people expresses the three sorts of clergy by the terms Déoshi, rēmi, and Ojha. The Dhāmi (seniores priores!) is the district belon. The Déoshi, the village priest; and the Ojha the village now hon. The Déoshi has under him one servitor called Phant-used to are is a Déoshi in nearly every village. Over a small nor hemp. villages one Dhāmi presides and possesses a vaguely of each host universally recognised control over the Déoshis of ground art. The general constitution and functions of the cler.-Before we have already been fully explained. Priests are subject not especially restraints, nor marked by any external sign of one or we dress or other. The connexion between pastor and flock is full of liberty for the latter, who collectively can eject their priest if they disapprove him, or individually can desert him for another if they please. He marries and cultivates like his flock, and all that he can claim from them for his services is, first, a share of every animal sacrificed by him, and second, three days' help from each of his flock (the grown males), per annum towards the clearing and cultivation of the land he holds on the same terms with them and which have been already explained. Whoever thinks fit to learn the forms of offering, sacrifice and accompanying invocation, can be a priest; and if he get tired of the profession, he can throw it up when he will. Ojhás stand not on the same footing with Dhāmis and Déoshis: they are remunerated solely by fees: but into either office—priests or exorcists—the form of induction is similar, consisting merely of an introduction by the priests or exorcists of the neophyte to the gods, the first time he officiates. One Dhāmi and two Déoshis usually induct a Déoshi—three Ojhás, an Ojha; and the formula is literally that of an introduction—"this is so and so, who proposes, O ye gods! to dedicate himself to your service: mark how he performs the rites and, if correctly, accept them at his hands."

*Customs.*—Under this head I shall state the usages observed at births, naming, weaning, togavirilis, marriage and death,
aggregating what is common, and distinguishing what is peculiar to the Bodo or Dhimáls. The customs of both people have a great similitude, owing to their perfect simplicity. They are derived, in fact, from nature, and nature as little strained by arbitrary devices of man as can well be. At births the mother herself cuts the navel-string, so soon as she has recovered strength for the act. No midwives are found, so that nature must do all, or the mother and offspring perish together. But deliveries are almost always very easy, and death in childbed scarcely known—a blessing derived from the active and unsophisticated manners of the sex. The idea of uncleanness occasioned by births, and by deaths also, is recognised; but the period of uncleanness and segregation is very short, and the purificatory rites consist merely of bathing and shaving, performed by the parties themselves. The infant is named immediately after birth, or as soon as the mother comes abroad, which is always in 4 or 5 days after delivery. There are no family names, or names derived from the gods. Most Bodo and Dhimáls bear meaningless designations, or any passing event of the moment may suggest a significant term: thus a Bhótia chief arrives at the village and the child is called Jinkháp; or a hill peasant arrives, and it is named Góngar, after the titular or general designation of the Bhótias. Children are not weaned so long as their mother can suckle them, which is always from two to three years—sometimes more—and two children, the last and penultimate, are occasionally seen at the breast together. The delayed period of weaning will account in part for the limited fecundity of the women. When a Bodo or Dhimál comes of age, the event is not solemnised by any rite or social usage whatever. Marriage takes place at maturity, the male being usually from 20 to 25 years of age, and the female, from 15 to 20. Courtship is not sanctioned; the parents or friends negotiate the wedlock, though in so simple a state of society it cannot be, but the parties have frequently met and are well known to each other. The
Hindús wisely and decorously attach much discredit to the parent, who takes a "consideration" for the grant of his daughter in marriage. No such delicacy is recognised by Bodo or Dhimál parents, who invariably demand and receive a price, which is called Jan in the language of the former, and Gándi in that of the latter people. The amount varies from 10 to 15 rupees among the Dhimáls, from 15 to 45 among the Bodo. I cannot learn the cause of the great difference. A youth who has no means of discharging this sum, must go to the house of his father-in-law elect and there literally earn his wife by the sweat of his brow, labouring, more judaicó, upon mere diet for a term of years, varying from two as an average, to five and even seven as the extreme period. This custom is named Gáboï by the Bodo—Ghárjyá by the Dhimáls. It, of course, implies a good deal of intercourse between the betrothed youth and damsel prior to their nuptials; but from all I can learn, instances of opportunity abused are most rare. The legal nature and effects of the nuptial contract have been already explained under the head of laws: what concerns fecundity, longevity, &c. under the head of medicine, as a branch of religion. The marriage ceremony is little perplexed with forms. After the essential preliminaries have been arranged, a procession is formed by the bridegroom elect and his friends, who proceed to the bride elect’s house, attended by two females specially appointed to put red lead or oil on the bride elect’s head, when the procession has reached her home. There a refection is prepared, after partaking of which the procession returns, conducting the bride elect to the house of the groom’s parents. So far, the same rite is common to the Bodo and Dhimál—the rest is peculiar to each. Among the Dhimáls, the Déoishi now proceeds to propitiate the gods by offerings. Dáta and Bídata who preside over wedlock are invoked, and betel leaf and red lead are presented to them. The bride and groom elect are next placed side by side, and each furnished with five pauns, with which they are required to feed each other, while
the parents of the groom cover them with a sheet, upon which the Déóshi, by sprinkling holy water sanctifies and completes the nuptials. Among the Bodo the bride elect is anointed at her own home with oil; the elders or the Déóshi perform the sacred part of the ceremony, which consists in the sacrifice of a cock and a hen, in the respective names of the groom and bride, to the sun; and next, the groom, rising, makes salutation to the bride’s parents, and the bride, similarly attests her future duty of reverence and obedience towards her husband’s parents; when the nuptials are complete. A feast follows both with Bodo and Dhimáls, but is less costly among the former than among the latter—as is said, because the higher price paid for his wife by the Bodo incapacitates him for giving so costly an entertainment. The marriage feast of the Dhimáls is alleged to cost 30 to 40 rupees sometimes, the festivities being prolonged through two and even three days; whereas 4 to 6—rarely 10 rupees suffice for the nuptial banquet of a Bodo.

