

CHAPTER III.

POPULATION.

ACCORDING to the 1881 census¹ the population of the district was 864,014 or 185·57 to the square mile. Of these Hindus numbered 791,277 or 91·58 per cent; Musalmáns 66,262 or 7·66 per cent; Christians 6322 or 0·73 per cent; Jews 89; and Pársis 64. The percentage of males on the total population was 50·28 and of females 49·71. The corresponding returns for 1872 were a total of 944,985 or 205·83 to the square mile, of whom Hindus numbered 865,776 or 91·61 per cent; Musalmáns 72,065 or 7·62 per cent; Christians 6931 or 0·73 per cent; Jews 123 or 0·01 per cent; and Pársis 90. Compared with the 1872 returns the 1881 returns show a decrease of 80,971 or 8·56 per cent. The decrease is due partly to the mortality caused by the 1876-77 famine, and partly to the emigration of the labouring classes to the neighbouring districts which took place at that time.²

Of 864,014 (males 434,485, females 429,529), the total population, 783,187 (males 400,119, females 383,068) or 90·64 per cent were born in the district. Of the 80,827, who were not born in the district, 25,755 were born in Kolhápúr; 24,060 in the Southern Marátha states; 8404 in Dhárwár; 4403 in Sátára; 4252 in Kaládgi; 2430 in the Konkan and Konkan states; 1930 in Goa, Daman, and Diu; 1390 in Sholápur; 1389 in Madras; 1150 in Kánara; 889 in the Nizám's Territories; 886 in Gujarát; 840 in Poona; 338 in Maisur; 240 in Bombay; 188 in Ahmadnagar; 171 in Khándesh; 55 in Násik; and 2057 in other parts of India and outside of India.

Of 864,014, the whole population, 556,397 (males 277,640, females 278,757) or 64·39 per cent spoke Kánarese. Of the remaining 307,617 persons, 225,008 or 26·04 per cent spoke Maráthi; 65,731 or 7·60 per cent spoke Hindustáni; 10,757 or 1·24 per cent spoke Telugu; 1810 or 0·20 per cent spoke Gujaráti; 1670 or 0·19 per cent spoke Tamil; 1270 or 0·14 per cent spoke English; 682 spoke Portuguese-Konkani or Goanese; 614 spoke Hindi; 36 spoke Tulu; 33 spoke Panjábi; 4 spoke German; and 2 spoke Arabic.

The following tabular statement gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex:

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Population.

Census Details.
1872-1881.

Birth-place.

Language.

Age.

¹In 1837 and in 1846 the people of the Belgaum district as it was then constituted were numbered. The territorial changes which have since taken place make those figures useless for purposes of comparison.

²Some details of the Emigration during the famine time are given in Chapter IV.

DISTRICTS.

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Population.

Census Details.

Age.

BELGAUM POPULATION BY AGE, 1881.

AGE IN YEARS.	HINDUS.				MUSALMA'NS.				CHRISTIANS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1 ...	10,490	2.64	10,290	2.61	959	2.87	893	2.71	17	1.93	75	2.81
1 to 4 ...	33,379	8.40	34,173	8.67	2815	8.42	2846	8.65	233	6.36	253	9.50
5 to 9 ...	56,178	14.13	54,996	13.96	4881	14.61	4756	14.47	370	10.10	370	13.90
10 to 14 ...	56,355	14.18	46,931	11.92	4859	14.55	3863	11.75	305	8.33	271	10.13
15 to 19 ...	31,980	8.04	27,798	7.05	2668	7.98	2115	6.43	279	7.62	200	7.61
20 to 24 ...	30,849	7.76	34,525	8.76	2535	7.59	2878	8.75	339	9.25	240	9.01
25 to 29 ...	38,000	9.66	37,867	9.61	3168	9.43	3236	9.84	428	11.69	312	11.72
30 to 34 ...	36,001	9.06	37,529	9.52	2991	8.95	3162	9.62	427	11.66	256	9.62
35 to 39 ...	2,399	6.39	23,154	5.87	2105	6.30	1877	5.71	289	7.89	137	5.14
40 to 49 ...	40,553	10.20	38,677	9.81	3279	9.80	3160	9.61	300	8.19	238	8.94
50 to 54 ...	16,640	4.18	18,852	4.78	1321	3.95	1546	4.70	209	5.70	114	4.28
55 to 59 ...	6530	1.64	7168	1.81	513	1.53	579	1.76	88	2.40	40	1.50
Above 60 ...	14,978	3.76	21,935	5.56	1300	3.89	1957	5.95	323	8.82	155	5.82
Total ...	397,332		393,945		33,394		32,368		3661		2661	
PARSIS.				JEWS.				TOTAL.				
Up to 1 ...	1	2.22	...	...	...	...	2	5.55	11,521	2.65	11,260	2.62
1 to 4 ...	4	8.88	2	10.52	3	5.66	1	2.77	36,434	8.38	37,275	8.67
5 to 9 ...	3	6.66	4	21.05	7	13.20	6	16.66	61,139	14.14	60,132	13.99
10 to 14 ...	9	20.00	4	21.05	7	13.20	4	11.11	61,535	14.16	51,123	11.90
15 to 19 ...	2	4.44	1	5.26	3	5.66	3	22.22	34,932	8.04	30,122	7.01
20 to 24 ...	5	11.11	1	5.26	15	28.30	2	5.55	33,743	7.76	37,646	8.76
25 to 29 ...	7	15.55	2	10.52	5	9.43	2	5.55	41,608	9.57	41,419	9.64
30 to 34 ...	4	8.88	...	...	1	1.88	4	11.11	39,424	9.07	40,951	9.53
35 to 39 ...	1	2.22	...	...	1	1.88	4	11.11	27,795	6.39	25,172	5.86
40 to 49 ...	7	15.55	4	21.05	8	15.09	1	2.77	44,147	10.16	42,080	9.79
50 to 54 ...	1	2.22	1	5.26	3	5.66	1	2.77	18,174	4.18	20,514	4.77
55 to 59 ...	...	...	...	...	...	...	...	...	7131	1.64	7787	1.81
Above 60 ...	1	2.22	...	...	...	...	1	2.77	16,602	3.82	24,048	5.59
Total ...	45		19		53		36		434,485		429,529	

Marriage.

The following table shows the proportion of the people of the district who are unmarried, married, and widowed :

BELGAUM MARRIAGE DETAILS, 1881.

	HINDUS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	96,796	80,724	43,899	11,939	15,346	1191	10,251	1751	3657	2681	169,949	98,286
Married ...	3006	17,984	11,334	32,448	15,348	24,477	54,325	62,243	115,956	71,163	200,469	208,315
Widowed ...	245	751	1122	2594	1286	2130	3773	8398	20,488	73,471	26,914	87,344
	MUSALMA'NS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	8492	7977	4458	2375	1986	283	1869	181	521	191	17,326	11,007
Married ...	154	502	369	1409	634	1716	3611	5359	9521	6044	14,289	15,030
Widowed ...	9	16	32	79	48	116	223	574	1467	6046	1779	6831
	CHRISTIANS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	670	693	289	221	235	50	427	36	594	29	2215	1029
Married ...	4	5	16	47	43	133	324	435	938	433	1325	1058
Widowed ...	...	...	...	3	1	12	16	81	104	478	121	574

BELGAUM MARRIAGE DETAILS, 1881--continued.

	JEWS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
Unmarried ...	10	9	6	4	3	1	5	...	1	...	25	14
Married ...	...	...	1	...	...	7	15	4	12	8	28	19
Widowed ...	...	...	...	...	...	...	...	...	...	3	...	3

	PARSIS.											
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.
Unmarried ...	8	5	8	3	2	...	3	1	3	...	24	9
Married ...	...	1	1	1	...	1	9	2	9	4	19	9
Widowed ...	...	...	...	...	...	...	...	...	2	1	2	1

According to Occupation the 1881 census returns divide the population into six classes :

Occupation.

- I.—In Government Service, Learned Professions, Literature, and Arts, 17,082, or 1·97 per cent.
- II.—In Domestic Service, 9207 or 1·06 per cent.
- III.—In Trade, 4085 or 0·47 per cent.
- IV.—In Agriculture, 275,345, or 31·86 per cent.
- V.—In Crafts, 133,653, or 15·47 per cent.
- VI.—In Indefinite and Unproductive Occupations, including children, 424,642 or 49·14 per cent.

Brahmans¹ include nine divisions with a strength of 30,400 souls or 3·84 per cent of the Hindu population. The following statement gives the details :

BRÁHMANS.

BELGAUM BRÁHMANS, 1881.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Deshasth ...	13,888	12,806	26,694	Shenvi ...	999	959	1958
Golak ...	75	71	146	Telang ...	53	33	86
Gujarāti ...	50	6	56	Tirgul ...	45	41	86
Karhāda ...	260	220	480				
Konkanasth... 448	448	425	873				
Mārwarī ...	15	10	25	Total ...	15,833	14,571	30,404

DESHASTHS, with a strength of 26,694, originally from the Deccan, are found all over the district. They are darker than Chitpávan or Konkanasth Bráhmans. They speak Maráthi but the home tongue of many is Kánarese. They are strict vegetarians. Most of them are *grahasths* or laymen taking no alms and earning their living as writers, merchants, traders, moneylenders, and landowners. Among the religious Bráhmans or *bhikshuks* are *vaidiks* or reciters of the *Veds*, *shāstris* or expounders of the law, *joshis* or astrologers, *vaidyas* or physicians, *purániks* or readers of sacred books, and *haridāses* or singers and story-tellers. The chief subdivisions of Deshasths found in the district are Rigvedis, Ápastambs, Yajurvedis, Kánnavs, and Mádhyandins. Rigvedis, who are a large

Deshasths.

¹ From materials supplied by Ráo Sáheb Kalyán Sitáram Chitre, Mámlatdár of Belgaum.

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subdivision intermarry with Ápastambs, and both consider it an act of merit to marry their daughters with their sisters' sons. In rare cases the maternal uncle marries his niece. White and black Yajurvedis do not intermarry. Kánnavs were formerly considered inferior, and though of late years they have risen in social rank, some religious Rigvedis scruple to eat food cooked by Kánnavs. Mádhyaandins, who are found in large numbers in Parasgad, Sampgaon, and Athni, hold a low position among Deshasths. Unlike Rigvedis they do not marry their daughters with their sisters' sons. Though some live on charity, and a few work as cooks and water-bearers, Deshasths, as a class, are well-to-do. **GOLAKS** or **GOVARDHANS** are returned as numbering 146 and as found in Athni, Gokák, and Belgaum. They are divided into Kund Golaks who are said to be descended from a Bráhman woman by a Bráhman man who was not her husband, and Rand Golaks who are said to be descended from a Bráhman widow. They are medium-coloured, neither very dark nor very fair. They speak either Maráthi or Kánarese and are moneychangers, shopkeepers, astrologers, and husbandmen. They send their boys to school and are in easy circumstances. **GUJARÁT BRÁHMANS**, of three subdivisions Nágár, Shrimáli, and Pokarna, with a strength of 56, are found in Chikodi and Belgaum where some Gujarát Vánis and Bhátíás are settled. They act as priests to Gujarát Vánis and Bhátíás. They are goodlooking and fair, but weak. Their home speech is Gujaráti and they speak Maráthi in public. They have no houses of their own, and generally live in the houses of their patrons the Gujarát Vánis and Bhátíás. They are strict vegetarians. Their dress differs from that of local Bráhmans only by their wearing a small turban instead of a headscarf or *rumál*. They hold aloof from other Bráhmans, and do not eat with them. **KARHÁDÁS** from Karhád near the meeting of the Krishna and Koyna about fifteen miles south of Sátára, are returned as numbering 480 and as found over the whole district. As a class they are darker, less well-featured, and sturdier than the Konkanasths. Their home tongue is Maráthi. They are priests, traders, writers, landholders, cooks, and water-carriers. They are staunch goddess worshippers, their chief family goddess being Lakshmi. Cases of intermarriage among Karhádás, Deshasths, and Konkanasths are not unknown. Karhádás are frugal, businesslike, and intelligent. On the whole they are well-to-do. **KONKANASTHS** or **CHITPÁVANS** with a strength of 872, are scattered over the district. They have come from the Konkan and are family priests, Government servants, moneylenders, cooks, and beggars. The men are generally fair and tall, and the women well-formed and graceful. They speak Kánarese, but their home tongue is Maráthi. They are frugal, intelligent, hardworking, and enterprising. Many of them are well-to-do, and a few are rich. **MÁRWÁR BRÁHMANS** are found in very small numbers in large towns. They have not permanently settled in the district. Except a few who serve as cooks to Márwár Vánis, they are well-to-do as merchants and dealers in cloth and metal vessels. Some of them have their wives and children with them.

Shenvis.

SHENVIS, with a strength of 1958, are found chiefly in the Belgaum and Khánápur sub-divisions. A few are found in the

Sampgaon sub-division, and there are a considerable number in the town of Sháhápúr, which is about a mile to the south of Belgaum and belongs to the chief of Sàngli. Goa was their original Konkani settlement, where, according to the Sahyádrí Khand, they are said to have come at Parashurám's request from Trihotra or Tirhut in Northern India. This legend is thought to be confirmed by the fact that, especially in Goa and the surrounding parts, Shenvis like Bengális freely rub their heads with oil and also like them are fond of rice gruel called *pej* and fish. The honorific Báb, as in Purushottambáb, is perhaps a corruption of Bábu in Bengáli.¹ Shenvis have some peculiar names taken from their gods, such as Mangesh, Shántarám, Shántábái, and others. Their broad pronunciation of the vowel sounds is also said to be like the Bengáli pronunciation.² Their family gods,³ for whom they have much reverence, are still in Goa from which some are said to have fled to escape conversion by the Portuguese. They hold themselves bound to visit Goa at least every four or five years to pay their devotion to the family god. Others are probably older settlers in Belgaum as some of the Deshpándes, Inámdárs, and Khásnis of Khánápúr, Chandgad, and other places hold deeds or *sauuds* from the Bijápúr Government (1489-1686). The fact that Shenvis are the hereditary *kulkarnis* in the greater part of the Khánápúr and Belgaum sub-divisions and in part of Dhárwár seems to show that some were settled in the district before the beginning of Bijápúr rule. The Shenvis belong to ten stocks or *gotrás*: Atri, Bháradváj, Gautam, Jámdagnya, Kaundinya, Káshyap, Kaushik, Vasishta, Vatsa and Vishvámitra. They are Sárasvat Bráhmans of the Panch Gaud order, and their priests or *upádhyás* belong either to their own class or to the class of Karháda Bráhmans. They have a few original surnames as Achmáne, Bhándáre, Bichu, Brahne, Kánvinde, Karnik, Kekare, Mánge, Rege, Telang, and Velang. A few are taken from their past and present occupation, as Dalvi or commander, Desái or village headman, Deshpánde or district accountant, Fadnis or accountant and seal-keeper, Haváldár or subordinate revenue officer, Khot or revenue farmer, Kulkarni or village accountant, Khásnis or deputy, Mantri or counsellor, Nádgonda or head of a district, Nádkarni or district accountant, Náik or headman, Sabnis or chief clerk, and Saráph or moneychanger. Most surnames are taken from the names of places as Puneekar, Shahápurkar, Jámbotkar, and others. In religion Shenvis are either Smárts or Vaishnavs, each sect being under the jurisdiction of a separate *sanyási* head priest called *svámi*.⁴ The Smárt *svámi* has a monastery at Khánápúr where he occasionally lives, and which enjoys a grant of the two villages of Mansápúr and Lákudvádi. The two sects dine

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¹ Ráo Bahádúr Shankar Pándurang Pandit, Oriental Translator to Government.

² Professor R. G. Bhándárkar, M.A., Hon.M.R.A.S. The tombs or *samádhis* of two of the first settlers, named Shivasharma and Devasharma the ancestors or *mulpurush* of the Vatsa and Kaundinya stocks or *gotrás* are still shown and worshipped at Kona near the village of Mangeshi.

³ Their chief house gods and goddesses are Maháalakshmi, Mangesh also called Mángirish and supposed to mean the god of Mungir in Bengal, Mhálasa, Nágesh, Rámnáth, Shántádurga, and Saptakotishvar.

⁴ The Smárt *svámi* generally lives at Sonavda in Kánara and the Vaisnav *svámi* in Goa. They have rich monasteries at Kárwár, Bombay, Násik, and Benares.

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together and intermarry and do not hate each other as in Bombay. Of the several minor divisions of Shenvis, only a few Kudáldeshkars and Kárwár Sárasvats are found in the district. Shenvis are fair. The women are well-made and graceful, and, like the women of Goa, are fond of decking their hair with flowers. Both men and women speak Maráthi and occasionally Kánarese. At home they speak the Konkani language which they brought from Goa, though the accent has been changed to a Kánarese accent, and a good many Kánarese words have been added. Their houses, especially in Nandgad and in the Sàngli chief's town of Sháhápur, are strong and well-built. Most Shenvis eat fish and keep to rice as their daily food. As a class they are well-to-do, some of them in Nandgad and Sháhápur being bankers and moneychangers; the rest are Government servants chiefly village clerks and district hereditary officers. A few are pleaders, traders, contractors, shopkeepers, and landholders, some of whom till with their own hands. They are fond of show and somewhat extravagant, but in intellect and energy hold their own with any class in the district. They have no peculiar customs.¹ Caste disputes are settled at meetings of the members of the caste, the caste decisions being referred for confirmation to the head priests or *svámis*. They are eager to educate their children, and seem likely to keep the place they hold as one of the most intelligent and prosperous classes of West India Hindus.

Telungs.

Tirguls.

TELINGS, with a strength of 86, are scattered over the district. They are wandering beggars, and are not settled in the district. They come from the Madras Presidency in the fair season. TIRGULS, with a strength of 86, are scattered over the district. They are said to have come from the Madras Presidency. They have settled in the district and are cultivators. In dress, habits, and manners they resemble Kunbis. They are dark, well-built, and hardworking. Deshasths and other local Bráhmans drink water brought by a Tirgul, but do not eat food cooked by one.

Bráhmans are found all over the district. They are family priests, merchants, traders, moneylenders, Government servants, pleaders, cooks and water-bearers, and landholders. The landholders own both Government and alienated lands. Some of them till with their own hands. The priestly class beg, conduct the worship of house gods, make leafplates, teach children Sanskrit prayers and other texts, and help in performing religious rites. The *bhikshuks* or religious Bráhmans are idle and lazy. Except some elderly widows who serve as cooks in rich Bráhman houses, women have nothing to do except housework.

The houses of the rich are large, two or three storeys high, with tiled roofs and walls of stone. Those of the poor are small with tiled roofs and mud walls. The outer face of the house wall is covered with clay and mortar and painted with upright stripes alternately white and red. The inside face is decorated with pictures of gods,

¹ In some families at the yearly Ganpati worship in August-September a picture of the god drawn on paper is laid beside his image. This custom is believed to have taken its rise in the time when the Portuguese forbade the open worship of Hindu gods.

giants, and other Puranic personages. Every Bráhmán house has generally a back and sometimes a front yard, a cook-room which opens on the backyard, a middle hall where household furniture and provisions are stored and where the children sleep at night, and two or three bedrooms for the married people and a large hall. Outside the front door is a veranda raised one to two feet above the ground where the members of the family sit talking of an evening. In front of the door in the front or backyard or garden is a highly ornamented pedestal on which is a pot with a sweet basil plant to which the house people bow when they go out. There is a shed close by for cows, she-buffaloes, and horses. The yard is daily swept, cowdunged, and decorated with lines of powdered quartz. In the backyard are plantains and a variety of flowering shrubs and a number of basil plants, whose leaves and the flowers of the shrubs are used in the worship of the house gods. Their household furniture includes metal pots and pans, wooden boxes stools and cots, bedding and pillows. In addition to these, a few houses have chairs tables and cupboards.

The daily food of Bráhmans includes rice, Indian millet bread, pulse curry, butter, curds, and milk. Except Shenvis they are strict vegetarians and some do not eat onions, garlic, or carrots which they consider impure. Some do not drink the milk of a cow until the tenth day after she has calved. When one of them intends to give a caste feast he goes round to the houses of the different guests accompanied by his wife, a relation or two, a servant, and the family priest. They take with them two cups, one filled with grains of rice, the other with red-powder. When they reach a house the men stand on the veranda and call out the name of the owner of the house, and the women of the party walk into the part of the house where the women live. When the head of the house appears, the priest in the name of the host asks him to a feast, naming the place, the day, and the hour at which he should attend, and lays a few grains of rice on the palm of his right hand. The head of the house takes the grains of rice if he can come; if he has another engagement he makes an excuse. Inside of the house the women of the party mark the brow of the chief woman of the family with red-powder and give their invitations. On the feast day when the dinner is ready a near relation of the host goes to the houses of his guests and tells them that the feast is ready and that the host waits to receive them. When the guests arrive the host receives the men and the hostess receives the women, and they are led into different rooms. Each of the guests brings a waterpot and cup. The women are in full dress and decked with ornaments; the men have no turban and are bare to the waist which is girt by a silk waistcloth which falls to the feet. In the men's room the guests are seated in two rows about four feet apart facing each other. In front of each guest a leafplate is laid. In the women's room the hostess marks with red-powder the brow of each guest as she enters, and they are seated in two rows facing each other like the men. When the guests are seated a band of people of the house, relations and friends, both men and women, serve the dishes, putting a little of each dish into the leafplate in front of each guest.

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When the dishes are served, the host goes to the god's room

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and the family priest offers the god food or *naivedya*. He then sets on a plate a cupful of holy water or *tirth*, some sandal-paste, some grains of rice, some flowers and basil leaves, and going in front of each male guest, pours a spoonful of the holy water on his right palm and this the guest sips. He then rubs the guest's brow with sandal-paste and fixing a few grains of rice in the paste, lays a *tulsi* or sweet basil leaf or a flower in his hand. When all have sipped the holy water the family priest sprinkles a little water and a little sandal-paste on the ground in front of him and calls in a loud voice the name of the host's family god and all the men guests join in the shout, *Jay, Jay Rám*, Victory, Victory to Rám. The priest bows and asks the guests to begin. While the guests are eating, the host goes up and down among the men guests and the hostess among the women guests, pressing them to eat and chiding them for their want of appetite. When dinner is over the guests are handed betelnut and leaves, scented oils and powders are rubbed on their arms, and garlands of flowers or nosegays are placed in their hands. Money is given to such of the guests as belong to priestly families, and in return they throw grains of rice over the host's head, who bows before them and receives a blessing. Their holiday dishes are *bundis*, balls of gram flour mixed with sugar and boiled in butter; *besans*, solid balls of gram mixed with sugar and boiled in butter; and *dales*, wheat balls boiled in butter and mixed with sugar, raisins, bits of almonds, and sugarcandy; *khar* or boiled milk mixed with sugar and pieces of almonds; *shrikhand*, curds mixed with sugar, nutmeg, saffron, and bits of almonds; *keshar-bhát*, rice cooked with sugar, saffron, and almonds; *vánga-bhát*, rice cooked with butter and split brinjals; *jilbi*, small cake of wheat flour fried in boiling butter and syrup. A sweet cake called *chavda* is peculiar to the Shenvis.

