary to form portions of the rock into pillars to support the roof of the tank.

It is to be noticed that the acclivity on the western side of the Sybadry range is always abrupt and very steep; here especially, as well as among some of the other groups of bills, there are many grand chasms with rocky walls several hundred feet in depth. In these immense ravines, and on the summits of the hills and Puthars or plateaux, there are numerous plants, shrubs and beautiful trees. In many places in hollows and on the Puthars there are dense and extensive patches of lofty jungle and forest timber, with thickets of impervious brushwood, particularly southwest of Joonere and around

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<sup>4</sup> As I was employed after the termination of the last Maratha war in dismantling the hill-forts, I can bear testimony to the general salubrity of many of these Lofty dwellings, notwithstanding their very bleak and dreary situation, especially during the monsoon, when that terrible scourge the cholera was spreading desolation in the villages in the plains at the bottom of the forts, and more particularly those situated in low and confined situations. In the years 1818 and 1819, I had charge of five hundred sibundies (irregular troops) stationed in hill forts; of this body there were only two men of the garrison of Anky Tanky died of cholera. A party of sibundies stationed at that fort went to a village in the vicinity to procure some supplies, they slept below one night, and in the course of three days afterwards the men alluded to were seized with the disease and expired. I may add that out of two hundred workmen that were employed destroying the fort, about twenty of them slept below in the plain, as their families had joined them, while all the others slept under trees on the hill or in caves: the cholera on one occasion attacked several of those that remained below, and one of them fell a victim to it.

Ambygown. A variety of wild animals inhabit these jungles; tigers, cheetahs, hyenas, bears, wild cats, hog, kollussnahs<sup>5</sup> (wild dogs), jackals, gowahs (bison), samburs, neelgaie, spotted deer, antelopes, Bhekkurs, monkeys; also hares, peafowl and jungle fowls, with many birds small and large of rare and variegated plumage.

Exclusive of the principal passes in the western, ghauts, there are numerous footpaths leading over the mountains from the Koly habitations above, to the villages below in the Konkun. These paths are very intricate, and it is with much difficulty the people travel along them when loaded with the produce of their fields for the bazars on market days. Where the rock is very precipitous they use a simple bamboo<sup>6</sup> ladder, which enables them to effect their passage by the most direct routes.

During the southwest monsoon, which in general sets in about the end of May or first fortnight in June, during intervals when the rain ceases pouring down, not only the summit of the mountains, but the vallies are enveloped in general in a very dense fog, consequently there is always a damp and chilling sensation in the atmosphere at this period. While the heat during the months of April and May is often extremely sultry and oppressive below, it is comparatively cool on the tops of the hills. It may be observed that the degree of the atmospherical heat as indicated by our thermometers at times in such situations, is an imperfect measure of sensible heat. The climate is unhealthy after the termination of the monsoon; and the inhabitants suffer much from fever and ague in the months of September, October, and November.

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<sup>5</sup> The animal termed by us the wild dog is known to the natives by the name of Kollussnah, Koilussrah and Kallussa; it is common in the Kotool district and all along the range of western ghauts. It is about the size of a panther, with very powerful fore quarters, narrow tapering loins, black and pointed muzzle, and small erect ears. The tail is long, and at the extremity there is a bunch of hair, several inches in length. The Kollussnah is of a darkish red colour, possesses great speed, and hunts in packs of five, eight, fifteen, and even to the number of twenty-five, and is extremely active, artful and cunning in mastering his prey. It is during the night time they move about in search of food, but should an animal approach near them an hour or two after sunrise, or a short time before sunset they will attack it. All animals seem instinctively to dread them; during the day time they remain quiet in their hiding places. When the Kollussa discovers an animal worthy of being captured, the circumstance is announced to the members of the pack by a barking or whistling noise; the others are on the alert, advance rapidly and post themselves slyly round the spot; after which they gradually close in on the animal, who upon seeing one or two of the Kollussnahs gets frightened, but much more so when running away at speed he encounters one of his enemies in whichever direction he attempts to escape. The consequence is that he gets so agitated that he stands still for some seconds the Kollussnahs seeing his confusion, run in close to him, pull the animal down, and tear him to pieces.

When few in number they have been known to gratify their hunger before the poor animal fell down or expired; each of them tearing away a mouth full while the animal remained standing. There are very few instances of their ever having attacked the villager's cattle, but they will kill strayed calves if they fall in with them. The Kolies never molest the Kollussnahs; in fact they are glad to see them in their neighbourhood, being aware of the enmity that exists between them and the tiger, for they kill tigers occasionally, and in consequence they are considered by the people as the protectors of their cattle and their fields; for neither Samber, deer, or hog, seem much disposed to approach places much frequented by the Kollussnah; they hunt and kill the sambur, neelgaie, hyena, deer, jackals, hares, hogs, bears, porcupines and quails. They killed a tiger in June last year in the Teloongun jungles.

<sup>6</sup> They place a substantial bamboo divested of its branches, leaving a small stump at each joint or division to be used as a step.

The population of the tract just described consists of Thakoors,<sup>7</sup> some Hutgur and Telwur Kanarabs, and a few Bunjaries, in addition to the Kolies,<sup>8</sup> including also some Koonbies, who have intruded themselves within a few ages past.

The following is given as the popular tale of the origin of the Kolies. After the death of one of the rajahs of the race of, the sun, named Rajah Venn (an account of whom is given in the Bhagwutt Pooran) a man of a dwarfish size sprung from his left arm. He was called Neeshad (base born), and directed by some saint to take up his residence among mountains and forests: he consequently was the ancestor of all Keerauts<sup>9</sup> or the barbarous and savage people who inhabit wild places and subsist by the chase. One of the descendants of Neeshad and a female Shoodur were the parents of the Poolkuss; and a male of the Neeshad lineage and a female of the Poolkuss family were the parents of the Koly. He was to subsist by killing whatever animals he encountered in the jungles and forests. Itinay further be stated that the Kolies say, that they are the descendants of Valmik, the distinguished author of the Ramagun, who, although of Brahmun parentage, and born at Veer Wylla, twenty-four miles south-east of Poona, is said to have led the life of a Koly. The description of Valmik magnifies him into a huge giant, who could walk fifty miles in less than half an hour: he is reputed to have been a most desperate and remorseless robber and murderer, and that he continued so until he encountered the holy Narud, who ultimately succeeded in persuading him to abandon the wicked life he was leading for a better and more virtuous one. The Mandur Soombah Ghaut, ten miles north of Ahmednuggur, and close to that beautiful and romantic spot known to us by the name of the "happy valley," is said to have been one of his favourite haunts.

The Sunskrit word Kywurtuk, meaning a boatman and fisherman, is applied by some of the inhabitants<sup>10</sup> to the Kolies, but in the Dukhun it is unusual to see the Kolies engaged

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<sup>7</sup> A short account of these people will be communicated in a separate paper here after.

<sup>8</sup> There are some Mahadeo Kolies settled around Jowair in the Konkun. The Rajah of Jowair is a Koly. There are some of the same tribe in Bombay.

<sup>9</sup> Keerauts, "Poolinda and Shubbur, are the Sunskrit terms applied to the Bheels and other wild hilly tribes.

<sup>10</sup> The Mahomedans, and a great many of the Hindoos, are very apt to apply the term Koly to persons of various low tribes respecting whose origin and habits they may be ignorant. There is a class of people known by the name of Tarroo, who are boatmen at the ferries of the Godavery, &c. and although they are quite a distinct class and not very numerous, through ignorance some persons call them Kolies. In the country to the north and to the west of Hydrabad, there are several tribes of low caste people who resemble the Kolies in some respects; one of the most numerous of these are the people known by the name of Mootrassy. When they cultivate and work as labourers they are called Moofrassy. Those that superintend water-courses and tanks to see the regulated quantity of water supplied to the people, are termed Neerrorrahs, and those that follow a military life are called Tellgolls, which is the familiar word among them for an armed man. The Tellgolls are much employed as sepoy (hereditary) in the service of the Naiks or Zumeendars in the Hydrabad territory, and they hold a considerable portion of land rent-free, for their service, which is cultivated by some of the family; besides, they receive dues from the inhabitants for performing the police duties of villages, and are employed in collecting the revenue and on "field service," when the Naik is engaged in hostilities, even should it be with the ruling authority of the country, on which occasions the

as boatmen. A very few of them from necessity may in some places follow the profession for a month or for a season, as the Koonbies, Mallies, Bhoovies, Dheres and Mahomedans do. Neither is it common for Kolies in Guzerat to labour as boatmen; the term might be more appositely applied to the Kolies along the sea coast. There are several hundred families of the Dhewur tribe of boatmen settled in the towns and villages on the banks of the Godavery river between Nassik and Gungakhere; they state that their ancestors came from Bundlekund in Hindoostan, They worship the god Ramah, and relate a miraculous story respecting their own origin, They say that they are not Kolies; the terms Dhewur and Kywurtuk are synonymous, and the Poorans state that they are the offsprings of a Pursovab, a goldsmith, and an Eeogvhy or female Patruwut (a hewer of stones), who are to be employed as boat-men at ferries on large rivers. A few of them are employed at Ahmednugger and Poonah as palankeen bearers. The tribe of Mhadeo Kolies is divided into twenty-four Kools or grand divisions, each of these is again subdivided into branches or classes, amounting in all at present to about two hundred and eighty; each of these classes comprise many families bearing the same surname. The number varies according to circumstances.

The following are the names of the Kools of the Mhadeo tribe of Kolies, with the number of clans or branches that have diverged from each.

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Tellgolls were frequently in the habit of sending their families to the jungles for protection, while they showed the greatest zeal and most devoted attachment in the Naik's cause. Some of these people were formerly employed in the Poona Subsidiary Force as pioneers, lascars and dooly bearers. A few of them are settled at Poona and Seroor as palankeen bearers. The Mootrassy passes under the denomination of Kamatty at Poona and Seroor. The word Kamatty is applied by the inhabitants of the Mharratta country to all descriptions of persons coming from the Ballaghaut and the Hyderabad country, who can speak Telinggy. Koonbies, Mallies and even Mahomedans are classed under the head of Kamatty. The Mahomedans in the country around Communimait, Nulgoonda, Pochumchillco, apply the term Koly to the Tellgolls. They worship all the Hindoo gods under the Telinggy names of Erranah (Mhadoo), Ellamah (Bhoany), Pochumah (Matta Devy), but their chief object of adoration is Naresingha, the man lion, being the fourth Avatar of Vishnoo.

The Wanukpall; from this		The Polewoss; from this have	
have sprung	17	sprung	12
The Kuddum	16	The Oottarracha	13
The Puwar	13	The Dullvy	14
The Keddar	15	The Gouilly	2
The Boodywunt	17	The Agghassy	3
The Namdeo	15	The Chowan	2
The Kheersagur	15	The Dojajy	12
The Bhaggywunt	14	The Sagur	12
The Bhonsla	16	The Shaikacha Shesha	12
The Ingtab	15	The Khurad	11
The Gykwar	12	The Seerkhy	2
The Scory vounssy	16	The Sew	9

Although it is impossible to ascertain who the original founders of each Kool or grand division might have been, we are, however supported by traditionary evidence in stating that persons of rank, or influence in former ages, from necessity, choice, or other cause, joined the Koly community occasionally, and became in such case the founder of a new Kool.

Were we to judge from the similarity which some of the names of the twenty-four Kools bear to the present Koonby surnames, we might feel inclined to conclude that the Kuddum, Gykwar, Puwar, Jugtab, &c., were apostate Koonbies, who had joined the Kories, but then it is to be recollected that these surnames are common to all the families of the very lowest classes of the community. The Chowan Kool is thought to be of Rajpoot origin, and the Namdep Kool, it is conjectured, must have been founded by one of the Mharatta Namdeo Simpies, or tailors, as they are the only Kories who abstain from killing sheep at their weddings, following the example of the Namdeo Simpies in this respect, who do not partake of animal food during the nuptial ceremonies, although they offer propitiatory sacrifices to the gods some days, previously. One of the members of the Memony family of the Kheersugur Kool, who are patells of the village of Kheerysur in Mhurr Khora, some four or five generations back received a Bunjara boy into his family and adopted him as his son, the boy taking the name of Memony; this circumstance has been the cause of much strife among the members of the family, as the descendants of the Bunjara claim the patellship, while the lineal descendants deny their right, and upbraid them with the nature of their origin.

It appears that nineteen of the original names of the persons who were the founders of the different Kools of this tribe have, in the course of time, become extinct; yet the numerous clans who have respectively sprung from each of them, carefully retain and cherish the name of their original founder. The Mhadeo Kories are peculiarly tenacious

of the Hindoo usages in adhering strictly to established rule in forming their matrimonial connections, for it is only persons of different Kools that can be united in marriage; those of the same Kool, or original family stock, are prohibited intermarrying. It is a common observation that were persons of the same Kool to marry, that the circumstance would entail much unhappiness and misery on the parties, and that their offspring would never thrive. I know an instance of such an irregular marriage, and it is rumoured that the couple are very unhappy and have no children; the mistake occurred by the parties omitting to institute the necessary enquiries at the proper time.

*Estimated number of the tribe, their Patells; revenue system; and the grains cultivated by them.*

It is said the Kolies were much more numerous about seventy years ago than they are at present; that many of them were destroyed during the various disturbances that have taken place since, and by the famine that occurred in 1803-4, and latterly by the cholera morbus. To afford a better idea of the amount of the Koly population at present, and to show how they are dispersed over the hilly tract, I will give the estimated number of their houses in each valley and glen.

There is reason to suppose that they were numerous in former times around Poona and in the valleys south of Loghur fort; but in the valley of the Moossa Khora they have only thirty houses, and forty houses in the Puwun Mawill, all of these are Oopry<sup>11</sup> cultivators and labourers, there being no Koly Thullkuries or Wuttunders so far south at present.

In the Andur Mawill there are sixty Koly houses; they are the Patells of two villages, and share the patellship of two others with the Koonbies.

In the Nana Mawill the Kolies have a hundred houses; they hold a share of the patellship of several villages, and the Heemarlak Koly Naik with ten men is employed in the police.

In the Bhaum Nabir the Kolies have forty-five houses, and they hold a share of the patellship of two villages; but the Koonbies who hold the other are in a fair way of gaining the Kolies share by forcing them from their houses. Much intrigue and villany is often exercised among these people on such occasions. The Mettull clan of the Kedar Kool is the most common in this strath.

The Kolies residing in four villages in the Khora Barrah and Arrull Khora have about eighty-five houses; they hold half the share of the patellship of two villages; the Koonbies hold the other. It is said that it is only very lately the Koonbies have unjustly

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<sup>11</sup> Oopry, a tenant, or one having no property in the soil, whereas Thullkury means one that has a right in the lands he cultivates.

secured the share of the patellship for themselves; the Koonby who now holds the patellship of Kheirpoor is a nephew of the Desmook (head of the district): he only took up his residence in the village a short time ago, for the purpose of grazing his cattle in the adjoining jungles. Although the title and a share of the office of Patell was conferred upon him, no enam land could be granted without the sanction of the Government authorities; however, as the village Chougla had died without any heirs, the Desmook transferred his enam land to the new Koonby Patell. The Parday clan of the Gykwar Kool is the most numerous in this glen.

In Bheem Nahir, the Koonbies are the only inhabitants of nine small villages, and in nine other villages they and the Kolies hold each a share of the patellship. The Koonby Patell takes the precedence of the Koly Patell in all village affairs, which is a source of great vexation and complaint to the Kolies, as they declare the Koonbies have unjustly taken possession of these situations. The number of Koly houses here is estimated at two hundred and eighty. eight, and the names of the Langly, Murkhy and Nanggry, families are the most numerous.

In the Ghore Nahir, or valley of the Ghore river, and in the Ambygown quarter, there is a great deal of jungle. The Kolies are more numerous here: in forty villages they have nearly one thousand houses, and hold the entire patellship of thirty-five villages, and share that of five others with the Koonbies.

Three very small villages have been deserted in this quarter within this last six years; in two of these there were only a very few inhabitants, and as they had suffered much from sickness, they quitted the place. The third was deserted owing to a boundary dispute not having been satisfactorily adjusted. In the quarter called Ghora of this valley, there are one hundred Koly houses in six villages, and in one village they continue to retain a share of the patellship. The Lokriah, Assaully and Bendang clans are the most numerous in this valley.

In Meen Nahir there are three hundred and twenty-one Koly houses in seventeen villages. The Kolies hold the entire patellship of eleven of these; the patellship of five others they share with the Koonbies, and that of one is shared with a Mussulman. They are constantly squabbling about precedence. The most common family names in this strath are the Neegly Silkunda, Ballcheem, Borrorry, &c.

In the Kookur Nahir the Kolies are the sole Patells of thirteen villages, and they share that of eight with the Koonbies; the number of their houses amounts to three hundred and sixteen. The Sablah, Naggry, Dewtah, &c. are the most common family names in this strath.