The Bodo and Dhimáls both alike bury the dead, immediately after decease, with simple but decent reverence, though no fixed burial ground nor artificial tomb is in use to mark the last resting place of those most dear in life, because the migratory habits of the people would render such usages nugatory. The family and friends form a funeral procession, which bears the dead in silence to the grave. The body being interred, a few stones are piled loosely upon the grave to prevent disturbance by Jackals and Ratels rather than to mark the spot, and some food and drink are laid upon the grave; when the ceremony is suspended and the party disperses. Friends are purified by mere ablution in the next stream and at once resume their usual cares. The family are unclean for three days, after which besides bathing and shaving, they need to be sprinkled with holy water by their elders or priest. They are then restored to purity and forthwith proceed to make preparations for a funeral banquet, by the sacrifice of a hog to Mainou or Ti-máng, of a cock to Báthó or Pochima, according to the nation.
When the feast has been got ready and the friends are assembled, before sitting down, they all repair, once again, to the grave, when the nearest of kin to the deceased, taking an individual’s usual portion of food and drink, solemnly presents them to the dead with these words, ‘take and eat: heretofore you have eaten and drank with us: you can do so no more: you were one of us: you can be so no longer: we come no more to you: come you not to us.’ And thereupon the whole party break and cast on the grave a bracelet of thread priorly attached, to this end, to the wrist of each of them. Next the party proceed to the river and bathe, and having thus lustrated themselves, they repair to the banquet, and eat, drink and make merry as though they were never to die! A funeral costs the Dhimáls from four to eight rupees—something more to the Bodo, who practise more formality on the occasion, and to whom is peculiar the singular leave-taking of the dead just described.

Useful arts.—As already observed, the arts practised by the Bodo and Dhimáls are few, simple and domestic. Agriculture is the grand and almost sole business of the men, but to it is added the construction and furnishing of the dwelling house in each of the frequent migrations of the whole people. The boys look after the domestic animals. The women, aided by the girls, are fully employed within doors in spinning, weaving and dying the clothing of the family, in brewing, and in cooking. The state of the arts will be sufficiently and most conveniently illustrated by a description of the house, household furniture, clothes, food and drinks of the people, preceded by an account of the implements, processes, and products of agriculture.