Bráhmans take two meals a day. They do not dine without bathing and put on a silk robe which has not been touched since it was washed and dried. A Bráhman who has been girt with the sacred thread, before he begins to eat, offers some of the food to his gods, and sprinkles a ring of water round his plate. He places from three to five pinches of cooked rice mixed with butter on the right side of his leafplate, pours water on the rice, and pours a spoonful on the palm of his right hand, sips it, and eats six pinches of rice, and then begins to eat. At the evening meal some Vaishnavs do not place the pinches of rice on the ground and do not sip water or eat the pinches of rice. All they do is to touch their eyes with water. After their meal is over, all Bráhmans sip a spoonful of water and wash their hands and feet. During dinner if two men touch, and this often happens, they are polluted, and have to apply water to the eyelids before again beginning to eat. A few old orthodox Bráhmans do not eat again till the evening or even till next day. If they choose they may avoid the fast by eating dishes called *phaláhar* which have been cooked in butter. In like manner, if a server touches one who is dining, the server has to throw away the dish and may not go into the cook-room again till he has washed his hands and feet. Except a wife, who can eat from her husband's plate, no one can eat out of a plate

which has been used until it is washed and cleaned. A used leaf-plate is cast away.

At home a Bráhmaṇ wears a waistcloth. On going out he winds a scarf or *rumdī* round his head, and puts on a coat, a waistcoat, and a sleeveless jacket. Both in and out of doors the women wear a robe and a bodice. The robe is passed round the waist and the lower end drawn back between the feet and tucked into the waistband behind, the robe falling on each side of the end that is drawn back so as to hide the limbs nearly to the ankle. The upper end of the robe is drawn from the waist over the right shoulder and is then passed across the bosom and tucked into the waistband on the left side. The bodice has a back and short sleeves stopping above the elbow. It is fastened in a knot in the middle of the bosom. Children under six are allowed to play about the house without clothes. Out of doors boys and girls wear caps and coats reaching to the knee. After six years of age a girl begins to wear a robe. A boy when he is nine or ten, that is after he has been girt with the sacred thread, wears a waistband in the house and a waistcloth when he goes out. Before a Bráhmaṇ puts on a new waistcloth he rubs turmeric and red-powder on the corners at both ends, and folding it lays it before the house gods and prays them to give him a better garment next time. Finally before it is worn the new garment is sometimes laid across the back of a horse.

Yellow robes with red silk borders and lace fringes called *pátals* are a favourite dress for women during their first pregnancy. Red or crimson silk waistcloths with lace borders are worn both by men and women on holidays. The rich have introduced petticoats. Compared with the women the men wear few ornaments. The men wear the earring called *bhikbáli*, finger rings, the armlet called *pochi*, and the neck ornaments called *gop* and *kanthi*. The boys wear pearl earrings, finger rings, the bracelets called *válás* and *todás*, gold or silver waistchains, the gold necklaces called *gops* and *kanthis*, and silver anklets. The women wear on their heads *nágs* or cobras, *ketaks*, *chandrakors* or moons, and flowers or *phuls* round the back hair. Sometimes the hair is plaited and allowed to hang down the back with a number of flowers braided with the hair. In the ears they wear *bugdis*, *bális*, and *karnaphuls*. Their nose-rings are of three kinds, a ring of twenty pearls called *nath*, a ring of four or five pearls called *gádi*, and a ring with one large pearl called *mugati*. The neck is the chief object of decoration. The first ornament is the lucky-thread or *mangalsutra* which is tied to the bride's neck by the husband at the time of the marriage. Other necklaces called *tikis* are of many kinds, *geji-tikis*, *gudin-tikis* and *vajra-tikis*; circles of gold coins, *putalis*, *jomálisars*, or *chandrahárs*, are also worn. Armlets called *vankis* and *bájubands* are worn above the elbow, and wristlets called *pátlis* and *todás*. A thick broad gold or silver belt called *pattá* clasps the waist and keeps the robe tight. Anklets of silver called *sarpolis* and *paijans* adorn the feet, and silver rings embellish the toes. Young children wear pearl earrings called *mukhs* or *mudis* and *chalatumbs* or *bhokhars*. The neck is adorned with a circlet called *hasli* and *gáthli* of gold coins or *putalis* in the

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middle of which are two tiger claws worked in gold. *Nágmurgis* of gold and silver are worn above the elbows and gold *bindlis* and *gunds* round the wrists. In addition to these ornaments male infants wear a gold or silver belt round the loins and anklets called *halgadag* and *kalgadag*. The infant's cap or *jhulpi* is adorned with three gold flowers, and on the lap is fastened an *arbeli* or *padak*, studded with precious stones. Most of a Bráhman's savings are invested in ornaments.

A Bráhman rises early, washes his hands and face, and repeats verses. He goes to the backyard, plucks some flowers and basil leaves for the gods, and attends to his business till ten or eleven. When he comes home he bathes, repeats prayers, worships his house gods, and dines. After dinner he takes a short nap, attends to his business, visits some neighbouring temple, and returns home in the evening. When supper is ready he washes his hands and feet, prays, eats, and goes to bed between nine and ten. A woman rises early, sweeps the house, draws water, arranges the vessels in the cook-room, removes the bedding, and lights a fire. She combs her hair, marks her brow with red-powder, puts on her nose and ear-rings, and bathes. She puts things in order in the god's room, arranges the vessels of worship, rubs sandalwood to powder, and cooks. When dinner is ready she serves it to the people of the house, and after they have dined bows to the house gods and dines. She removes what is left, cowdungs the hearth and the dining place, and washes the cooking and dining vessels, plates, and cups. She then washes the waistcloths robes and bodices, and perhaps the children's clothes, and prepares cotton wicks and leafplates. After a short nap, she sets to work again, cleaning rice, cutting vegetables, cooking and serving supper, supping, cowdunging the place where supper was eaten, and cleaning vessels, and then goes to bed.

The customs of the Belgaum Bráhmans differ little from those of the Dhárwár Bráhmans which are given in the Dhárwár Statistical Account. In religion, Bráhmans are either Vaishnavs or Smárts. Vaishnav men mark their brow, shoulders, and chest with lines and marks of the conch-shell and discus in yellow sandalwood or *gopi-chandan* earth. They daily mark their bodies with special metal seals bearing Vishnu's shell and discus. Smárt men mark the brow with a single or double level line of sandal and Vishnav men with a single upright line of *gopi-chandan*. They also mark the shoulders and chest with level lines. The wives of Vaishnavs mark the brow with an upright and the wives of Smárts with a level line of red-powder or *kunku*. They rub their cheeks and arms with turmeric at the time of bathing to give the skin a yellowish tinge. Both married and unmarried women are careful to rub the brow with red-powder. Widows are not allowed to use either turmeric or red-powder. Their heads are shaved, and, if they are Vaishnavs, the brow is marked with an up-and-down line of charcoal or *gopi-chandan* earth. Their priests are Bráhmans whom they treat with great respect. They observe all the Hindu fasts and feasts and make pilgrimages to Benares, Rámeshvar, Venkatraman, and Giri or the mountain of Venkatraman in the Madras Presidency. The head

of the Vaishnav Bráhmans is Madhváchárya and of the Smárts is the Shankaráchárya. These two pontiffs settle all religious disputes. They send their boys to school and are well off.

Writers include three castes with a strength of 426 or 0·05 per cent of the Hindu population. Of these 98 (males 52, females 46) were Káyasth Prabhus; 284 (males 162, females 122) Mudliárs or Valalans; and 44 (males 20, females 24) Náidus.

Káyasth Prabhus are returned as numbering ninety-eight and as found chiefly in Belgaum and Chikodi. Three families who are settled in Párgad in Khánápur are said to have been brought by Shiváji from the Kolába district. One of these three families has the title of Subhedár, and enjoys certain cash allowances. The other Káyasth Prabhus, who are in Government service, are all from the Kolába district. They have no subdivisions. The local Káyasths are darker and stronger than those of Kolába or Ratnágiri. The men wear the headscarf, or *rumál*, instead of the turban; in other respects their dress does not differ from that of their castemen in the Konkan. They speak Maráthi and have no separate dialect. They eat fish, mutton, and game, but not domestic fowls. They are clean, neat, and hard-working, hospitable and fond of show and pleasure. Most of them are landowners, and a few who have come from Kolába are in Government service. Their household deities are Khandoba and Bhaváni. Deshasth Bráhmans are their family priests. Caste disputes are settled according to the opinion of the majority of the castemen. The Svámi of Sankeshvar is their religious teacher or *guru*. They burn their dead, forbid widow marriage, and shave their widows' heads. They send their boys to school and are a prosperous class.

Mudliárs or Valalans are returned as numbering 284 and as found chiefly in the town and sub-division of Belgaum. They are somewhat dusky in colour varying from light brown to nearly black. They are smaller and weaker than Lingáyats. The hair is always black and the eyes black, bright, and intelligent. Their home tongue is Tamil. They are clean, neat, hardworking, sober, thrifty, even-tempered, hospitable, and orderly. A Mudliár is most kind to his relations. If he is prosperous, relations flock to him from all sides and take up their abode with him. Most Mudliárs are landowners. But they will not touch the plough if they can help it, and, as a rule, do all field-work with the help of hired labour. Some are merchants, shopkeepers, Government servants, messengers, and domestic servants. The Commissariat Department is full of Mudliárs. Except a few of the rich who own large and comfortable buildings, their houses are simple and small. They eat rice, vegetables, fish, mutton, and fowls, and drink liquor. The men wear a waistcloth, a shouldercloth, and a coloured *rumál* or headcloth. The women wear a shortsleeved bodice and a coloured robe fourteen to eighteen feet long, covering the body from the feet to the neck. They wear precious stones and pearls in the ears, pearls in the nose, gold necklaces and bracelets, and silver anklets and toe-rings. Even the poorest must wear an ornament in the ear. Widows dress in white. When a child is born, the family priest is sent for and prepares the horoscope.

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Káyasth Prabhus.

Mudliárs.

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On the twelfth or thirteenth day the priest is called, and the child is named. The parents sit on the ground, and the mother takes the child in her arms. The name is repeated thrice; an offering is made to the family god; the family priest receives a present and castefellows are given a feast. Girls are generally married between eight and nine, but sometimes not until they have come of age. When a man is on the point of death, his relations press forward, put a basil leaf and a few drops of water into his mouth, and shout the name of God. This is said to be done in the hope that the dying person may go to heaven. When life is gone the eldest son washes the head and anoints it with oil. The body is wrapped in a new cloth, stretched on a litter, and rice and betelnut are laid in the mouth. The women weep and the eldest son walks in front of the bier holding by a string a pot with fire. Between the chief mourner and the bier come musicians. Only men join the funeral party. If the dead was a person of position, cloths are spread on the ground over which the procession passes, the pieces being at once picked up and laid again in front. At the burning ground the body is laid on the funeral pile with the feet to the south, so that the head may point to the north. The mourners thrice throw a few grains of rice over the corpse's mouth. The chief mourner walks thrice round the pile with a lighted torch in his hand and an earthen waterpot on his shoulder. He thrusts the lighted torch into the north end of the pile, and lets the waterpot fall so that it breaks and the water is spilt. The chief mourner bathes in a running stream or river, and goes straight home without looking back. If he looks back it is believed that his father's sin will come on his head. Hired corpse-burners do what more is required for the burning of the body. On the next day the chief mourner, with relations and friends, goes to the burning ground, gathers the bones and ashes, washes them, pours milk over them, and places them in a small earthen pot. This pot is either carried to the nearest stream, or sent to some sacred river and buried in its sandy bed. Mourning lasts for sixteen days. During this time only one meal a day is eaten. On the seventeenth the caste is feasted, and every twelve months a memorial feast is held, when Bráhmans are fed and presented with clothes. The Mudliars are a religious people and have images of their gods in their houses. They treat their priest who are Bráhmans with respect. The Mudliars formerly had a strong caste organization, and settled social disputes at meetings of the men of the caste. Of late this system of caste settlement has fallen into disfavour, and most disputes are settled in the law courts. They are in easy circumstances, not scrimped for food or for clothes. They save at ordinary times, but their marriage and other special expenses swallow their savings. They send their boys to school and take to new pursuits. On the whole they are a rising people.

Náidus.

Ná'idus, numbering forty-four, are found only in Belgaum. They came into the district from Madras about forty years ago in search of work. They have no subdivisions. They are strong and well-made, and in colour and features do not differ from Mudliars. Their home speech is Andhra or Telugu. Most of them live in houses of the

better sort, with walls of brick and tiled roofs. Their staple food is rice and Indian millet, but they eat fish, mutton, fowls, and game, and drink liquor. They dress like Mudliárs. They are hardworking, even-tempered, hospitable, and orderly. They are writers, traders, and shopkeepers, and as English clerks write a good hand. They eat and meet socially on an equal footing with the Mudliárs, but they do not marry with them. They worship all the ordinary Bráhmanic gods, and their family god is Venkatraman. They respect Bráhmans and employ them as priests, calling them to conduct their chief ceremonies. They observe all Hindu holidays and fasts. Their customs are the same as those of the Mudliárs. They are bound together as a body. Caste disputes are settled by a man called Desái Shetti, who is chosen from among the Mudliárs in consultation with the headman of the Mudliár caste. The position is not hereditary, a man is chosen because of his reputation for honesty and wisdom. They send their children to school and college.

include eight castes with a strength of 48,837 or 6·17 per cent of the Hindu population. The following table gives the

BELGAUM TRADERS.

Females.	Total.	CASTE.	Males.	Females.	Total.
654	1287	Kontis ...	91	67	158
27	70	Márvádis ...	36	14	50
44	102	Nárvékars ...	1089	1013	2102
2,272	44,991				
41	77	Total ...	24,705	24,132	48,837

people of Bándivde a village in Goa, are 1,287 and as found in most large towns and Athni. They say they fled from the Portuguese, and some families still speak Maráthi with many Konkani and Shenvis. They are divided into Káris, and Pátáne Vánis, who do not have surnames are Bhogte, Vanajari, Kar, Bandivdekar, and Karmalkar. They have a recent marriage. The names in the village are Keshshet, Rámshet, Vithushet, and women, Rukmini, Káshi, and Káshis but hold themselves as Brahmans, though a Maráthi family stocks or *gotras*. They are of a large size, dark, strong, and they live in houses with walls of mud and keep dogs, goats, and their staple food is rice, pulse, and they eat fish and crabs. They give feasts on the deaths of their relatives. They do not eat nor do they eat to flesh-eating.

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Náidus.

TRADERS.

Bándekas

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and to liquor-drinking since their arrival in Belgaum. All smoke tobacco and some smoke hemp. It is the cost and not any religious scruple that prevents them regularly eating animal food. They are hardworking, honest, sober, thrifty, even-tempered, hospitable, and orderly. They are grain-sellers and grain-parchers, selling rice, millet, wheat, pulse, sugar, oil, and parched grain. They buy from Gujars and other wholesale dealers. Their boys begin as apprentices and at twelve years of age know their work thoroughly. Their occupation is steady, neither improving nor falling. Wedding and other special expenses have thrown some of them in debt. They borrow at about twelve per cent a year. They do not differ in religion or customs from the Nārvekars. Their house gods are Nāgesh, Ravalnāth, Lakshmi, whose temples are in Goa. Their priests are D Bráhmans to whom they show much respect; their religious teacher is the Shankarácharya of Sankeshvar. They either bury or burn the dead. They form an organized social body settling disputes according to the opinion of the majority. They send their children to school till they are about twelve. They do not take to gambling but are steady and fairly prosperous.

Bhātids.

Bha'tia's, with a strength of seventy, are found at Chikodi. They have come from Cutch through the last thirty years. They speak Cutchi and Marathi. They are strong, sturdy, inclined to stoutness, with handsome regular features. Most live in houses with walls of stone and tiled roofs; they have boxes, metal pots and silver cups and drink generally a horse, two or three cows, a bullock, and servants. Their staple food is vegetables, and butter. They are strict in abstaining from intoxicating drinks, but smoke and women are neat and clean in their dress, liking for gay colours. Except that they wear Hindustani shoes, the men dress like the Bráhmans; they formerly wore the double-peaked Bráhmā silver-bordered headscarf. The women wear a petticoat, and a robe. They are cheerful but hot-tempered. They mostly deal in betelnuts, dates, cocoa-kernels, and other such goods. Their chief dealings are with the Hindustani. They are bold and skilful traders, and they worship the usual Bráhmā gods. They respect Bráhmans and their ceremonies, except that they do not invite Bráhmans from Bombay, Mathura, Dwarka, Agra, and Rameshvar. They do not force them to join their association and they do not force them to wear their dress. They send their children to school till they are about twelve. They do not take to gambling but are steady and fairly prosperous.

Gujarát Vánis, generally called **Gujar Vánis**, with a strength of 102, are scattered over the district and are settled in large numbers in Chikodi. Most of them have been in the district for three generations. They are of middle size, fair, strong, and healthy. Their home tongue is Gujaráti mixed with Hindustáni, and besides their home tongue most of them speak both Hindustáni and Maráthi. They are active, hardworking, sober, thrifty, and hospitable. They are less exacting and more popular than Márwár Vánis. They live as shopkeepers, grocers, moneylenders, pearl-merchants, grain and cloth dealers, and sellers of butter, oil, and other miscellaneous articles. Many Gujarát shopkeepers are permanently settled in Belgaum villages. A few who have become landowners do not till with their own hands, but employ field labourers whose work they supervise. Except helping in village shops, the women and children add nothing to the men's earnings. Most of them live in good two-storied houses with walls of stone and tiled roofs. Their houses are clean and well kept and the walls are painted with bright fantastic colours. They are strict vegetarians. They have servants and clerks and keep cows and buffaloes. The clerks usually belong to their own caste. When castemen are not available they employ Bráhmans or qualified men of any of the other higher local castes. A clerk's salary varies from £10 to £12 (Rs. 100-120) a year, which is paid either in a lump sum or in instalments every three or four months. A clerk keeps the accounts and writes the *khatávní* or daybook. They sometimes act as their masters' agents buying and selling goods for him. A clerk generally enters a trader's service about eighteen and has finished his training by twenty-four. The men wear the small tightly-wound Gujarát Váni turban or a headscarf, a long coat, a waistcloth, and a shoulder-cloth. Except the turban there is no difference between the dress of the Gujarát and the local trader. The women draw the upper end of the robe over the left instead of over the right shoulder, and not tuck the skirt back between the feet. They are either Shraváks that is Jains, or Meshris that is Vaishnavs of the Vallabháchárya sect. The Gujarát Jains do not dine or have any social intercourse with the Belgaum Jains. Both classes are strongly opposed to the destruction of life. They keep marriage relations with Gujarát and spend large sums in marrying their children. Marriages are generally celebrated in Belgaum, but when they cannot get a suitable local match they go to Gujarát. Most of their savings are spent on their children's marriages. Though they do not allow widow marriage, they do not always enforce the rule that a widow's head should be shaved. The married dead are burnt and the unmarried dead are buried. When a death occurs in a family the female relations and caste women beat their breasts. They have their own Gujarát Bráhman priests who generally live in their houses. Gujarát Vánis keep most Hindu fasts and feasts, and during the *Diváli* holidays in November worship the goddess Lakshmi in their shops. They have a caste council and settle social disputes according to the decision of the majority of castemen generally. They send their boys to school and are a well-to-do people.

Jains are returned as numbering 44,991 and as found all over

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TRADERS.

Gujarát Vánis.

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Jains.

the district, chiefly in large villages. They are divided into Shetváls, Chaturtharus, Bogárs, and Panchams, who eat together but do not intermarry. Both men and women look like Lingáyats. The men wear a tuft of hair on the crown of the head and shave the moustacho but not the beard or whiskers. They rub sandal-ashes on their brow and wear the sacred thread. The women mark their brow with red-powder and wear the lucky marriage-string or *mangalsutra*. They speak Kánarosc. They are clean, neat, hardworking, hospitable, and timid. They are merchants, traders, husbandmen, and labourers, and a few are in Government service. Most Jains live in houses of the better class two storeys high and with walls of brick. They rear cows, buffaloes, oxen, and horses, and have metal vessels in their houses. They seldom use European articles of furniture. Their daily food is Indian millet, bread, rice, vegetables, milk, and curds. They do not touch assafoetida. They eat only in the daytime before sunset. The men wear silk or woollen waistcloths while cooking, dining, and worshipping the house gods. The men dress in a waistcloth, a coat, and a headscarf, and a second waistcloth hangs from their shoulders. The women wear a bodice and a robe without passing the skirt back between the feet. On the fifth day after the birth of a child the goddess Satváí is worshipped, and on the thirteenth the child is named and the caste people are feasted. During the first year of a boy's life his head is shaved except a tuft of hair on the crown. In his seventh year the *munj* or thread-ceremony is performed when the boy is girt with the sacred thread. A girl should be married after she is four and before she comes of age. Betrothal is confirmed by the boy's parents presenting the girl with an ornament, and after this the marriage ceremony can be performed at any time before the girl comes of age. Before the wedding a ceremony called *bhústagí* is observed and sugar and packets of betelnut and leaves are offered to relations and friends. The bride and bridegroom are rubbed with turmeric on the day before the marriage, and in the evening a ceremony called boundary-worship or *simantapuja* is performed when the boy is visited by the girl's parents, worshipped, and presented with clothes and ornaments. Before the time appointed for joining hands the house gods are worshipped and the boy and girl at their homes are rubbed with turmeric and bathed four times in hot water. Then the boy is seated on a horse and with music and a party of relations and friends goes to the girl's house. Here the priests repeat verses and the guests throw rice mixed with red-powder on the heads of the boy and girl, and the couple throw garlands of flowers round each other's necks. The festivities last for a week among the rich, sumptuous dinners being given daily to relations, friends, and castefellows, and, surrounded by a number of women, the boy and girl daub one another with sandal and red-powder and play games of luck with betelnuts. The expenses vary from £100 (Rs. 1000) among the rich to £2 (Rs. 20) among the poor, with whom marriage lasts only a day or two days at most. They burn their dead. On the third day they gather the ashes and bones and throw them into a river or the nearest stream. On the tenth day rice balls are offered to crows. On the twelfth and thirteenth days relations and castefellows are feasted. The higher classes, such as

merchants and traders, do not allow widow marriage, but husbandmen and labourers practise it freely. The Jain widow is stripped of her bangles but her head is not shaven. During her monthly sickness a woman is held impure for four days and is purified by bathing in water.¹ The Shetráls and Chaturtharus are greatly devoted to the worship of Vithoba of Pandharpur and Tuljápúr. The Pauchams are the followers of Lakmeshvar Svámi who lives at Kollápur. The Teacher or *guru* of the Shetráls is Dimudra Kártik who lives at Hombad near Honávar, and the Teacher of the Bogárs is Balutkárgun who lives at Málkhed in the Nizám's dominions. The Chaturtharus' Teachers have their head-quarters at Kurnudvád thirty-five miles west of Athni. The Jains have their own priests and do not employ Bráhmans. They fast on the eighth and fourteenth day of every fortnight, and keep the regular Hindu holidays. They do not admit men of other castes into their community. If any one of them eats or intermarries with any one who is not a Jain he is excommunicated. Each of the four local communities, Shetráls, Chaturtharus, Bogárs, and Pauchams, has its own Teacher or *scámi* who has power to fine or excommunicate. Those who are put out of caste may rejoin it by the payment of a fine. A few Jains send their boys to school. As a class they are well-to-do.