Mhurr Khora. The Kolies are the only inhabitants of five of these villages, of which they are the Patells; in four of the other villages there are a good many Koonbies, but the

Kolies are the Patells, with the exception of one, which they share with the Koonbies. In the village of Peeplegown the Koonby Jumdarry is the sole Patell. The family of Bhokkur, notorious among the Kolies, held the patellship of this place, and resided here. It is known by the name of Peeplegown Bhokkur. It is said that the Bhokkur Naik fled during an insurrection of the Kolies when Nana Pburnavees was minister; and that the ancestors of the present Koonby Patell contrived then to secure the situation for himself. The present Koly Naik continues to claim the patellship. There are one hundred and sixty-four Koly houses in this glen. The Bhokkur Koly Naik of Mburr Khora, with twenty-five Kolies, has charge of the Police of Meen Nahir, Kookur, Nahir and Mhurr Khora.

In the Ootdoor quarter the Kolies are the sole occupiers of ten villages of which they are the Patells, and they share the patellship of twelve others with the Koonbies. In the twenty-two villages there are three hundred and ninety-four Koly houses. Diggy Mally and Gondky are the most common family names.

In the Kotool Dang there are eight hundred and forty Kely houses in thirty-two villages, and they are the Patells of twenty-nine villages. In the Kotool Puthar (plateau) and adjoining villages, there are two hundred Koly houses. In all there are about one hundred and forty houses. Bhauggrah, Mootab and Heelah are the most common family names.

In the Rajoor Dang the Kolies inhabit thirty-six villages, and they hold the patellship of thirty-five of these, and share that of the Kusbah of Rajoor (the market town) with the Bunjarras who are settled there. The Desmook of this district is a Koly (the family intermarry with the Rajahs of Jowair,) the surname Peechur, and the Bhauggrah family of Ekdurrah have been the Naik-warries for ages past. The number of Koly houses is estimated at nine hundred and ninety-two, and the Bhauggrah, Peechur, Kudally &c. are the most common names in the district.

In the twelve villages of Putta (under the forts of Ounda Putia) the number of Koly houses is about one hundred and sixty-three, and they hold the patellship of six villages; the most common family names are the Tullparah, Duglah and Sablah.

In Malldesh the Kolies inhabit three villages of the Tukeed Khora, of which they are the Patells; and they hold half the patellship of two others. They have two hundred and sixty-nine, houses in this glen.

In the Kounnaie Khora the Kolies have two hundred houses; they hold the entire patellship of seven villages, and share that of another with the Thakoors. The surnames Perrykur, Khuttelah, Gubbalah are the most common.

In the Dharrun Khora the Kolies are the Patells of five villages, and hold half of that of another, they have two hundred and sixty-two houses.

In the Oondhwole Khora the Koly houses amount to about two hundred and seventeen. They share the patellship of six villages, with the Koonbies.

To the south of the hillfort of Trimbuk, in fourteen villages the Koly houses amount to two hundred and twenty-eight; they are the sole Patells of eight villages; they share the patellship of two others with the Thakoors, and one with the Telwur Kanaras. Goadky and Wagh are the names of the most numerous clans

In the town of Trimbuk and neighbouring villages there are about two hundred and fifty Koly houses of the Mhadeo tribe; here some families of the Koly tribes from the northward are settled.

In the town of Nassik and its vicinity there are about two hundred houses of the Mhadeo Kolies, and in and around the town of Sinnure about one hundred; and about one hundred more settled in and around the town of Ankoliah. In the Konkun, chiefly in the Jowair district, there may be about two thousand five hundred houses, and it is supposed that the Mhadeo Kolies, who are settled in Bombay as labourers, &c. have about one thousand houses there.

From the above we find that there are in the Dukhun about houses ..	6895
In the Konkun and Bombay .. .. .	3500
In all about houses .. .. .	10,395

As two and three families reside frequently in the same house if we take the average number at five person for each, it will give us upwards of fifty thousand souls composing this tribe.

The Koly Patell, or the head person of the village community has to perform the same duties in their small villages and hamlets that the same officer has to execute in other parts of the country; they have to lend assistance in collecting the revenue and other dues from the inhabitants of their villages, and to aid the police in their magisterial capacity. For the performance of this duty they are remunerated by a grant of rent-free land, termed Passoury,<sup>12</sup> which varies in quantity from about one hundred beghas to a half, a third or a quarter of that extent, according to the size of the village and supposed responsibility of the Patell. He also holds a portion of Meerassy land, for which he pays rent.

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<sup>12</sup> Passoury means two pieces of cloth that are stitched together at the sides and then doubled over and stitched all around, and used as a wrapper for presents.

From the inhabitants he receives the following perquisites or dues; ever householder presents him with one fowl annually, and every farmer gives him one seer of ghee. If the farmer is very poor, the Patell will be satisfied with a half or quarter seer. Each farmer presents the Wannolla (a sort of friendly offering) at the harvest time; this is a little of the produce of his fields, which may be about a paillie or four seers. Should the farmer have a large quantity of rice, Nagly and Khoorachny, the Patell will take about four seers of each, and one or two seers of any other grain he may have grown. In such villages or Kusbahs where fairs or markets are held once or twice a week, the Patell is entitled to a small quantity of the vegetables and fruits brought for sale. If there is a Bunniah (a grocer) in the village, he presents one soopary (betel nut) and a little tobacco daily to the Patell; but he has to send for them. The Patell receives one seer of coarse sugar at the Dussera, Hooly, Dewally, and a few other festivals.

The Patell's rank entitles him to the Maun or precedence at all public ceremonies connected with their customs and habits. If there be a Moochy in the village, he must present the Patell with a pair of shoes annually at the Dussera; on the occasion of a marriage and the naming of a child, the Patell receives a soopary nut. When the sheep at the Dussera is sacrificed, he begins the ceremony. Also in the month of Jesth, when the villagers kill a young buffaloe to propitiate Bhoany, the Patell goes through the ceremony of wounding the animal slightly (in any part of the body) with his sword. He is entitled to certain services from the village Mhars.

The Desmook of the district enjoys a few begahs of land rent-free, and receives a Bhent rupee from each village in his district; besides, he manages to get an additional rupee from each as a substitute for a Passoury, which he solicits the people to give him. One seer of ghee and a fowl are also presented to him annually by each village, as well as the wannalla of rice, varying from four to sixteen seers, according to the size of the place. He receives from Government three percent on the revenue of each village, The Desmook sends a sepoy to the different villages for these articles, and they are transported to his house by the village Mhars.

The Desmooks originally were the hereditary collectors of the revenue of their respective districts, which they paid into the Government treasuries. Owing, however, to their great dishonesty, and having been guilty of embezzlement and corruption in the performance of their duties, they do not appear to have been employed in the fiscal department for a very great number of years. As they are in general very intelligent persons, and possess much influence in their districts, I suggested to Government, about six years ago, the advantages likely to arise from engaging their services to some extent in aiding the police of their districts, thinking them fit instruments to be employed in assisting the Government agents in maintaining the tranquillity of the parts of the country in which they resided, to prevent gang robberies. Lately they have been called upon to communicate information respecting the state of cultivation in their districts, and to encourage the extension of it.

The office of Naikwary of Rajoor has been held for many generations by the Bhauggrah Koly family of Ekdurrah. This appointment was instituted for the purpose of watching the agricultural interests of the district. The Naikwary was constantly on the move, visiting every village within his range, seeing that the cultivation was not neglected.

As perquisites the Naikwary received from ninety to twenty-four Seers of grain from each village according to its size, also a seer of ghee, a fowl and one rupee in cash. The Naikwary's services having been dispensed with, the dues of their office are no longer received, but some of them occasionally endeavour to levy a few annas or a rupee from the people.

The inhabitants of this part of the country (Rajoor, Malldesh &c.) assert, that their village lands were never measured, that the size of the patches of arable land was determined merely by estimation, and a certain number of these patches or Thikkas according to their dimensions, were considered to constitute a chour, or measure of one hundred and twenty begahs of land.

The Revenue is therefore adjusted according to the ooktty or contract principle, but several modes exist under this head. First "Thikka bundy system" or patches of an estimated size and value; secondly "the outh bundy" or quantity cultivated with a plough either with two four or six bullocks. Thirdly "the Dullie" or plots of ground cleared and prepared by means of the hoe or Koitta.

A few poor Kolies (but much more frequently the Thakoors) cultivate small patches of ground with the hoe or Koitta on the summits or declivities of the hills that are inaccessible to the plough, this the people term Dullie. The ordinary rent levied from a man for the extent of ground he can cultivate with the hoe is one rupee, and from a woman half a rupee, annually. If the man, and woman labour together, and the spot they cultivate is rather open and the soil tolerably good, they will have to pay two, and sometimes three, rupees. In the months of December and January they cut down the trees and bushes in particular spots on the summits and declivities of many of the bills; and when these have partly withered, and the surrounding grass has become quite dry in the hot weather, they set fire to it, and after the first fall of rain, generally in June, when they have had a few fair days, they sow Nagly, Koorachny, Sawa and Wurraie, broad cast. They endeavour to cover the seed with the ashes and a little earth by scratching and drawing lines in a zigzag manner with the hoe.

The outh bundy system. As the ground has not been measured, the Kolies sometimes pay their rents according to the quality of the soil, and the quantity they can cultivate with a plough with four bullocks: for the best description of soil they will pay twenty-eight rupees annually, for medium soil they will pay from eighteen and twenty-two rupees, and for the third or inferior sort, they will sometimes only pay from eight and

ten to twelve rupees. With a plough of four bullocks a man will cultivate from thirty to forty begahs of land. A plough with two bullocks will of course only have to pay half of the above rates, while one with six bullocks will have to pay half as much more as stated above.

In the low grounds and along the banks of rivers or streams there are patches of land composed entirely of black earth, and others of different mixtures which vary much in quality, these are frequently classed under the term Thikka, as well as the Mallzumeen, (that is, the more elevated, less fertile, stony, red soil clear of jungle,) but the most productive and valuable lands are the Thikkas, which have been divided into Bhautt Churries, or rice fields, chiefly formed by artificial means, on the sides of some of the more shelving and gently sloping hills, and in small ravines or gullies.

The finer and better varieties of rice which are so much esteemed and prized by Brahmuns and wealthy Natives, are grown in the greatest perfection in these fields. The owners of these Thikkas that are divided into Bhautt Churries are allowed to cultivate a certain portion of the adjoining Mallzumeen as they pay no rent for the usufruct of it, the cess on the Bhautt Churry originally including such an arrangement. The rent of each Thikka varies from two to ten rupees, all depending on the estimated size, &c. of the different plots.

Should a poor Koly for want of means forego cultivating his Bhautt Churry he will very likely cultivate a portion of the Mallzumeen attached to it, for which he will pay two or three rupees. All the Bhautt Churry Thikkas, as well as those of the Mallzumeen, &c. have names of long standing; the rent of each plot has never been altered within the memory of man.

During the period when that benefactor to his country, and most able and intelligent minister, Nana Phurnavees had the management of affairs in the Maratha Government at Poona, he issued orders to the revenue officers to hold out every inducement to the Kolies, and other inhabitants of the hilly country, to extend their cultivation, and to grow the finer sorts of rice on a more extended scale, as the soil and climate of this tract appeared to bring these grains to great perfection; and, as the labour and expense of forming new Bhautt Churries, or rice fields, in the most desirable situations would be attended with a considerable outlay of money, advances of cash were made to the people for the purpose of their forming new fields, and repairing the old ones, which were in a very delapidated state at the time, owing to the anarchy and confusion that had extended to this part of the country, when many of the Kolies had neglected their fields, and many families had been destroyed. The money advanced was to be repaid to Government in small instalments.

The Kolies are much in want of such encouragement at present, for some of their fields are neglected and others out of repair. The chief object ought to be to extend the number

of their rice fields, which would ensure a more extensive cultivation of this grain. The interest of the Government, as well as that of the people, would be much benefited by such an arrangement.

Notwithstanding there is a much greater fall of rain in this tract than in the open country to the eastward, yet, owing to the rocky nature of the hills and the little depth of soil in the vallies, the supply of water during the dry season is often very inadequate to the wants of the population. I have known several instances of the inhabitants of some villages having to go two and three miles for water in the hot weather, and what they procured was stagnant and filthy.

The following are the various sorts of grain cultivated by the Kolies.

Rice, Bhautt, Tandool. First that known by the name of Amby Modur is a small grain, but a superior description of rice; it is high flavored and pleasant to the taste, consequently much esteemed by Brahmuns and wealthy Natives. The Kolies in general sell it to the Buniabs at the rate of twenty seers (forty Bombay) per It is retailed in the Poona market from twelve to fifteen rupee. seers per rupee, and from eight to ten seers the rupee at Ahmudnuggur.

2d. Cheemun Sall is a much esteemed rice, being also a small and fine grain, but without flavor: it sells at the same rate as the Amby Mohur.

3d. Jeery Sall is also a fine grained rice, and highly prized by the Brahmuns and other rich Natives:it sells at the same rate as the Amby Mohur.

4th. Krishen Sall, a coarser description and rather dark. It is called the black rice, and sells about twenty-two seers for the rupee.

5th. Kummode is a large grained rice, it possesses a high flavor, and is much sought after, as it is in general cheap: sells about twenty-four seers for the rupee.

6th. Raie Bhogg is a common rice; grain of a medium size; bas little flavor; sells at the price of the Kummode.

7th. Sukwar rice: this grain is of a medium size, has no flavor, but is rich and glutinous, and sells at twenty seers the rupee.

8th. Wurrunggull is a large grain, coarse and tasteless: sells about twenty-seers the rupee.

9th. Takkia is a large coarse grain; it is very insipid, and sells from twenty-eight to thirty-two seers the rupee. Some of the poorer Kolies make it into bread.

10th. Dhoull Rice resembles the Takkia rice very much in being coarse and tasteless, and sells at the same price.

These three latter sorts Wurrunggull, Takkia, and Dhoull, are sown on the Mallzumeen (dry and rising ground), where it can be irrigated by some passing stream, otherwise they must depend on the monsoon rains. These coarse kinds of rice are sown early in June after the first fall of rain, and ripen in September, and consequently called hullwa, meaning early, while the finer kinds take longer time to attain maturity, and are called gurwah or slow. They are also sown in June, pulled up in July or beginning of August: the roots having been well washed, they are transplanted in the Bhautt Churries, and cat down in November.

The operation of transplanting the rice into the new fields is an important, but a tiresome and most fatiguing one. The new fields require to be well soaked with water and the earth softened, so that when the hand is placed on the surface, it produces an undulation like a bog. The men and women employed provide themselves with small stools to sit on this sheet of mud. It frequently rains all day, and they are teased in a distressing manner during the time by musquitoes and gnats. A few weeks after this, when it becomes necessary to weed the rice, all those engaged in the labour keep a cowdung bratty (cake) burning near each of them, that the smoke may assist in driving away these tormenting flies. Both men and women use a description of covering made of leaves and split bamboos to fit the body, and termed yearlab, to protect them from the rain; and while weeding, as it requires no small ingenuity to keep the piece of cowdung burning, owing to the rain and wind, they are frequently obliged to keep it inconveniently close to them.

The Kolies dispose of the different kinds of finer rice to the Bunniahs or grain merchants, retaining only a very small quantity for their own consumption on occasions of particular festivals, Nagly (*Cynosurus Corocanus*) is sown broad cast, chiefly on the rough ground (Dully) prepared for it with the hoe, on the tops and declivities of the hills. It ripens in the end of October and beginning of November. Nagly bread is one of the principal articles of food of the poorer Kolies.

Khoorachny, *Verbesina Sativa*, is sown on the bills and Mallzumeen in Jesth and Aswin. From this an oil is expressed, which is used for the lamps, and in their food. The Pend or oil-cake is very nourishing, and given to milch cows and hard working bullocks.

Toor, *Cytisus Cajan*. The Toor (Dhall) grown here is of the same kind as in the Konkun. It is sown in the same fields with Nagly in the Mallzumeen before the first fall of rain in June, and ripens in December and January.

Rahlay, *Panicum Italicum*. The Kolies sow a little of this small grain for their own consumption.

Bhadully, *Paspalum Scrobiculatum*. This is sown after the first fall of rain. They eat this prepared as bread, and boiled as rice. Sawa, *Panicum Miliaceum*. This grain is sown broad cast on spots of ground cleared for the purpose on the tops and sides of some of the hills, also in the Malzumeen. It is sown early in June, and ripens in August.

Rajgeerra, *Amaranthus Polygamus*. The seed of this plant is sown in June, and it ripens in December. This grain is eaten on fast days, being prepared as flour: it is mixed up with milk on such occasions.

Waal, *Dolichos Lablab*. The Kolies grow small quantities of this pulse, which they use as split peas.

Wheat, Gowho. The Kolies sow the Katiah wheat and Pottah wheat in the Bhautt Churries in the end of November and in December, and it ripens in January and February. They keep the wheat for festivals.

Dordlah, *Phaseolus Max*, prepared and used as Dhall or split peas in soup.

Hurburrah. Known also by the name of Chinnu, *Cicer Arietinum*. This grain is termed Bengal horse gram in some parts of India. The Kolies sow a small quantity of it in their Bhautt Churries in October and November; it ripens in January and February. Mussoor, *Ervum Lens*. A small quantity of this pulse is sown after the termination of the monsoon.

Wattanna, Peas. The Kolies grow a small quantity of peas in the cold season: the pea is very small, and used as Dhall.