The agricultural implements are an ax to fell the forest trees, a strong bill or bill-hook to clear the underwood and also to dig the earth, a spade for rare but more effectual digging, and lastly a dibble for sowing the seed. The ax is called Rúa by the Bodo, Dúphé by the Dhimáls. It is a serviceable implement of iron (the head) similar to that in use in the plains
where the head is bought; the haft being made at home. The bill, called Chékhá by the Bódó, Ghóngí by the Dhímáls, is a "jack of all work" like in shape to our English bill, but with the curved extremity or beak prolonged and furnished with a straight downward edge of some three inches. It is of iron, of course, and purchased in the Kócch marts. The spade is the ordinary short, bent one of the plains where it is bought and where it is called Kódál. The Bodo and Dhímáls use it but little, and have no name of their own for it. The dibble is a wooden staff about 4 feet long, made by the people themselves. It is like a stout walking staff sharpened at the lower end. The process of culture, emphatically called 'clearing the forest,' is literally such for the most part, and would be so wholly, but that several of the species grown being biennials, a field is retained over the first year, so that the second year's work consists merely of weeding and resowing rice amid the other standing products. The characteristic work is the clearing of fresh land, which is done every second year, and thus, axes and bills clear away the wood: fire completes what they have left undone, and at the same time spreads over the land an ample stratum of manure (ashes): the soil is worked nearly enough in eradicating the undergrowth of trees (for the lords of the forest are only truncated); so that what little additional digging is needed, may be and is performed with the square end of the bill. 'Tis no great matter, and firing is the last effectual process. Amid the ashes the seed is sown by a dibbler and a sower, the former of whom, walking erect, perforates the soil in quincunxes by sharp strokes of his pointed staff, (called Shómán by the Bodo and Dhúmsi by the Dhímáls) so as to make a series of holes from one to two inches deep, and about a span apart; whilst the latter, following the dibbler, and furnished with a basket of mixed seeds, drops 4 to 6 seeds into each hole and covers them at the same time. All the various produce raised is grown in this promiscuous style. Chait, Baisákh and half Jeth, comprise the season for preparing and
sowing the soil. Sáwan, Bhádún, Kúár and half Kártik, that for gathering the various products, save cotton, which is not gathered till Pús-Mágh. The rest are reaped as they successively ripen: first cucurbitaceous plants (Kóhara, Louka, Khíra, Kankara, Karélá); then greens (Sém, mattar, Béngan, Chichinda, Póí); then the several edible roots (Yam, Arwi, &c.) then the condiments (Haldi, Adrak, red peppers); then the millets, and pulse (Marwa, Kúlthí, Urid); then Maize; next rice; then the mustards (Tóri or Sarsún or Til); and last of all, cotton. The fields, which are much better worked in eradicating the jungle than those for which the Bengal plough performs the same office, are likewise as much better weeded; and how strange soever to mere English ears, the huge mixture of crops may sound, this mixture does not greatly exceed the practice of Bengal, nor is it inconsistent with good returns, though there be no artificial irrigation whatever. The cotton is a biennial of inferior quality, but it is the main crop, and that from the sale of which in the plains, the Bodo and Dhimáls look to provide themselves with the greatest part of the rice they consume; for their own supply is very inadequate. Nevertheless rice is usually spoken of as the crop next in estimation to cotton, though maize and even millet seem to contribute as much to the quantity of home reared food. The rice grown is similar to the "dry rice" — "the Ghaiá" of Nepal — the "summer rice" of the plains. The other articles grown, have all been enumerated above, save Indigo which, with the cochineal of the forest, and Madder procured from the hills, supplies the Bodo and Dhimáls with dyes. Arhar and a few more of the agricultural and horticultural products of the plains are occasionally grown by the Bodo and Dhimáls, whose chief products, however, are those given above, and of them not absolutely all in one field and year, though from 12 to 15 are always there and include a good supply of vegetables, condiments and cerealca, but the last deficient in the article of rice which is the principal grain eaten. Of vegetables the favourites are Béngans,
cucurbitacea and roots (Thá vel Lin in their own tongues): of cereals, rice: of condiments, red peppers. Mustards are grown not for their oils, nor as stimulants, but merely for eating like parched peas. The oil seeds are fried and are relished in that state:* the young plants also are used as greens. The surplus seed is sold to the oilmen of the plains, neither Bodo nor Dhimál being wont to express oil, of which they consume little, and that only for cooking. Lights they use none (save on occasions of ceremony and of púja) but go to bed early and sit by the fire—a splendid wood fire—till then. The small quantity of oil used for cooking they buy in the adjacent marts of the Kocch. The cotton crop and the surplus of the mustard crop, are all the agricultural products which they sell any portion of. Cotton is habitually sold, the small portion only that is needed for clothing the family being reserved, which may be about one fifteenth of what is raised. The domestic animals have been enumerated elsewhere and must be spoken of again when we come to the head of food. Agriculturally viewed, they are a dead letter, not even their manure being employed.