Kalvaris, with a strength of seventy-seven, are found in the town of Belgaum. They came into the district about forty years ago from Cawnpur in Upper India. They live in houses of the better sort with walls of mud and tiled roofs. Their staple food is rice, wheat, pulse, butter, and vegetables. They eat fish and the flesh of sheep, goats, pigeons, and partridges. They eat animal food on holidays and at any other time when they are able to pay for it. They drink country and foreign liquor and smoke tobacco. The men dress like Kunbis, the only peculiarity being that they pass both ends of the waistcloth between their legs. Formerly they wore a headscarf or *phela*, a cap, or a turban folded after the Márwári fashion; they have now adopted the Marátha style. The women wear a short bodice and petticoat over which they roll a robe or *súdi* drawing one end across the right shoulder. The women mark their brows with red-powder or *kunku*, and wear glass bangles but not the lucky necklace or *mangal-sutra*. They are clean, neat, and hardworking, but hot-tempered. They are moneylenders and messengers. They worship the ordinary Bráhmanic and local gods, and pay special respect to Mahádev. They have no images in their houses. Their priests are Sarvariya Bráhmans to whom they show much respect. They keep the usual Hindu holidays. They have no spiritual head or guide, but have faith in lucky and unlucky days regarding which they consult their priests. They name their children on the day of birth. When a girl becomes ten or twelve years old, her father seeks a husband for her of not more than sixteen years of age. When he finds a suitable lad he goes to the lad's father and they talk over the matter in company with near relations and friends. After they have settled the sum to be given to the boy, which varies from £10 to £50 (Rs. 100-500), the girl's father

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¹ Fuller details of Jain customs and religion are given in the Dhárwár Statistical Account.

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TRADERS.

Kalvaris.

hands packets of betelnut and leaves and retires. Next the girl's parents send 2s. (Re. 1), $\frac{3}{4}$ d. ($\frac{1}{2}$ *anna*), a piece of turmeric root, and some betelnut and leaves to the boy's parents, and the marriage is considered settled. On a lucky day both the boy and girl are rubbed with turmeric at their homes and at the lucky moment a cloth is held between them and the priest repeats marriage verses, and rice is thrown on their heads. Packets of betelnut and leaves are handed round and the priest retires. Two or three days after a feast is held, but the parents of the bride never eat at the bridegroom's house. When a Kalvari dies the chief mourner has his moustache shaved on the ninth day if the dead is a female, and on the tenth day if the dead is a male. On the thirteenth a feast is given to the castemen. They are bound together as a body, and settle social disputes according to the opinion of the majority of the men. They send their children to school, taking away their girls at ten and their boys at fifteen. They are a well-to-do class.

Komtis.

Komtis, with a strength of 158, are found in small numbers over the whole district. They are said to have come to Bolgaum from Madras. They call themselves Vaishyas. As a class they are dark, strong, and regular featured. Their home tongue is Telugu. They are hardworking, even-tempered, thrifty, and hospitable. They deal in grain, spices, clothes and jewels, act as moneychangers, make necklaces of sweet basil beads, make snuff, till, and work as writers and clerks. In poor families the elder women help in the shop, stitch leafplates, and parch pulse. Few Komtis wear the sacred thread and some like the Lingayats hang a *ling* round their necks. They allow polygamy, and forbid widow marriage, but seldom force the widow to shave her head. Their headman, who is called *sheti*, is required to be present at all their ceremonies. He settles their social disputes in accordance with the opinion of the majority of the men. Komtis send their boys to school, and are a rising class.

Márvadis.

Márvadis, or MÁRWÁR VÁNIS, are a small community numbering about fifty scattered over the district. They say they have come from Márwár for trade purposes within the last fifty years. They are of two main divisions, Shrávaks or Jains and Meshris or Vaishnavs, who neither eat together nor intermarry. The men wear a lock of hair curling over each temple and a top-knot. They formerly wore beards, but of late they have taken to shaving the face except the moustache. They speak a little Kánarese and Maráthi, but their home tongue is Márwári. They are hardworking, miserly, and sober. They are notorious usurers and unscrupulous in their dealings. Husbandmen who fall into their power are generally treated without consideration or pity. They deal in cloth, grain, and spices, but the chief source of their profits is moneylending. They live in houses generally one storey high, with walls of brick and stones and tiled roofs. They have cattle and servants generally Kunbis or Musalmáns, whom they pay 6s. to 12s. (Rs. 3-6) a month. They have also a clerk or two, a man of their own caste, who is paid £7 10s. to £20 (Rs. 75-200) a year. They are strict vegetarians and drink no liquor. The men dress in small tightly-wound red and yellow or pink turban, a tight-fitting fulltailed coat, and a waistcloth.

The women wear an open-backed bodice, a petticoat and a robe or *odni*, whose upper end is drawn from the band of the petticoat and falls like a veil over the left side of the head and face. They wear a gold armlet above the elbow and gold and bone bracelets. To marry their boys many go to their native country and give the girl's parents £10 to £100 (Rs.100-1000). A week to three weeks before a marriage the bridegroom's and bride's parents form separate processions called *bindoris*, and move through the streets. They burn their dead. They do not allow widow marriage, but do not shave their widows' heads. The Shrávaks are said to worship Vishnu and Báláji, as well as their own saints or Tirthankars. They have their own Márwár Bráhmans, who officiate as priests in their houses and perform their religious ceremonies. They fast on the second, sixth, eighth, and tenth day of the first fortnight of *Bhádrapad* or September, and keep the leading Hindu holidays. Their social disputes are settled at meetings of the castemen. They teach their boys themselves, and are well-to-do, carrying away large fortunes when they return to their native country.

Nárvekars, or inhabitants of Nárve in Goa, are returned as numbering 2102, and as found in Khánápur, Belgaum, Sampgaon, Chikodi, and Parasgad. They are said to have come into the district about two hundred years ago for purposes of trade. They call themselves Vaishyas, and have no subdivisions. They are fair and their women are well-made. They speak Konkan-Maráthi, and live in substantial buildings with tiled roofs. The well-to-do, among the men, and all the women dress like Bráhmans and the poorer men like Maráthás. Their staple food is rice, pulse, and Indian millet-bread, but they eat fish and flesh and drink liquor. They eat twice a day at noon and between eight and nine at night. They are clean, hardworking, sober, and hospitable. They are moneylenders and grocers, dealing in clarified butter and cloth. Some of them parch rice, and make and sell sweetmeats, while others are husbandmen. Their women and their children of sixteen and over help them in their work, and they generally have small sums of money at their credit. They do not work as labourers. They name their children when they are twelve days old, clip their boys' hair for the first time when they are between two and five, and invest them with the sacred thread at the time of marriage. They marry their girls before they come of age, and their boys generally before they are twenty. They do not allow widow marriage. They are Shaivs and worship Mahádev, Ganpati, Bhagvati, Kanakádevi, Yellamma, Rámaling, Venkatpati, Mhálsa, and Tukái. The ordinary Marátha Bráhmans are their priests. They keep all Hindu fasts and feasts, and make pilgrimages to Benares, Gokarn, Mahábaleshvar, and Yellamma in Belgaum. In common with other Hindus, they believe in sorcery, witchcraft, and soothsaying. Petty disputes are settled by the men of the caste. More serious matters, as when a widow becomes pregnant, when a girl comes of age before she is married, and when a member of the caste eats with a person of another caste, are referred to the Svámi of Sankeshvar when he visits the district in his yearly tour. The Nárvekars send their boys to school, and are a rising class.

Chapter III.

Population.

TRADERS.
Márvádís.

Nárvekars.

Chapter III.
Population.
HUSBANDMEN.

Husbandmen include thirteen classes, with a strength of 208,074 or 26·29 per cent of the Hindu population. The following statement gives the details:

BELGAUM HUSBANDMEN.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Chhatris ...	7126	7163	14,289	Maráthás ...	60,358	58,944	119,302
Guravs ...	698	704	1402	Mithgávdás ...	4	...	4
Hanbars ...	7036	7083	14,119	Radis ...	3163	3147	1310
Kamatis ...	11	8	19	Rajputs ...	1343	1354	2697
Kulbaras ...	36	39	75	Tiláris ...	2819	2753	5572
Kumbis ...	21,546	21,105	42,651				
Lanúns ...	562	414	976				
Lonáris ...	299	309	608	Total ...	105,051	103,023	208,074

Chhatris.

Chhatris, or **Khetris**, are returned as numbering 14,289 and as found all over the district. They seem to be long settled in the district and are said to have no tradition of any former home. They have no subdivisions. Families having the same surname do not intermarry. They are dark and tall and speak Kánarese. Most of them live in thatched huts and dress like cultivating Maráthás. Their staple food is Indian millet bread, rice, pulse, and vegetables; but they eat fish and the flesh of goats, sheep, domestic fowls, and game. The monthly food expenses of a family of six is about 16s. (Rs. 8). They are clean but hot-tempered, and work as husbandmen, village servants, and labourers. Their customs do not differ from those of Kumbis with whom they eat. Their family gods are Venkoba and Máruṭi, and their priests are Deshasth Bráhmans. They keep the usual Hindu holidays and fast either on Saturday or on Sunday. Their social disputes are settled by meetings of the castemen. They do not send their boys to school nor take to new pursuits, but are a steady class.

Guravs.

Guravs are returned as numbering 1402 and as found chiefly in Athni, Chikodi, and Gokák. They are strong and well-made with regular features. The men wear the top-knot, but neither the beard nor whiskers. The home speech of most of the Guravs is Kánarese, but those in Khánápur, Belgaum, and Chikodi speak Maráthi. They are honest, sober, even-tempered, and hospitable. Some serve at the shrines of the village gods and live on the villagers' offerings of food and grain. At harvest time the villagers give them a small share of the grain. A few hold rent-free lands in return for performing the service in certain temples. They are husbandmen and musicians, beating drums and playing fiddles. They accompany dancing-girls when they go to perform on festive occasions, and also teach them to sing and dance. A majority of them live by selling leafplates, which they supply without charge to public servants on tour and to villagers who give them a share of the crop. Their women and children help them in their work. Some keep cows and she-buffaloes, and sell milk and butter. Their houses are small and ill-furnished, with nothing but a few earthen pots and one or two blankets and waistcloths. They neither eat flesh nor drink liquor. Their staple food consists of Indian millet, rice, vegetables, and pulse. Indoors the men wear a waistcloth, and out of doors the

draw a second cloth over the shoulders, and either wear a turban or roll a handkerchief round the head. Their women wear the robe and bodice, but do not pass the end of the robe between the feet. The average monthly expenses of a family of six vary from 14s. to £1 (Rs. 7-10). They worship the goddess Páchvi or Satváí on the fifth day after the birth of a child and name the child on the thirteenth. Their marriage customs are the same as those of Gondhliis. Bráhmans officiate at their marriages. They allow widow marriage. They burn their dead and throw the ashes into a running stream on the third day. They offer a ball of rice to the crows on the tenth, and perform the *shrúddha* ceremony on the eleventh or twelfth when they feast the caste. They are a religious people. Their chief gods are Shiv, Vishnu, Ravalnáth, and Máruti. Their priests are the ordinary Marátha Bráhmans. They do not become ascetics. They have no *gurus* or religious teacher, and they never go on pilgrimage. They say they do not believe in sorcery or witchcraft, but they have faith in soothsaying. The local soothsayers are generally learned Deccan Bráhmans, well versed in astronomy, who are consulted in cases of sickness. They keep the usual Hindu holidays. They have no headman and settle their disputes at meetings of the castemen. They do not send their boys to school and are a falling people. The demand for their leafplates has of late greatly fallen as most people now make their own plates.

Hanbars are returned as numbering 14,169 and as found all over the district. They are numerous in the hilly tracts of Belgaum, Khánápur, and Chikodi. Of late they have been obliged to live in or near villages in consequence of the spread of reserved forests. They are divided into Hosa or New Hanbars and Hale or Old Hanbars who eat together and intermarry. They are dark, tall, and strong, with regular features, thin lips, high nose, and lank hair. The men wear the top-knot often in a matted state, and the moustache. Their home tongue is Maráthi. They generally live in houses with thatched roofs and walls of wooden planking. Those living in villages dress like Kunbis and those in the hilly tracts in a loin-cloth, a waistcloth, and a small piece of cloth rolled round the head. Their staple food is rice, *javári*, and *rági* or *sáva* bread, but they eat fish and flesh and drink liquor. They smoke *gánja* and both chew and smoke tobacco. They are dirty and hot-tempered, but thrifty and honest. Some keep cows and she-buffaloes, the cows worth £1 to £2 (Rs. 10-20) and the buffaloes £2 to £3 (Rs. 20-30). They sell milk and butter. Those who live in villages and in the eastern parts of the district are either husbandmen or day-labourers. The labourers are paid by the day either in cash at the rate of 3*d.* (2 *as.*) for a man, 2½*d.* (1½ *as.*) for a woman, and 1½*d.* (1 *an.*) for a child over thirteen; when paid in grain it is generally Indian millet at the daily rate of 4-6 pounds (2-3 *shers*). The Hanbars are peasant-holders, under-holders, and field-labourers. They grow both watered and dry crops. They are skilful husbandmen being helped by their women and their children of over twelve or thirteen. Their household gods are Máruti and Yellamma. Their family priests are Deshashth Bráhmans who officiate at their marriages, and are consulted for lucky days and names for their children. They

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Guravs.

Hanbars.

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say they do not believe in witchcraft or sorcery, but have faith in soothsaying. When a soothsayer is consulted a packet of betelnut and leaves and a copper coin or two are laid before him, and he opens his book and after pondering over it gives an answer. The Hanbars fast on Friday, and keep the usual Hindu holidays. They have no headman and settle social disputes at meetings of the castemen. They do not send their boys to school and as a class are poor and unprosperous.

Kámáthis.

Ká'má'this,¹ with a strength of nineteen, are found only in Belgaum. They say that they came from the Madras Karnátak about sixty years ago in search of food. They have no subdivisions. They look like Maráthás and speak Telugu at home and Maráthi out of doors. They live in small houses with walls of mud and tiled roofs. Their houses are neither neat nor clean and they rear no useful or pet animals. They are great eaters but not good cooks. Their everyday food is rice, Indian millet, pulse, and vegetables. Whenever they can afford to get them, they eat fish and the flesh of goats, sheep, hogs, and domestic and game birds. Their only caste feasts are at the time of weddings. They are excessively fond of liquor, drinking both country and foreign spirits. All smoke tobacco and some smoke hemp. The men wear a top-knot, moustache, and whiskers; and the women tie their hair in a knot at the back of the head and neither decorate it with flowers nor use false hair. Neither men nor women are neat or clean in their dress. The men wear a waistcloth, a headscarf or *rumál*, a shouldercloth, and a short coat; and the women a shortsleeved bodice and a robe or *lugade* whose end they do not draw back between the feet. Their family gods are Venkoba and Máruṭi. They respect Bráhmaṇs and call them to conduct their chief ceremonies at the time of birth, marriage, puberty, and death. Their Bráhmaṇ priests are either Karháḍás or Deshasths. They keep the regular Hindu holidays, and fast on the elevenths of *Asháḍh* in July. They do not make pilgrimages. They believe in soothsaying, omens, and lucky and unlucky days. Their customs do not differ from those of Kunbis. They allow widow marriage and bury their dead. They are bound together as a body and their social disputes are settled at mass meetings of the caste. They do not send their boys to school and are a poor class.

Kulmarus.

Kulmarus, or IRON-WORKERS, from *kulume* the Kánarese for a forge, with a strength of seventy-five, are found in Khánápur and Sampgaon. They have no subdivisions and speak Maráthi. They look like Kunbis, the men wearing the top-knot and the moustache. They live in small houses with walls of mud and thatched roofs. They rear cows, bullocks, and buffaloes. Their staple food is Indian millet or *náchni*. They eat fish and flesh, drink liquor, and smoke tobacco. The men wear a headscarf or *rumál*, a shouldercloth, and

¹ The word Kámáthi is supposed to come from *kám* work and to mean a labourer. But there are many classes of Kámáthis of all positions and occupations from Bráhmaṇs to Mhárs. The name seems to come from Komometh a tract in the Nizám's dominions.

a loincloth or *lungoti*. The women wear a bodice and a robe whose end they do not pass back between the feet. They are dirty and untidy, but hardworking and orderly. They have given up their old craft of iron-smelting and work as husbandmen, some being under-holders and others field-labourers. Their women help in the fields. They rank below Kunbis who do not eat from them. They respect Bráhmans and call them to conduct their birth and marriage ceremonies. They worship the ordinary Bráhmanic and local gods and their household deity is Yellamma. They keep the regular Hindu holidays but do not fast or go on pilgrimage. They believe in soothsaying and witchcraft and their customs do not differ from those of Kunbis. They bury the dead and allow widow marriage. They are bound together as a body and settle social disputes at caste meetings. They do not send their boys to school and are a poor class.

Kunbis¹ are returned as numbering 42,650 and as found in the Athni, Belgaum, Chikodi, and Khánápur sub-divisions. They are divided into Konkani also known as Detale or Kále Kunbis and Maráthás also called Kunbis proper or Kulvádi. The Kulvádi eat from the Káles, but the Káles do not eat from the Kulvádi. They do not intermarry. The Detale or Kále Kunbis are found only in Khánápur into which they seem to have come from North Kánara, where their caste is numerous. They speak Konkani, the common speech in the neighbouring sub-division of Supa in North Kánara and in Goa.

The names in common use for men of the Detale Kunbi caste are, Bábi, Govind, Gangápa, Ithu, Jánu, Náru, Phondu, Punna, Rám, Shába, Topána and Yenku; and for women, Bhágirthi, Chimna, Duvárki, Gaugái, Jánki, Mánkái, Rámái, Remani, Sámni, Umi, and Yesu. They contract marriages only with certain families which have been fixed by their forefathers. Their house gods are silver or copper plates called *tákis* with embossed humanlike figures. The names of the deities are Birámáni, Páncmáya, and Sáteri.

The Maráthi or Kulvádi Kunbis seem to have come from the Maráthi-speaking districts of the Deccan. Their home speech is Maráthi and their family gods are, Kedárling also called Jotiba whose chief shrine is in the Kolhápur state; Tulja Bhaváni whose head shrine is in Tuljápur in the Nizám's territory; Somnáth in South Káthiáwár; Yellamma in Ugargolia in the Paragad sub-division of Belgaum; and Khandoba in Jejuri in the Purandhar sub-division of Poona. They have two hundred and ninety-two surnames.² Of

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Kulmarus.

Kunbis.

¹ The word *kunbi* is pronounced as *kulbi* in the Belgaum and Khánápur sub-divisions and as *kunbi* in the Athni and Chikodi sub-divisions. It is nowhere pronounced *kurunbi*.