Kodroo, *Panicum Frumentaceum*. This small seed is cultivated on the bills and in the Mallzumeen: it is prepared and eaten after the same fashion as rice.

Mukkab, Zea Maize or Indian Corn. A little of this grain is sown in June, and sometimes in December: it ripens in three months.

Ambarry, *Hibiscus Cannabinus*, is sown at the beginning of the monsoon, Some of the poor people eat the seed when mixed with other flour: the leaves are very bitter, but when mixed with red pepper and salt, are eaten with bread. The stalk is soaked in water, and the fibre used as hemp for making ropes, &c.

Tag, *Crotalaria Juncea*. This is sown in the beginning of the rains, and ripens in November and December. The fibre of the stalk is used for making ropes and a coarse

material for bags used by the Bunjarabs in carrying grain, salt, &c. cattle are fed on the seed.

Sugarcane (Mahratta, Oos). They plant the canes entire and close together in the Bhautt Churries, or rice fields, which have been well manured and prepared for the purpose. This is in the month of October or November. The dew during the cold season keeps the soil moist, and the cane shoots up six or eight inches before the Hooly (at the vernal equinox). The cane is cut down in the following December. Cane grown after this mode is said to produce sugar of a much better description than that which is irrigated.

Jowarry and Bajeeere are not cultivated in these bills. The Kolies bordering on the plains alone grow some Bajeeere.

They cultivate a few of the vegetables and legumes commonly grown in the open country. Their jungles supply them also with a great variety of vegetables, (about twenty or thirty sorts,) besides fruits, berries, &c. The principal jungle roots are the Anway, Kendur, Choie, Sardull, and Pundah and Turpull. The Anway grows in the hardest red soil among the rocks, and consequently it is a difficult and laborious task to dig it up. In appearance, and, in many respects, in quality, it resembles the yam. The root is found buried one to two feet in the ground; it sends forth a shoot like a creeper, which clings to any bush or tree near it. The substance of this plant is white, and they boil it in milk. Natives of rank prize it much. The plant of which arrowroot is made grows abundantly in the hills, and near some of the villages; the Kolies call it Sillinda, but they do not use it for any purpose.

The Koudur resembles the plantain tree: the root is much eaten by the Thakoors and some Kolies during scarcity. They also eat the root of the Turpull, Pundab and Choie, when grain is dear. The Sardull is a large bulbous root, and is also eaten by the Kolies in times of scarcity: it has an extremely rough and unpleasant taste. They use it also to cure the guinea-worm.

### *Character and Habits.*

From what has been stated, it will be seen that the Mhadeo Kolies must be considered a strictly agricultural people, and in general they appear to be well acquainted with the usual system of husbandry of the country. Many of them are hard working and diligent in their farming pursuits, and are consequently placed in easy and comfortable circumstances, compared with a large portion of their tribe who live in the greatest distress and poverty. Although the Kolies are quick, and possess a good deal of shrewdness, they are not so steady and intelligent as the Koonby cultivators of the plain, being generally disposed to be more indolent, thoughtless, and improvident. No doubt, local circumstances, the influence of climate, and the nature of an oppressive Government tended much to establish unsettled and predatory habits among them. A

few of the most ignorant and destitute frequently quitted their homes, fled to a distant part of the country to evade paying their rents or adjusting their accounts with their creditors, while some of the most dissolute, who professed to lead a life of idleness, enjoying such comforts as a little money only could procure them, were in the habit of stealing to supply their wants, or joining a party of their kinsmen on plundering excursions, most commonly into the Konkun, for they always have been a most determined and desperate set of robbers.<sup>13</sup> However, within these few years, they have been greatly restrained, indeed, nearly weaned from this wicked propensity of helping themselves to the property of others. Generally speaking, they are not so stout or robust in their persons as the inhabitants of the open country; besides, their clothes are of a coarser description and more scanty, but in other respects they scarcely differ from them in appearance. In former days many of them were men of a bold and high bearing; a spirit of great independence and freedom existed among them, chiefly inspired by their inhabiting a naturally strong and romantic country, where they could roam at pleasure and enjoy the liberty which their wilds conferred on them, seeking refuge in their fastnesses when they deemed it necessary to flee from the strong arm of power.

They may be considered a sober and temperate people, which however, may be owing principally to their poverty. They are excessively fond of tobacco, which they both chew and smoke, and without it they declare they could not exist.

The Kolies accuse each other of being faithless and cunning; they seldom communicate their intentions of a private nature to any friend: they also bear the character of being very revengeful, and gladly, but patiently, await an opportunity of secretly indulging their vindictive passions. But one of the most odious features in their character is the envious spirit said to be more or less common to them.

Notwithstanding the Kolies exhibit many vices in their disposition, to which the common ones of falsehood and deceit are to be added, yet, in their intercourse with each other as members of the same village community, they, in general, bear a pretty fair character for honesty and plain dealing, and shew a readiness to aid and accommodate each other on particular occasions.

In their conversation they are very fond of using proverbs and similes. There are only a very few of them indeed, who have received any education, or who can write or read. Some are gifted with retentive memories, and, although so illiterate, they appear to relate traditions connected with their own history with great precision. The animal

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<sup>13</sup> They were in the habit of torturing persons they seized, in order to extort money from them. I recollect seeing the Patell of a village near Trimbuk, in 1819, who was had been cruelly burnt by the members of a gang with the matches of their guns, as he refused giving them three hundred rupees. A man seized by the same gang and treated in a most shamefully cruel manner, died in consequence.

perceptions of the Koly seem very acute, and their agility and speed are often very remarkable.

With the exception of the cow and the village hog, the Kolies eat of all kinds of animal food: they are very fond of the wild hog, which they occasionally contrive to kill by pursuing and forcing it to leap down a precipice. It is a most exciting spectacle to see the inhabitants of two or three Koly villages bounding with rapidity over the hills after the wild hog, shouting and cheering themselves and their dogs forward in pursuit of the game. The Kolies who are in the pay of Government are armed with matchlocks, guns and swords. They never appear to use the bow and arrow, although the Bheels in their vicinity scarcely use any other arms.

The Koly females are generally slender and well formed, and their features of a pleasing expression. Some of them are very pretty, and when compared to the robust, and often coarse, women of the Koonby cultivators of the plain, a very considerable difference is perceptible. Where so much poverty reigns, we cannot expect the females to be particularly well dressed. The Koleens in general have a very limited wardrobe, the whole consisting of little more than two or three sarhies, (and these are often much worn,) and about an equal number of cholies; they tuck up the sarby after the fashion of the women of the Konkun, so that it seldom comes down lower than the knee. They have few ornaments; a small golden nose-ring, and probably a small ring of the same metal in each ear, with two or three silver rings on their fingers. The wives of some Patells and of the Naiks, of course, dress a little better than the other women of the village.

As wives (notwithstanding the Kolies have sometimes more than one) there is every reason to suppose that they are as faithful and as much attached to their husbands as those of any other tribe. That there are instances of infidelity among them, cannot be denied; and some occasionally develop. However, in their small villages seldom or never are such instances of highly degrading and immoral conduct to be seen, as are so prevalent in the towns and villages in the Desh or plain. Indeed, the Kolies, both men and women, appear to be shocked at the dissolute manners of the population of the open country. The Koly women have commonly very large families, but many of their children die in their infancy of small-pox, measles, and hooping cough. They are affectionate mothers, and, notwithstanding the very laborious life they lead, seem cheerful and happy. Their time is much occupied with their domestic affairs and outdoor work. In fact, their drudgery seems unceasing. At, and often before, dawn, they grind the corn required for the day's consumption, then milk the cows and buffaloes, and assist in driving them out to graze; then sweep the house, and frequently plaster the floor; afterwards bring water home from the river, which is frequently at a very considerable distance. Cooking provisions for the family follows, besides attending to the children, or nursing one of them. However, it is during the rainy season that the

heaviest share of labour devolves on the Koly females. When the fresh grass<sup>14</sup> springs up, the cattle are very much affected by it; so much so that it becomes necessary for the women, sometimes assisted by the men, to clean out their apartments several times during the night; the cattle are driven outside while this operation is performed, and should it happen to have been raining at the time, the atmosphere of the house after their readmission becomes unpleasantly heated from their breath and the steam arising from their bodies. The Koly women have also to perform a most onerous portion of the field labour, as they have to assist their husbands in the harassing task of transplanting the rice into the Bhautt Churries, and, at a subsequent period, weeding the various grains growing in the other fields. They have likewise to contribute their aid at the reaping season.

It is the duty of one of the elderly females of the family to look after dairy; as milk does not keep without souring above a few hours in this county, the people for their convenience boil it. The Kolies for this purpose place their fresh milk invariably on a very slow fire, and it is gradually heated for several hours, when it is suffered to boil for a few seconds, after which it is poured into flat earthen dishes, and some sour milk, of the preceding day, is added in order to thicken it, and on the following morning it is made into butter.<sup>15</sup> They only make ghee during the monsoon and two of the cold months. There are Bunniahs who travel about the country and buy it up weekly at a very low price.

As one of the days of the week is consecrated to each of the chief Hindu deities by their respective votaries, and kept as a fast by them, the Kolies dedicate one of their buffaloes or cows to their household gods, and all of them who wish to be considered punctual observers of their religious rites, abstain from using the milk of the consecrated cow on these fast days. It is converted into ghee, and burned in the evening in a lamp placed before the family idols. They sometimes burn some of this consecrated ghee near a precipice in the vicinity of water, to propitiate the tutelary spirits of the place, to prevent any accident befalling their cattle, when descending into the bed of a river to quench their thirst.

To ensure the milk being readily converted into good butter, Kolies insert a small piece of the bhoot khet tree into the slit end of the churning staff used in making butter. This is supposed to possess the virtue of counteracting the influence of the evil eye (principally that of the females) and the machinations of the sorceress, and is therefore used for that purpose, when they fancy one of their Cows has been enchanted.

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<sup>14</sup> In the months of August and September, the grass on the hills becomes very rank; that known by the name of Ghohona is said to possess a peculiar heating quality, and the milk of cows and buffaloes that graze on it produces a great degree of stupor, and on strangers it acts as a drastic cathartic.

<sup>15</sup> The butter and ghee made from the milk of the cattle that graze on the coarse grass of the hills, is considered of an inferior quality to that produced from the milk of cows in the open country.

The Kolies are fond of Charms and amulets. Like other inhabitants of this country, they believe that the tail of the chameleon possesses many virtues, especially that of curing intermittent fever of the tertian type. When they wish to procure a chameleon for the sake of its tail, the animal must be caught; on a Friday; it is kept all night in a pot with a little grain, and killed on Saturday morning; the tail is then divided into small pieces, and preserved in a copper case.

In common with other classes of Hindus, they are in the habit of drawing omens from the flight or passage of birds and animals. If a crow, a cat, or deer, cross the path of a Koly, in a direction from left to right, just as he is proceeding from his home on some important business, the circumstance is considered unlucky; and he will return in consequence, and delay his departure for a few hours, or probably a day or two. Sometimes, however, it will be considered sufficient merely to turn round on the spot on which he was standing when the occurrence took place, and, changing his shoes from one foot to the other, he may resume the journey. It is considered equally unfavorable on such occasions if a hare or a snake cross the path in either direction.

The Kolies seem to possess a little knowledge respecting the medicinal properties and uses of the plants, &c. of their jungles. They attribute much of their sickness (fever and ague chiefly) to their partaking largely of melons, gourds, Mukka, and vegetables that they grow during the monsoon.

In fever cases they use the Bhoovie Khollah, which is the name of the root of a creeper known by the term Puttanah. It grows chiefly in well watered and shaded ravines. The root is large, white and bulbous. They cut it into thin slices and steep it all night in water; a little of this water is given to the patient to drink, and his arms and body are gently moistened with the liquid. They say it is only necessary to apply it a few times to cure a person attacked with fever. The leaves of the Puttanah are capital food for horses, rendering them sleek and fat in a very short time. The root of the Kassada plant is also used in fever. It is an annual, and grows near hedges and dunghills, its leaves are small and resemble those of the Tamarind tree; the flower is yellow and the seed is contained in a small pod; there are two kinds of the plant. The root when cleared of its bark is pounded, then mixed in a small quantity of water, and strained; a little of it is given in the morning, at noon, and in the evening to the patient; a profuse perspiration is brought on, which tends much to produce an early cure in very severe fever cases; it is given for several successive days if necessary.

In cases of dysentery and of diarrhoea they administer various remedies. The fresh root of the Bhoovie Sakly is pounded, and the juice expressed and mixed with goat's milk, or with water; this is given for three successive days early in the morning, and on an empty stomach. They also mix a little lime (lemon) juice and sugar-candy, to which they add some poppy seed that has been soaked all night in water; an electuary is made of this, and the patient takes it for three successive mornings. The root of the Yell Toorrah

is prepared and administered in the same manner. They take the root of the Ran (jungle) Bhendy (*Hibiscus esculentus*), which is pounded and mixed with dhyne, or thick sour milk.

They cure wounds of all descriptions by filling or placing upon them the pounded bark of the Dhoully Khurmatty tree. They also use the pounded leaves of the Oully tree for the same purpose. To children they give a small quantity (a pice weight) of the juice of the Oombre tree, which is obtained before sun-rise, by making an incision in the bark of the tree; this is mixed with an equal quantity of the mother's milk, and given for several days.

In cases of marasmus in children, the pod of a creeper called the Morrar Sengh ground down in milk or water, and the fruit of the Kombulina, a bush about the size of a small lime, are mixed together, and a small quantity given to the young patient for three or four days.

They use various roots as purgatives. For toothache they apply a small pill, the size of a pea, made of the leaves of the Ran (jungle) Moggury; they lay this on the diseased teeth; if it touches the tongue or gums, it raises a blister. They are much annoyed with rheumatic pains in December and January. To cure this, they apply the actual cautery and burning turmeric. Beggars are seldom seen in the small villages in the hills. It might therefore be supposed that the inhabitants were not often called upon to exercise the duties of charity. However, it is known that there are many indigent, blind and sickly persons who are supported entirely by the bounty of their relatives, who are actuated solely in doing so by the praise-worthy motives of strong natural affection. Very possibly, a spirit of pride might induce a few persons to bestow a little in charity on their poor connections, rather than hear of their subsisting by mendacity among strangers. To persons passing through their villages they are generally hospitable, and they will permit them to occupy the small temple of the tutelary deity of the place, or some family will grant them leave to sleep in the shed adjoining their dwellings in which their household gods are kept.

The Kolies build their houses by erecting a number of posts and filling up the intermediate spaces with wattle work, plastered over with mud, this being a substitute for a more substantial wall. The roof is thatched with grass. These dwellings in general are roomy and spacious, and commonly divided into several apartments. That in which the family usually assemble is the largest; the grain stores, &c. are kept in another, which sometimes forms one of the sleeping apartments, and where the females retire. Some of the cattle, especially the cows, are frequently kept in the dwelling house. The furniture in a Koly's house consists of two or three coarsely manufactured couches used as beds, a few copper and brass pots used for cooking, and boiling water, some small and large earthen pots for containing water, ghee, oil, spices, and a little grain: they keep their store of grain in large wicker baskets plastered with cow-dung.

The Kolies pay their adorations to all the Hindu gods, but the chief object of their worship is Khundy row; commonly called Khundobah. This is an avatar of Mhadeo, assumed by him when he destroyed the giant Munny Mull, and one of the most popular of the Dukhun gods. The chief temple dedicated to this deity in this part of the country is at Jejoory. There is another of great repute at Bheema Shunkur, the source of the Bheema river. As this is in the tract inhabited by the Kolies, numbers of them attend there during the different festivals, especially on the Sheorattray or night dedicated to Sheo, in the month of February. Bhyroo and Bhowany are also much worshipped by the Kolies. These three, and the derivative deity Heerobbaḥ, constitute the Koly's household gods. They present offerings at the tombs of any Mahumedan saints like other superstitions Hindus, and at times they pay divine honors to persons whose existence may have been terminated in a violent manner, particularly if they or their ancestors were accessory to the event, in the hope of propitiating their favor, and that the past may be forgotten.

Their principal holidays are the Hooly, Dussera, &c. The Hooly festival is supposed to be in commemoration of the vernal equinox. The Kolies enjoy themselves greatly during this merry-making time. In many respects it may be compared to the Roman Saturnalia.

The Kolies commonly swear by Mhadeo, but the oath which they consider most binding is that taken on the bank of a river or near a well, when one of the party takes up a little water in the palms of his hands and some Bhundar, a few leaves of the Toolsy and of the Bell, with which a few grains of Jowary, are mixed. Each of the pours this into the other's band, at the same time imprecating evil upon themselves, if they act contrary to their declaration.

The Kolies generally celebrate the nuptial ceremonies of their children when they are between the age of six and ten years. The ceremonies attended to by them correspond exactly with those performed by the koonby cultivators, who are Shoodurs. The expense incurred at a marriage by the poorer Kojies varies from fifty and twenty to twenty-five and thirty rupees; those in better circumstances expend from forty to sixty rupees, while a few of the Patells and Naiks will disburse a hundred rupees and upwards. Many of them too often involve themselves inextricably in debt in getting their children married.

It is a common practice among the Kolies for their widows to enter into the matrimonial state a second time, conforming to the Pot or Mhotur ceremony.