Upon the whole the agriculture of the Bodo and Dhimáls, is conducted with as much skill as that of their lowland neighbours; with skill superior much to that of their highland neighbours; and with pains and industry greatly above those of either highlanders or Kocches. The following details of what is raised by one Bodo cultivator, and consumed by himself, his wife and three young children, imperfect though they be, will help to convey a just idea of his position; and those who care to compare it with the position of a peasant in the hills and in the plains, will find the means of making such comparison in Appendix II.

* They are fried with greens, and of course yield up a good deal of their oil to flavour the vegetables.
Bodo peasant tilling about 1¼ bigha with the spade.

**PRODUCTS OR INCOME.**

- Dhán or rice in husk, 24 bisi = 12 maunds = 4 0 0
- Cotton undressed,..... 16 bisi = 8 maunds = 32 0 0
- Maize,.................. 3 bisi = 1½ maunds = 0 8 0
- Millets and Pulse,..... 4 bisi = 2 maunds = 0 12 0
- Condiments, dyes & greens, 2 bisi = 1 maund = 4 0 0

Total Rupees,. . 41 4 0

**EXPENSES.**

- Rice in husk, bought, 3 Pouthi = 48 maunds = 15 0 0
- Salt bought, 18 Phol = 18 seers = 3 0 0
- Cotton field pujá,.................. = 1 0 0
- Government tax,.................. = 1 0 0
- Cotton seed bought, .................. = 1 0 0
- Ai huno festival,.................. = 3 0 0
- Oil bought for worship and for occasional lights, = 0 8 0
- Sickness, fees to the Ojha,.................. = 4 0 0
- Presents to sisters and friends who ask aid and
  make visits,.................. = 2 0 0
- Ornaments for wife,.................. = 2 0 0
- Fruits bought for self, wife and children, .... = 2 0 0
- Fish bought in rains when none can be taken
  in the forest.................. = 1 8 0
- Earthen vessels bought,.................. = 0 8 0
- Proportion of price of Chékhá or Bill, ...... = 0 8 0
- Ditto ditto of Jong or spear, ............ = 0 8 0
- Ditto ditto of metallic pots and pans, .... = 0 8 0
- Sundries,.................. = 2 0 0

Total Rupees,. . 40 0 0

**Balance in favour.**.......................... 1 4 0

It has been already mentioned that the Bodo and Dhimal peasant is liable to a corvee or labour tax, the items of which may be added thus—for the Rajah 3 days, thrice a year or 9 days—for the Rajah's local representative, 6 days—for the
village priest or Déoshi, 3 days—Total 18 days per annum. This is so much deducted from his resources, and may be stated at 2 rupees in coin. A peasant of the plains, using the plough, will earn twice or even thrice as much as a Bodo or Dhimál, and yet, what with the wretched system of borrowing at 25 to 30 per cent. and the grievous extra frauds incidental to that system, he will not be nearly so well off. The Bodo or Dhimál again, has abundance of domestic animals, and is moreover at liberty to eat the flesh of all save the cow, whereas the peasant of the plains has few, and of those only the goat that he can eat. And, lastly, the Bodo’s industrious wife not only spins, but weaves and dyes all the clothes of the family, besides supplying it amply with wholesome and agreeable beer, whilst the peasant’s wife in the plains does nothing but spin; and though this may diminish the cost of the family clothing, still it must be bought, nor will there be much thread to dispose it in free sale, apart from the clothier. The highland peasantry, generally, earn less than the Bodo and Dhimáls, and are proportionally worse off, though lightly taxed and exempt from the curse of the borrowing system. The Newár peasants of the great valley of Nepal,—as industrious as the Bodo and Dhimáls—may more so—and more skilful too,—earn more and retain more notwithstanding the heavy rent they pay to their landlord, who pays the light tax or Government demand on the land. The particulars may be seen in the appendix.