² These surnames are, Áble, M., Abhag, M., Abhire, U., Ábhore, M., Abrut, M., Advele, M., Age, M., Ahir, M., Akhade, S., Anag, B., Anag, M., Andhak, M., Aushadhárárao, M., Ávcháre, M., Ávade, S., Ávati, S., Áváre, M., Bábar, B., Bádale, M., Badáre, S., Barage, S., Bhádolkar, S., Bhadurge, B., Bhále, M., Bhanvase, M., Bhand, M., Bhápkar, M., Bhayásur, M., Bhejan, S., Bhis, S., Bhodave, B., Bhoite, B., Bhojak, M., Bhore, M., Bhosale, B., Bhudke, M., Bhujag, U., Biraje, B., Bodake, S., Bodhe, M., Budhe, B., Chándel, B., Chavhán, M., Ched, M., Cheke, U., Chikane, B., Chitravade, B., Chedháre, U., Chor, B., Chorade, B.,

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Kunbis.

the whole number one hundred and two trace their origin to the moon; seventy-eight trace their origin to the sun; and eighty-one to the god Brahma. The twenty-nine remaining surnames are said to belong to miscellaneous tribes. Marriage between persons of the same surname is forbidden. They are generally stoutly made, sallow, and over the middle height. The face is oval, the eyes small, the nose high, the lips thin, the cheekbones low, the cheeks gaunt, the head hair lank, and the face hair thick. They are not liable to any special disease and are generally longlived. The Maráthi spoken by the Kulvadis is rougher and less clear than Bráhma Maráthi. Among the peculiarities of their dialect may be noticed, *máj*, to me; *tuj*, to you; *jeos*, to eat; *lai*, much; *khate* or *khate*, where; *váich* or *ullas*, a little; *gont* (Kánarese), to know; *káya*, is; *nháya*, is not; and *mule* (Kánarese), a corner. Detale Kunbis speak the Konkani which prevails in Goa and in the north of Kánara. In towns and large villages most Maráthi Kunbis live in houses with mud walls and tiled roofs. Most village Kunbis live in thatched huts. Their dwellings are untidy and ill-cared for. The only household goods are field tools, one or two brass or copper pots, and a number of earthen vessels used in cooking

Chukaliya, B., Dágade, S., Dágál, B., Daire, S., Dalavi, U., Darekar, M., Dásháde, B., Davekar, B., Dhámpale, M., Dhamadhere, S., Dhamále, B., Dhanik, B., Dhápál, B., Dharmaraj, B., Dhavle, M., Dhek, B., Dhisale, B., Dhitak, S., Dhobare, M., Dhoke, U., Dhole, S., Dhomse, U., Dhone, U., Dorik, B., Dubal, B., Dubule, S., Dudhare, M., Duduskar, M., Dumáge, M., Dunage, M., Durátma, B., Dure, M., Gadagopál, M., Gadavarg, M., Gádave, S., Gágule, S., Gáikavád, S., Garud, B., Gávde, M., Gavde, M., Gavhár, M., Gharáte, S., Ghátage, S., Ghorade, S., Ghorapade, B., Ghule, S., Gole, B., Goli, B., Gore, S., Gujádhe, B., Gudhe, S., Gujekar, B., Gujar, M., Gujávade, B., Guje, S., Gurusále, S., Haran, M., Honmáne, M., Idalakkar, B., Igavale, B., Ignale, B., Isidage, S., Itápe, U., Jachak, S., Jádnav, M., Jagdale, M., Jagmal, B., Jagmúvas, M., Jamdádé, B., Jágdale, B., Jávale, U., Jitakar, S., Kadan, S., Kájale, S., Kákde, S., Kalam, S., Kalamb, S., Kalebhar, M., Kále, B., Kálge, M., Kálmukh, S., Kalaskar, B., Kalyánkar, M., Kankále, S., Kánpháte, B., Kánte, B., Kapále, B., Kápe, B., Karáde, B., Karálkar, M., Kárlé, S., Karmukh, S., Kasále, M., Káshite, B., Kátavádé, M., Kaustube, S., Kautuke, M., Kavade, B., Kavale, M., Kavre, U., Kesarkar, S., Khádekar, S., Khadágale, M., Khaláte, U., Khánadáre, B., Khándekar, M., Khárát, S., Khiláre, M., Khirságar, U., Khogane, U., Khule, S., Kirdatt, M., Kodag, M., Kodhe, M., Kudu, U., Kokare, M., Kokáte, S., Kolhár, M., Kollále, S., Kuráde, U., Lad, M., Lád, M., Ládak, U., Ládge, M., Lahule, M., Lavte, U., Lokhande, S., Londe, B., Machále, B., Mádhav, M., Madge, B., Madikar, S., Madukar, S., Magar, B., Mahale, B., Mahate, B., Mákhmakhle, M., Male, M., Máne, B., Máskar, S., Maske, S., Mede, M., Mhade, S., Mhadik, S., Mohite, M., Morbhe, M., More, M., Marik, M., Nád, S., Nágidave, U., Náglilek, U., Nagne, U., Nagvade, U., Nalga, S., Nalvade, B., Navle, B., Nikalank, S., Nikam, S., Nimbálkar, M., Pachpore, M., Páchpute, M., Páde, U., Panchánan, M., Pansamle, B., Parihár, S., Pavár, M., Phadtare, B., Phanindre, U., Phátak, S., Pisále, B., Pol, B., Polat, S., Pratihár, S., Ráchode, S., Ragte, S., Rajhanse, B., Randive, M., Rankhámbe, B., Ranpise, B., Rámrákshas, B., Ranvágure, S., Rananavar, B., Rasál, S., Rastkunde, M., Rautrao, B., Rumále, M., Sáble, M., Sáde, M., Saldar, S., Sákle, M., Sakpál, M., Sále, B., Sálókhe, B., Sänge, U., Sáráte, B., Sarkate, B., Satpal, M., Sátpute, M., Sáyle, S., Setge, S., Shedger, S., Shelár, S., Sinágar, M., Sínde, U., Sirke, M., Sísát, B., Sisode, B., Sitole, S., Sokávante, B., Sonvane, B., Sukhe, S., Surkar, U., Surpale, U., Sursen, M., Sámvant, B., Suryavanshi, S., Tádé, M., Tádmoge, B., Tákare, M., Talkar, U., Támbe, M., Tanvade, M., Taváre, S., Thorát, S., Thote, S., Tibole, S., Todmale, M., Tode, M., Tungáre, B., Tupe, S., Upáse, U., Vádágare, B., Vágchávare, M., Váge, M., Vagmode, M., Vákde, M., Vánve, U., Varáde, S., Vayále, B., Virdatt, M., Voge, M., Yádnav, M., Yáharu, B.*

* M - Moon, S = Sun, U - Uncertain, B - Brahma.

and for storing grain and oil, one handmill *ukhal-musal*, a grinding slab or *páta-varvanta*, and a few bamboo baskets. They generally have one or more pairs of bullocks and buffaloes and one or two cows or she-buffaloes. Most of them rear hens and keep a dog. They rarely own goats, and never have sheep. Among Detale Kunbis, the grown members of a family generally live in one house. As one of these undivided Kunbi families includes fifty to a hundred and fifty members, their oblong thatched houses are very large and are divided into separate lodgings by wattled walls of *kárci* or *Strobilanthus* stems. The furniture in a Konkani Kunbi's house is much the same as in a Maráthi Kunbi's, and like the Maráthi Kunbis they keep dogs and cattle; but they do not rear domestic fowls as they neither eat nor sell them. They have separate houses for their cattle. Both classes are temperate in eating and drinking, their every-day food being *náchni* bread and *náchni* gruel or *ámblil*. The well-to-do take a little rice every day, and the poor take rice on holidays. Their holiday dishes are round cakes of rice, wheat, and pulse called *vadas*; fried cakes of wheat, gram, and coarse sugar called *telchiás*; sweet cakes of rice balls or *undes*; plantain-shaped wheat or rice cakes filled with coarse sugar, boiled gram or parched rice flour or *rájgíra* (*Amaranthus tristis*) seed boiled in steam; rice vermicelli or *shevaya*; rice cakes called *ghávan*; broad round cakes of wheat filled with boiled gram and coarse sugar called *polyás*; and milk boiled with rice and coarse sugar called *khír*. The Maráthi Kunbi eats fish, crabs, sheep and goats, the wild hog, the deer, and the hare. They do not eat beef. They eat eggs, and cocks and hens, but not ducks, geese, peacocks, guineafowls, or turkeys. Of wild birds they eat the partridge, snipe, quail, wild duck, and pigeon. When the Kunbis, whether Maráthás or Konkani, go to hunt, they visit the temple of the village god and pray for success. If they kill they lay the game before the village god, offer him a piece, and take the rest home. The flesh offered to the god becomes the property of the temple-ministrant or *pujári*. The Konkani Kunbi eats all the animal food which is eaten by the Maráthi Kunbi except sheep, goats, cocks and hens, and eggs. He gives no reason for this except that they are forbidden by caste rules. Neither Konkani nor Maráthi Kunbis eat animal food daily. They take it only on special occasions and on certain holidays. This is because they cannot afford meat oftener; it is not from any religious or other scruple. Neither Maráthi nor Konkani Kunbis drink palm-juice. The Konkani take no liquor but Maráthi Kunbis drink country and European spirits. Both classes smoke tobacco. Except in the west of the district, Kunbis take only two meals a day, one between eleven and twelve in the morning, the other between seven and eight at night. In the west the Kunbis take three meals a day. At eight breakfast, consisting of two cakes of *náchni*, a cup of gruel or *ámblil*, some chillies, garlic, and salt, and sometimes a cooked vegetable; dinner about twelve of bread, gruel, butter, milk, and vegetables; and supper at seven of bread, rice and curry.

Kunbis of both classes are generally poorly clad and show little

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regard for cleanliness or neatness. The men of both classes shave the head once a month except the top-knot or *shendi* and the face except the moustache and occasionally the whiskers. The men wear round the head a scarf or *rumál* six to eight feet square of coarse local handwoven cloth costing 1s. to 1s. 6d. (8-12 *as.*). The upper part of the body from the shoulders to the loins is covered by a piece of rough country cloth three to three and a half feet broad and seven to eight feet long and varying in price from 9d. to 1s. 1½d. (6-9 *as.*). When at work in the fields this cloth is tied so as to form a jacket. The waistcloth is spread over the head and back and the upper ends drawn through the armpits; then the right-hand end is passed over the left shoulder and the left-hand end over the right shoulder and both ends are tied together at the nape of the neck. The loincloth or *langoti* is a rough country cloth two or three feet square costing 1½d. to 3¾d. (1-2½ *as.*). To gird the loins they also wear the *kácha*, a long narrow country cloth three or four inches broad and five or six yards long, varying in price from 3d. to 4½d. (2-3 *as.*). They wear sandals or *vaháns*, which are generally made by Chambhárs and cost 6d. to 1s. (4-8 *as.*). Besides these the *kámblí* or blanket is worn over the head and used both as a cloak to keep off the sun, cold, and rain and as bedding. These blankets are generally three to four feet broad and eight to eleven feet long. They are made in the district of black wool by Kurburs or Dhangars and range in price from 2s. to 3s. (Rs. 1-1½). During the cold and rainy seasons Kunbis generally wear a jacket made from worn-out blankets. Some Maráthi Kunbis wear short breeches or *cholnás* reaching to the knee and a waistcoat or *bandi* or a sleeveless jacket or *kabcha* of country cloth. The breeches cost 4½d. to 7½d. (3-5 *as.*) and the waistcoat 7½d. to 10½d. (5-7 *as.*). On holidays they wear a new headscarf, generally black, a silk-bordered shouldercloth or *dhotar*, and a coat or *angarkha* of white cotton or of cheap black or red woollen. Men of both classes wear gold earrings or *bhikbáli* worth 4s. to 6s. (Rs. 2-3) in the upper part of the right ear; a silver armlet or *kade* worth £1 4s. to £2 10s. (Rs. 12-25) round the left wrist; and a silver girdle or *kadadora* worth £1 10s. to £2 (Rs. 15-20) round the waist. Besides these ornaments the Konkani Kunbis always wear gold earrings or *gots* worth 4s. to 10s. (Rs. 2-5) in the lobes of both ears. The women of both classes braid their hair, doing it up once a week or once a fortnight, generally on Mondays. On holidays they deck their hair with flowers and the Konkani women with a fragrant herb called *tirap*. Maráthi Kunbi women wear the robe or *sádi*, and the bodice or *choli*. Unlike a Bráhma woman who passes the skirt of the robe between the feet and tucks it in at the back, the Maráthi Kunbi woman does not pass the ends between her feet but gathers the folds on her left hip. The upper part of the robe is drawn over the head. Konkani Kunbi women wear no bodice. They gather the folds of the robe exactly in the middle just as Bráhma women do, and tuck it in at the waist behind. The upper part of the robe is drawn up from the waist under the armpits and the ends tied in a knot between the shoulders, leaving the arms, shoulders, neck, and head bare. The robes are three feet broad and fifteen to twenty-

two feet long. They are made in handlooms at Murgod, Gokák, Sankeshvar, Bail Hongal, Kittur, Deshnur, and other places in the district. The commonest colour in use is black or red or a mixture of black and red. The robes vary in price from 3s. to 6s. (Rs. 1½-3). The bodice costs from 6d. to 1s. (4-8 as.). On holidays the women wear a silk-bordered robe ranging in price from 10s. to £2 10s. (Rs. 5-25) and a silk-bordered bodice valued at 1s. 6d. to 3s. (12 as.-Rs. 1½).

The ornaments worn by a Maráthi Kunbi woman are toe-rings or *jodvis* of queen's metal worth 6d. to 1s. (4-8 as.); in the nose a *nath* worth 10s. to 14s. (Rs. 5-7) or a *moti* worth 8s. to 16s. (Rs. 4-8); in the ears, *gáthe* worth 6s. to 8s. (Rs. 3-4) and *bugdis* worth £1 to £2 10s. (Rs. 10-25); round the neck the lucky-thread or *mangalsutra* worth 2s. to 3s. (Rs. 1-1½) and a *tiki* worth 10s. (Rs. 5). On the upper arm or elbow a pair of silver bracelets *tolbandis* valued at £2 to £3 (Rs. 20-30), on the wrists two pairs of silver bracelets or *kákans* valued at 8s. to 12s. (Rs. 4-6) and glass bangles. Girls wear anklets, generally of queen's metal, and seldom of silver. A married girl, on reaching womanhood, generally gives up wearing anklets. Girls also wear a waistbelt or *patta*. Except the lucky-necklace or *mangalsutra*, anklets, and toe-rings or *jodvis*, widows wear all the ornaments worn by married women. But they do not mark the brow with red-powder or *kunku*. Konkani Kunbi women wear gold earrings or *tanvidás*, worth 6s. to 12s. (Rs. 3-6); a number of strings of small red and white glass beads round the neck, worth 3d. (2 as.); a lucky necklace, armlets or *tolbandis*, brass bracelets or *pátlis* worth 1½d. to 3d. (1-2 as.), and toe-rings. Though neither clean nor neat, Kunbis are honest and simple people, hardworking, and generally sober, thrifty, orderly, and hospitable. The women are hardworking, simple, virtuous, and obedient. Most of them are landholders and the rest are field-labourers. Most grow rice, *rágí*, *sáva*, and millet, but some are skilled husbandmen, raising sugarcane and other garden crops. Their women and children work with them in the field. Field-workers are paid in grain during the reaping season and at other times in cash. When there is nothing doing in the fields they work as day-labourers. They also grow fruit and vegetables in their back yards and sell them in the nearest markets. Some gather and sell firewood. They also make butter and sell it in the nearest market. In towns they sell milk and curds. In spite of their hard work, as a class Kunbis are in debt. The debt is caused both by ordinary and by special expenses. They borrow at twelve to twenty-five per cent a year. Though they are still indebted their standard of comfort is considerably higher than it formerly was. Every one wishes to have a pair of bullocks, copper pots, a better house, a cart, ornaments, and good and clean clothes. In these small luxuries their balance of saving is spent and nothing is left to meet special expenses. Formerly few husbandmen had carts, copper pots, or valuable clothes and ornaments. They kept all their savings by them in cash, ready to meet special expenses.

During the rainy season the men of the family go early to the fields. The rest of the household tend the cattle or fetch firewood

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or grass. They return home about ten, take their morning meal, and after eleven again go to work, returning between five and six. Women generally rise at four, grind corn, and prepare bread-gruel and vegetables. After sunrise they go to some well, pond, or stream to fetch water, and on their return sweep the house. After the morning meal they start about ten to work in the fields with their husbands. From seed time in June to harvest in November-December both men and women are busy in the fields and when the crops are ripening many of them watch by night as well as by day. During the hot season Kunbis go to their fields in the early morning. About eight breakfast is brought by one of the children or women who stay and work with the men. They go home at noon, dine, and returning at two, work till sunset. Sometimes, if they have much to do, they remain all day in the field. Boys from eight upwards tend cattle, and from ten to fifteen are taught the lighter parts of husbandry. A boy of fifteen or sixteen is fit for most branches of field work. Kunbis are busy all the year round, but with those who have no garden crops work is light in January, February, and part of March. Monday is a day of rest for the bullocks, and and with some full-moon days are holidays, and are kept as days of new-moon days rest. The property of a Kunbi family fairly off and living in a style of reasonable comfort may be estimated at about £22 (Rs. 220). Of this £2 10s. to £5 (Rs. 25-50) represent the value of the house; £11 10s. to £14 (Rs. 115-140) the value of the furniture and household goods;¹ and £3 to £4 (Rs. 30-40) the value of the clothes. The yearly charges of a family of five persons, a husband wife two children and an aged relation or dependent, living in fair comfort, are estimated at £15 to £20 (Rs. 150-200). Of this amount food and drink charges are estimated at £7 to £9 (Rs. 70-90); dress charges at £1 10s. to £2 10s. (Rs. 15-25); the wages of a servant are estimated at £4 to £6 (Rs. 40-60); and the keep of the cattle at £2 10s. to £3 (Rs. 25-30) a year. The estimated charges for special expenses are, for a birth 5s. to 10s. (Rs. 2½-5); for a marriage of a son £10 to £15 (Rs. 100-150); for the marriage of a daughter £2 to £3 (Rs. 20-30); for a daughter's coming of age 10s. to 15s. (Rs. 5-7½); and for her first pregnancy 10s. to 15s. (Rs. 5-7½); and for a death 10s. to 15s. (Rs. 5-7½). Both branches of Kunbis are religious. The family gods of the Maráthi Kunbis are Kedárling otherwise called Jotiba, Tulja Bhaváni, Somnáth, and Yellamma; those of the Konkani Kunbis are Birámani, Sáteri, and Panchamáya. Their family priests, who are Deshasth or Karháda Bráhmans, are treated with great respect. They are called to conduct marriage and death ceremonies and in some families perform the *tulsi* marriage on the twelfth day of the first fortnight of *Kártik* or October-November and to the garland-hanging or *mál-lávane* ceremony performed in honour of dead

¹ The details are: Beds, drinking and cooking vessels £2 (Rs. 20); two bullocks £4 to £5 (Rs. 40-50); two other cattle £2 10s. to £3 (Rs. 25-30); one cart £3 to £3 10s. (Rs. 30-35); two axes 2s. to 4s. (Rs. 1-2); two picks 4s. to 5s. (Rs. 2-2½); two spades 2s. to 3s. (Rs. 1-1½); one crowbar 1s. 6d. to 2s. (12 as. - Re. 1); and other goods £1 10s. to £2 (Rs. 15-20).

ancestors during the second fortnight of *Bhādrapad* or August-September. Most Kunbis are disciples of a *guru* or religious teacher, a Gosāvi who initiates them and performs the garland or spirit-laying ceremony. They consider Mahādev the chief god but do not belong to any sect.

They keep seventeen yearly holidays. The first festival is *Sansār-pādva* or New Year's Day. This comes on the first of the bright fortnight of *Chaitra* or March-April. On this day they set up a bamboo pole or *gudi* capped with a small brass pot and with a new piece of cloth hanging to it as a flag. They break cocoanuts before the family and village gods and refrain from animal food. Their dinner consists of cakes, rice, split pulse, and vegetables. The second holiday is the full-moon of *Chaitra* or March-April. Cakes or sweet milk is the special dish for the day. The third holiday is *Āshādhī Ekādashi*, the eleventh of the first fortnight of *Āshādh* or June-July. On this day Kunbis live on roots and fruits. Newly married sons-in-law spend a week at the bride's house. Their fourth holiday is *Undyāchi-pornima* or the *Unda* full-moon in *Āshādh* or June-July. On this day they worship their bullocks with sandal-powder and flowers, and break cocoanuts before them. The fifth holiday is the first Monday of *Shrāvan* or July-August and a certain holiness attaches to all the Mondays of the month. On the first and last Mondays all the members of each Kunbi family abstain from food till four in the afternoon, when they take a meal of sweet milk and rice *shevayās*. The sixth festival is *Nāg-panchami* or the Cobra's Day. It comes on the fifth of the first fortnight of *Shrāvan*, generally about the end of July. On this day Kunbis worship a clay cobra or *nāg*. During the day they eat *tambit* made of the flour of rice or panic-seed *rāle*, and mixed with milk or water and coarse sugar, and *lāhya* or roasted *jvāri* rice or other grain, and in the evening have a good meal of sugared milk. The seventh festival is the *Povatyāchi-pornima* or thread-bank full-moon. On this day, which falls on the full-moon of *Shrāvan* or June-July, Kunbis make a number of hanks of cotton thread of five skeins each and about three feet in circumference. They dip the hank in turmeric paste and throw one round the neck of each of the men and women of the family, and round every lampstand, cart, and other farm implements. The dish for the day is sweet milk. The eighth festival is *Ganesh-chaturthi* or Ganpati's Fourth. This comes on the fourth of the first fortnight of *Bhādrapad*, generally in August. On this day the Kunbis worship a painted clay figure of the god Ganesh and offer it sweet milk and rice or wheat balls shaped like a fig and filled with cocoa-kernel and coarse sugar or with boiled gram and coarse sugar. On the next day the rat or *undir*, Ganesh's carrier, is worshipped, cocked mutton and country liquor are offered to it, and then consumed by the people of the house. The next day is sacred to the goddess Gauri. At an early hour fixed by the Brāhman priest a band of girls from several houses go to some public well, pond, or river. Each fills with water a small brass or earthen pot spotted below the neck with lime. Each lays a bunch of different kinds of flowers in her pot and worships it with sandal-powder and sugar.

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They then lift the pots on their heads and return home singing. On reaching home they set the pots on the right side of the god Ganpati. Next day, the ceremony called *vanshe* is performed. Newly married girls fast till evening and then worship Gauri with an offering of sweetened milk *khir* or *pátolya* that is cooked rice flour rolled into a ball, placed between two turmeric leaves, rolled, and cooked in steam. After the worship is over the girl has to visit five or ten houses. At each house she presents Ganpati and Gauri with some rice balls, a piece of cocoa-kernel, some betelnut and leaves, and some parched rice. After making her offering she bows before the doities and the elders of the house and in return has her lap filled with rice by a married woman belonging to the family. After visiting all the houses she returns home and takes a meal. Next day any newly married son-in-law who may have been asked to the house is sent back to his father's house with his wife. Both are presented with new clothes and the girl's father and sisters together with a band of five to fifty friends and relations accompany the son-in-law to his father's house. The girl's father takes with him fifty to two hundred sweet wheat cakes or *nevaris*, or pulse cakes *vadás*, which are distributed among the caste people in the village by the son-in-law and his wife. After remaining a day or two in the son-in-law's house the party return leaving the girl. During their stay the son-in-law's father has to give two dinners, one of sweetmeats costing 2s. to 10s. (Rs. 1-5), and the other of mutton costing 10s. to £1 (Rs. 5-10).