When a woman abandons her husband, and takes refuge with a man of a different caste, the husband performs the Kreea Kurm, or breaks the murky (pot), that is, he performs all the funeral rites, as if she had died a natural death, after which he is at liberty to marry again. But if the woman leaves her husband to live with another Koly,

the Kreea Kurm is not then performed. A woman eloping with her paramour seldom marries him according to the Mhotur ceremony, until after her first husband's death. When a Koly dies who has been very much attached to his wife, and if after some time she gets married again, should she or her husband be attacked by severe fever or other sickness, or any unpleasant occurrence befall her husband, a Bhuggut is immediately consulted to ascertain what is best to be done to restore health and peace to the family. The Bhuggut will most probably declare that the woman's first husband has caused the affliction, but that if suitable peace offerings be made by way of atonement, the distress and vexation complained of will be removed. She will consequently entertain some of her friends, and bestow some trifle in charity, besides having a small silver image (of the value of a rupee) made up, which ought to be a likeness of her first husband; this is cased in copper, and it is necessary she should wear it suspended from her neck, or place it with the household gods.

When a man dies who has not been married, which among the Kolies seldom happens, they say an attwor [unmarried] has died; and unless offerings are made to his manes previous to a marriage being celebrated in the family, it is believed some great calamity will befall the bridegroom or bride. For instance, that they will be greatly tormented with sickness, have no offspring, or, in the event of their having children, that they will not be long-lived. Therefore to ensure happiness to the parties, a sheep or fowl is sacrificed as a peace-offering, and a few friends invited to partake of the feast. Should years have elapsed, and the family have removed to a village distant from that where the Attwor was buried, the party will go out into an adjoining field to perform the ceremony before any stone, (a substitute for the grave of the deceased,) upon which some bhundar &c. have been rubbed, and some Jowarry and a Soopary nut have been placed. These articles and a burning lamp are previously put into a flat brass dish, and carried to the spot by a female, over whose head four men hold a stretched sheet for a canopy. A boy holding a naked sword in his hand, and sitting upon a man's shoulders, follows the female, and he is made to shout and scream during the time the procession is moving.

The Kolies bury their dead, and observe the same funeral ceremonies as the members of the Shoodur tribe. The bodies of persons who die of a lingering disease, also those who die suddenly, are burnt, as it is conceived their death has been caused by conjuration and witchcraft. They examine the ashes either the same evening or on the following morning, in expectation of discovering some proof of the cause of the death, for they verily believe that if the deceased had stolen, or unjustly retained, any article of food or wearing apparel, &c. (and the owner of such an article consequently practised some necromantic pranks in order that the thief might be visited by some affliction) that a small portion of the said article enveloped in a part of the intestines, will remain unconsumed by the fire, and will be seen smoking when the rest of the body has been reduced to dust. If the friends of the deceased were satisfied that it was by the magical powers of the owner of the article, their friend had met his death, they would seize the

supposed murderer, and report the particulars of the affair to the Government agents. If the man or woman thus apprehended could bribe the influential persons in the district, the affair might be terminated here; otherwise the magician would be kept in confinement in one of the hill forts for some time.

Many of the Kolies experience a considerable degree of uneasiness and alarm in consequence of their fears, that they may at one time or other incur the displeasure of some of the magicians<sup>16</sup> or witches in their neighbourhood, especially the Thakoors and their females, who have the credit of being very great adepts in the necromantic art. In such a state of society we need not be surprised at hearing of such things, for history informs us that the Egyptians, Jews, Greeks and Romans, also people of more modern times, believed in the reality of demoniacal possessions. That they supposed spiritual beings did occasionally enter into the sons and daughters of men, and distinguished themselves in that situation by capricious pranks and acts of wanton mischief. In fact, that they afflicted men and cattle with diseases. All nations and tribes immersed in ignorance and superstition have much the same notions on this subject, but the faith of few people is more staunch in the belief of such things than that of the Kolies.<sup>17</sup> Whatever malady or disease may seize man, woman, or child, or even their cattle, the Kolies imagine it is produced by the agency of some evil spirit or offended deity, and after some time, having in vain attempted to cure the disease by the application of such remedies as they may be acquainted with, they will consult some Deolushy, or exorcist, or caster out of evil spirits, regarding the matter. The chief persons in the family, or any male or female of it, will go to the residence of a Deolushy,<sup>18</sup> (there is not one in every village,) to beg that he will give his advice and assistance in removing the infliction with which they have been visited. The Deolushy makes minute enquiries, or affects to do so, respecting the nature of the sickness, and, when he has had all the necessary information communicated to him, he will tell the person applying for his aid to go home and to return to him on the following day, that he will in the mean time consult his god, and when he comes back, he will inform him what steps it will be necessary to take to procure the wished for cure. When the person returns in the course of the following day, the Deolushy will tell him that his family have neglected for a length of time paying their adorations to his deity Heerobba, and vows made have never been

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<sup>16</sup> There is a Koly family, consisting at present of several brothers living in a village a couple of koss from Kotool, who are considered great bhootallies or conjurers. They have the credit of having committed the most atrocious acts; any of their neighbours who molest or annoy them, they distress at a most unmerciful rate. They destroy and lay waste the corn, the sugar cane, and produce of the fields of persons they dislike. Those that have attempted to make a stand against their evil practices have been forced to quit their homes, although they have expended money (in vain) in bribing persons of influence in the hope of overthrowing the bhootallies. It is said that the members of the family for a series of generations have professed this power.

<sup>17</sup> All the Hindus and Mahomedans appear to dread the influence of incantations, and implicitly believe in the mischievous effects of the evil eye, the existence of ghosts, and the power of witchcraft.

<sup>18</sup> Various casts follow this profession, goldsmiths, carpenters, smiths, Kolies, TYhakoors, and even Bheres; but among all of them, the Thakoors are most noted.

fulfilled, or probably the Deolushy will remark that Bboany or Khandoba is offended with the family, and that they must pacify the offended deity by suitable peace offerings. Should the Deolushy inform the person that Heerobba is offended, and that sacrifices and offerings must be made to appease that deity, he will be asked as to the time required to remove the disease. The Deolushy may allow fifteen days, but at the same time he prescribes for the sick person, and recommends him to follow a particular regimen, &c. He then goes to the censer in front of the shrine of his deity, and takes up some of the consecrated frankincense ashes, and gives a portion of it to the man, to be rubbed on the forehead of the invalid, and he blows the rest into the air from between his fingers. Vows are now made that the necessary sacrifices shall be made if the sick person recover within the time mentioned by the Deolushy. In this case it is announced that the ceremony will be performed during a particular month (after the termination of the rains;) otherwise should the Deolushy's prophesy not prove correct, no further notice will probably be taken of it. When the time arrives, three or four sheep are purchased for the occasion, if the family of the invalid can afford to expend so much money; then, on a Monday evening, at sun-set, two or three sheep are sacrificed as a peace offering to the goddess Bhaony (Dewee) and the gods Khundoba and Bhyroon and the Gondbul ceremony takes place afterwards. A number of neighbours come to partake of this great and noisy feast on Tuesday morning, when the sun has risen, the Deolushy gives the signal for the sheep set aside for the offering to Heerobba to be sacrificed. A number of the villagers assemble not only to partake of the feast, but to observe the Deolushy performing the ceremonies customary on such occasions. All the women and children are either directed to quit the house during the time, or they are sent to such part of the dwelling as may be to the westward and out of the way, so that their shadow<sup>19</sup> cannot fall on the place to be occupied by the Deolushy. Near the spot where the household gods are placed a fire is kindled and a pot placed on it, into which oil is poured. When the Deolushy enters the house he sits down near the household gods; some of the family are busy preparing some dainty cakes and choice bits of the mutton, which are deposited on the ground near the fire, while others are cooking the rest of the meat. A band of musicians seat themselves close to the Deolushy, who now commences his operations. He is anxious to exhibit himself as inspired, and to satisfy them that he has succeeded in getting the deity Heerobba to enter into his person. He therefore begins to writhe his body, throwing his arms backwards and forwards, screaming and groaning, and shaking himself violently, in fact it might be supposed he was seized with strong convulsions: his hair is loosened and hanging over his face and shoulders, so that he has the wild and drowsy appearance of a person overcome and exhausted from the effects of some powerful narcotic. The drummers continue making a dinning noise all this time; and as the deity is now considered to have taken complete possession of his body, and the oil is boiling hot also, the audience preserve a dead silence. The master of the house then informs the Deolushy, that the pot

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<sup>19</sup> One of the superstitious ideas of the Natives is, that even the shadow of a female unless when a child, or until she has become an elderly woman, pollutes their gods.

is ready, upon which he gets up and calls out to the people to stand clear, as he is anxious that the proceedings should not be interrupted in any manner, more especially polluted by any impure shadow. He then takes a handful of Chundar (consecrated turmeric powder) in his right hand, and in the left he holds a bunch of peacock's feathers, in the end of which the image of Heerobba is inserted; after having once or twice passed round the fire place, he sits down, then runs his hand along the edge of the pot two or three times, after which he raises it a little and gradually lets the Bhundar fall into the oil. He now places the flat of his hand on the boiling oil, and on withdrawing it, jerks the oil off his hand into the fire, by which the flames is greatly increased. A portion of the cakes and meat, which had previously been deposited near the fire place, is now taken up by the Deolushy and cast into the pot, and when he conceives it is sufficiently cooked he searches about with his hand in the boiling oil till he has found all be put in, after which the remaining cakes and meat are cooked in the same way. The guests then partake of the feast, which is served out after the Deolushy has presented each person with a small quantity of that which he cooked, and which is considered consecrated. When the feast is finished, the master of the house requests the Deolushy to say if everything has been properly conducted. The Deolushy will answer, that as the sickness has disappeared, and the peace-offering has been suitably tendered and accepted, they ought to show their gratitude to the deity, and he most particular in making him a similar offering every third year.

It is to be remarked, that if the Deolushy finds the oil insufferably hot at the time he puts his hand into the pot, he calls out in a stentorian voice that their proceedings have been polluted, and that they must recommence the operation; he will at the same time show symptoms of disappointment and of great displeasure.

The Deolushies are considered to possess the power of detecting the evil practices of witches and conjurers, but, as they are not all equally talented or equally cunning in their art, their answers are not always received with implicit faith; therefore if the conduct of a person is to be searched into, several Deolushies are questioned on the subject, and if their answers corroborate each other, it is concluded that the conduct of the suspected person is such as to justify them shunning his society. They are also consulted about absent friends and thieves, and the recovery of stolen property. A thief will sometimes throw himself on the mercy of the Deolushy, and offer to bribe him to silence, and to restore the property, for which the owner also tenders a present. When a Koly has lost one of his cows, he sometimes goes to ask a Deolushy where he is to find the animal, which may have been missing for two or three days, and the owner uncertain whether she has been stolen or killed by a tiger, or drowned in a river, or has fallen over a precipice. The Deolushy, after consulting his deity, will tell the owner, that by going in an easterly or westerly, or in some other direction, he will find the animal.

The Mhadeo Kolies have a tribunal termed Goturany, composed of six persons, the establishment of which seems to be coeval with the original institution of the caste. The

functions of the members of the Goturany are serious and important, being to regulate and watch over the moral conduct of all the members of their community, to check the spread of licentiousness, to prevent the infringement of the rules of their caste, &c.

I shall proceed to state the designation of the several persons composing this court, and the manner in which they conduct their proceedings.

1st The Ruggutwan or President

2d The Mettull, or Deputy.

3d The Sablan or Constable.

4th The Dhalla.

5th The Murkiah.

6th The Hurkiah.

The members of this court, the situation of each being hereditary, acted under the authority of the Chief Koly Naik of the caste, who formerly resided at Joonere. The Ruggutwan resides at Rajapoor, two miles from Joonere; he belongs to the shesha Kool, one of the grand divisions of the tribe, and besides the above situation, held that of Patell of his village. No transgressor of the rules of his caste can be considered absolved from his sins, or readmitted into the tribe until he has partaken of food from the same dish with the Ruggutwan. It was the duty of this functionary to issue instructions for the apprehension and trial of persons accused of transgressing the rules or customs of the caste, but previous to the trial, and before issuing orders for assembling the punchait, it was his duty to communicate to the Chief Naik the particulars of the charge.

The function of the Mettall is to assist the Ruggutwan, and to act for him in his absence, being his Deputy., He is a member of the Keddar division of Kolies.

The Sablah belongs to the Kheersagur division, and may be considered the constable of the Goturany. It is his duty to travel from place to place, to inquire into the conduct and habits of the people, particularly of such as were suspected of leading licentious lives, to seize accused persons and hand them over to the Ruggutwan. The Sablah, when on a tour of duty, is entitled to receive from the village in which the offender resides a small sum of money and a fowl.

The Dhallia, a member of the Shesha Kool, is so designated from the term signifying a branch, which is thus explained. When measures are taken to excommunicate an offender, who has either refused, in the first instance, to obey the summons of the Ruggutwan, or who, after the decision of the punchait, has demonstrated against, or will not submit to, the sentence of that court, the Dhallia is directed to proceed to the village where the offender resides. On his arrival there, he informs the inhabitants of the intention of the punchait to denounce the accused unless he relent, and, warning them

to hold no communication with him, the Dhallia then takes the bough of the Oombre, or Jamboot tree, and places the branch over the offender's door.

The Hurkia belongs to the Shesha Kool. His duty is to fasten the bone of a dead cow (Hurky) over the door of the offender's house. This proceeding constitutes the formal act of expulsion from the caste, and persons who after this dare to hold any intercourse with him, are considered contaminated, and no better than the most infamous and lowest out-caste of the Hindu community. As no more terrible calamity can befall a Hindu than to be thus excommunicated, he will throw himself on the mercy of the punchait, either to avoid the evil or to remove it, if he should be already denounced.

The Murkinh belongs also to the Shesha Kool. His duty is to superintend the ceremony of purification when a man's house has been polluted by any transgressions, on the part of the family, against the rules of the caste. He is entitled to take away the murkies or earthen pots which he finds piled up in one corner, containing each small quantities of fine rice, spices, &c. These he replaces by new murkies, which he purchases with a portion of his share of the fine paid by the offender.

An offender may compromise the matter by payment of a fine, and in case any person is accused on insufficient grounds, and the accuser is unable to substantiate the charge, the latter is fined by the punchait, and obliged to provide an entertainment to the caste. The chief naik, the Ruggutwan, and members of the Goturany, and the Patells who may have attended the punchait, receive each a share of such fines.

Should the fine imposed on an offender amount to a large sum, a portion of this used to be applied to repairing the village temples or choultry, and a few rupees were presented to any Sadhoo, or holy person, residing in the place. Ten or fifteen days were allowed for the payment of a fine, after the date of the punchait pronouncing the sentence.

When a boy or girl, the offspring of an illicit connection, was to be admitted into the caste, the Goturany and a portion of the inhabitants of the village were provided with a feast, the cost of which averaged from thirty to sixty rupees. The amount expended on such feasts was, however, generally regulated by the means which the father possessed; when these were ample, a large sum would be expended, whereas when the father happened to be in poor circumstances, he would raise the sum required by appealing to the charity of his friends and relations.

It was usual for the Ruggutwan to bestow one of his own children in marriage on the child newly adopted into the caste, and if all his own children were already engaged, he was bound to obtain one among his kinsmen for this purpose. Failing this, he had recourse to the Mettull and the rest of the Goturany, who were bound to provide the young convert with a wife from their own families.

When an adult female was to be admitted into the Koly caste, a feast on a more extensive scale was provided, to which the inhabitants of the surrounding villages were invited. When the people were assembled, the Ruggutwan usually put to the candidate a few questions respecting her caste and family, and whether she was willing to abandon her own tribe to join them. After the men had finished their repast, a small quantity of the food was left by the Ruggutwan on his dish, three or four of the Patells present adding to the same. The dish was then taken to the new convert, who had to partake of its contents in presence of ten or fifteen Koly women, who were placed near her to witness the fact.

The Ruggutwan used to receive from the villages within the jurisdiction of the Goturany, contributions of grain, cash, ghee and fowls, the amount of which varied according to the size of the place. This he shared with the other members of the court.

The Ruggutwan used to attend the Jutra, or fair, at Bheema Sunkra, every third year, on which occasions he had to shave his hair and mustaches preparatory to giving an entertainment to all the Mhadeo Kolies who attended the Jutra. The feast occupied two or three days, and the expense was defrayed from the allowance received by him from the different villages under his jurisdiction.

It is necessary to state that, within these forty years, the authority and influence of the members of the Goturany have greatly diminished, and comparatively little respect is paid to them at present. Various causes are assigned for this change, but it is chiefly ascribed to the very great indifference with which the ex-Paishwah Bajeerow governed the country, for the Deshinooks, the Brahmans, Koolkurnies and Koly Naiks, were permitted to do as they pleased in the hilly district, provided they bribed the courtiers at Poona. The disputes which arose between Bajeerow and his adopted brother, the late Amrootrow, withdrew for a time the attention of Government from the management of the hilly districts; the Koly Naiks and the Zumeendars consequently began to usurp gradually the duties and emoluments appertaining to the office of the Goturany. These officers now frequently adjust matters connected with the infringement of the rules of their caste, accepting a trifling remuneration for the same, the sum being much smaller than the Goturany would have imposed.