Houses.—The Bódo and Dhimáls build and furnish their own houses, without any aid of craftsmen, of whom they have none whatever. They mutually assist each other for the nonce, as well in constructing their houses as in clearing their plots of cultivation, merely providing the helpmates with a plentiful supply of beer. A house is from 12 to 16 cubits long by 8 to 12 wide; a smaller house of the same sort is erected opposite for the cattle, and if the family be large, two other domiciles

* If the Bodo pay one rupee of direct and two of indirect taxes, he will be nearly on a level, quoad public burdens, with the peasant of the plains.
like the first are built on the other sides, so as to enclose an open quadrangle or yard. The houses are made of jungle grass secured within and without by a trellice work of strips of bamboo. The roof has a high and somewhat bulging pitch and a considerable projection beyond the walls. It also is made of wild grass, softer than that which forms the walls. There is only one division of the interior which separates the cooking and the sleeping portions of the house, which has no chimney or window and but one door. Ten to forty such houses form a village, without any rigid uniformity or any defences whatever.

2. Furniture—Is very scant, consisting only of a rare bedstead, some sleeping mats, a stool or two, and some swinging shelves; and all of these are made at home. Household utensils are a few earthen vessels for carrying and holding water, some metallic cooking, eating, and drinking pots, and a couple of knives, to which we must add the spinning, weaving, dyeing, and brewing apparatus of the women. All the latter are of the simplest possible form and homemake: the earthen and metallic pots and pans are purchased in the Kócch mart. There are none of iron nor of copper; all are of brass or of other mixed metals that are metallic, owing, it is said, to the dearness of iron and copper. There are no leathern utensils. Baskets of bamboo and of cane and ropes of grass, are abundant and of homemake, by the men who likewise haft all the iron implements they purchase abroad, for agricultural or domestic uses. It has already been said that lights are dispensed with beyond what is afforded by an ample fire.

Clothes.—With both people they are made at home and by the women. The Bodo women wear silk procured from the castor plant worm, which they rear at home in each family. The Bodo men and Dhimáls of both sexes wear cotton only. Woollen is unknown, even in the shape of blankets. The manufactures are durable and good, and not inconveniently coarse—in fact, precisely such as the people require: and the
KOCCH, BODO AND DHIMAL PEOPLE.

Dying is very respectfully done with their own cochineal, morinda, or indigo, or with madder got from the hills—but all prepared by themselves. The female silk vest of the Bodos possessed by me is 3½ feet wide by 7 long, deep red, with a broad, worked margin of cheque pattern—and of white and yellow colours, besides the ground red—above and below. This garment is called Dókhana by the Bodo, and must be a very comfortable and durable dress, though it somewhat disfigures the female form by being pressed over the breast as it is wrapped round the body, which it envelopes from the armpits to the centre of the calves. The female garment of the Dhimáls differs only in material, being cotton. It is called Bónha. The male dress of the Bodo consists of two parts—an upper and a lower. The former is equivalent to the Hindu chadar or toga. It is called Shúmá, and is 9 to 10 cubits by 3. The latter, styled Gámchá, and which is 6 cubits by 2, is equivalent to the Hindu Dhoti, and after being passed between the legs is folded several times round the hips and the end simply tucked in behind. The male dress of the Dhimáls is similar: its upper portion is called Pátaka—its lower, Dhári—the whole, Dhába with this people—Hí with the Bodo. All cotton clothes, whether male or female, are almost invariably white or undyed. Neither Bodo nor Dhimál commonly cover the head, unless when the men choose to take off their upper vest and fold it round the head to be rid of it. Shoes are not in use; but a sort of sandals or sole-covers, called Yápthong vel Champhói, sometimes are, and are made of wood by the people themselves. There are no other shoes. Ornaments are rare, even amongst the women, who however wear small silver rings in their ears and noses also, and heavy bracelets of mixed metal on their wrists. These are bought in the Kócch marts, and are quite simple in form.