The ninth festival is the *Mahál* or *Shráddha* which is held in honour of dead ancestors during the second fortnight of *Bhādrapad* in August-September. Unlike Bráhmans, who perform the *shrāddh* on the day in the fortnight which corresponds to the day on which the deceased died, Kunbis perform it either on the first, second, or third day of the fortnight. From one to ten couples of the host's caste, whether or no they belong to the same family stock, are asked to fast and afterwards to break their fast at the host's house. The couples come, and after the host has worshipped the household gods the women's laps are filled with rice, betelnut and leaves, and they are feasted along with their husbands. The chief dishes are pulse cakes or *vadás* and sweet milk or *khir*. Relations and friends are also asked to dine. The tenth festival is the *Navarātra* or nine nights and the *Dasara* or tenth in honour of Durga Devi. These holidays last from the first to the tenth of the first fortnight of *Ashvin* or September-October. The first nine days are not held so holy by Kunbis as by Bráhmans. The head of each family fasts till the evening. He then worships his family gods and hangs a garland from the ceiling over an earthen or metal pot representing the goddess Durga. In the pot are water, five copper coins, a betelnut, and a piece of turmeric. The pot is covered with a bunch of mango leaves and a cocoanut. The head of the house worships it in the same way as he worships his household gods. On the eighth day dishes of sugared milk and cakes are prepared and are eaten after being offered to the gods and to the goddess Durga. On the next day all tools and implements made of iron are laid in a row and worshipped. This is called the *Khande-puja*. A sheep or goat or

a cock or hen is killed and the flesh cooked and eaten. Cakes or *ghávans* are also eaten and liquor is sometimes drunk. On the tenth or *Dasara* Day Kunbis feast on sweetmeats and offer cocoanuts to the village gods. In large villages and towns Kunbis, Bráhmans, and other high-caste Hindus go outside the village to worship the *ápta* *Bauhinia racemosa* and *shami* *Prosopis spicegera*, offering their leaves to their friends and acquaintances. They return home in the evening. The eleventh festival is on the full-moon of *Áshvin* or September-October which is known as the Pándavs' full-moon. The Kunbis spend the day from noon till evening in their fields. They take with them to their fields one to five dishes such as cakes and sugared milk. On reaching their fields they gather six stones and smear them with lime and spot them with red. Five of them they place in a row along an untilled strip of ground and worship them in the name of the Pándavs. The sixth stone, which is set at the foot of a stalk of corn opposite the five stones, represents Kunti the mother of the Pándavs. They break a cocoanut before the Pándavs, offer them the dishes they have brought, and take their meal. On their way home they pluck an ear of corn and lay it on the shrine of the family god. The twelfth festival is *Diváli* or the feast of lights. This feast lasts for three days, the last two days of *Áshvin* and the first day of *Kártik* or October-November. The day before the feast the Kunbis buy a large earthen waterpot, smear it with lime, set it on the hearth, and fill it with water. Several other large waterpots are also filled with water. Next morning, before sunrise, all the members of the family are anointed with cocoanut oil and bathed in hot water. About nine in the morning married woman waves a lamp round the face of all the men of the family who stand in a row. Each man puts some money or at least a betelnut in the lamp-plate. This lamp-waving is again repeated on the first day of *Kártik*. A newly married son-in-law is always invited to his wife's house for *Diváli*. He has to put 2s. (Re. 1) in the lamp-plate at the first waving and a bodice-cloth or *khan* at the second. On the first of *Kártik* he receives in return a waistcloth or a headscarf. Several dishes are eaten in honour of *Diváli*; the commonest are *sánnás* and *undás*. The thirteenth festival is *Kártiki Elkádashi* that is the eleventh day of the first fortnight of *Kártik* or November. The observances are the same as on the third festival, the *Áshádhi Elkádashi*. The fourteenth festival is the *Tulsi-lagna* or marriage of the *tulsi* or holy basil plant. On the evening of the twelfth day of the first fortnight of *Kártik* (November) the basil plant is worshipped in honour of the marriage of Tulsi with Vishnu. Parched rice or *churmurás* and pieces of cocoa-kernel are distributed. With the marriage of Tulsi the Hindu marriage season opens and from this day Kunbis begin to eat new tamarind, new *ávalás* *Phyllanthus emblica*, and new sugarcane.

The fifteenth festival is the *Makar Sankránt* on the twelfth of January or *Pausha*, the day on which the sun passes into the sign of Capricorn and begins to move to the north. There are no observances. But the Kunbis keep the day as a holiday, eating sweetmeats and occasionally animal food. The sixteenth festival is the *Shivarátra* or Shiv's night. This falls on the fourteenth

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day of the second fortnight of *Mágh* or January-February. The elders of the family fast, and if there is a Shiv's temple in the village they pay it a visit. The seventeenth and last festival is *Shingá* or *Holi*. The main day of the feast is on the full-moon of *Phálgun* or February-March. But small boys begin to keep holiday from the second day of the bright fortnight. As soon as they see the moon they begin to shout the names of the organs of generation. They also cry aloud and beat their mouths. In the Bombay Karnatak this feast is believed to be held in honour of Kám the god of love, who they say was burnt by Shiv. Festivities go on till the end of the bright fortnight. During the night boys and youths sit at the village cross or *chaváta* late at night singing obscene songs and gathering firewood and cowdung cakes.¹ They try to steal the cakes and firewood from their neighbours' yards, though stealing is not always easy as people are on the look-out and sleep in their yards. In the afternoon of the full-moon day after feasting on cakes the Kunbis go into the bushlands and cut a long pole, which is called the *holi*. Next morning the stump of last year's pole is dug out and the new pole is fixed in its place. A stone is worshipped at the bottom of the pole, and the head of each Kunbi family breaks a cocoanut before it. The wood and cowdung cakes, together with what remains of the last year's pole, are piled in a heap and set on fire. Then the people march through the village in bands throwing dust and filth at each other and return to their homes at midday. The pole is cut in the evening of the next full-moon day, leaving about three feet out of the ground.

Marátha Kunbis make pilgrimages to Yellamma's hill in the Parasgad sub-division of Belgaum and sometimes to Jotiba's hill in Kolhápur. They have a spiritual head or *guru*, who belongs to one of the ten sects of Gosávis, generally a Giri, a Puri, or a Bháratí. Of the Konkan Kunbis some have a spiritual teacher or *guru*, others have not. Those who have a spiritual teacher are called *guru-márgis* or teacher-followers. If a young Kunbi, whether a man or a woman, wishes to become the disciple of a *guru*, he goes to the *guru* either when the *mál* or garland ceremony is performed in honour of the dead, or he goes to the teacher's monastery on the eighth day of the *Navaráttra*. The disciple presents the teacher with 3*d.* to 1*s.* (2-8 *as.*) in cash and a bottle of country liquor. The teacher tells the disciple to respect his teacher, to speak the truth, not to steal, not to dine if a neighbour has died and is not buried, and not to go on eating after the lights have gone out. Kunbis ask their teachers to dine with them and make them presents or *dakshina*. If a *guru* has no children a successor is adopted. Kunbis of both classes believe in witchcraft, sorcery, and soothsaying. The sorcerers and witches are said to belong to the Hatkar and other classes of weavers. Of late years cases of witchcraft and sorcery are said to be rarer than formerly, and faith in them is said to be passing away. The soothsayers are Bráhmans,

¹ The *chaváta* is the place where four roads meet, the chief haunt of spirits.

Ghádís, or Guravs, and the Kunbis have great faith in their powers of foretelling. When a person is sick or in difficulty, the village Bráhmaṇ or a Gurav is consulted. The Bráhmaṇ brings out his almanac and his bag of shells. He places the almanac and the shell-bag before him on a low wooden stool and the visitor lays three to seven pice ($\frac{3}{4}$ - $1\frac{3}{4}$ *anna*) on the stool and bows. The visitor then explains his troubles and the Bráhmaṇ, bowing before the almanac and the bag, pours out the shells, which are twenty-seven in number, and divides them into three heaps. Each of these three heaps he divides by three, and answers in accordance with the numbers that are left over. Thus, if the remainder is 1, 1, and 1, the Bráhmaṇ says that the sick person will be well in fifteen days. If the remainders be 2, 0, and 1, he says that the sick person will not recover. Again certain Sanskrit verses tell that certain remainders represent certain stars or planets. If a sick or anxious Kunbi goes to consult a Gurav, the Gurav takes him to the village temple, where flowers, leaves, or grain are dipped in water and fixed on the body of the image. The Gurav burns incense before the god, and prays him, if a certain result which he names is to happen, to let a certain leaf or flower which he points fall. In some places, as in Chandgad and Bailur in Belgaum, some Guravs become possessed. When a Gurav into whose body the god enters grows old or diseased, he goes with his grown up sons or brothers and prays the god to cease coming into his body and asks the god henceforth to enter the body of some one else among those present. Then one of the number becomes possessed, and from that time he becomes the medium between the god and his worshippers. The days on which Guravs generally become possessed are New Year's Day in *Chaitra* or April, *Dasara* in October, *Diváli* in November, *Pádava* in *Kártik* or November, and the full-moon of *Mágh* or February. They also get possessed when the village is attacked by an outbreak of cholera or of small-pox. At such times the *desái*, *deshpánde*, *pátíl*, *kulkarni*, and other village office-holders meet in the village temple, while the village Mhár stands in front of the god, outside of the temple, and red rice-grains and flowers are handed round. The Gurav who is to be possessed stands in front of the god with a cane close beside by him. Another of the Guravs burns frankincense and lays the village sorrow or *gárháne* before the god. While he is speaking the Mhár now and then utters a longdrawn *Svámí* or Lord; and the others who are present repeat *Har Har*, that is Máhádev, and at the same time throw grains of rice and flowers on the Gurav who is to be possessed. As soon as the matter has been explained to the god the Gurav begins to shiver, moves to and fro, and takes the cane in his hand twisting it and lashing himself with it. Then he is asked a number of questions, and the villagers take such steps as he suggests for driving away the disease.

On the fifth day after the birth of a child a waterpot is filled with cold water and set on a low wooden stool in the lying-in room. A coccanut is placed in the mouth of the pot and the pot is worshipped in the name of the goddess Satti or Satváí, that is Mother Sixth. A goat is offered, and the midwife, who is a Kunbi, a

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Musalmán, or a Goa Christian, is asked to dinner. Some Kunbis perform this ceremony on the night of the sixth instead of the fifth. They put the knife with which the navel-cord is cut under the mother's bed for ten days. Neither people of the house nor the midwife sit up all night on the *Satti* day, they place no writing materials for the goddess to write the fortune of the child, and call no Bráhmaṇ. On the eleventh day the mother is bathed and purified. On the twelfth day a dinner of sweet dishes is prepared and friends and relations are called. In the evening the child is laid in the cradle and given a name, the first letter of which is fixed by the village astrologer, who consults his almanac after being told the day and hour at which the child was born. Thus, if the astrologer says the name must begin with *A*, the head of the family suggests *Ápána*, *Ákápa*, *Ánápa*, *Ápa*, *Ápu*, or *Átma*, and the rest choose whichever of these names is most pleasant or most suitable. The hair both of boys and girls is cut on any day between the beginning of the seventh and the end of the twelfth month. The cut hair is thrown into a river without any ceremony being performed over it. The barber is given one day's food and from $1\frac{1}{2}d.$ to $6d.$ (1-4 *as.*) in cash. Among well-to-do Kunbis, when a boy is from twelve to fifteen years old, his father looks for a suitable girl of seven or eight. Among poor Kunbis boys are not married till they are twenty or twenty-five, and girls not before twelve or fourteen or even older, as there is no rule that a girl should be married before she comes of age. No ceremony is held when an unmarried girl comes of age. It is kept secret and the monthly sickness is not considered to bring ceremonial uncleanness. If the boy's father approves of the girl he settles the amount to be paid to her father in the presence of some respectable members of the caste. This present, which is sometimes partly in cash and partly in grain but is generally in cash, varies from £2 to £3 (Rs. 20-30) and is called *dyája*. The surname and badge or *devak* of each of the families must be ascertained as no marriage can take place between families who have the same badge.

Soon after this on a day chosen as lucky by the Bráhmaṇ priest the boy's father and mother, with a few neighbours, go to the girl's house with betelnut and leaves, turmeric and red-powder, sugar, a robe and bodice, and a silver girdle or anklets. At the girl's house, a party of men and women have assembled in whose presence the girl is dressed in the robe, bodice, and ornaments. The turmeric and red-powder are given to all the married women present, and sugar and betelnut are handed to all. This ceremony is called *vida-ghálan* or the distribution of betel-leaves. It confirms the marriage contract and the ceremony may take place on any subsequent day. The fathers of the boy and girl go together to a Bráhmaṇ priest and ask him to name the marriage day. A week before the day preparations are begun. The boy's father pays the father of the girl the fixed *dyája* or dowry. Two or three days before the wedding day, in the presence of the Bráhmaṇ priest, the boy is anointed with oil and covered with turmeric, and Ganapati worshipped by the boy's father. On the right side of the outer door of the house a mango pole is set up and rubbed with turmeric

and red-powder, frankincense is burned before it, and two betel-leaves and one betelnut are laid on the ground in front of it. This is called *devakácha khám̐* or the guardian-pillar. An earthen jar or *kara* is brought from the potter's, for which he receives a day's food or *sidha* and five copper pice ($1\frac{1}{4}$ *anna*). Then the priest prepares ten strings or *kankans* with a piece of turmeric and a mango leaf fastened to each. Five married women rub the bridegroom with oil and turmeric and bathe him. When the bridegroom has been bathed, five or six men and one or two married women with five of the ten strings and such of the oil and turmeric as remain over, go with music to the bride's house. The bride is seated on a low stool, and in the presence of five married women has her lap filled with a cocoanut, rice, dates, plantains, lemons, betelnuts, a comb, and a box of red-powder. Then the bride is rubbed with oil and turmeric and bathed. Of the five strings which have been brought from the bridegroom's house, one is tied to a pestle in the bride's house; a second to the guardian-pillar which has been set at the door of the marriage-booth; and a third is wound round a small earthen pot, *kalash* or *kara*, which, with a hole in its side, has been spotted with lime, and its mouth closed by a cocoanut. The two remaining strings are kept for the wedding. The bridegroom's party, after a dinner of cakes and sugared milk, called the turmeric-dinner or *haladiche-jevān*, return to the bridegroom's house. Next day a booth is set up in front of the bridegroom's house and a dinner of sweetmeats called the *deva-jevān* or god's dinner is given. When the dinner is over, some friends and relations dress the bridegroom in a waistcloth, an over-waistcloth, a long coat, and a headscarf. A marriage-crown or *báshing* made of pith is fastened to his forehead and a dagger is placed in his right hand. Of the five strings which were received from the priest, one is tied to the earthen jar, one to the mango post, a third to the dagger, and the two others are taken to the bride's house. Then the bridegroom, with his father and mother and a party of male and female friends and relations, leaves the village at an hour fixed so that they may reach the bride's house shortly before the wedding hour. Without waiting at the border of the bride's village, they at once go and sit in a temple or other public place and send word to the bride's father. When everything in the bride's house is ready, a few married women go to where the bridegroom is sitting and take the robe and ornaments brought for the bride and return to her house. When the bride is dressed in her new robes a few men and women go with music to escort the bridegroom and his party to the bride's house. The bridegroom is seated on a low wooden stool under the booth. A curtain is held before him by two Bráhmaṇ priests and the bride is brought from within the house and made to stand beyond the curtain facing the east. Then the bridegroom rises and stands facing the west. The priests from both the bride's and bridegroom's houses then begin to repeat the lucky verses and grains of red rice are given to all the guests. When the verses are over the priests shout out, Take care, *Sáavadhān*; the curtain is dropped; and the guests throw the red rice grains over the heads of both the bride and bridegroom. The bride then throws a garland of flowers round the bridegroom's neck

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and the bridegroom throws a garland round the bride's neck. Of the two sacred strings brought by the bridegroom's father one is tied to the right wrist of the bridegroom and the other to the right wrist of the bride. Of the two strings that were formerly left in the bride's house one is tied to her father's right wrist and the other to her mother's. After this, if it is customary with the bridegroom's family, a sacrificial fire or *hom* is kindled and worshipped. Then the skirts of the bridegroom's and bride's robe are tied together and they bow before the bride's family gods, the bridegroom offering a new cloth or a rupee in cash which becomes the property of the family priest. After this, betelnut and leaves are distributed to the village gods and to the hereditary village officers and others who attend the wedding. Then the bride and bridegroom are seated side by side and the village officers touch their brows with red rice, place betelnut and leaves in their hands, and wave a copper coin ($\frac{1}{4}$ anna) round their faces to take away the evil eye. The coin is afterwards given to the village *Mhár*. Then friends and relations touch the brows of the young couple with red rice, place betelnut in their hands, wave a copper coin round their faces, and present them with rings or with two or four anna pieces. The bridegroom's father gives the Bráhmán priest 2s. to 10s. (Rs. 1-5), and the bride's family treats the company to a dinner of sweetmeats. After the dinner is over the whole company escort the pair to the house of the bridegroom's father, a ceremony which is known as the house-filling or *ghar-bharani*. When this procession reaches the bridegroom's house a measure of rice filled to the brim is laid on the threshold. Before she enters the house a lamp with five lighted wicks is put in the hands of the bride. The bridegroom's sister stops the way and does not let him pass until he promises to give his daughter in marriage to her son. In passing through the door the bride oversets the measure of rice with her right foot. The spilt rice is gathered into the measure, and if the measure is as full as before, the bride is considered lucky. After bowing before the family gods,¹ the bride and bridegroom are seated together and a new name is given to the bride. When this over the people are presented with betelnut and leaves, and rice thrown over the heads of the newly married pair. The father of the bride gives one or two grand dinners and sweetmeat parties. Afterwards, generally on the fifth day, the strings are loosened from the wrists of the bride and bridegroom and the last of the wedding ceremonies is over. Among Marátha Kunbis child marriage, widow marriage, and polygamy are allowed. Among Konkani Kunbis widow marriage is not allowed. There are no traces of polyandry.

When a married Kunbi girl comes of age no special ceremony is observed. She is seated by herself for three days and after that is presented with a new robe and bodice and a small dinner is given to the castewomen. When she becomes pregnant for the first

¹ In bowing before the family gods the worshipper generally raises his joined hands to the brow and bends four times till the brow is between the heels. The old and strictly religious sometimes throw themselves full length on the ground before the gods; the younger and less religious content themselves with raising the joined hands to the brow.

time, in the fifth or seventh month, her lap is filled by an elderly married woman of the house with rice grains, a cocoanut, lemons, plantains, dates, a piece of kernel, betelnut, and betel-leaves, and she is presented with a new robe and bodice both of them green, and a small dinner is given to friends and relatives.

Kunbis bury the dead. They prepare no place to lay out the dying person, and leave him to breathe his last in any part of the house where he may happen to be. Two or three persons go to the burying ground and dig a grave. When the bier is ready the dead body is washed with hot water, laid on the bier, covered with a white sheet, tied with a string, and carried by the four nearest relations on their shoulders. The bearers do not repeat any words as they go to the grave. A married woman is dressed in a white robe by married women. Her brow is marked with red-powder, and her lap is filled with a cocoanut and bodice, and she is laid on the bier. The women accompany the body wailing and beating their breasts. There is no fire and no music. The bearers stop on the way to change shoulders, but do not pick up a stone of life or *jiv-khada* or make a small heap of pebbles. On reaching the burying ground three or four copper coins are laid near the grave and the body is lowered and buried. The Mhár takes the coins. No other ceremony takes place at the grave and nothing is done at the house except that a light is kept burning for ten days. They do not place food or water near the tomb or at the house for the spirit of the dead. They make no presents to Bráhmans or other beggars in the name of the deceased, neither do they give away the deceased's clothes. They do not inquire to see into what animal the spirit has gone. Neither the *guru*, nor a Bráhman, nor the potter, takes any part in the burial ceremony. On the eleventh day the family priest goes to the mourner's house with water. The sons of the deceased or the chief male mourners have their heads shaved, except the top-knot, and their faces including the moustache, and a sacrifice is performed. The priest then gives all the mourners water to drink and sprinkles it through the house. The priest is either given a cow or four to ten shillings in cash. Soon after being purified by the priest, on the thirteenth day after the death, or, if they are too poor, at any later date, most Kunbis pacify the spirit of the dead by hanging a garland, a ceremony which is known as the *mál luvne* or garland-hanging. All followers of a *guru* or religious teacher must hang the garland. Those who have not become followers of a religious teacher may hang the garland and then be initiated by the teacher. Two or three days before the Kunbi visits his teacher and tells him he is going to hang a garland. The teacher asks him to bring ten or fifteen cocoanuts, the same number of plantains and dates, half a pound of betelnut, fifty betel-leaves, half a pound of cocoa-kernel, half an ounce of camphor, a few fragrant frankincense sticks, a goat, a bottle of country liquor, and a waist-cloth and headscarf if the dead was a man, and a robe and bodice if the dead was a woman. On the appointed day, after supper, at about eight, the teacher and those who have received or intend to receive advice at the ceremony meet in a room. A space six feet

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long by ten feet broad is smeared with cowdung, a grass mat or *dáli* is spread on the space, and on the mat a folded blanket is laid filling a space about two feet square. A new kerchief is spread on the blanket, and on the kerchief some rice grains are strewn and on the rice a copper waterpot full of cold water is set. This pot is spotted with sandal and red-powder, and in the pot from two to five copper coins ($\frac{1}{2}$ - $1\frac{1}{4}$ *as.*) and some betel leaves are put and a cocoanut is laid on the top. Three or four sticks of any kind, about four feet six inches long, are set up and their ends tied, and from the knot a wreath of flowers is hung over the pot. The teacher or Gosávi sets all the fruits and the bottle of liquor before the pot, and worships it in the name of the dead, and all present hold some grains of rice in their hands. The teacher then sits at the left corner, with his face to the east, and the goat is made to stand in front of the pot. The teacher worships the goat with sandal powder and flowers, and whispers in his ears that he is to be offered to the soul of the dead. On this the people throw rice grains on the pot, place cocoanuts before it, prostrate themselves before it and the teacher, and sing songs. Afterwards the goat is killed and the teacher begins to give advice to his new followers. A dinner of mutton is prepared and liquor is served, and the feasting goes on till near daybreak. There is no music and no merriment, and even if the death happened on an unlucky day no Kumbhár or potter is brought to tell what is wanted before the dead will be at rest.

The Kunbis have a fairly strong caste organization. In some places ordinary social disputes are settled by a committee of the caste. Such serious questions as when a widow becomes pregnant or a man eats with a caste with whom he is forbidden to eat, are referred to the *svámi* or religious head of Sankeshvar. In other places the headmen settle social disputes. The Kunbi headmen, among whom one of the chief is the Desái of Jamboti, are hereditary. Disobedience to a caste decision is punished by loss of caste. Of late there has been no change in the caste authority. The teacher or *guru* has no voice in settling social disputes. Kunbis do not send their children to school, nor do they take to new pursuits. They are rather a falling class.

Lamáns.