In giving an account of the present state of the Kolies and tribes residing in the hilly country on the eastern side and along the range of mountains termed the Syhadry Ghauts, it is impossible to overlook the distress and misery suffered by almost every family in that part of the country, by the exorbitant rate of interest charged for money, and the unjust and unfeeling proceedings of the Bunniahs, who are the merchants and money lenders in those districts. I am disposed to think that this misery was originally produced by the excessive exactions made by the rapacious agents of a despotic Government on the poor Koly farmers, which compelled them to have recourse to the

money lenders to satisfy, in the first place, the demands of the State. I am satisfied, however, that I can show that the bitter complaints now made by the Koly against the odious usurious system of the Bunniums are well grounded. In giving a detail of the transactions which take place between the Bunniums and Kolyes, I shall confine my observations to the Rajoor district, with the inhabitants of which I am better acquainted: the same system, however, prevails along the whole of the hilly country which forms the subject of this paper, as well as in many other places in the Dukhun.

The Bunniums settled in Rajoor are from Goozerat: there are four distinct families, who keep up a constant communication with their relatives and friends in their native country; and when they have realized a competency they return home. The four Rajoor shopkeepers, by means of agents, have each established their shops in various places, to supply the forty villages of this Dang,<sup>20</sup> and to purchase up from the cultivators whatever grain they may have for sale. It is well known that some of the Zumeendars have shares in one or two of these shops, and the circumstance of any person of rank countenancing, or in any way lending their influence to the Bunniums, goes far to overawe and silence the poor Kolyes, and make them stifle their groans, dreading that they may have cause to repent if they venture to make any complaints against the Bunniums. Owing to the oppression to which they are subjected, and which they feel severely, the Kolyes are naturally eager to engage in any undertaking that affords the prospect of being revenged on their enemies. These Bunniums exercise their influence to prevent the Kolyes selling their grain to any person coming from a distance to collect and purchase it; and if a Koly take his grain to any other district bazar, to sell it there to more advantage, the Bunnium will, in consequence, refuse to comply with any request from such a person for the loan of money. These monopolists have even expressed their displeasure on occasions when some Kolyes have accommodated a few of their friends at Rajoor with a small supply of grain, at a price a trifle below the bazar rate.

It is to be recollected that the Bunniums supply the inhabitants with whatever clothes, spices, salt, tobacco, &c. they may require, besides money and seed grain: they often also keep their accounts. This places the people unavoidably at their mercy, for there is no free market or competition by which these articles would be reduced to their true value; and, from the undue influence possessed by the Bunniums, they manage to establish a difference between the buying and selling measure - a difference which varies from two to four seers in the value of one rupee's worth of grain.

The Bunniums charge a premium of ten or fifteen per cent. on every sum advanced by them, and the interest may be paid in Koorachny seed at the rate of one paillee (four seers) of this seed monthly, for each rupee of the debt. The Bunnium likewise so manages that, by advancing the money in Bellapoory rupees, which are from eight to eleven per cent. inferior to the Poona Ankooshy rupee, in which latter currency the

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<sup>20</sup> Dang, a quarter or district, but occasionally applied to a wild hilly and jungly tract of country.

receipt is granted, the poor Koly sustains a heavy loss. The money lender always stipulates for the repayment of the loan in a short period, probably four months; and at the expiry of this period, should the price of the grain or other produce in which the debt is to be paid rise in the market, the Koly is sent for to settle his account; otherwise he is not reminded of the debt till the state of the market gives the Bunniah the advantage.

If a man who has got himself entangled in debts which he is unable to liquidate, possesses considerable energy, is spirited, or litigious, he will attend the court when the Bunniah lodges a complaint for the purpose of recovering his money, in hopes of obtaining some redress; but in this he often fails, and his appeal terminates in his being obliged to sell his property to satisfy the rapacious Bunniah. In fact, the Bunniahs, before they resolve to prosecute a man in our courts, adopt every precaution to ensure his being completely ensnared by bonds, receipts, &c. ere they bring a complaint against him, and a victim thus sacrificed and lodged in jail answers the views of the creditor, by making a forcible impression on his other Koly debtors. But many of these men surrender their cattle and property at once to the Bunniah, rather than submit to the vexation, inconvenience, and expense of being dragged from their families and homes to attend the Court at a distance, which may decree their imprisonment: others of the Kolies flee from their homes to escape the tormenting calls of their creditors, Those who abscond not unfrequently change their names, and too often subsist by robbery and theft; several of those who joined the formidable gangs that assembled in the Rajoor hills in 1828-29 and 30 were men who had become desperate from being inextricably plunged in debt. They informed me, after they were captured, that they had joined the gang in the hope of being able to secure some money or ornaments by plunder, to enable them to pay off their debts, and reside in peace in their own village.

I may add that such of the Kolies as were of a turbulent disposition and unsettled habits not unfrequently endeavoured to realise by robbery money sufficient to pay their arrears of revenue and to settle with the Bunniahs; at other times they indemnified themselves for the losses sustained in their transactions with the latter, by attacking the house during the night, and destroying his books of accounts and any papers they could lay hands on. They would, if greatly exasperated, take the Bunniah and one or two inmates of the house to a thicket, and, pressing a naked sword to their throats, make a demand of fifty or a hundred rupees, and if any reluctance was shewn they would wound slightly the Bunniah's ear, and thus induce him to make offer of all the ready money in his house.

On such occasions the Kolies cover their faces to prevent detection; but admitting that one of them was recognised, it was seldom that the Bunniah dared to charge him with the assault, but some of the ill paid and corrupt police agents would endeavour to gain the necessary information, and avail themselves of the circumstance to obtain a portion of the plunder. To guard against fire and other contingencies, the Bunniahs now keep

several copies of their accounts with the Kolies; one of these is lodged with their partner at Rajoor. The only stone built and tiled house in a Koly village is that belonging to the Bunniahs.

Complicated as is the mode of charging and calculating the rate of interest practised by the Bunniah, the method of keeping the Koly's account is still more intricate, and would require a person of considerable talent and experience as an accountant to comprehend them. The ignorant and unlettered Koly must, therefore, labour under every disadvantage. But, although many of these people are very simple and ignorant, they are not by any means indifferent to the difficulties into which they are likely to be plunged in consequence of their dealings with the Bunniahs; and when anxious to come to some settlement with his creditor he endeavours to procure the assistance of the Patell, or some intelligent friend, to examine his accounts by hearing all the items read over, and the calculations of interest explained. The Bunniahs, however, are always averse to such proposals, and endeavour to avoid the presence of persons more skilled than the poor man when the accounts are examined.

### *History of the Kolies.*

We cannot expect to glean much authentic information of an historical description from an ignorant and unlettered people like the Kolies; the few traditions they possess relative to their first settlement in their present locations and to subsequent events, until within the last century, appear to be involved in much obscurity and confusion. There is reason to believe, however, that they have occupied their present habitations for many ages; for we find that Ferishtah, the Mahomedan historian of the Dukhun, mentions that Ahmud Nizamshaw, the first king of Ahnudnuggur, employed a body of Kolies in his army, and when Ahmud's grandson, Hoosain Nizamshaw, retreated into the hills near Joonere in 1562, at the period his capital was attacked by the confederated Mahomedans and Hindoos, he was joined there by Sabajee, one of the Koly Naiks.

There is a popular tradition in this part of the country, that the Gursees were the original inhabitants of the Dukhun, and that they were displaced from the hilly tract of the country by the race of Goullies or cowherds. These Goullies, it is said, subsequently rebelled against their lawful prince, who detached an army which continued unceasing in their exertions until they nearly exterminated the race of Goullies; and it is concluded that the very few who escaped the sanguinary measures carried on against them, were adopted ultimately by the Kolies into their tribe, and founded the Kool that bears their name. Be this as it may, there is no family in existence of the original name, but there are two (not very numerous) clans who are the descendants of the Gouilly Kool, namely the Damsahs and Waghmorahs. The Poriah family of the Kuddum Kool, and the Potkoollah clan of the Aghassy Kool, are considered to be the descendants of the Gursees.

With regard to the overthrow of the Goullies and Gursees, the Koly traditions say that these people having been in open rebellion and plundering the country, an army from the northward advanced through Candeish by the Kassarbary Ghaut to subdue them, but that the rebels having assembled near Kassarbary, they attacked and put to flight the royal army. The king of the country greatly incensed at the discomfiture of his army, held out prospects of high reward to the person who would head an army which would inflict condign punishment upon the rebels. The country being wild and unhealthy, none of the officers in the pay of Government would offer their services for this duty, but a man named Sonejy Gopall, said to have been an inhabitant of the Mahratta territory, volunteered his services. An army was then employed under Sonejy, who appears to have been joined and ably supported by an active and intelligent Koly named Wunkojee Kokata, whose name and exploits are quite familiar to the Kolies of the present day. The Goullies, who had resided in the hilly tract of country, were attacked and completely exterminated; and Sonejy Gopall was rewarded by being appointed Desmook of fourteen hundred villages, and the Koly Kokata was presented with the Mokassa dues of the same number of villages; but as the country previously occupied by the Goullies along the Ghauts was completely depopulated, for the purpose of restoring it to prosperity, a number of Kolies from the Ballaghaut and the Mhadeo hills were assembled and taken to the deserted dwellings of the Goullies, and invited to occupy them and cultivate their fields.

It is a common practice with such of the inhabitants of the plains as bury their dead, as well as the hill tribes, to erect Thurgabs (tombs commonly of a single stone) near the graves of their parents. In the vicinity of some of the Koly villages, and near the site of deserted ones, several of these thurgabs are occasionally to be seen, especially near the source of the Bhaum river: the people say they belonged to Gursees and Goullies of former times. The stones, with many figures in relief roughly carved upon them, and one of these holding a drum in his hand and in the act of beating time on it, are considered to have belonged to the Gursees, who are musicians by profession; the other thurgabs with a saloonka (one of the emblems of Mbadeo), and a band of women forming a circle round it, with large pots on their heads, are said to be Gouly monuments. This might be reckoned partly confirmatory of the tradition.

This account of the Kolies having come from the Ballaghaut and Mhadeo hills, is certainly quite the reverse of what might have been expected. It was natural to suppose that they had migrated from the northward, as the tract of country occupied by them is bounded both on the western and northern sides by districts in which the Koly population is numerous, and it is quite evident that those Kolies have advanced from the northward. It is to be remarked, that the Mhadeo Koly holds little or no intercourse with the other tribes in the adjoining districts. They are considered a more pure and respectable class of people. The Koonbies in the Joonere districts drink water from the hands of a Koly, and will also eat food prepared by them. The few Koonbies in the Kotool and Rajoor districts will do the same, but I believe they have some scruples on

this score. However, the Koonbies in Maldesh will not partake of water or food from the Mhadeo Kolies in that part of the country: this is said to be in consequence of the vicinity of the other tribes of impure Kolies in the Nassik and Wundindory districts, and in the Attaveesy. If a Koonby has been working for a Koly in Maldesh he will receive rice or flour from the Koly, and prepare his own victuals. Tradition says, that Bhoregur, Phoolgown, &c. in the Ghorenahir were the first villages established by the Mhadeo Kolies, and the inference we are to draw from this is, that they gradually advanced northward, to which is to be added the tradition of their having attacked and exterminated the Sombatta and Gurseer inhabitants of Maldesh. Another circumstance that would tend to corroborate the tradition of the Kolies having come from the eastward is, that in former times all ceremonies connected with their marriages and births and funeral obsequies, were conducted by the Rawoull Gooseynes of the Linggait persuasion. We know that the people of the Ballaghaut are staunch worshippers of the Ling of Mhadeo, and these priests may have accompanied the Kolies in their journey to occupy the vallies of the western Ghauts. When the Peshwa attained supremacy in the Government at Poona, some Brahmans intruded themselves among the Koly habitations; these have completely usurped the duties and emoluments of the Rawouls for these seventy or eighty years past. The descendants of some of the Rawouls are settled at Chauss and Munchur.

During the wars carried on in the Dukhun while the Bhaumay dynasty of Kings reigned, also by the Nizam Shawhy kings of Ahmudnuggur, and subsequently by the Emperors of Delhi in re-establishing their authority over the Dukhun, the Kolies being a poor people, and occupying a strong country, very possibly did not suffer so much from an invading force, or from the Governors of provinces, as the inhabitants of the open country.

It is said that, with the view of preserving order among the Koly inhabitants, one of the kings of Bedur established a local police in each of the fifty-two vallies. A Naik and a certain number of Kolies were nominated for this duty; and the Bawun (fifty-two) Choury at Joonere was fixed on as the head quarters of the police establishment; the Naiks were styled Sirdars, and several of them had the title of Munsubdar conferred upon them. A Mahomedan<sup>21</sup> styled Munsubdar was placed in charge of the Police, as a General Superintendant or Sir Naik (Chief Naik). However, sometime after this, the Kolies, from some unknown cause, became very discontented, and they assembled to the number of many thousands for the purpose of demanding redress of their grievances from the King, who was passing in the vicinity of Ekdurrah near the Puttah fort, south and close to the Baleshwur hills. But, as there was no person of acknowledged ability or experience among the Naiks whom they could implicitly entrust and depute to the court as their agent all seemed to agree that none of them could fulfill the duty so effectually as a poor Koly labourer surnamed Pauperah, who

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<sup>21</sup> There has been no Mahomedan Sir Naik for these 120 years. Mahomud Luttief was the last.

was in the employ of the Awary Patell of Khirlay, and who was noted for his intelligence and sagacity. He was consequently requested to act as their chief and representative on the occasion, on which account he was presented with new clothes and such few necessaries as his new situation demanded, and all the Kolies engaged to obey him. The negotiations did not terminate favorably for the Kolies, for the Prince gave orders shortly afterwards to attack them, to convince them of his being dissatisfied with their proceedings. However, Pauperah, by his great activity and vigilance, continued for a series of years to defy the King's troops, and prevented them gaining any advantage over the Kolies, and so completely disgusted the officers of the Royal Army by misleading and counteracting all their attempts and plans to punish the rebels, that the King ordered the troops to be withdrawn from the hilly country.

The Kolies, having for such a length of time been engaged in hostilities in defending themselves from the attacks of the royal army, and finding nothing to occupy their attention at home, after hostilities had ceased, were allured to plunder the people who inhabited the Maldesh, lying between the Rajoor district and Trimbuk. The inhabitants of this tract, Gursees, Sombatties, &c. were attacked and driven away, and the country left desolate. However, it is said that Pauperah subsequently settled for some time at the village of Mookny, near the Tullghaut, where he erected a small mud fort. Having one day proceeded to pay his devotions at the shrine of the deity at Peenry, he met five Koly fukeers; one of these, placing his hand on Pauperah's head, bestowed his blessing on him, and said, "Go down to the Konkun, take possession of Jowair, and seat yourself on the Gaddy<sup>22</sup> there." The Koly replied, that it could not be his destiny to be ever elevated so high, besides a Warley Rajah occupied Jowair. The saint remarked, that what proceeded from his lips would be realized. Pauperah assembled a body of Kolies and proceeded northward and descended into the Attaveessy; the country around Peint and Dhurumpoor acknowledged him as their master. From this time he was saluted by his followers as Rajah Mooknykur, and the term Mookny has been continued as the surname of the family ever since. It is said that Rajah Mookny paid a visit to Goozerat, and that he prolonged his stay in Kattywar for seven years, at the termination of which period he proceeded to Jowair, and asked the Warley Rajah to give him as much land as the hide of a bullock could embrace. The Warley Rajah, seeing it would be impolitic on his part to offer resistance to a person of such power and influence, gave his consent to the proposal. The hide was cut into very fine shreds or strips, and when all were united and extended along the ground, the Warley Rajah saw his small fort and dwelling embraced within the space fixed upon by Rajah Mookny. The Warley, much disheartened, remarked, "as you have included my dwelling in the part you mean to occupy, it is incumbent on you to give me some place to reside in." Gumbeergur and the surrounding pergunnah were given to the Warley Rajah, where his descendants continue to reside. The King of Eedur had been encamped some time at Gungapoor, near Nassik, when fourteen different rajahs repaired to Gungapoor to pay their homage

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<sup>22</sup> A seat of honor, a throne.

to the Prince. It is related that the Mahomedan Prince ordered a sumptuous entertainment to be prepared for these rajahs, but all of them, with the exception of Rajah Mookny of Jowair, declined sitting down, as they were Hindoos. The Jowair Rajah endeavoured to remonstrate with some of them, remarking that although the King was a Mussulman he was their master. The King was much gratified with the Jowair Rajah's conduct, and ordered the covers to be removed from off the trays. To the great astonishment of all present, the dishes which were composed of various descriptions of meat had been miraculously converted into bunches of beautiful white Jessamine flower's, The Jowair Rajah had the title of Patung Shaw conferred upon him, and he was presented with dresses and seals of office, and sunnuds or commissions were granted to him, by which he was permitted to retain possession of twenty-two forts, and a country yielding nine lacs of rupees of revenue. The Kolies mention that, while Pauperah was in the employ of the Patell of Kirlay, a Naikwary sepoy from Ankollah, who had been to Khirlay on duty, asked the Patell to allow his servant Pauperah to convey some things belonging to him to Ankolla; during the heat of the day both lay down to rest themselves in the shade of a tree; the sepoy fell asleep, and when he awoke, he observed Pauperah was sound asleep, and a very large snake bending over him with his hood expanded; on seeing the sepoy move, the snake went off. When the Patell heard of this circumstance, he altered his conduct to his servant; he treated him much more kindly and they eat their meals together; and when it suited him, he told Pauperah, if he was ever particularly fortunate in this world, and if the umbrella of royalty ever shaded his brow, he hoped he would not forget his old friends. Eventually, Rajah Mookny nominated the Patell Awary to the patellship of the village of Mookny, and constituted him the chief manager of his domestic affairs; and his descendants are still settled at Jowair. Owing to a quarrel that took place between some members of the Rajah's family about the year 1760, which led to a reference being made to the Peshwah at Poona, the Peshwah's Government continued to interfere with the Jowair affairs until about 1766, when the Rajah was deprived of the greater part of his country; at present he has only eighty-three villages, and many of these are very small. His income last year was estimated at ten thousand rupees; of this sum six thousand were realized by the Customs (transit and excise duties) within his domain, and the rest was land revenue. Jowair is under the Collector and Magistrate of the Northern Konkun.