Food.—The sorts of vegetable food have been already enumerated in speaking of agriculture; rice is the chief article: wheat or barley, unknown even by name. Ghiiu or clarified butter, is
likewise totally unused and unnamed, and oil is very sparingly consumed for food. Salt, chillies, vegetables, plenty of rice, varied sometimes with maize or millet, and fish or flesh every second day, constitute, however, a meal which the poor Hindu might envy, washed down as it is with a liberal allowance of beer. Plenty of fish is to be had from December to February, both inclusive, and plenty of game from January to April inclusive, though the Bodo and Dhimál are no very keen or skilful sportsmen, notwithstanding the abundance of game and freedom from all prohibitions. They have the less need to turn hunters in that their domestic animals must supply them amply with flesh. They have abundance of swine and of poultry, and not a few of goats, ducks and pigeons, but no sheep nor buffaloes, and cows are scarce; milk is little used, but not eschewed, as by the Gárós it is. They may eat all animals, tame or wild, save oxen, dogs, cats, monkeys, elephants, bears and tigers. Fish of all sorts, land and water tortoises, mungooses, civets (not cats!), porcupines, hares, monitors of enormous size, wild hogs, deer of all sorts, rhinoceros, and wild buffaloes, are amongst the wild animals they pursue for their flesh; and altogether they are abundantly provided with meat.

Drinks and stimulants.—The Bodo and Dhimáls use abundance of a fermented liquor made of rice or millet, which the former call Jó, the latter, Yú. It is not unpleasant, and I should think was very harmless. Its taste is a bitterish sub-acid, and it is extremely like the Ajimana of the Néwárs of Nepal. Brewing and not distilling, seems to be a characteristic of nearly all the Tamulian races, all of whom drink and make beer—and none of them spirits. The Bodo and Dhimál process of making this fermented liquor is very simple: the grain is boiled: the root of a plant called Agaichito is mixed with it: it is left to ferment for two days in a nearly dry state: water is then added, quant. suff.; the whole stands for 3 or 4 days, and the liquor is ready. The Agaichito plant is grown at home: its root, which serves for balm, is called Emon. I have never
seen it. Besides this beer—of which both people use much—they likewise freely use tobacco; but never opium nor hemp in any of the numerous preparations of both; nor distilled waters of any kind; and upon the whole, I see no reason to brand them with the name of drunkards, though they certainly love a merry cup in honour of the gods at the high festivals of their religion. Among my own servants the Bodo have never been seen drunk: the Moslems and Hindús, several times excessively so.

Manners.—The manners of the Bodo and Dhimáls are, I think, a pleasing medium between the unsophisticated roughness of their highland neighbours, and the very artificial smoothness of their neighbours of the plains. They are very shy at first; but when you know them are cheerful without boisterousness and inquisitive without intrusion. Man’s conduct to woman is always one of the best tests of his manners: now the Bodo and Dhimáls use their wives and daughters well; treating them with confidence and kindness. They are free from all out-door work whatever; and they are consulted by their husbands as their safest advisers in all domestic concerns, and in all others that women are supposed likely to understand. When a Bodo or Dhimal meets his parent or one of the elders of the community, he drops his joined hands to the earth, and then raises them to his forehead; and if he be abroad he says ‘father, I am on my way’—to which the parent or senior answers ‘may it be well with you.’ There is little visiting save that which is inseparable from the frequent religious feasts and festivals, already sufficiently described, nor are amusements or pastimes for young or old common. Indeed, children or women seem to have none, and the men so little heed them, that neither Bodo nor Dhimal tongue has a word of its own for sport, play or game! The young men, however, have two games, which I proceed to describe summarily. In the light half of October, on the day of the full moon, a party of youths proceeds at night-fall from village to village, like our Christmas
walkers, hailing the inhabitants with song and dance, from night till dawn, and demanding largess. This is given them in the shape of grain, beer and cowries, wherewith on their return they make a feast, and thus ends the pastime, which is called Harna-harni by the Bodo, and Harna-dháká by the Dhimáls. Again, in the dark half of the same month, when the wane is complete, the youths similarly assemble, but in the day time, and dressing up one of their party like a female, they proceed from house to house and village to village, saluting the inhabitants with song and dance, and obtaining presents as before, conclude the festival with a merry making among themselves. The Bodo name of this rite or game is Chórgéléno—the Dhimáls call it Chórdháká. And now we shall conclude the subject of manners with a statement of the ordinary manner in which a Bodo or Dhimál passes the day. He rises at day spring, and having performed the offices of nature and washed himself, he proceeds at once to work in his field till noon. He then goes home to take the chief meal of the day, and which consists of rice, pulse, fish or flesh (on alternate days), greens and chillies, with salt—never ghiu—seldom oil. He rests an hour or more at noon, and then resumes his agricultural toils, which are not suspended till night-fall. So soon as he has got home, he takes a second meal with his family—then chats a while over the fire, and to bed betimes—seldom two hours after dusk. If the children be young, they sleep with their parents—if older, apart. The Bodo call their first meal Sanjúphúni inkhám—their second, Bilíni inkhám. The Dhimál name for the first is Mánjbelácháká; for the second, Dilima-cháká. Wives usually eat after their husbands—children with.