Lamáns, returned as numbering 976, are found over the whole district, especially in Paragad, Chikodi, Bidi, and Gokák. They say they are Rajputs and that they came from Gujarát about two hundred years ago, and that their relations still hold land in Gujarát. They are different from Vanjáris. They are divided into Choháns, Jhálods, Ráthods, and Parmárs, and except these clan names have no surnames. They eat together. They observe the Rajput rule against intermarriage of families of the same clan name. The four clans intermarry, except that Ráthods do not marry with Jhálods, nor Parmárs with Choháns. The Lamáns are fair, tall, and strong, generally with high features. Their head hair is dark and the men wear the top-knot, moustache, and whiskers. Their home tongue is Gujaráti. They are clean, hard-working, honest, even-tempered, sober, and hospitable. The women are hardworking and well-behaved. They till the land, but without

much skill or labour. They sell firewood, which they cut in the bush-lands, and sell at $\frac{3}{4}d.$ to $4\frac{1}{2}d.$ ($\frac{1}{2}$ - 3 *as.*) a headload. They own pack-bullocks which they use for carrying grain and sell salt which they bring from the Konkan. While the main body of the caravan with the women and children and loaded cattle move slowly, a band of the able-bodied sometimes leave them, travel quickly to a distant village, commit a robbery, and rejoin the caravan with the booty. They also join the Korvis in stealing cattle, and are accused of kidnapping women and children and of issuing false coin. Some of them, who are professional robbers, disguise themselves as carriers and waylay travellers, rob, and sometimes strangle them. They live outside of villages in clusters of square huts three or four feet high with mud walls and thatched roofs. They leave their cattle in the open air both by night and day. They eat fish and the flesh of fowls and goats, drink liquor, and smoke tobacco. Their staple food is Indian millet and vegetables. The men wear a turban, a short coat, and a pair of breeches or a waistband, and sometimes shoes; and the women, a petticoat and an openbacked bodice. They cover their arms from the wrists to the elbows with circles of ivory or horn costing $6d.$ to $1s.$ (4 - 8 *as.*), and their ears with tin rings costing $1\frac{1}{2}d.$ to $3d.$ (1 - 2 *as.*) hung with silk knobs. They braid their hair and allow it to hang down their backs with two or more silk knobs at the end. A feast is held on the birth of a child and the child is named by its near relations. On the fifth day the goddess Páchvi is worshipped and a feast is given to near relations. At marriages the boy's father gives the girl's father £4 (Rs. 40) in cash and three bullocks. If he is unable to pay this amount the bridegroom has to serve his father-in-law for two or three years. Their priests are Deshasth Bráhmans, who unite the hands of the boy and girl and enjoin them to be true to each other. For this service the priest is paid 2s. 6d. (Rs. 1 $\frac{1}{4}$) and sometimes more. They allow widow marriage and polygamy, but not polyandry. A younger brother marries his elder brother's widow, but an elder brother is not allowed to marry a younger brother's widow. They bury their dead and give caste dinners on the third, twelfth, and thirteenth days after death. At these death-dinners no animal food is eaten. They mourn thirteen days. Their family goddesses are Tulja Bhaváni, Durga Bhaváni and the god Báláji, of whom almost every family has images. No animal food is ever eaten in feasts in honour of Báláji. Their headman or *náik* settles social disputes. Owing to the opening of cart roads across the Sahyádris the pack-bullock traffic has of late years suffered severely. They are now a poverty-stricken class. They do not send their boys to school.

Lona'ris, or SALT-MEN, with a strength of 608, are found in Belgaum, Chikodi, Athni, and Gokák. They are divided into Mith Lonáris or salt-sellers and Chune Lonáris or cement-makers, who eat together but do not intermarry. Their home speech is Kánarese, but they look like Kunbis, the men wearing the topknot, moustache, and whiskers. They live in small houses with walls of mud and tiled roofs. They rear cows, buffaloes, bullocks, asses, and dogs. Their staple food is Indian millet and vegetables, but they eat the

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flesh of goats, sheep, fowls, partridges, and pigs. They drink to excess and smoke both tobacco and hemp-flower. They feast their caste-men at the time of marriage. They are careless and untidy in their dress. The men wear a waistcloth, a headscarf or *rumál*, a shirt, and a shouldercloth; and the women a shortsleeved bodice and a robe whose skirt is not passed back between the feet. The women mark their brows with red-powder or *kunkū* and wear glass bangles and the lucky necklace *mangalsutra*. Except the married woman's bangles and necklace neither men nor women wear ornaments. They are hardworking, hospitable, and well-behaved. The Mith Lonáris or salt-sellers make nitre or *sor-mith* and work as husbandmen. The Chune Lonáris or cement-makers make and sell charcoal, carry stones on asses, and sell firewood. Their women help the men in their work. They respect Bráhmans and call Karhádas or Deshasths to conduct their births, marriages, and deaths. They worship the ordinary Bráhmanic gods and have images of Khandoba and Yellamma in their houses. They keep the regular Hindu holidays, the chief of which are *Shimga* in March, *Yugádi* in April, *Dasara* in October, and *Diváli* in November. They have no religious head or *guru*, and believe in soothsaying and in lucky and unlucky days. Their customs scarcely differ from Kunbi customs. They allow widow marriage and bury the dead. They are bound together as a body and settle social disputes at meetings of the men of the caste. They are a poor class.

Maráthás.

Maráthás are returned as numbering 119,300 and as found all over the district. They have come into the district from Sátára and other parts of the Deccan. Several of the higher Marátha families claim, and probably with right, a strain of Rajput or North Indian blood. Among these may be noticed the Pavárs who claim connection with the Rajput Pavárs or Parmárs, the Ghádges, Shirkes, Jádhas, and Bhosles. The handsome appearance and martial bearing of many of the higher families support their claim. They wear the sacred thread and are careful to perform the regular Hindu observances. At the same time no line can be drawn between them and the cultivating Marátha Kunbis in whom the strain of northern blood is probably much weaker. One subdivision of Maráthás is the Akarmáshes or eleven parts, that is one part short, also called Shindes, a term applied to the illegitimate offspring of the mistresses of Bráhmans or Maráthás. Their caste is that of the mother, and various privileges are withheld them. Cultivating Maráthás are called Kunbis or Kulvadis. The Maráthás have no objection to dine with them, but they do not as a rule intermarry. There is no objection to the son of a Marátha marrying a Kunbi's daughter, and occasionally the daughters of poor Maráthás are given in marriage to a rich Kunbi. Shindes try to get Marátha girls as wives for their sons, and when they are well-to-do succeed. The son then calls himself a Marátha, and if he is a rich man he passes as a Marátha without difficulty. A Marátha of good family so far admits the Kunbi's claims to equality that he considers him higher than the Shindes. The Maráthás are hardworking, strong, hardy, and hospitable, but hot-tempered. As soldiers they are

brave and loyal. The men wear the top-knot, the moustache, and whiskers. Their home speech is Maráthi, but they know Kánarese and Hindustáni and a few of them English. They are landholders, husbandmen, pleaders, traders, labourers, soldiers, writers, messengers, and servants. The houses of the well-to-do are large and roomy, while those of the poor are little better than huts. The house of a well-to-do Marátha has four or five rooms, one for cooking, another for storing grain, and the rest for bed-rooms. They have front verandas, which serve as reception and sitting rooms, and the wings as cattle sheds. The Marátha's staple food is millet bread, rice, and a liquid preparation of split pulse or *dál*. They use milk in large quantity and occasionally eat fish and flesh, and drink liquor.

Some of the men dress like Bráhmans and the gentry or *jahúghir-dárs* and families of rank or *sardárs* wear trousers, a tight-fitting coat, and a three-cornered turban worn tilted up over the right ear of twisted cloth about a foot broad and a hundred feet long with ends of gold. Poor Maráthás wear a *rumál* or headscarf, a blanket to cover the shoulders, and a waistcloth wrapped round the middle. A rich Marátha woman dresses like a Bráhman woman in a long robe with the end drawn back between the feet and a bodice with short sleeves and a back. They generally wear a number of ornaments. The poor dress like the rich, but in coarse fabrics and with ornaments of silver, brass, or zinc. On the fifth day after the birth of a child, five little girls are feasted in honour of the goddess Satvái. On the thirteenth day they lay the child in a cradle and name it. On the day before a marriage the boy and girl are rubbed with turmeric at their own houses. A feast is held and the *gondhal* ceremony is performed. In the third and the seventh month of her first pregnancy a woman is presented with a bodice and robe. Lines with red-powder or *kunku* are drawn on her feet, turmeric is rubbed on her body, and a feast is given to relations and friends. In the evening the woman is richly dressed and ornamented, and with her husband is seated in the midst of a crowd of relations and friends. Two married women rub with red-powder the brows of the husband and wife and wave lighted lamps before their faces, while the women guests sing songs. The wife repeats her husband's name in a verse, adorns him with flowers, and rubs his body with scented powder and oil, daubs his brow with sandal, offers him a packet of betelnut and leaves, and again repeating his name in a couplet bows before him. The husband then adorns his wife with flowers, rubs her brow with red-powder, and repeats her name in a couplet. A couple of married women then wave lights in front of the faces of the husband and wife and the guests retire, but not till each of the women repeats her husband's name in a couplet. They bury infants, and all except the very poor burn persons of mature age. The chief mourner shaves his head except the top-knot and his face except the eyebrows, and tying a piece of gold with the hair burns it on the funeral pyre. They mourn ten days, and on the twelfth and thirteenth perform ceremonies in honour of the dead, when the castefellows are feasted and uncooked rice or *shidha* is

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Maráthás.

given to Bráhmans. The higher Maráthás do not allow their widows to marry, but the poor do. The Maráthás are religious and believe in the usual Hindu gods and in their sacred writings. Their chief gods are Vishnu and Shiv. Most of them have no house deities, but a few keep images of Khandoba and Amba Bhaváni. They show great respect to Bráhmans, and employ them as their priests. They keep all Hindu fasts and feasts, and some of them wear the sacred thread or *jánva*. They fast on *Rámnávami* in April, the Mondays of *Shrávan* in August, and on the *Ekádashis* of *Áshád* and *Kártik*, July and November. On the new-moon of *Bhádrapad* or September, during the *Pola* festival, bullocks are decorated with flower garlands and wreaths and painted red, especially the horns, and paraded round the town or village with great show and merriment. The right to have the leading bullock in the procession is keenly prized and is generally enjoyed by the headman of the village. When the procession returns to the village cross or *chávli*, the village priest applies red-powder to their brows and is presented with money. In the evening every family gives as rich a feast as they can afford. They have a caste community and settle social disputes in accordance with the opinion of the majority of the castemen. They send their boys to school and take to new pursuits. Except husbandmen and labourers, who have to borrow to meet special expenses, they are in easy circumstances.

Mith-gávdás.

Mith-gávdás, or SALT-MEN, with a strength of twenty-four, are found in Chikodi only. They seem to be of Maráthá origin. They came into the district from Vengurla and Shirvada, but when and why is not known. They have no subdivisions. Their surnames are Cholan, Jádhav, and Shinde; families bearing the same surnames cannot intermarry. They look like Kunbis and speak Maráthi in their homes. They live in small houses with walls of mud and tiled roofs. They rear cows, buffaloes, and bullocks. They are temperate in eating and drinking, and their every-day food is *javari* or *náchni* and rice. They are not good cooks and eat fish, crabs, and the flesh of sheep, goats, and fowls. They drink both country and foreign liquor and smoke tobacco. They give feasts to their castemen during marriages and on the anniversaries of deceased ancestors. The men wear a waistcloth, a headscarf or *rumál*, a shirt, and a shouldercloth. The women wear a shortsleeved bodice and a robe whose skirt they draw back between the feet. The men's ornaments are, the earrings called *bhikbáli* and the bracelet *kada*; the women wear the earrings called *bugdis*, *bális*, and *káps*, the nose-ring called *nath*, the necklaces called *mangalsutras*, *saris*, and *putlis*, the armlets called *vákis* or *cholbandis*, and the bracelets called *pátlis*, *vales*, and *kanganis*. Neither men nor women are neat or clean in their dress and they have no special liking for gay colours. They are hardworking and sober, but hot-tempered. Some of them are landholders and some peasant-holders, but none of them are skilful husbandmen. Their women help them in their work, and also by selling milk, butter, and curds. They are poor, many of them in debt. They have little or no credit and have to pay twenty-four per cent of interest. They worship the ordinary Bráhmanic gods and show special reverence to Mahádev. Their house god is Ravalnáth. The

ect and call Karhádas to conduct their birth, marriage, puberty, and death ceremonies. They keep the regular Hindu holidays. They fast on the *Ashádhi Ekádashi* in July and on the *Kártiki Ekádashi* in November, and undertake no pilgrimages. They believe in sorcery and in lucky and unlucky days, and consult ordinary Bráhmans at the time of birth, marriage, puberty, and death. Their customs do not differ from those of Maráthás. They allow widow marriage and bury their dead. They are bound together as a body and their social disputes are settled at meetings of the members of the caste. They do not send their boys to school or take to literary pursuits. They are a poor class and in debt.

Radis, with a strength of 6290, are found over the whole district except Khánápur and Belgaum, and are most numerous in Gokák. They are divided into Matmat Radis and Pakpak Radis, who eat together but do not intermarry. They are strong and dark, the men wearing the topknot and moustache. They are hardworking, honest, thrifty, and miserly. They are husbandmen, graindealers, and money-lenders, and enter Government service as messengers. They rear cows, buffaloes, horses, and other domestic animals. Their houses are like those of ordinary Hindus, one or two storeys high. They do not eat fish or flesh or drink liquor. Their staple food is rice, Indian millet bread, and vegetables. Their holiday fare is sweetmeats and other rich dishes. The only peculiarity in their way of eating is that the Pakpaks set a low wooden stool under the plate from which they eat. They do not differ in their customs from Kunbis, and allow widow marriage. They bury the unmarried and burn the married dead. In religion the Matmats are Vaishnavs and rub their brows with sandal and red-powder. The Pakpaks are Shaivs, rub their brows with ashes, and wear the *ling*. The Matmats' priests are ordinary Bráhmans and the Pakpaks' are Jangams or Lingáyats. Both divisions observe the ordinary Hindu holidays. They call their headmen *katimaniyavars* and leave all disputes to their decision. A few send their boys to school. They are a well-to-do class.

Rajputs are returned as numbering 2697. They are scattered all over the district but are chiefly found in large villages especially in Parasgad and Chikodi. They state that they have been long settled in the district and their forefathers kept Maráthas and other lowcaste women. The offspring of these mixed marriages, who are scattered all over the district, call themselves Rajputs and keep some of the customs of their fathers. A few have kept relations with Rajputana. Among them are representatives of several tribes, Ahirs, Báhiriás, Báris, Gardiyás, Korachmalás or Koris, Kobárs, Lads, Loniás, Muráís, and Pasis. Families belonging to these different tribes neither eat together nor intermarry. Some of the families of purer descent belong to the Chandrágan, Garga, Káshap, Raghuvanshi, and Bisen *gotras* or family stocks. Families belonging to the same *gotra* cannot intermarry. Besides the division into tribes who neither eat together nor intermarry, and into family stocks or *gotras*, the Rajputs are distinguished by surnames, the traces of old tribal or clan distinctions which so far correspond to family

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stocks or *gotras* that families must marry into families with of surnames. The chief of these surnames are Povár, Chandel, Rá Bhidáriya, Maidpuri, Chohán, Dháránagari, Kashvai, Solanki, Há and Ráthod. They are larger and more strongly made than oth Belgaum Hindus, but with a coarser skin and less intelligence than Bráhmans. Some men shave the head except the top-knot; others let the whole head hair grow. All wear the moustache. Some wear whiskers and no beard, and others wear both beard and whiskers; and some grow a tuft of hair over each ear. Women wear the hair tied in a knot on the back of the head but do not deck it with flowers. Their home tongue is Hindustáni; most of them live in clean and neat houses two storeys high with walls of brick or mud and tiled roofs. They eat Indian millet or *javári* bread, rice, pulse, and vegetables. Their pet dishes are sugared milk or *básundi* and wheat cakes or *puris*. They give caste feasts during marriages and holidays. They eat fish, crabs, fowls, and the flesh of sheep, goats, and game on holidays and whenever they can afford it. Most Rajputs drink no liquor. A few take a little on holidays and other great days and others daily, but not to excess. Their dress does not differ from the Kunbi dress. Both men and women are neat and clean in their dress. Some of the women wear large gold noserings or *naths* about a foot round. To ease the nostril of its weight the ring is chained to the hair over the left ear. Other women wear a nosering only a little larger than that used by Kunbi women. Married women wear the nosering,¹ earrings,² the lucky necklace *mangalsutra*, and other neck ornaments. They wear gold, silver, and glass wristlets, silver anklets or *painjans*, and a silver ring on each toe. Widows are not allowed to wear the lucky neck-thread or *mangalsutra* or glass bangles. The men hang a gold coin or *mohor* round their neck and wear a necklace of the *rudráksha* beads sacred to Shiv. They wear a gold armlet or *pochi*, and gold wristlets or *kadis*. They are fond of gay colours. Except that it is costlier, their holiday dress does not differ from their everyday dress. They are clean, neat, sober, thrifty, and hardworking, but not very agreeable or hospitable. They are landholders, overholders, peasant-holders, and under-holders. Some are only field-labourers. Some, but not all, are skilful husbandmen growing garden and other rich crops. The women and grown up children of the poorer families help the men in the fields; but well-to-do women do not appear in public or work in the fields or on the roads. Very few of them are traders or craftsmen. Some of them make and sell sweetmeats and others are cattle-keepers and milk-sellers. A few are in Government service as watchmen, constables, revenue messengers, clerks, and soldiers. A few are moneylenders. Among them a boy begins to earn his living at about fifteen. Most of them are in good condition. Some are in debt due to marriage and other special expenses. They have credit and can borrow at about eight

¹ There are two ways of wearing the nosering. Some wear it in one of the nostrils, others bore the centre cartilage of the nose and the ring hangs on the upper lip.

² They bore about ten holes in each ear in which they wear gold rings set with pearls.

or nine per cent a year. They are Shaivs by religion, worshipping all Hindu gods but chiefly Mahádev. They have copper, brass, silver, and gold images of Mahádev, Vishnu, Ganpati, Máruti, and Devi in their houses. They show much respect to their priests who are the ordinary village Bráhmans. They require the help of a Bráhmaṇ at naming, threadgirding, marriage, and death. They keep the regular Hindu holidays, and make pilgrimages to Gokarn, Rámeshvar, Benares, Dwárka, Mathura, Allahabad, and Triveni. Their spiritual guide is Shankarácharya of Sankeshvar. They believe in sorcery, witchcraft, and soothsaying, and consult wizards and astrologers when sickness or misfortune overtakes them. Rajputs claim to keep all the sixteen ceremonies or *sanskáras* but some perform only *pácheri* or the ceremony on the fifth day after birth, naming, marriage, puberty, and death. They wear the thread only at marriage time. Child marriage and polygamy are allowed, but widow marriage is forbidden and polyandry is unknown. They are bound together as a body and their social disputes are settled by the majority of the adult male members. Some send their children to school, but girls are removed as soon as they are married or reach the age of twelve. They are ready to take to new pursuits and on the whole are a steady and prosperous class.

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HUSBANDMEN.

*Rajputs.**Tiláris.*

Tiláris, or ÁDI BANAJERS, with a strength of 5570, are found only in Belgaum and Chikodi. They have no subdivisions. Their commonest surnames are Ningmudri and Sankpál. The names in common use among men are Bassapa and Mallápa, and among women Lingava and Yellava. Their home speech is Kánarese. They look like Lingáyats. The men wear the top-knot and moustache, and the women tie their hair in a knot behind the head but do not deck it with flowers or mix it with false hair. They live in small houses with walls of mud and tiled roofs, and keep cows, bullocks, and buffaloes. Their staple food is Indian millet, pulse, and vegetables. They are not good cooks and almost their only feasts are on marriage occasions. They eat neither fish nor flesh and drink no liquor. The men wear a waistcloth, a headscarf or *rumál*, a shirt, and a shouldercloth; and the women, a short-sleeved bodice and the robe without passing the end back between the feet. The men's ornaments are the earrings called *bális*, the armlets called *kadás*, and the waistchain called *kudadorn*; the women's ornaments are the earrings called *bugdis* and *bális*, the nosering called *moti*, the necklaces called *saris*, *tikás*, and *mangalsutras*, and the bracelets called *pátlis*, *cholbundis*, *kanganis*, and glass bangles. Both men and women wear a *ling* in an oblong silver box hung round the neck or tied round the right arm near the shoulder, or, among the poor, tied in the turban. The sect-mark which is worn both by men and women is a level streak of white ashes. They are neat, clean, hardworking, honest, and sober, but not orderly. They are husbandmen and milk-sellers and their women and children help them in weeding and sowing. Their family priest is a Jangam and they do not respect Bráhmans or call them to their ceremonies. They keep the regular Hindu holidays and fast on *Shivarátra* in February. They have the greatest respect for Shiv and their house god is Malaya. They do not go on pilgrimage

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HOUSEHOLD MEN.

Tilaris.

and have no teacher or *guru*. They believe in lucky and unlucky days, numbers, sights, and events, for which they consult the Jangams. Of the sixteen sacraments or *sanskárs* they keep five, birth, marriage, puberty, pregnancy, and death. They name the child on the thirteenth day and feast Jangams and castefellows. Before marriage they rub the boy and the girl with turmeric and oil and the Jangams conduct the marriage ceremony by throwing rice grains over the couple's head and repeating verses. After being handed betelnuts and leaves the guests retire. On the following day they feast Jangams and castemen and the marriage is over. They allow widow marriage and bury the dead. Before the body is taken out of the house a dinner of buns and boiled milk is given and alms are distributed among the Jangams. The body is seated on a wooden frame covered with flower garlands, and with music is carried to the burial ground. The only sign of mourning is that for three days the relations of the dead are considered impure. They are bound together as a body and their social disputes are settled at mass meetings of the adult male members of the caste. They do not send their boys to school and take to no new pursuits. They are a steady class.

CRAFTSMEN.

Craftsmen include sixteen classes with a strength of 60,050 or 7.58 per cent of the Hindu population. The details are :

BELGAUM CRAFTSMEN.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Badgis	2097	1990	4087	Otaris	32	45	77
Ghánigeras	2810	2908	5718	Pancháls	5092	4828	9920
Ghisádis	37	40	77	Patvegárs	270	293	563
Hatkárs and Jidars	1894	1743	3547	Sális	6540	6227	12,767
Jingars	274	260	534	Shinnpis	1908	1861	3769
Kásirs	109	103	212	Somars	2079	1932	4011
Kumbhárs	2022	1979	4001	Uppars	4278	4275	8553
Lohárs	1166	1028	2194	Total	30,518	29,532	60,050

Badgis.