For a period of several generations the eldest of the family of the Kheng clan, a member of the Wanukpall Kool, held the Sir Naikship or chief rank among the Kolies, and was the principal authority under whom the members of the Goturany adjusted their civil and religious affairs. The Kolies speak of a very great innovation having been introduced in the mode of collecting the revenue of the Koly villages, that in some places their fields were minutely measured, and the value of each fixed, and many other matters investigated, all of which led to much oppression among them, and they resolved on resisting the establishment of the new system. There can be little doubt but that this tradition either alludes to the measures of reform that were introduced about

two hundred and twenty years ago throughout the kingdom of Ahmudnuggur by that able and celebrated financier Mullik UMBER, or to the financial system of the famous Todur Mull, which was established in several parts of the Dukhun by the Emperor Shaw Jehan. The Koly Sir Naik Kheny, and all of his clan, with many other influential Naiks, thought the time favourable to make an effort to throw off the Mahomedan yoke. We know that much dissension reigned among the Mahomedans of the Dukhun at the above period, but the Kolies were dreadfully punished for their temerity. The Mussulmans were highly indignant and enraged at the Kolies conspiring not only to resist and thwart the orders of their rulers, but to endeavour to establish their own independence, or to transfer their allegiance to a person of Hindoo origin. The insurrection took place during the reign of the Emperor Shaw Jehan, and the Kolies may have wished to transfer their allegiance to young Sivajee. An army was marched into the hilly country, and the inhabitants were slaughtered wherever the troops could overtake them; the Sir Naik and his kinsmen of the Kheng clan were annihilated; all the hill forts were thoroughly repaired, and a large body of troops left to garrison each for the purpose of controlling the Kolies more effectually, and with the view of making a more lasting impression on them. All of those that had been apprehended were executed, and their heads heaped together, and a platform built over them at Joonere. The place known by the name of the Kalachubootra is said to be the identical spot. After the recollection of this disturbance had passed away, Zoomajee Bhokkur, the Naik of Peeplegown, Mhur Khora, wished to get the people to elect him their Sir Naik, and he was also desirous to obtain the approval of the Government authority for his assuming it. To secure the favor of the latter, he reported that the rebels in the fort of Koary had a singularly handsome, horse of a noble breed in their possession, which he would try to capture for the emperor, provided he could be furnished with a supply of money from the royal treasury. A large sum was sent to the Koly Naik, Zoomajee Bhokkur, who assembled the Naiks of the fifty Mawils with their retainers, and all of them marched and surrounded the fort. A year and upward having elapsed, and there being no prospect of obtaining possession of the horse, the Kolies were told that they were such a faithless and extravagant set of people that they could not be depended on, and unless they captured the fort in less than one month, a number of the Naiks and followers should be put to death in a very disgraceful manner. This threat frightened the Kolies, numbers of them fled to the jungles during the night, and only the Naiks of twenty-two Mawils and their followers remained with Bhokkur, who gave his people orders to prepare their ladders, determined to try to capture the fort, and die in the attempt, rather than submit to be disgraced. Bhokkur and his confidential friend Bhoirjee Istah, disguising themselves Dheres (sellers of firewood), ascended the fort, and succeeded in bribing one of the garrison to assist them. At the appointed time this man drew up the ladder and secured it at the top, but when the Kolies reached the place where they were to begin to ascend by the ladder, they discovered it was four or five cubits short. Bhokkur now despaired of succeeding, but Istah cheered him on, and remarked that they both together measured much more in height than the extent of the vacant space; "we shall manage it between us, do you get up on my shoulder, and a third person can

reach the ladder from off your back." They soon lengthened it, and seventy or eighty of them ascended to the hill attacked and overpowered the guards, and were moving off with their prize, when an officer, satisfied that to obtain possession of the horse was the cause of the fort being captured, fired and killed the beast on the spot. One of the Mahomedan Princes, being in the vicinity, expressed his great approbation of Bhokkur's daring spirit, and gave orders for his being brought to court, that he might be rewarded for his services. It is said that, owing to an accident that had befallen Bhokkur, which had much disfigured his face, he was most anxious to avoid making his appearance at court, and that he dressed out a friend of his, and despatched him with directions to say that he was Zoomajee Bhokkur. The deception was detected, and Zoomajee was obliged to attend himself. When he was introduced to the Prince, one of the attendants placed a shield filled with as many gold mohurs as he could carry away with him on the Naik's bead. Zoomajee had the title of Munsubdar conferred upon him. Moreover, it is stated that he built a large house at Joonere, under which he had a subterraneous passage or cellar. The tradition maintains that all the riches that Zoomajee<sup>23</sup> secured at Koary, and his present of gold mohurs, were lodged in this underground vault, and that it remains there to the present time.

Shortly after the death of Rajah Shahoo, when the Mabratta power was in its plenitude, under the management of the Peshwah Ballajee Bajeerow, the Poona Government was anxious to obtain possession of all the hill forts in the Syhadry range. The Kolies of the Kotool and Rajoor Dangs were urged to capture the fort of Trimbuk. The clans of Kharay and Bhauggrah, took the lead in this expedition, and, by the able assistance of the five brothers of the Puttykur family, who were all distinguished soldiers, noted for their great activity and gallantry, as well as their singular dexterity in climbing up rocky hills that were inaccessible to most men, they secured the friendship of the hereditary Kolies, the guardians of the approaches to the Trimbuk hill, and they bribed a servant belonging to the Killadar; then having sacrificed a sheep to secure the favor of the tutelary spirit of the hill, and by means of their rope-ladders, five hundred of them ascended to the top of the rock forming the scarp in the western side, and, without being discovered, they obtained possession of the summit of the fort, upon which they blew their horns for the information of the Mogul garrison; these were completely surprised, a few only attempted resistance, others ran about with grass in their mouths entreating for quarter, while others more frightened tried to lower themselves over the precipices, and such as were not killed were sadly mangled. Previous to approaching the fort, some of the Kolies doubting the possibility of escalading the place, two of the

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<sup>23</sup> It is the general belief that whoever attempted to descend into the cellar was destroyed. Some fifty years ago, Dussajee Bhokkur (who was killed at Hursah) had a son whose name was Zoomajee; after his father's death, and when he was about twelve years of age, it occurred to several of the friends of the family that it must have been intended that this boy Zoomajee should succeed to his ancestor and namesake's treasures, and that if he would exert himself to obtain the property by descending into the cellar he would undoubtedly secure it. The poor boy was persuaded to try his luck by entering the vault, but he never returned to relate what he had encountered; there can be little doubt, but that the mephitic air destroyed him.

Puttykurs volunteered to prove with what facility it could be done. They started and returned in a few hours with the Killadar's silver hooka, to convince the Kolies of the ease with which it might be seized. The Peshwah sent the Kolies forty thousand rupees to defray their expenses. The eldest of the Puttykurs was presented with a palankeen, and Kheroojee Naik was presented with a palankeen, and the village of Barree was conferred on him in enam (free hold) to support his dignity. Kheroojee's descendants continue to hold this village in enam under the British Government. The Peshwah now expressed a wish to obtain possession of the forts of Kullurgur, Ruttungur, Allung and Koorung, that belonged to the Koly Rajah of Jowair. The same Naiks that captured Trimbuk commenced operations against Ruttungur; the Jowair Rajah and his family were at the time on this hill, but the Kolies being acquainted with one of the Mussulman Jemadars of the fort, whose family was residing in one of their villages, they got him to fix the rope<sup>24</sup> ladders for them on the bill, and two hundred of them ascended to the top, but they had to fight a tough battle with the garrison before the latter surrendered. Including the loss on both sides, there were two hundred men killed and wounded. The Kolies got possession of the other forts also, and the Peshwah sent them thirty thousand rupees to pay their expenses; and Yemajee Naik Bhauggrah of Sakurvary was presented with a palankeen, and the village of Sakurvary conferred in enam on him: his descendants possess it now.

The circumstances of so many of the Koly inhabitants being either employed on the hill forts, or to guard the approaches leading to them, gave the relatives of these people many opportunities of negotiating for the surrender of the forts to an enemy approaching to attack them, for the Kolies acted frequently a very treacherous part on such emergencies. At the time of the struggle between the Mahrattas and the Mahomedans for supremacy in the Dukhun, and especially during the decline of power of the latter, and the factious and unsettled times of Ragboba Dada, it was not unusual to hear of the Kolies tendering possession of a hill fort for a bribe to a different party to that which had advanced them money to capture it, while the place continued in the hands of the Kolies; and, previous to their handing it over to the highest bidder, they would carry off all the grain that might be stored in the granaries.

In the year 1760, upon the occasion of the death of Heerojee Naik Baumlay of Bhoregur, one of the Koly Naiks, who retained the rank of Munsubdar, which had been conferred upon one of his ancestors by the Mahomedan Kings of Beder, Jowjee Naik his son, then doing duty at Joonere, applied to the Soobahdar of the province to get him nominated by the Peshwah to the situation vacant by his father's death, and to allow him to assume charge of the free-hold lands, and emoluments that he had enjoyed. Jowjee Baumlay in person was a slight figure, and about the middle size, with a fair complexion; he was very active and intelligent, and possessed a bold, restless and enterprising spirit, very

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<sup>24</sup> The ladders are made of the roots of the creepers Marr Yellach and Yeotap yelluh; these are twisted together, and at every cubit or so, a piece of timber is fastened, to be used as a step.

ambitious, of irregular habits, and conniving frequently at his friends committing robberies in different parts of the country, while he was employed in the pay of Government, before and after his father's death.

Jowjee Baumlay was not much liked by the people in authority at Joonere, especially by the family of the Sawunts, and these persons pressed the Soobahdar to reject Jowjee's claim, and, as he did not receive any reply to his petition, he felt much mortified, and disgusted with the conduct of the Soobahdar, and consequently quitted the place and retired to his village, with the determination of busying himself with agricultural pursuits. But after a lapse of a few years his farming speculations proved unsuccessful, chiefly owing to his improvident habits; he consequently had no wish to discharge his dues to Government. It was very well known that the numerous robberies that were committed in different parts of the country at this period were chiefly perpetrated by Jowjee Naik's partisans; and the Soobahdar, fearing a serious disturbance would take place if Baumlay was allowed to remain in the jungles, deputed three Naiks for the purpose of explaining matters to him, and to prevail on him to return to his duty at Joonere. He was reluctantly persuaded to adopt their advice, and to accompany them. Jowjee was much thwarted in his expectations at Joonere and became greatly discontented. A year had scarcely elapsed from his return, when the Sawunts and Sindhys communicated privately to the Soobahdar their opinion of Baumlay, stating that he was an unsettled, intriguing and dangerous person, and that it was his dependants that committed all the robberies that took place, and the only effectual mode of checking such irregularities would be to destroy the root of the evil, and this could be effected in no other way than by imprisoning Jowjee Baumlay, and making an example of him. If instead of making a severe example of him, they advanced him in the service and invested him with the title of Munsubdar, and conferred lands on him in free-hold gift, that he would be rendered all powerful, and would not rest till he succeeded in destroying all those who discharged their duty with fidelity to Government, and had opposed his advancement. The Soobahdar was much perplexed with regard to the measures to be pursued towards such a very intractable and insubordinate character, when he was waited on by four staunch friends (one of them a Brahmun) of Jowjee's, who had become acquainted with the advice his enemies had been instilling into the Soobahdar's ears. These men pledged themselves in the most solemn manner as securities for his good behaviour, entreating that his life might not be endangered on account of the false accusations of his enemies.

About this time two of the Soobahdar's officers (Brahmune) were preparing to join the Peshwah's army in the Konkun, when they were waited on by a Brahmun, who had a great antipathy to Jowjee, and had been plotting his destruction; he informed these two men in confidence what his plans were, and requested them to communicate them to the Beeny Walla or Quarter Master General of the Mahratta army, who would finally arrange matters; he further mentioned that he intended to follow in a few days, and that he would contrive to bring Baumlay with him. One day, when one of the Joonere

officers was settling with the Beeny Walla (also a Brahmun) how it would be most advisable to dispose of Baumlay, one of Jowjee's emissaries overheard them, and immediately proceeded with all speed to communicate to him his danger, and convinced him that their object was to deceive him, when they pressed him to join the army with his Kolies. They had determined to persuade him and his Kolies that their services would be required in the attack of the Seedie of Jingeera, and under this pretext they were to embark Jowjee and his friends, and when the vessel was out some distance at sea, they proposed to sink her. The instant Jowjee learned the particulars of this plot against his life, he fled again to the jungles (Raanburry), being satisfied that if he continued longer at Joonere he would be assassinated. To protect himself against the attacks of his enemies, and to force the Government to comply with his wishes, he began to assemble his followers for the purpose of levying contributions from the inhabitants, and to plunder travellers. When the Joonere Soobahdar heard that Jowjee had again fled to the jungles, he lost no time in detaching a party of Sibandies to seize his family, which they succeeded in doing, and brought them to Joonere, where they were placed in confinement. The troops in pursuit of Jowjee pressed him closely, and rather than exasperate the Soobahdar too much, and thinking it might be of service to his family to remain quiet for some time, he quitted the district and went to Candeish. After some time had elapsed, he determined to send some of his kinsmen to the Joonere jungles to gain some intelligence of his family. Accordingly seven Kolies set out secretly for their homes to pick up information for their Naik, and learn something regarding their own families. Of this party were two brothers of Jowjee's, Dadajee and Sonajee Baumlay. The seven friends had arrived within a few koss of Joonere, when they unluckily encountered Ramjee Sawunt, who was employed with a detachment to capture Jowjee Baumlay. Sawunt seized the seven Kolies, and sent them prisoners to Joonere. The people in authority wishing to separate the brothers, Soorajee Baumlay was imprisoned in Hursh, and Dadajee and the other five Kolies in the fort of Chaound. When Jowjee was informed of his friends having been seized and thrown into prison he immediately advanced to the banks of the Mool river in the Kotool district, where he remained concealed, but exerted his best endeavours to rouse his friends to use their influence to obtain the release of his family and those that had been seized by Sawunt. As Jowjee was persecuted by the Sawunt family, he watched every opportunity of striking a blow at either of the brothers, for he had discovered that the Sawunts were urging the Soobahdar to put his own brothers, who were confined in the hill forts, to death. The Soobahdar, at length, gave his consent to the Koly prisoners being tied up in leather bags and thrown over the most precipitous part of the hill; the order was punctually carried into execution, except in the case of Soorajee Baumlay and his cousin, both of whom solicited with the most earnest importunity that they might not be tied up in leather bags; they asked that swords might be presented to each of them, that after they had employed themselves some time fencing, and become fully excited, they would leap over the precipice of their own accord. The demand could not, they were told, be complied with, as it was uncertain what persons placed in such desperate circumstances would be tempted to do, were they armed with swords. However, they

were supplied with two sticks, and the poor fellows amused themselves playing at single stick until they became heated, when one after the other sprung down the tremendous precipice, and both were dashed to pieces at the bottom.