Character.—The character of the Bodo and Dhimál, as will be anticipated from the foregone details, is full of amiable qualities—and almost entirely free from such as are unamiable. They are intelligent, docile, free from all hard or obstructive prejudices, honest and truthful in deed and word, steady and industrious in their own way of life; but apt to be mutable and
idle when first placed in novel situations, and to resist injunctions, injudiciously urged, with dogged obstinacy. They are void of all violence towards their own people or towards their neighbours, and though very shy of strangers, are tractable and pleasant when got at, if kindly and cheerfully drawn out. The Commissioner of Assam, Major Jenkins, who has by far the best opportunities for observing them, when drawn out of their forest recesses, gives them, as we have seen, a very high character as skilful laborious cultivators, and peaceable respectable subjects; whilst that this portion of them want neither spirit nor love of enterprise, is sufficiently attested by the fact, that when the Dorjiling corps was raised two-thirds of the recruits first obtained were Bódó of Assam. Neither the Bodo nor Dhimál, however, can be characterised, upon the whole, as of military or adventurous genius, and both nations decidedly prefer, and are better suited for the homebred and tranquil cares of agriculture. They are totally free from arrogance, revenge, cruelty and fiérté; and yet they are not devoid of spirit, and frequently exhibit symptoms even of that passionate or hasty temperament, which is so rare, at least in its manifestations, in the east. Their ordinary resource against ill-usage is immoveable passive resistance: but their common demeanour is exempt from all marks of the wretched alarm, suspicion and cunning that so sadly characterise the peasantry of the plains in their vicinity, and which, being habitual, must be fatal to truth. The Bódó and Dhimál in this respect, as in most others, more nearly resemble the mountaineers, whose straightforward manly carriage so much interests Europeans in their favour. Oppression and its absence beget these different phases of character. The absence of all petty trade likewise contributes materially to the candour and integrity of the Bodo and Dhimáls. Among all mankind, women, wine, and power are the great tempters, the great leaders astray. Now, the Bodo and Dhimáls rise decidedly superior to the first temptation; are not unduly enslaved to the second; and, from the perfect
equality and subject condition of the whole of them, are entirely exempted from the third. Power cannot mislead those who never exercise it: where women are esteemed and no artificial impediments whatever exist to prevent marriage, women are a source, not of vice, but of virtue: and, lastly, where "honest john barley corn" is free from the dangerous alliance of spirits, opium and hemp, I know not that he, even if assisted by the "narcotic weed," need be set down as a necessary corrupter of morals. True, the Bódó and Dhimál do not pretend to the somewhat pharisaical abstemiousness or cleanliness of the Hindús. But I am not therefore disposed, particularly on Hindú evidence, to tax them with the disgusting vices of drunkenness and dirtiness, though these, and obstinacy, if any, are the vices we must lay to their charge, as the counterpoise of many and unquestionable virtues. Peasant, be it remembered, must be compared with peasant, and not peasant with people of higher condition; and if the comparison be thus fairly made, it may perhaps be truly decided, that the Bodo and Dhimál are less sober and less cleanly and less tractable than the people of the plains—more sober and more cleanly and more tractable than those of the hills. The Bodo and Dhimáls are good husbands, good fathers and not bad sons; and those who are virtuous in these most influential relations, are little likely to be vicious in less influential ones, so that it need excite no surprise that these people, though dwelling in the forest, apart from the inhabitants of the open country, are never guilty of black mailing or dacoity against them, whilst among themselves crimes of deep dye are almost unknown. To the ostentatious hospitality of many nations whose violence against their neighbours is habitual, they make no pretensions; but among their own people they are hospitable enough, and towards the stranger, invariably equitable and temperate.
Tamulian types No. 1.
Birna Bódó, àt 21.