Badgis, or CARPENTERS, are returned as numbering 4087 and as found in large villages all over the district. They say that they are the descendants of one of the five sons of Vishvakarma, the world-builder. They are divided into Pancháls or Karnátaks, Maráthás, and Konkanis. The last two eat food cooked by Pancháls, but Pancháls do not eat food cooked either by Maráthás or by Konkanis. None of the classes marry with the others. The Maráthás and Konkanis are believed to have come from Ratnágiri, Sávantvádi, and Goa, and the Pancháls from the Karnátak. They are of middle height, fair, regular-featured, and rather slightly made. The men shave the head and face except the topknot and moustache. The Pancháls' mother-tongue is Kánarese, and the Maráthás and Konkanis speak Maráthi. They live in houses with walls of mud and tiled roofs. The men wear a headscarf or *rumál*, a waistcloth, a shouldercloth, and a coat or waistcoat. Their women dress like Kunbi women, and do not draw back the end of the robe. They are hardworking, hospitable, and intelligent, but extravagant and not honest. They earn their living as carpenters, blacksmiths, and cultivators. Except a few in Belgaum and one in Kittur in Sampgaon.

they are not trained to handle European tools. The following are the names and prices of their chief tools : the adze or *báchi*, costing 3s. to 4s. (Rs. 1½-2) ; the chisel or *uli*, costing 9d. to 1s. (6-8 as.) ; the saw or *karangas*, costing 1s. to 14s. (8 as.-Rs.7) ; the plane or *uchgorada*, costing 2s. to 3s. (Rs. 1-1½) ; the borer or *hulwál*, costing 1s. (8 as.) ; and the file, costing 4½d. to 3s. (3 as.-Rs. 1½). They make tables, chairs, boxes, and cupboards, and earn 4½d. to 1s. (3-8 as.) a day. Youths do not begin to work regularly till they are between sixteen and eighteen. They buy wood from timber merchants who bring it from Sávantvádi and Kánara. They buy iron from local Márwár Vánis. Very few of them have capital and they do not keep ready-made articles in store. There is nothing particular either in their houses or dress. The staple food of the Badgis is millet and rice, but except the Pancháls, they eat flesh and drink liquor. They work from morning to lamplight. A Badgi never dines until he has bathed, said his prayers, and worshipped his house gods. Their women mind the house and do not help the men in their work. Pancháls perform the thread ceremony of their boys before they are ten years old, the ceremony costing £1 10s. to £3 (Rs. 15-30). Girls are married before they come of age and the marriage expenses vary from £3 to £20 (Rs. 30-200). Widow marriage is allowed, but women who marry again are not held in much respect. If the husband agrees the wife is allowed a divorce and is at liberty to form a second marriage. The Badgis including the Pancháls either burn or bury the dead ; those who can afford it burn. They keep all Hindu fasts and feasts. The men rub their brows with sandal-powder, and the women, excepting widows, with vermilion. Their chief gods and goddesses are Kálamba, Lakshmi, Khandoba, and Jotiba. Their family gods are Ravalnáth, Malhár, and Yellamma. The Pancháls have their own caste priests, who eat and intermarry with them. The Maráthis and Konkánis employ the ordinary Deccan and Konkán Bráhmans. The Panchál Badgis worship the goddess Lakshmi.¹ Her image, which is always of wood, is kept in a carpenter's house. The goddess has few special shrines. The local Bráhmanic story of the origin of the worship of Lakshmi is that she was the daughter of a Bráhman who married a Mhár. The Mhár was a sweeper and every morning swept the Bráhman's house, and, while sweeping, overheard the Bráhman teach his children the Veds and learnt them by heart. He then moved to a neighbouring village and there lived as a Bráhman. After some time he went to the house of the Bráhman he used to serve, and having repeated the Veds, demanded his daughter in marriage. They were married, had children, and for some years lived in her father's house. They then left the Bráhmans and went to live with the husband's parents. On finding out to what caste he belonged, she caused her husband and children to be murdered. The Bráhmans would not receive her back and she went to the house of a Badgi who welcomed and worshipped her. Since then the carpenters continue to worship

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CRAFTSMEN.

Badgis.

¹ In almost all villages which have towers the guardian of the tower is Lakshmi and the ministrant of Lakshmi's shrine is the Badgi or village carpenter.

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CRAFTSMEN.

Badgis.

the image of Lakshmi. At a yearly fair in honour of the goddess a buffalo and several sheep are offered. This is part of the early Kánarese village goddess worship, and the Bráhmans seem to have invented the Mhár-Bráhmañ husband story to reconcile these blood offerings to the worship of Lakshmi and to explain their taking part in the rite. The buffalo which is sacrificed is the Mhár and the sheep the Mhár-Bráhmañ children. The day on which the yearly fair is held is fixed by the Badgis. A week before the day of the fair the image of Lakshmi is set in a consecrated place and daily worshipped. On the morning of the chief day the image is set in a large car and dragged through the main street of the village. When it is brought back a he-buffalo and a sheep are made to stand in front of the goddess and the village headman or *pátíl* touches their necks with a drawn sword, and the village Mhár cuts off their heads. So much excitement and expense attend these yearly fairs that *kuri kon bidon*, the killing of the sheep and buffalo, is a proverbial phrase for any great effort. When the buffaloe's head is cut off the village Mhár raises it on his own head, and followed by a crowd walks round the village, the people strewing rice dipped in buffaloe's blood to pacify evil spirits and keep them friendly. Under former rulers it was the custom for the head-carrying Mhár to be followed by a band of men of his caste with drawn swords. If he fell with the head, it was considered most ill-omened and he was cut to pieces by the swordsmen. Besides presents of clothes the carrier of the head is paid 8s. (Rs. 4) in cash. On the fifth day after the birth of a child Badgis worship the goddess Satváí and name the child on the twelfth. Boys have their hair cut at six months old, and girls are married before they come of age. They allow widow marriage and polygamy, but polyandry is unknown. The Pancháís have a headman or *guru* of their own caste, who settles ordinary disputes. Serious breaches of caste rules are referred to the Shankaráchárya. The Maráthás and Konkanis have no headmen and settle disputes at a meeting of the men of the caste. They are a well-to-do class. Some have good employment as Public Works carpenters and foremen; others earn about 1s. (8 as.) a day. Few send their boys to school or take to new pursuits.

Ghánigerus.

Gha'nigerus, or MILLWORKERS (*ghána* a mill and *geru* a workman), that is Oilmen, are returned as numbering 5718 and as found over the whole district. They say that the founder of their class was a certain Ghánád Kanyapaya, a pious but poor Lingáyát who is said to have been a devoted worshipper of Revansiddheshvar, an incarnation of Shiv. His chief worship consisted in lighting a lamp called *dipáráadhan* in Shiv's temple every evening and in this duty he never failed. He pressed only so much oil as sufficed to light the lamp and maintain himself and his family. To try his faith Shiv took from him his mill and everything in his house, and left him destitute. Kanyapaya, finding himself bereft of everything, went to the temple and standing in front of the god set his long hair on fire and lighted the temple. Shiv was so pleased with his devotion that he carried Kanyapaya to heaven. The Ghánigerus are divided into Sajan, or pure; Kare, or black; Bile, or white;

Vantiyat, or men with one bullock; Pasti, of unknown meaning; Puncham, belonging to the five crafts; Kemp, or red; and Vaishnav, or followers of Vishnu. Most of these names are Kánarese. All except the Vaishnavs eat together, but none of the classes intermarry. The men are dark and strong and the women are fair. Both men and women wear a *ling* and rub their brows with ashes. Some of the Vantiyat or one-bullock-men wear both the *ling* and the sacred thread or *jñava*. Their home tongue is Kánarese. They are dirty, but sober, thrifty, even-tempered, and hospitable. Almost all are oil-pressers and the rest husbandmen. They trade and extract oil from linseed, groundnuts, and sesamum. Two or three kinds of seeds are generally mixed in equal quantities. Their mill consists of a solid stone cylinder with a mortar-like hollow in which the seed is ground by a heavy block of wood called *diki* which turns round in the hollow and to which bullocks or buffaloes are yoked. They buy the raw seed from husbandmen either directly or through brokers and sell the oil to wholesale or retail dealers. Their women help and their boys after the age of twelve. Their work is constant, but they do not make more than 1s. (8 *as.*) a day. About half of them have capital; the rest are labourers, most of whom are in debt. Besides pressing oil the women make cowdung cakes which are useful for fuel and for burning the dead. The Ghánigerus of Belgaum, besides pressing oil, keep bullock carts and let them for hire, and this greatly adds to their income. In Belgaum their houses are generally larger than those of other Hindus, being two storeys high and with tiled roofs. Inside, near the front door, their mill stands on ground two or three feet lower than the rest of the house. Except the Vaishnavs all eat fish and flesh and drink liquor. They dress like Lingáyats. They name children on the twelfth day after birth, and their other ceremonies such as hair-cutting, marriage, pregnancy, and death closely resemble those of the Lingáyats. The followers of Shiv bury, and the rest burn their dead. The clothes of the dead are brought home, worshipped on the seventh day, and given to Jangams or Lingáyat priests. They do not observe mourning. Except the Sajans and Pastis they allow widow marriage. They give a feast to the *jangams* and castemen, visit Lingáyat temples, and pay money to the Jangams. They are either followers of Shiv or Vishnu. They consider it a sin to close the eyes of their bullocks while they are yoked to the mill. They have also a belief that it is sinful to work with a pair of bullocks and hence the class of Vantiyats or one-bullock-men (*vanti* one and *yattu* ox) has arisen. The Ghánigerus have a headman who settles disputes with the help of the men of the caste. Breaches of caste rules are punishable by excommunication, but a feast or *diksha* to castefellows restores the offender to his place. Few send their boys to school. The Ghánigerus are in easy circumstances, but are soon likely to suffer from the competition of kerosine oil.

Ghisa'dis, or WANDERING BLACKSMITHS, are returned as numbering seventy-seven, and as found over the whole district. They are also called Bailne Kombárs or outside-ironsmiths, because they work in open places outside of the village. They are said to have come from Gujarát about a hundred or a hundred and twenty-five years ago.

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Ghisa'dis.

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Ghisádis.

They have no subdivisions, and among their surnames are Chohán, Povár, Solanke, and Suryavanshi. They are healthy and well-made, and the colour of their skin is sallow. Their home tongue is Gujaráti. Being a wandering tribe they have no built houses, but remain wherever they are overtaken by the rains outside the village under rag-roofed booths or *páls* which they carry from place to place on the backs of donkeys. The men wear a cloth round the waist and another round the body, and a turban; and the women dress like Kunbis. They eat fish and flesh and drink liquor. They are hard-working, quarrelsome, intemperate, and extravagant. Though they do not take part in gang robberies they are at times connected with them supplying the robbers with spearheads and other weapons. On such occasions they are staunch in refusing to tell who were their employers. They make iron spoons, sickles, reaping hooks, and other field tools. Their women and children help by blowing the bellows. Their chief gods are Kálamma, Khandoba, and Ambabái; and their priests are Deshasth, Konknasth, and Karháda Bráhmans. On the fifth day after the birth of a child they worship the goddess Páchvi, offer her a sheep, and feast their castefellows. On the ninth day they lay the child in the cradle, name it, and distribute cooked gram and wheat to female relations and friends. They marry their children at any age. A day before the marriage the parents of the boy and girl worship the goddess Bhaváni and perform the *gondhal* dance. They practise polygamy and allow widow marriage. They bury the unmarried and burn the married dead. On the eleventh day after a death the chief mourner has his moustache, whiskers, and beard shaved. Their tribe has no recognized head, each gang choosing the most intelligent and enterprising to settle its disputes. They do not send their boys to school or make any effort to improve their position. They save a little to meet marriage and other special expenses, but much of what they save goes in drink. Their condition is middling.

Hatkars.

Hatkars, or HANDLOOM WEAVERS, are returned as numbering 3547 and as found over the whole district except in Khánápur and Belgaum. At one time all were Lingáyats. Several hundred years ago a certain Devángad Ayya persuaded some of them to wear the sacred thread instead of the *ling* and to rub their brow with sandal instead of cowdung ashes. The obstinacy with which they have stuck to their new religion, from *hat* obstinacy, is generally believed to be the origin of the name Hatkar. But this seems improbable as Hatkar-Dhangar is the name of many classes of shepherds to whom the epithet obstinate seems to be in no way applicable. Some of them in time lost faith in Devángad Ayya and went back to Lingáyatism. There are now two divisions, the Kulácháris or followers of Devángad Ayya, who wear the sacred thread; and the Shivácháris who are Lingáyats and wear the *ling*. The Kulácháris observe the rules of the Bráhman religion, bathing daily, wearing freshly washed or silk waistcloths at worship and dinner; offering food to the gods before they eat it, laying out pieces of food at dinner time to please spirits, making a circle of water round the dining plate, and rubbing the brow with sandal and red-powder. The Shivácháris assert that Shiv is the supreme being, and

observe the Lingáyat rites. The two divisions neither eat together nor intermarry. They are generally fair, like goldsmiths or coppersmiths. Their home tongue is Kánarese. Most of their houses are one-storeyed with mud or brick walls and tiled roofs. They keep them neat and clean and have no servants. Some own a cow or a she-buffalo. The men wear a headscarf, a coat, and waistcloth. Flesh and liquor are forbidden, and only a few of the men smoke. They are hardworking and honest, but hot-tempered. They consider begging a great disgrace and work hard for their bread. They are clean and neat and hospitable to their caste-fellows. Their chief calling is weaving. The clothes they weave are robes, *sádis* and *lugdis*, worth 4s. to £2 10s. (Rs. 2-25); cotton waistcloth *dhotars*, worth 2s. to £1 4s. (Rs. 1-12); and silk waistcloths *mugtás*, worth 8s. to £3 (Rs. 4-30). Some of them are moneylenders. Boys begin to learn weaving at twelve and are skilful workers by twenty. They sell their goods, sometimes wholesale to big cloth merchants, sometimes retail to consumers. Their daily earnings average 7½d. to 9d. (5-6 as.). They sometimes work to order, but they seldom sink to a position of dependence on men of capital. Their craft is hereditary. Some have capital and others buy their materials on credit. Among the Kulácháris or Bráhmánic Hatkars on the fifth day after a male child is born a party of elderly married women meet and gird the child's waist with a cotton string called *kadadora*. Each of the women is presented with a little turmeric, which they rub on their own cheeks, at the same time marking their brows with red-powder. In the evening sweet cakes and sugared milk are handed round. Among the Shivácháris on the fifth day after birth the child's father, or in his absence the head of the family, hangs a *ling* round the child's neck, and keeps it in some safe place till the child is able to bear its weight. A party of children not fewer than five are fed in honour of the ceremony. Both divisions name the child either on the twelfth or on the thirteenth day after birth. Before a marriage the boy's father has to pay the girl's father £2 10s. to £5 (Rs. 25-50) if she is under eight; £5 to £7 (Rs. 50-70) if she is between eight and ten; but sometimes as much as £10 (Rs. 100) when she is over ten and nearly able to work at the loom. A father may agree to accept less than the full amount, or he may return part of it as dowry. The fathers of widows of mature age and who are able to weave are sometimes paid more for a widowed than for an unmarried daughter. Two or three days before the marriage day a formal betrothal, or *bástágikárya*, takes place in the presence of the Shetis, Mahájans, Deshmukhs, and other leading men of the town, and the boy's father presents the girl with a necklace and robe. They allow widow marriage and mark the event by a caste dinner. They practise polygamy. The Kulácháris burn their dead. The chief mourner shaves his moustache and mourns eleven days. They remove the ashes on the third day and throw them into a river or running brook. They feed their priests and relations both on the twelfth and on the thirteenth days. The priests who perform their funeral ceremonies are Devángadáyas or followers of the priest who

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induced the Kulácháris to give up being Lingáyats. They say that the seat of their head is at Hampi in Bellári and that he has representatives in several important towns. The Shivácháris or Lingáyat Hatkars bury their dead and do not mourn. The Kulácháris respect their priests and the Shivácháris worship theirs. Among the Kulácháris the men wear the sacred thread and mark their brows with sandal, while the women rub theirs with red-powder; the Shivácháris, both men and women, wear the *ling* and mark their brows with cowdung ashes. Neither of them employ Bráhmaṇ priests at their marriages, except that they ask a Bráhmaṇ to fix the lucky moment. Their headmen are their teachers or *gurus*, who live in monasteries. The condition of Hatkars is generally good, but those who depend solely on their looms are liable to suffer in times of drought. During the 1876 and 1877 famine their sufferings were very severe. There was no demand for clothes and grain was ruinously dear. They have not yet regained their former state of comparative comfort. They send their boys to school, but only till they learn to read and write a little and cast accounts. They are a steady and well-to-do class.

Jádars.

Jádars are found over the whole district, especially in Gokák where they are numerous. They are divided into Pátsális, Samedvárs, Kurinvárs, and Helkárs, who do not intermarry or eat together except in their monasteries or *maths*, and when their *svámis* are present. The Nilkatbalkis, who are a subdivision of the Kurinvárs, have the peculiar custom of the *ling* and *bhasm* or sacred ash tied to and rubbed on the calf of the right leg. The Kurinvárs do not eat with the Nilkatbalkis and never give them their daughters in marriage, but they sometimes take their girls in marriage after they have performed some purifying ceremonies. The men wear the moustache but not the top-knot, and apply cowdung ashes to their brows. Their home tongue is Kánarese. They are clean, hardworking, honest, sober, thrifty, even-tempered, and hospitable. The women help the men in their work. They are weavers, weaving excellent robes and waistcloths both of cotton and silk; they also trade in cloth. Some of them rear cows, buffaloes, and horses. Their houses are generally roomy and well suited for their looms. Their dress, like that of other Lingáyats, is simple and plain. Their jewelry is the same as that of high caste Hindus. Their staple food is Indian millet bread, rice, pulse, and vegetables. Those who are not Shaiváits eat flesh and drink liquor, but never allow their food to be seen by any one of another caste. They worship the goddess Satvái on the fifth day after the birth of a child, and their children are named on the thirteenth day by a Lingáyat priest, who ties the *ling* round the child's neck. There is no rule that a girl should be married before she comes of age. A poor person has to pay the girl's father a sum not exceeding £4 (Rs. 40). The rich make presents of clothes and ornaments. They allow their widows to marry, paying them double what is paid during the first marriage. The children by the first husband are left to his relations. They practise polygamy freely saying that they require women to help them in their work. The Shaiváits bury their dead; the others burn. When a Jádár dies a Jangam places

his foot on the dead man's head. The foot is then washed and worshipped, and the water is dropped into the corpse's mouth. The body is carried to the burying ground on a wooden frame, accompanied by friends, relations, and music. After the burial is over the clothes are brought back and worshipped, a practice which is said to be prevalent in this district only. Their headman called Katimaniyavaru or Shetti, with the help of the adult male members of the caste, settles social disputes. Owing to the competition of European and Bombay cloth the handloom-weavers are not so well off as they used to be. Still they are not scrimped for food or clothing and are able to save. Most of those who wear the *ling* worship Shiv; the others worship Vishnu, but like the Shaiváits they respect Bânáshankari whose shrine is at Bânáshankar in Bádámi where is a large temple and two fine ponds. A fair is held every year attended by thousands of pilgrims. In times of sickness her worshippers take a vow that if the sick recovers he will pass across the pond near the temple. On the big day the child or grown person for whom the vow has been made is seated in a cradle-shaped platform of fresh plantain stems, joined together with spikes, bound by plantain thread or ropes and let into the water. The child is attended by two fishermen or Ámbigs, one of whom swims holding a rope tied to the cradle in his teeth and another follows in case of accident. Thus the child is drawn across the whole breadth of the pond. This practice is common among all classes who worship the goddess. The priests of the Jádars are Jangams. They have no images in their houses and keep the ordinary Hindu holidays. They send their boys to school till they learn to read and write and cast accounts. They are well off.

Jingars are returned as numbering 534 and as found all over the district, but chiefly in large villages. They have no subdivisions. Some of their chief surnames are Ámblekar, Chaván, Gaoli, Honkalasgár, Kámblekar, Kutasvár, and Karjgár. They are fair and good-looking, and speak both Kánarese and Maráthi. They live in houses with tiled roofs and walls of brick, one or two storeys high, which they keep clean and tidy. They have servants in their houses and keep cows and she-buffaloes. Both the men and women are clean and neat in their dress, the men wearing a coat, waistcoat, waist and shouldercloth, a turban folded in Deccan Bráhmaṇ fashion, and shoes; and their women wear a bodice and a robe one end of which they tuck between the feet. Their staple food includes Indian millet, rice, curds, and milk, but they eat fish or flesh and drink liquor. The Jingars are clean, hardworking, intelligent, and clever workers, and fair in their dealings. Their hereditary calling was to make saddles, cloth scabbards, and harness. They now work as carpenters, blacksmiths, coppersmiths, book binders, picture-painters, and makers of clay and wood toys. The Jingars of Gokák and Deshmur in the Sampgaon sub-division are famous for their wood toys, imitating fruit, and the figures of men and animals. Their boys help them after the age of twelve and are skilful workers at eighteen. Their daily wages vary from 9d. to 2s. (6 as. - Re. 1). They buy the raw material in the local markets and sell a cradle at 6s. to 12s. (Rs. 3 - 6) and a saddle at 4s. to 10s. (Rs. 2 - 5). The earthen images of Ganpati, so much

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worshipped in the month of *Bhādrapad* or September, are made by these people. The Jingars are small capitalists and generally work to order. Their chief goddess is Shakti. They keep all the Hindu fasts and feasts and their priests are the ordinary Deshasth Bráhmans. They gird their boys with the sacred thread, and forbid widow marriage. Their marriage ceremonies last for three days. On the first day a feast is held in honour of the house deities. On the second the boy and girl are set facing each other, a cloth is held between them, verses are repeated by the priests, and grains of rice are thrown over the heads of the boy and girl by the guests. The lighting of the sacred fire or *hom* ends the day's proceedings. On the third day the girl's father gives a feast to castefellows and the marriage ceremony is over. The Jingars have a caste council and settle their social disputes at meetings of the castemen. They send their boys to school, take to no new pursuits, and are a falling people.

Kásárs.