It was some time before Jowjee recovered from the grief and melancholy by which the intelligence overwhelmed him. His great friends Dewjee Bhauggrah and Dbarrow Sablah consoled him with the hope of their getting his family restored to him. They accordingly went to Joonere, and became securities for Jowjee's family, and had them set at liberty; both of these Koly Naiks engaged to prevail on Jowjee to return to his duty at Joonere, but, owing to the impatience of the authorities there, and Jowjee's being much exasperated, and having no confidence in their faith, there was little prospect of his remaining quiet. It was discovered that Jowjee was in the habit of frequently visiting Dewjee Bhauggrah, and the Joonere people sent a party of horsemen to watch his movements, and, if possible, to capture him; but the horsemen failed in their attempt, seized Bhauggrah and took him a prisoner to Joonere. Jowjee was now on the alert again, and, having assembled some of his followers, moved in the direction of Kullumbaie, where he learnt that one of the Sawunts had erected a small wooden building on the boundary between Pokry and Kullumbaie, and was occupied with a celebrated Goosyne in rendering himself invulnerable by means of the Goosyne's incantations. Jowjee was determined to avail himself of the circumstance, and instantly proceeded to the spot and attacked Sawunt and the Goosyne, and put them both to death. Rajah Sawunt more enraged than ever with Baumlay when he heard of his brother's death, went immediately to Poona, and represented at court the disturbed state of the Joonere district, and declared that there would be no peace while Jowjee Baumlay remained at large. The Poona Government, in consequence, placed five or six hundred men at Rajah Sawunt's disposal, for the purpose of apprehending Baumlay. When Rajah Sawunt reached Joonere and commenced operations against Jowjee, the latter retired to some distance, and then informed his followers that the most prudent plan would be for them to disperse, while Sawunt could employ so many men in pursuit of them. They consequently separated for the time, and Jowjee retained twelve of his most active, tried and confidential, friends with him. With these he secretly resolved on striking a deadly blow at Rajah Sawunt. He got his friends and emissaries to spread such reports though the country as suited his purpose. Rajah Sawunt divided his force into several detachments, and they frequently scoured the jungles, Jowjee's usual haunts. On these occasions, they adopted for some time every customary precaution to prevent surprise at night. Rajah Sawunt was encamped on the Ambygown Pathar, and, although by all accounts his sentries were very vigilant, Jowjee had the ground reconnoitred, and ascertained the spot Sawunt occupied. At midnight, he advanced to the place where Sawunt was sleeping, and instantly secured him. The troops were panic-struck, and hid themselves among the bushes and in ravines. Rajah Sawunt had no reason to hope for any pity or sympathy from his enemy, yet the spirit of parental love roused him in his distressed situation to beg and implore of him to spare his son's life, as he was a boy only twelve years old. The terrified lad had

concealed himself in a bush, but Jowjee vowed vengeance and would spare the life of neither father nor son; both were put to death, with several of Sawunt's men, who came in the dark to his assistance. The first intimation the Sawunt's family had of this adventure was on the following morning, by the arrival of Rajah Sawunt's fine grey mare, which came galloping home covered with blood and without her tail. Baumlay, much delighted with his success, retreated to the fastnesses of the Hurrychunder hill-fort. This exploit raised him much in the estimation of the Kolies.

After Rajah Sawunt was killed, his eldest son urged Government to carry on more vigorous measures for the apprehension of Jowjee Baumlay, and suppressing the disturbances among the Kolies. To prove how desirous the court of Poona was to punish the rebels, young Sawunt had the rank of Soobabdar conferred on him, and he was placed in charge of the Joonere district. He proceeded with a reinforcement to take charge of his office, but the accounts of his sudden elevation excited the envy of some of his kinsmen; one of his cousins could not control himself on the occasion, and preferred joining Baumlay to acting a subordinate part under his relative. This man communicated the state of affairs to Jowjee, and mentioned that Sawunt had arrived at Joonere, but as the day was not propitious for him to return to his own house, he was putting up with a friend. Jowjee, always on the alert, repaired in the evening with seven of his men to the vicinity of the house occupied by Sawunt; they saw him looking on at a procession that was passing near him; watching a convenient moment, they rushed upon and killed him.

Some time previous to this, he met a man who was in the confidence of Raghobah Dada; Jowjee persuaded him to represent to Raghobah Dada that he could be of great service to his interests if his Highness would only issue his orders to him.

About this time Nana Phurnavees was very anxious to get Jowjee Baumlay apprehended; he sent for the Mokasdar of Joonere, Dadjy Kokatta, and explained his wishes to him, adding that, as he was one of the pensioners of Government, it was his duty to aid in preserving peace in the country. Dadjy expressed his readiness to afford assistance, but he said that, to enable him to succeed against such an enterprising and influential person as Baumlay, the Government must furnish him with two orders. The first to call on him to exert his influence with his Koly kinsmen to restore order in the country, and authorising him to offer any of the discontented Naiks to get their affairs adjusted by representing their grievances to the court at Poona, which would shew that he had sufficient interest to obtain justice for them, provided their claims would appear satisfactory. The second was to be an order authorising him to destroy Jowjee Baumlay, if he could in any way contrive to entrap him. Kokatta was furnished with the necessary documents to assist him in executing the villainous plot he had in contemplation. A few days afterwards, Kokatta and his three sons accidentally encountered Jowjee Baumlay with a few followers in the jungle of Muddossy, in the Ghorenabir. It occurred to Kokatta to try if he had any chance of gaining Jowjee's confidence, and he accordingly

joined him; both himself and his sons talked in a grumbling, disaffected manner to Baumlay's people, and seemed to sympathise with them, regretting that none of Jowjee's friends had shown more zeal in his behalf in petitioning Government to investigate the subject of his grievances. After they had been sitting some time conversing together, Baumlay proposed to go to the river to bathe. Kokatta took off his clothes, and hung his Jholna (bag used by natives for keeping betel-nut, &c.) on the branch of a tree. One of Baumlay's people near the spot had the curiosity to peep into the Jholna, in which he saw some papers with the impression of the Government seal. He took one of them out, and as Jowjee's man of business, a Mahratta, besides his cousin Black Baumlay, were near, they read the paper, and discovered that it was the order authorising Kokatta to put Baumlay to death. They replaced the paper in the bag, and availed themselves of the first opportunity to communicate to Jowjee the very fortunate discovery they had made. Jowjee, in his usual firm and decided manner, said, "this information confirms me in the suspicion I had of these villains. We shall easily forestall them, by treating them in the manner they intended to treat us." When they were asleep at night, the father and three sons were consequently put to death.

When a few weeks had elapsed, Raghobah Dada sent Jowjee Baumlay some letters desiring him to capture the hill-forts, and prove his zeal and capability of serving the Sirkar. Jowjee had for a long time been ambitious of carrying on operations on an extended scale, but he wanted to be patronised by some person in authority to induce the Kolies to join him. Raghobah Dada's orders were therefore hailed with joy by these people. Twenty one Naiks joined Jowjee with their adherents; they lost no time in descending into the Konkun, and captured the hill-fort of Sidghur. The commandant of the fort had a fine gold bangle, which Jowjee deprived him of, and placed it on his own wrist. The fort of Bhyreghur was attacked and captured in a few days, and the fort of Kotta was also soon mastered by Jowjee; just as Kotta had surrendered, a detachment from Joonere descended the Ghauts to raise the siege. Jowjee, with his usual activity, advanced on this detachment, attacked and put it almost immediately to flight. Jowjee had captured the fort of 'Gorekha, when he was informed, by one of his staunch friends, of a plan of Dewjee Sawunt's to assassinate him. Sawunt had engaged eight Berrdurs (who greatly resemble the Ramoossies) to put him to death. Jowjee's vigilance, and the zeal and fidelity of his followers prevented the assassins succeeding in their attempt on his life.

Jowjee, having been so very successful below in the Konkun, determined on trying what he could affect above the Ghauts; he surrounded the fort of Ruttunghur, and, having threatened the Havildar Govindrow Khary, he offered him, through a friend, six thousand rupees if he would surrender the place: the garrison got alarmed, and the gates were opened for Jowjee's men. Allung was captured, and Muddungur surrendered. Nana Phurnavees, who was supreme at Poona, vowed vengeance against Baumlay and declared he would have him blown from a gun the instant he was caught. A detachment from Poona arrived to retake the forts, Jowjee was in the Konkun at the

time, but ascended the Ghauts, and commenced skirmishing with the Poona detachment which suffered some loss; another detachment advanced from the Konkun, commanded by Ghorebollay, and Jowjee skirmished with it while advancing. As Jowjee was now getting surrounded by the Government troops, he informed Dada Saheb (Raghobab) that he had captured a number of the forts, but, as the Poona Government had sent troops to retake them, he hoped he would receive some orders and assistance from him; all he received were letters from Dada Saheb extolling his services, and exhorting him to continue active and zealous in this cause; he sent a few things to present to those who had been most active, and proved themselves most useful in assisting him; he added that the English had abandoned their original plan, but he did not mind this - he finished by telling Jowjee not to despair. As Jowjee had greatly excited Nana Phurnavee's wrath against him on account of his having tried to favor Raghobha's cause, he was now anxious to secure the friendship of some persons of rank and influence that could protect him from the Minister's vengeance. Jowjee was on this account more desirous of holding the forts until he could obtain safe and secure terms for himself and his followers; he sent two of his friends to Dhondoo Mhadeo, the agent of the Soobahdar of Nassik, to ask him to give him his advice and assistance; and Bhaugrah, the Patell of Mullarpoor, who was a great friend of his own was applied to on this occasion, as Bhaugrah was a horseman in Tookajee Holkur's army, and a favorite of Holkar's. In the mean time, Ghorebollay was exerting himself to seize Baumlay, and capture the forts. On one occasion Jowjee was seen ascending the Ruitunghur fort, and Ghorebollay ordered all his men to advance round the hill to stop all communication with the fort, and to prevent any person escaping: some time after it became dark Jowjee descended the hill by himself, and, notwithstanding every precaution had been taken, he proceeded to join some of his friends on an adjoining hill; and Ghorebollay, to his great astonishment, heard two days afterwards that Jowjee had gone off to the northward, levying contributions, and plundering and burning the villages that refused him supplies. Ghorebollay was in the habit of severely chastising the Kolies for not showing greater zeal and activity in aiding the troops. It appearing doubtful whether Ghorebollay would succeed in recovering the hill-forts, or in capturing Jowjee Baumlay, Government assented to settling the Kolly disturbance by negotiating with Baumlay for the surrender of the forts. Dhondoo Mhadeo sent a confidential message to Jowjee, recommending him to continue quiet, and, if possible, to join Tookajee Holkur's army, to surrender the forts to him, and that this would enable him to obtain favorable terms hereafter, but that he durst not mention the name of Baumlay to Nana Phurnavees at present, as he seemed fully resolved on punishing all the rebels, but particularly Jowjee Naik. Jowjee made up his mind to follow Dhondoo Mhadeo's advice; he joined Holkur, who readily promised to speak to Nana Phurnavees in his behalf, which he did, and suggested that Jowjee should be directed to assemble a body of Kolies, and join the army before the fort of Loghur. The Kolies joined the army, and Jowjee was called upon to exert himself now in the cause of Government: he had some capital rocket men, and advancing one of these men to a favorable position, he pointed out to him the direction in which he was to fire his rocket. Most fortunately,

one of the rockets fell among some powder, near the door of the magazine on the hill, which caused an awful explosion, and obliged the garrison to surrender. Jowjee was so delighted with the man's skill, that he took his golden bangle off his wrist, and placed it on the rocketman's.

Holkur, it is supposed, had been in the habit of secretly providing Baumlay with ammunition and stores, to give him a better opportunity of annoying the Government, to serve his own ends. At the time when Holkur quitted Poona for Hindoostan, Jowjee accompanied him to Chandore, where he remained till Dhondoo Mhadeo had obtained an act of oblivion for him from Nana Phurnavees. It was represented to Government that the best policy would be to conciliate Jowjee and retain him in the interest of Government, by giving him a permanent appointment, as it seemed a most desirable and important measure to preserve order in the hilly country, and as no one seemed better calculated for controlling the Koly Naiks in the Rajoor district than Jowjee Baumlay. It was ultimately determined that a new Soobah should be established at Rajoor, under the designation of the Rajoor Soobah; the forty villages of that district, twenty-two of Malldesh, and in the Konkun sixty villages of the Sakoorly district, twelve of the Bary Ajnoop, and sixteen of the Jurry Seroerssy districts, constituted the new Soobah. The Soubahdar was to collect the revenue, and pay the man employed in the hill-forts, as well as the other Police of the district; the revenue of the Soobah was not always sufficient to cover the expenditure, four or five thousand rupees were almost annually drawn from the pergunnabs of Sinnur or Sungumnair. The Soobahdar in his magisterial character had only authority to punish Kolies guilty of theft and concerned in gang robberies, but this was equivalent to the power of life and death, for the punishment inflicted was chopping off their feet or hands, and in consequence they frequently bled to death, as their friends were afraid to approach near, until it was too late to afford them necessary assistance.

Jowjee Baumlay was nominated Naik Munsubdar of the Rajoor Soobah, and sixty men placed immediately under him; a portion of these had the rank of Naiks, the rest were sepoy. They did twelve months duty for eleven months' pay; one month's pay was deducted on account of Durbar khurch or court expenses; they received one or two rupees on advance of pay every month, and their account was settled every six months, or once a year. Jowjee had the village of Takeed in Malldesh, worth eight hundred and fifty rupees annually conferred on him in Jahageer, and he received additional pay yearly five hundred rupees, in all thirteen hundred and fifty rupees from Government, besides which he was presented with a Bhatt rupee from each village in the Soobah. When he moved about the district on duty, each village was obliged to furnish him and his followers with provisions.

It will suffice here to state that Jowjee was drowned when crossing the Mool river near Kotool. It is said he was not very sober at the time, and it is supposed that Istah, one of the Koly Naiks, led him near a deep part of the river, and then shoved him forward,

when Jowjee fell off the rock into the stream; and, as he was struggling in the water, Istah, who had a dislike to him, struck him a blow on the head, which made him sink immediately: this was in July 1789. At the time Jowjee was drowned, he was proceeding to Poona with one of the Raneehs from Jowair, whose cause he had espoused, and he entertained hopes of getting her affairs favorably settled, and forwarding his own views at the same time.

Jowjee Baumlay was an excessive admirer of the fair sex; he had at least a dozen wives. It is doubtful if one of these, of the Seempee caste, be not still alive; another, a rather noted personage of the Telly caste, died only lately in the Konkun. She had the character of being a great sorceress. Jowjee was succeeded by his son Heerajee Naik.

In the year 1776, several of the Sillkunda Kolies of the village of Oottoor had a quarrel with the Patell respecting their right to some ground in the village, and as the Patell and district authorities refused to do them justice, they assembled a large party, and commenced plandering the surrounding villages, and pursuing other violent measures in the hope of obtaining redress. Troops from Poona were employed in pursuit of them, and by some lucky chance (through the management of the widow Rukmabaie of Chass) these surprised the Kolies, and killed and wounded many of them. The Koly leaders were consequently forced to disperse their followers. The Government officers having learnt that Suttoo Silkunda and Kokatta, the two Chiefs of the insurgents, were wandering about the jungles by themselves, they made the villagers of the Ambygown district promise to capture the robbers; the better to ensure this, they obliged them to enter into the Suukly Zammunny, or chain security (one Patell going security for two or three cultivators, another respectable Patell for five or six poorer Patells, and a Desmook for a number of the Patells.) Silkunda and Kokatta bearing of these measures, moved off to another quarter. After the troops retired from the jungles, the Kolies recommenced their operations. Several seasons were passed in this way. However, when Jowjee Baumlay was settled at Rajoor, he was ordered by Government to prepare to proceed in pursuit of the rebels; these did not wish to come to blows with Baumlay, and it appeared to be a more prudent and politic plan to enter into some terms of accommodation with those in power, and they effected this through the aid of a Brahmun acquaintance. Circumstances compelled these Kolies to remain quiet for upwards of four years, when Suttoo Silkunda repaired again to the jungles, in consequence of the dispute about his hereditary rights not having been<sup>25</sup> adjusted.

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<sup>25</sup> In adjusting boundary disputes between the Kolies during the Mahomedan supremacy, they were in the habit of making the Kolies swear on the Koran; there are some documents several hundred years old, detailing the adjustment of boundary disputes, by which some idea may be formed of the patellships that have been sold, otherwise transferred or become extinct, &c. No subject of quarrel is more necessary to be attended to by us than the settlement of boundary disputes and hereditary claims to dues, more especially when such occur in a hilly or jungly district. No pains ought to be spared on such occasions to ascertain the original cause of the quarrel, and all the merits of the case. The greater the number of the most respectable Patells and other persons associated in the investigation, the greater is the prospect of the disputants being satisfied with the decision; and in the event of one of the parties being discontented, there is less chance of his adopting violent measures to gratify his revenge,

The troops employed against the Silkunda gang this time having pressed them very closely, soon forced them to disperse, and the chiefs were induced to go in the direction of Aurungabad. They had taken an oath that they would cut off the Patell of Ootoor's head, unless Government afforded them redress. Nana Phurnavees was resolved on making a severe example of these Kolies; he declared that he would not pardon them again, as they were such a treacherous race that no faith could be reposed in them. At length, one of their friends consented to betray them; this man detached a few Kolies disguised as Goossynes, who gained information respecting the place of their retreat, and a detachment that marched to apprehend them was so fortunate as to bring them all prisoners to Joonere, where the five Silkundas were executed. Bulwuntrow Beriah, brother-in-law to Nana Phurnavees, was Soobahdar of the district at the time, and it is asserted Beriah became very unhappy after the execution of these men, that either from remorse or some other cause, he had no peace of mind. Therefore, in the hope of reestablishing his tranquillity of mind and happiness, he erected a temple on the banks of the river near Joonere, in which was placed as the object of worship a Punch Ling, five stones representing the five Silkunda Kolies that had been executed under his instructions.

At the above period there was one of the females of the Silkunda family of Ootoor (Taie Silkunda) a clever, bold and intriguing, woman,<sup>26</sup> who had her name enrolled as one of the police sepoy's of Joonere. She never shirked her tour of duty; and when she appeared in public, she always had the bow and arrow in her hand, and a couple of well filled quivers strapped cross-wise on her back. The circumstance of seeing the son of Jowjee Baumlay settled comfortably at Rajoor, led to some discontent and jealousy among the Koly Naiks of the district. The family of the Bhauggrah Patell of Deogown, near Rajoor, at the above period (the end of the year 1798) consisted of three brothers, Govindjee, Myajee and Walloojee: they were all bold, active and enterprising men,

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aware that such a large portion of the most influential members of the community would be opposed to his wild scheme.

<sup>26</sup> In 1831, at the time I was engaged superintending the operations carried on for suppressing the insurrection of the Ramoossies in the Poona Collectorate, the civil authority of the district granted passports to various persons that expressed an anxiety to obtain leave to go in pursuit of the notorious Oomiah, in the hope of being able to capture him, and to secure the reward tendered for his apprehension. One of the most noted of these was a widow named Luchmy Ghautghy. She was a tall, stout woman, with coarse features, marked with the small-pox, and of a daring and enterprising spirit. At the above period she left Poona with a detachment of Sibundies, or irregular Sepoys, armed with matchlock guns, and accompanied by a Brahmun accountant, or man of business. Luchmy having discarded her Sarhy, attired herself in a pair of trousers, an Anggrika (a long jacket) and a waistband and turban. Like a native chieftain or soldier, she had a sword stuck in her waistband, and her shield fastened on her back; thus accoutred she led her heroes forth, and lost little or no time in commencing operations, conformably to the good old Mahratta system of accusing, and then extorting fines from suspected persons, and such as were said to favor the Ramoosy insurgents. Those who were thus oppressed by her, fled to me at Sassoor, to entreat for protection. Luchmy, uncertain what these complaints might lead to, repaired with her followers to Sassoor, and by way of excusing herself she said she could not control the persons that had engaged to serve her, and who, it seemed, had unjustly levied some money from the villagers.

especially Walloojee. They availed themselves of the general feeling to assemble some Kolies, and commenced plundering in the Konkun. At the termination of a few months, Govindjee Naik was seized and confined in the hill-fort of Koorung. Myajee fled to a distance, and shortly afterwards died; and his son Ramjee remained with the uncle Walloojee for the two seasons that he continued his marauding system. Govindjee was executed, and it was hoped this would have sufficiently intimidated Walloojee, and force him to abandon his predatory schemes; but it had an opposite effect. Walloojee became outrageous, and increased his gang to upwards of a thousand men; with these he used to march into the Konkun, drums beating, and flags flying. The inhabitants of the low country were always panic struck when they heard that the Kolies were descending to ravage their homes. Walloojee was in the habit of dividing his gang into three or four parties, and little or no resistance was offered to his men, except in those villages in which troops were stationed. On a named day they would re-assemble at a particular place in the Ghauts, divide the plundered property, and then retire with all rapidity and secrecy to their homes. Walloojee kept a few active and trust-worthy men with himself while he remained in retirement near Inchore, for the Jahageerdar of that place greatly befriended him: however, the Koly Munsubdar, Heerojee Naik, at length succeeded in capturing him, and with some difficulty brought him to Rajoor, where he was blown from a gun.

When Walloojee Naik was executed, his nephew Ramjee Bhauggrah, fled into the Konkun, and took refuge with a maternal uncle, then employed at Kullian; but this man also turned a great robber: he was pursued, seized, and executed, and young Ramjee ascended the Ghauts and joined the Bheel insurgents. He acted a conspicuous part in all their subsequent transactions, and, as he continued a turbulent and very troublesome person long after the Bheel disturbance was suppressed, the Government officers thought it would be good policy to engage him in the interest of the State, as he was Patell of his village, and had become a formidable person among the Kolies. He was placed in charge of the police of a district in the Konkun, under the impression that he could check the inroads of his Koly kinsmen above the Ghauts into the villages of the tract under his charge. Bhauggrah proved himself a very able police officer. Some time after the Konkun was transferred by treaty to the British Government, Bhauggrah waited upon the Collector. This gentleman employed the Koly as a peon, but subsequently advanced him to the situation of Jumadar of police in one of the pergunnahs near the Ghauts. The Koly Jumadar received a Bhatt rupee and a fowl annually from every village within his range: some of them presented him with a little rice, and he was entitled to a sheep from every flock that passed through his district to the coast. A few years had only elapsed after the cession of the country, when orders were issued prohibiting persons in the service of Government receiving any present or perquisites of office beyond their fixed salary. Unfortunately, in many instances, these orders interfered much in abrogating the long established usages of the country. In fact, the order was a distressing blow to many, for they considered their dignity and consequence, not only seriously diminished by their not being permitted to accept of

that mark of respect which their predecessors and ancestors had always received, but their income was most materially affected by the prohibitory mandate. The Jumadar presented several petitions to the constituted authorities, begging that he might be allowed to retain the perquisites, as it had always been the custom of the country for persons employed as he was to receive such dues. He appealed in vain; and being mortified with the treatment he experienced, he asked for his discharge. There appeared to be very great objections to giving him leave to retire from the service, for he possessed great local knowledge, and was a most active and useful police officer. Six months leave of absence was very reluctantly granted to him, and he proceeded to his village. However, he had no intention of returning to his duty, unless his pay was increased, or permission given to him to receive the perquisites that had been withheld. It was soon discovered that Bhauggrah's services could not conveniently be dispensed with; and a peon brought him a letter from the magistrate, calling on him to return to his duty. He proceeded to the Konkun, full of hope thinking his salary would be increased, or that he would be allowed to resume his dues; but, after a lapse of many months, he received no satisfactory answer to his petition. Bhauggrah became now extremely discontented, and ready for any mischief.

To explain subsequent events more clearly, I must refer to the arrangement of affairs in the hilly country in 1818. In March of that year, the Koly Naiks and their followers forming the police of the Rajoor district were taken into the British pay, but the Koly Naik Govindrow Khary, the hereditary Havildar of the hill-fort of Ruttungur, who was a very old man, declined entering into the British service, under the pretext that he was too old. But it is well known that he refused the offer of employment under the impression that the Peshwab's Government would be soon re-established. The Havildar had twelve of his kinsmen employed as sepoy's under him on the fort, receiving pay from Government, besides various perquisites. The aggregate of their yearly pecuniary allowance was one thousand two hundred and thirty rupees. In this sum was included the revenue of the small village of Bhandurdurra, amounting to two hundred and fifty rupees annually, of which place the Kharies were the hereditary tenants. Most unluckily for these poor people, the Havildar's refusal of service plunged them all into the greatest difficulties, as they no longer received any pay, and the revenue of the village was resumed by the British authorities. The Kharies were sadly mortified, and continued in utter despair. In the course of the following year they became more embarrassed in their pecuniary affairs, as the Rajoor Koolkurties discovered that they (the Kharies) had been plotting, and some of them disposed to join Narayun Row Holkur's gang, who were at the time (October 1819) in the Nassik district. The rapacious and overbearing Koolkurnies extorted the sum of three hundred rupees from the Kharies on this occasion, and it is worthy of notice that the last instalment of the money was not paid until March 1828. In various parts of the country there were many persons suffering much distress and inconvenience from having lost their employment on the hill-forts: however, the large establishment of regular, but more especially of irregular troops, in the pay of Government, overawed the discontented, and kept them in a state

of subjection; yet, as the troops decreased in number, the conduct of many of the unemployed and displaced soldiery, and that of the predatory classes, became more daring. For a series of years the persevering exertions, and enterprising spirit of the Poona Ramoossies were closely, and most anxiously watched by all these people; and the efforts of the Ramoossies were ultimately crowned with considerable success, notwithstanding they were guilty of the most atrocious and violent measures during the years 1825, 26 and 27. Their crimes were pardoned, as it appeared that they could not be put down; they were consequently taken into pay, and employed as the local police of the hilly country, and some lands conferred on them. The Koly population unfortunately thought they could not do better than follow the example of Oomiah and his Ramoossies. Many consultations were held by the Koly Naiks on this subject. Jumadar Ramjee Bhaugraha and the Kharies were the chief leaders, but the Koolkurnies of Rajoor were aiding and abetting in the plot; as were the Police Naiks of Rajoor, for their pay and allowances were considerably reduced under our Government, which rendered them extremely discontented. It was finally determined that the Khary family should send in a petition to Government claiming a restoration to their rights, and of being employed either in the police of the district, or on the hill-fort of Ruttungur. But they were of opinion that their petition would be more readily listened to, were it known that they were in arms, and had taken up their residence in the jungles when it was forwarded. Accordingly Kassybah Khary, the youngest son of the late Havildar of Ruttungur, proceeded to the hills with several of his relatives, and forwarded their petition to Ahmudnuggur. Kassybah Khary was joined in a few days by Jumadar Ramjee Bhaugraha, who deserted from the Konkun with two of the Koly policemen; this was in the latter end of the year 1828. In January 1829, I proceeded to the Western Ghats, taking with me a small detachment of the police corps, for letters had been received by the magistrate from the Mamlutdar of the Ankolla district, reporting that the inhabitants had become greatly alarmed, as several hundred Kolies had assembled in the hills for the purpose of plundering them.

Although the gang was chiefly composed of the people of the district, there being one, two, or three persons from nearly every village, yet for the first two days after we had entered the hills no satisfactory information could be obtained respecting the insurgents. The Brahmun Koolkurnies of Rajoor, and some of their friends, strongly recommended that the troops might not be employed, and that the leaders of the band should be assured that if they refrained from plundering and remained quiet, Government would make some provision for them. Those Brahmuns further asserted, that if the troops attempted to follow the insurgents they would have no chance of overtaking them, and if the Kolies were once fired on, they would immediately begin to plunder and burn every village they approached; that when the troops would approach them, they would plunge into the ravines covered with jungle, and at the moment they imagined they had succeeded in surrounding the Kolies, the latter would shortly afterwards be seen passing over the summits of some of the highest hills. In fact, they

had settled that the sepoy could never penetrate the tangled thickets of brushwood, or pass along the rugged and difficult foot-paths<sup>27</sup> accessible only to themselves.

As troops employed to suppress a disturbance in a hilly and jungly country can seldom or never accomplish in a successful manner the duty they may be detached upon without the cordial cooperation of a portion of the inhabitants of the district, several intelligent men of the police corps had been previously instructed to exert their best endeavors to gradually conciliate some of the Kolies, and to obtain from them the information we were so much in want of. These men had been frequently employed on similar duty, and succeeded extremely well in the present instance. By this means information on the following points was communicated; the number of the insurgents, the wish and hope of the inhabitants of the hilly tract that they might succeed in their object, the strong nature of the country, and the very great advantage of acting promptly and with decision, at the same time employing an adequate and overwhelming body of troops. In the mean time little notice was taken of the Bund, (the insurgents,) a detachment having been merely advanced towards them for the purpose of gaining information, but with strict injunctions not to molest the Kolies, and not to attend to any threatening messages sent by them. A proclamation was sent to their leaders requiring them to disperse their followers, and to present a petition to Government respecting any grievances they had to complain of, and intimating that no letters or petitions from them would be attended to while they continued in arms.

The names of nearly all the persons composing the Bund were now ascertained; also those of the relatives and friends of the chiefs, and other Koly Naiks, and of the villages they resided in. The names of such persons, male and female, as were likely to assist them with supplies, and communicate intelligence respecting the movement of the troops, were noted down; also a description of the most noted hiding places, and of the foot paths leading over the different ranges of hills, with an account of the spots where water was procurable in ravines or beds of nullahs, and on the tops of bills. The detachment from Bhowndy was stationed at the bottom of the passes leading into the Konkun, and the other detachments that arrived from Mallygown, Ahmuduuggur, and Poona, were posted in the situations considered most desirable for them to occupy, while lightly equipped parties were selected to be employed in constantly searching the haunts and lurking places of the Kolies.

The insurgents a few days previous to the arrival of the troops had begun to levy contributions from the inhabitants; they also plundered at different times three small villages, but all these irregularities were soon put a stop to, and it became necessary for

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<sup>27</sup> They were much astonished the first time they saw a detachment of the police corps cross a range of hills by one of the most difficult tracks, and which was considered by them impassable to sepoy. The men on the above occasion were dressed every one after his own fashion, the only thing they were required to attend to was that they had abundance of ammunition, and to be careful of their muskets. This event tended much to depress the spirit of the Kolies, while the enthusiasm and confidence of the troops were proportionately increased.

them to separate into small parties. The few Bheels that had joined them returned to their homes, and many of the Kolies fled to a distance: therefore, to ensure the capture of the Chiefs, and of those that remained with them, detachments, with a certain number of the inhabitants, were posted near the different tanks and pools of water in the hills. This arrangement greatly perplexed the Kolies; and, as many of the inhabitants espoused our cause very warmly, the two Chiefs, and upwards of eighty of their followers, were captured in about two months, and marched to Ahmudnuggur. The early and successful termination of the service must be chiefly described to the great zeal, and unceasing exertions, of all the officers and men engaged in the service, which was one of a most fatiguing and harassing nature.

One of the most enterprising characters in the Bund, of which I have just given a short account, was a Koly named Ramah Keerva: he was a stout and powerful man, with an extremely fine figure and good features, but of a very unsettled and daring spirit, and noted among the Kolies for excelling them all in agility. Keerva quitted the Bund when they began to be much pressed by the troops, and moved to the southward, accompanied by about twenty-five men. He meditated, on several occasions, attacking some of the detachments when they appeared fatigued after searching the jungles. He had been for some ten or twelve years concerned in many robberies. He persuaded four or five of the Kolies that had quitted the late Bund, to remain with him, rather than return to their homes. They chiefly lived in caves, occasionally moving about the country, and visiting their friends. As he had many acquaintances among the Bheels along the banks of the Pera and Godavery rivers, he sent two of his Koly friends to some of the Naiks, inviting them to join him on a plundering expedition into the Konkun. Early in the month of January 1830, about thirty Bheels joined Keerva, who had assembled an equal number of Kolies who were at the time in the hills, south of Kotool. As the Kolies, &c. around Joonere and in the Ghorenahir quarter had been plundering both above and below. the Ghauts, detachments of regular troops were moving about to apprehend them. A few men of one of these detachments (of the 11th Regiment) under a Naik were encountered by Keerva's gang, at the small village of Nandwah in the hills south of Kotool. The party were called upon to ground their arms and surrender. This they refused to do, and were consequently attacked by the Bheels and Kolies. The sepoy occupied a very small temple, and managed to keep their assailants off for several hours, until a detachment in the vicinity came to their relief. Several of the sepoy were killed and wounded. Keerva proceeded with his gang into the Konkun, plundered the village of Kinnouly, and afterwards divided the spoil, amounting to seven thousand five hundred and ninety rupees, when they reached the Ghauts: the greater portion of it he gave up to the Bheels. The Kolies separated, and the Bheels, returning to their homes, were pursued by a detachment of the 17th Regiment N. I., under that very active and most zealous officer the late Captain Luykin.

I have omitted to mention before, that portion of the hilly tract of country lying south of Hurrichunder forms the western boundary of the Poona district, while that part

extending northward from the same hill-fort forms the western boundary of the Ahmuduggur district. Troops were out now in pursuit of the Bheels, Ramoossies and Kolies that had been committing depredations in the latter part of 1829, and beginning of the year 1830. Many of the officers and men employed had been out the previous season, and had consequently become well acquainted with the inhabitants and the localities, and all were actuated by an unusual spirit of enthusiasm, and willingly shared the fatigue and labour of the harassing duty. Although the services and exertions of all were so great, yet it would be very unjust to the memory of the late Lieutenants Lloyd and Forbes, the former of the 11th Regt. and the latter of the 18th Regt. were I not to mention that they greatly contributed to the restoration of tranquillity in the hilly country. A number of prisoners were taken to Poona and Tanna, and Ramah Keerva, with several other notorious leaders, and their followers, were brought to Ahmudnuggur, where Keerva was executed. Some years previously, detachments from the Konkun had endeavoured to capture Keerva, by surrounding him in his house at night, but he invariably contrived to escape. As the Havildar commanding one of these parties was the Koly Patell of a village near Kotool, Keerva set fire to his house, by which he lost property worth several hundred rupees. I have before noticed that this practice of retaliation is common among the Kolies, and I had soon an opportunity of making an effort to check such a system. Two nights after Ramah Keerva was seized, the house of the man that gave the information which led to his apprehension was burnt, with the dwellings of four other persons: two of these were extremely poor, and one of them a widow. I therefore had the loss of each person ascertained, and valued as nearly as possible, and allotted to the two poorer persons three times the value of the house and grain that were destroyed; and to the other three I gave double the amount of the property consumed by the fire. I instantly circulated a proclamation offering a reward of five hundred rupees for the apprehension of the incendiary, and announced to the people, at the same time, the determination of the authorities to afford protection to persons who suffered injury in their person or property for having rendered useful service to the State.

I shall close this memoir by mentioning, that the inhabitants of the Kotool and Rajoor districts showed a very great desire to aid the troops in the service on which they were employed, and that while acting independently, and without any of our troops being near them, they seized a number of the Bund, and brought them prisoners to camp.