Kásárs are returned as numbering 212 and as found scattered all over the district. They are Jains and are the same as the Bogár or coppersmith subdivision of the Panchams. Kásárs greatly resemble Maráthás. The men wear the top-knot and moustache, but no beard; and the women tie the hair in a knot behind the head. They neither use false hair nor deck it with flowers. Their home speech is Kánarese. Their dwellings are generally small. None of them live in houses of two or more storeys high. They do not eat fish or flesh, drink liquor, or dine with any castes who are not Jains. The men wear a waistcloth, a headscarf, a long fine coat, and sometimes a shirt or a blanket. They wear native shoes or sandals called *chapals*. Their holiday dress is the same as their every-day dress, but finer and carefully kept. The women wear a robe twenty-one to twenty-three feet long, with one end thrown over the head and the other allowed to fall in front like a petticoat. They also wear a bodice. They are hardworking, honest, sober, thrifty, even-tempered, and hospitable. They make their living by selling bangles and by cultivating. The women help their husbands in the field but do not sell bangles. They have fallen to the rank of unskilled labourers and their position in the local caste list is not higher than that of Maráthás and other cultivators. Their working hours are from morning to sunset, and they are busiest during festive and marriage seasons. They do not worship the ordinary Bráhman gods and do not respect Bráhmans. Except themselves no one is allowed to enter their temple. Their priests, who are Jains, are called *upádhyás* and officiate at their houses. Their religious teacher or *guru* wears ochre-coloured clothes and has neither a top-knot, moustache, nor beard. He has power to punish breaches of religious and social rules by fine. Their customs do not differ from those of other Jains. On the fifth day after a birth the goddess Páchvi is worshipped, and on the twelfth day the child is given a name which is chosen by the village astrologer. The boy is girt with the sacred thread when he is about eight years old and a girl is married before she comes of age. They burn their dead and mourn for twelve days. They practise polygamy and of late have begun to allow widow marriage. Social disputes are settled according to the opinion of the majority

of the caste and with the consent of their *guru*. They do not send their boys to school nor do they take to new pursuits. Their condition is middling. They do not save, and to meet special expenses have to borrow at twelve to twenty-four per cent.

Kumbhárs, or **POTTERS**, are returned as numbering 4000 and as found all over the district, chiefly in large villages. They are divided into Goremaráthe, Pardeshi, and Karnátak or Pancham Kumbhárs. The Karnátak Kumbhárs think themselves higher than the other Kumbhárs, and do not eat with them. The different subdivisions do not intermarry. Kumbhárs are of middle size. The men of all classes wear the top-knot, moustache, and whiskers, but no beard. They speak Kánarese, and are hardworking, sober, thrifty, even-tempered, and hospitable. They are reckoned among the twelve *balutdárs* or members of the village community, and make bricks, tiles, and vessels of different sizes and shapes. Some cultivate but they are not considered good husbandmen. Their vessels are made on the wheel and show considerable skill, but have no special excellence or popularity. The Goremaráthis are a wandering tribe who live away from villages in small tents or cloth huts. Unlike the Goremaráthis neither the Pardeshi nor the Karnátak Kumbhárs eat flesh or drink liquor. All three divisions dress like Kunbis. The poorer men wear the loincloth and cover their bodies with a blanket. The women wear a robe wrapping it round the loins and covering the breast with the upper end. The men spend their whole time in making, drying, and burning pots. The women, besides doing housework, collect horsedung to mix with the earth. The Kumbhárs hold a ceremony on the fifth day after a child is born and name it on the thirteenth day. They marry their girls before they come of age, the boy's father paying the girl's father about £4 (Rs. 40). They allow widow marriage. They either bury or burn their dead. The Karnátak or Lingáyat dead are carried to the grave in a cart. Before removing the body a Lingáyat priest puts his foot on the dead man's head. Water is poured over the foot and some of the water is dropped into the corpse's mouth. The clothes of the dead are brought back to the chief mourner's house and worshipped on the fifth day and the caste is feasted in honour of the dead. They do not offer cakes to the soul of the dead or hold feasts in his memory. During their monthly sickness the women sit apart for three days. Kumbhárs worship Shiv, Lakshmi, Máruṭi, Ravalnáth, Jotiba, and Yellamma. They keep Hindu holidays and make pilgrimages to Virbhadrá in Yedur on the banks of the Krishna, and to Ulvi in Yellápur in Kánara. They ask Bráhmans to perform their religious ceremonies. Their *guru* is a Lingáyat and he settles their caste disputes. They do not send their boys to school and are a steady class.

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Kumbhárs.

Lohárs.

Lohárs, or **BLACKSMITHS**, are returned as numbering 2194 and as found over the whole district. The tradition of their origin is that Brahma created Manu, and Manu became the father of Prajápati. Prajápati had eight wives one of whom gave birth to the five-faced and ten-handed Vishvakarma, the heavenly architect. Vishvakarma had five sons, Daivadnya who became a goldsmith, Manu who became a blacksmith, Maya who became a coppersmith, Tvashta who became a

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carpenter, and Shilpi who became a mason. They hold Vishvakarma in great reverence as their father, and worship him as a god. They perform the six Bráhmán *karmas*, studying and teaching the Veds, sacrificing and causing others to sacrifice, and giving and receiving alms. The word Lohár from *loh* iron means iron-workers. They have no subdivisions. The men wear the top-knot, moustache, and whiskers, but not the beard. The men wear the sacred thread and rub their brows with sandal. The women wear a robe and a bodice and apply red-powder to their brows. Their home tongue is Kánarcese. They are hardworking, extravagant, and quarrelsome. They make vessels, ploughshares, field tools, nails, locks, key-latches, and similar articles of iron. They generally work to order, only those who have some capital keeping ready-made articles. A man's daily wage is about 6d. (4 *as.*). Their work is constant and their craft hereditary. From fourteen or fifteen boys begin to help by blowing the bellows. Some Lohárs are skilful workers in brass, silver, and gold. Some make excellent images of Hindu gods, and others are employed as foremen in the Public Works Department. A few work as husbandmen, but they are not skilful. Children begin to herd cattle about seven and their women take their bread to the fields. They live in good dwellings one or two storeys high, and rear cows, buffaloes, and sheep. They do not eat animal food but drink liquor. Their staple food is Indian millet bread, rice, and vegetables, and on special occasions they make wheat cakes, mixed with sugar and with large quantities of butter or milk. Those who cannot afford to buy butter or milk eat cakes soaked in water and molasses. Most of them dress like middle class Hindus, but the rich dress like Bráhmans. The men work from morning to noon, when they bathe, go to Kálamma's temple, and dine. After resting an hour or two they again set to work and work till after lamplight. The women do not help in their work. However old they may be before they marry, men do not put on the sacred thread till a couple of days before the marriage day. The day before the sacred thread is put on the family gods are worshipped and the caste feasted. Their marriages last for three days. A booth is set up and a yellow piece of cloth, in which are a betelnut and a piece of turmeric root, is tied to one of the posts. On the first day a feast is held in honour of the marriage gods. On the second day the bridegroom, dressed in new and handsome clothes, is taken to the bride's. Here the boy and girl are seated facing each other on low wooden stools, a cloth being held between them. The priest repeats marriage verses and at the end throws rice grains over their heads and the bride throws a flower garland over the neck of the bridegroom, and they are husband and wife. That evening the bridegroom dines at the bride's, and during the night leaves with his wife. Next day he gives a caste feast. They allow widow marriage and polygamy, the bridegroom paying the bride's father a sum of not more than £2 10s. (Rs. 25). They burn the dead and mourn ten days. On the eleventh the mourners bathe and feast the caste. They worship Shiv, Yellamma, Khandoba, and Kálamma. They do not consult Bráhmans but have priests of their own caste. They observe the principal Hindu holidays. Their headman is of

their own caste whom they style teacher or *guru*. He is unmarried and is chosen by the caste. They send their boys to school. Their work is steady and well paid, but their craft has in some degree declined owing to the competition of European tools and vessels. As a class they are well-to-do.

Ota'ris, or SMELTERS, with a strength of seventy-seven, are found all over the district. Except that they seem to have come from the Deccan nothing is known of their origin or history. They have no subdivisions. Their surnames are, Áhir, Ándil, Dále, and Gotbágar. Families bearing the same surname do not intermarry. They look like Maráthás, having no peculiarity of face, figure, or bearing; and their home speech is Maráthi. They live in small but neat and clean houses with mud walls and tiled roofs. They keep cows and buffaloes. They are temperate in eating, and their every-day food is rice, Indian millet bread, pulse, and vegetables. They eat fish and the flesh of goats, sheep, and fowls without offering them to any deity; it is the cost alone which prevents them using animal food regularly. They drink country and foreign liquor and smoke tobacco and sometimes hemp-flowers or *gánja*. The men wear a headscarf or *rumál*, a waistcloth, shouldercloth, and shirt. The women wear a bodice and a robe without passing the skirt back between the feet. They tie their hair in a knot behind the head, and neither deck it with flowers nor use false hair. The men and women are neat and clean in their dress and have a special liking for gay colours. They are quarrelsome and drunken, but hardworking. They make molten images of Hindu gods, platters, and *jodvis* or toe-rings. Their women help in making moulds. Their work is steady. In social position they are below the Maráthás who do not eat with them. They worship all Bráhmanic gods, and hold Máruti in special honour. Their house images are generally Mhasoba, Kálamma, and Yellamma. Their priests are Deshasth or Karháda Bráhmans to whom they show great respect and whom they call to preside at their births, marriages, puberty ceremonies, and deaths. They keep the usual Hindu holidays. They do not go on pilgrimages. Their teacher or *guru* is Shankaráchárya of Sankeshvar. They believe in soothsaying, omens, and lucky and unlucky days. Their customs do not differ from those of Maráthás. They bury their dead. They are bound together as a body, and settle social disputes at meetings of the castemen. Few send their boys to school. On the whole they are a steady class.

Pa'ncháls are returned as numbering 9920 and as found in almost all large villages and towns. The tradition of the origin of the Pánocháls is that in the beginning the goddess Kálamma created Vishvakarma or Virátpurush who had five faces or *panchánan* and was the ancestor of the Pánocháls. From his five mouths were produced five seers or *rishis* named Sán, Sanátan, Abhuvan, Prashthan, and Suparn. These five seers had five sons. Sán's son was Manu, Sanátan's Maya, Abhuvan's Tvashta, Prashthan Shilpi, and Suparn's Daivadnya. These five persons took to the five different crafts of working in iron, copper, wood, stone, and gold. Their descendants followed their fathers' callings and hence the five divisions of Pánocháls. They appear to be old residents and there is no record

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Pānchāls.

of when and whence they came into the district. They are divided into Sonárs or goldsmiths, Kásárs or coppersmiths, Sutárs or carpenters, Lohárs or blacksmiths, and Pátharvats or Shilpis stone-masons. None of these classes eat together or intermarry. They have no tribe or clan names, but some have local names taken from a former residence. The names in common use among men are, Kálappa, Krishnáppa, Rudráppa and Rámchandrappa; and among women, Kálamma, Lakshmava, Sitava, and Yammava. They are dark, short, lively, roundfaced, and stout. They are notable for a formal style of walking and talking. Most of them live in houses with mud walls and tiled or thatched roofs. Their household goods consist of copper brass or clay pots and pans and wooden boxes. They generally own a cow or a she-buffalo. They are temperate in eating and do not cook their food in earthen vessels. Their every-day food consists of Indian millet, split pulse, vegetables, and chillies, and rice in the western districts. Their special holiday dishes are wheaten cakes stuffed with coarse sugar and *tur* pulse, sugared milk mixed with spices, and *páyas* a sort of liquid preparation. They feast their friends and relations on marriage and other ceremonial occasions. They do not eat animal food or drink liquor. Their articles of dress and their way of wearing them do not differ from those of Bráhmans. They generally wear local handwoven cloth. The members of the different subdivisions generally follow their hereditary calling. Pānchāls eat and associate with no Hindus except of their own caste. They generally work from morning to evening resting an hour or two at midday. They do not work on *amāvāsya* or the no-moon day that is the last day of every lunar month. Kálamma is their goddess, and they also worship Ishvar-Párvati and Gauri. They show no respect to Bráhmans and never call them to conduct their chief ceremonies. They have their own Pānchál priests. Pānchāls keep the usual Hindu holidays. They do not go on pilgrimages. They are bound together as a body. Social disputes are settled by the *guru* and his decisions are enforced on pain of loss of caste. They send their boys to school and keep them there till they are ten or twelve years old. They are a well-to-do and successful people.

Patvegárs.

Patvegárs take their name from making the silk bands or *patás* which women formerly wore to keep the robe tight. They are returned as numbering 563. A few are found in Belgaum, but most live in Gokák. They are said to have come from Gujarát to Bijápur and to have moved from Bijápur to Belgaum about a hundred years ago. Their surnames are, Chaudri, Dalvekar, Kalekar, Nákvád, Pavár, Sirolkar, Sátpute, and Rangrej. They have no subdivisions and all eat together and intermarry. They are generally fair with regular features. The men wear the top-knot and moustache. Their home tongue is Gujaráti with several Musalmán and Maráthi words.¹ To every proper name they add *sa*

¹ What work did you do this morning, *Aj sakál ti káya kám karyo*; He went to Bombay, *Tyo Mumbai gayo*; News of his arrival has been received, *Tyo pohochi khabar lagad diyo*; He is my brother, *Tyo hamára bhái chhe*.

corresponding to the Maráthi *pant* or *rác*. Thus Nágu becomes Nagusa and Fuku Tukusa. They claim to be Kshatriyas. They have lost all memory of a former settlement in Gujarát. Their family priests are Deshasth Bráhmans. They are hardworking, sober, thrifty, and honest. They prepare colours, dye robes red green black and purple, and weave. They sell the robes wholesale to big cloth merchants and sometimes retail. Few of them have capital. They buy their materials on credit and repay the amount borrowed after they have sold their goods. They also, but less often, work to order. A boy begins to help at twelve and is a trained worker at twenty. Their women do not weave, but help, in other parts of the work. Their craft is hereditary. Their houses are large, and do not differ from those of Jádars, Hatkars, and other weavers. They eat fish and flesh and drink liquor. The men smoke tobacco about four times a day and at night before going to bed. The women as a rule do not smoke. They gird their boys with the sacred thread before they are ten years old; the ceremony is not accompanied by prayers, but lasts for two days. Some days before the ceremony a caste feast is given. The boy is invested with the help of the Bráhman family priest, who lights a sacrificial fire or *hom*, and retires with his fee which is generally $7\frac{1}{2}d.$ (5 as.). The guests are handed packets of betelnut and leaves, and near relations are feasted. The priest is given two handfuls of wheat, rice, gram pulse, molasses, butter, and salt. Before a marriage a *gondhal* dance must be performed. Their marriages last three days. On the first day a feast is given in honour of the marriage gods and in the evening the relations and friends of the boy and girl meet in the village temple, and the girl's parents worship the boy. The girl's mother pours water over the boy's feet and the girl's father gently rubs the feet and dries them with the hem of his waistcloth. Packets of betelnut and leaves are handed and the guests retire. Next day the marriage is performed at a lucky moment either in the morning or evening when the cattle come home. The boy and girl stand face to face, a cloth is held between them, and when the repetition of the marriage verses is at an end grains of rice are thrown over their heads. On the third day the ceremonies end by a feast which the girl's father gives to the boy's party. They allow widow marriage and polygamy. They burn the dead and mourn ten days. They worship Khandoba, Mahálakshmi, and Yellamma. They have no headman and settle disputes according to the opinion of the majority of the castemen. A Bhát or genealogist comes from Gujarát with a record of the Patvegár families. He reads the records to the Patvegárs, and they give him a present of £1 (Rs. 10) or less. He has no fixed abode and wanders from village to village visiting the Patvegárs. Patvegárs are mostly well-to-do. They occasionally trade in cotton. They send their boys to school, but take them away as soon as they are able to read and write a little and cast accounts. On the whole they are a prosperous people.

Sa'lis, or WEAVERS, returned as numbering 12,767, are found in Gokák, Parasgad, and Athni. They are also called Aryádrú apparently meaning Maráthás or northerners. They are divided into Bijápurkarsális, Padamasális, Sagunsális, Suksális, and Suntásális.

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Population.

CRAFTSMEN.

Patvegárs.

Sális.

Chapter III.

Population.

CRAFTSMEN.

Sális.

Except the last all eat together but do not intermarry. Their surnames are Ambrole, Bade, Bhándáre, Kandekar, Kámbale, Khirságar, Gángatade, Lád, and Vupre. The Suntásális are reverts from Islam and are so called because they still keep up the practice of circumcision or *sunta*. The customs of Suntásális are partly Musalmán and partly Hindu. The Sális look like Kunbis. The men wear the top-knot and moustache, and the women tie the hair in a knot behind the head, but do not deck it with flowers nor use false hair. The women of the Sális are fair, and rub their brow with sandal ashes. Their home tongue is corrupt Maráthi. They are clean, neat, hardworking, sober, thrifty, hospitable, and dislike begging. Their women are equally hardworking and help their husbands in preparing thread for weaving. They weave undyed white cloth and also trade in thread and cloth. They weave robes or *lugdis*, waistcloths, and headscarves or *phadkis*. They buy the thread from Márwár and Gujarát Vánis and sell the cloth to dealers or to wearers. Their daily profits represent 4½d. to 6d. (3-4 *as.*) a head. Their boys begin to help them after ten or twelve, and by the end of three or four years are trained workers. They are generally well-to-do and purchase the materials on credit. They also work to order. Their calling is hereditary. They do not till land but rear cows and buffaloes. Their houses are of mud with tiled roofs, and have long verandas suited to prepare the thread for the loom. They eat fish and flesh, and drink liquor, several of them eating from the same plate at the same time. Their staple food is millet bread, rice, and vegetables. The men wear a headscarf or *rumál*, a waistcloth, a coat, and a shouldercloth. The women dress in a robe and bodice. They wear the lucky necklace or *mangalsutra*, glass bangles, and generally all the ornaments worn by Bráhmán women. On the fifth day after birth, the goddess Satváí is worshipped by one of the elderly women of the house; women guests are presented with turmeric and red-powder or *kunku*, and few neighbouring children are feasted. On the twelfth day the child is laid in a cradle and named, and the laps of married women are filled with a handful of rice and betelnut. They marry their girls before they come of age. The boy's father has to give the girl's father at least £3 (Rs.30). Their priests are Deshasth Bráhmans. They perform the *gondhal* dance in honour of Tulja Bhaváni, and feast their castefellows with flesh and liquor. The Sális' family deities are Kedárling and Ambábái or Tulja Bhaváni of Tuljápúr, and Bráhmans conduct their marriages. Besides these they worship the Bráhmanic gods, Ganpati, Máruti, Vishnu, and Mahádev, but have no images in their houses. They keep the usual Hindu holidays. They make pilgrimages to Kedárling in Kolhápúr. They allow widow marriage, the ceremony being performed by the people of the caste without the help of Bráhmans. They practise polygamy. A widow with child is put out of caste until she gives birth to the child and parts with it. Sometimes when the father is known and willing to take charge of the child, it is made over to him, or it is given to a person of another caste who is willing to take charge of it. Sometimes the mother herself keeps the child and is put out of caste. As a

rule she disposes of the child and is allowed back into caste. Formerly a widow's child if it was a girl, was given away or sold for prostitution, but this practice is growing uncommon. In any case before she is allowed to rejoin the caste, the mother is required to feast the caste, and to drink water in which a Bráhmaṇ's toe has been washed. Formerly the widow's head was altogether shaved. Now, as a rule, they only shave five lines or *páñch pát*. Sális burn their dead and mourn ten days. Their religious teacher or *svámi* lives at Bangalor and is called Shesh Naik. He occasionally visits his people and keeps a register of their families and reads it to them. He instructs his people and offers them a few drops of the sacred water or *tirth* in which his feet have been washed. They have a caste organization and decide social disputes at meetings of the castemen. They suffer from the competition of European and Bombay cloth. They do not send their boys, and are a falling people.

Shimpis, or TAILORS, are returned as numbering 3769 and as found over the whole district. They are divided into Námdevs or the followers of the saint of that name; Yaktátes or diners from separate dishes; Gopál Kalis or diners from the same dish, who are also called Rangáris or dyers; and Akramásis or bastards. Besides the Shimpis proper some Maráthás are called Shimpis because they make their living by sewing. The different subdivisions neither eat together nor intermarry. The men wear the top-knot and moustache, and a few wear whiskers. Their home tongue is Maráthi. They are quiet, hardworking, thrifty, and skilful workers. Most of them make their living by sewing, but a few are cloth-dealers and husbandmen. They sew caps, coats, waistcoats, frocks, ornamental umbrellas or *abdágirs*, and *kunchis* or children's cloaks. Their boys generally begin to work at fifteen or sixteen if they go to school, and at eleven or twelve if they do not. Their employment is fairly constant, but they suffer from the competition of tailors who do not belong to their caste. Their daily wages vary from 3d. to 1s. (2-8 as.). In Belgaum they are largely employed by Europeans and are paid £1 (Rs. 10) a month. The women help the men in sewing bodices and quilts called *godadis*. They live in houses with mud walls and tiled or thatched roofs, and own cows, she-buffaloes, and ewes. They have little furniture and cook and eat in earthen pots. The men wear a waistcloth rolled loosely round the waist, a headscarf or *rumál*, and a shouldercloth. The women dress in a robe and bodice. They are temperate in eating and drinking. Their every-day food is Indian millet or *javári*, split pulse, and sometimes rice. The Indian millet bread is usually eaten with vegetables and a relish or seasoning of chopped chillies, salt, onions, tamarind, and split pulse. They eat mutton and poultry, but neither beef nor pork, and drink both country and foreign liquor. They work from morning till night, resting for a short time in the afternoon, and their women help them from noon till evening. On the fifth day after the birth of a child, a goat is sacrificed to the goddess Satváí and the child is named on the twelfth day. The child's hair is cut either before the end of the

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first or during the third year after birth. They do not wear the sacred thread. No age is fixed for a boy's marriage. But girls are generally married before they come of age. Among Gopál Kalis, after the marriage ceremony is over, the bridegroom goes to the bride's, steals one of the house gods, and goes home. The bride putting on man's clothes goes to the bridegroom's house, beats him on the back with a light rattan, and persuades him to go with her to her house. They burn their dead. The priests of the Shimpis are Deshasth Bráhmans, and their disputes are settled by the men of the caste. A few send their boys to school. One or two Shimpis at Belgaum use sewing machines.

Sonárs.

Sonárs are returned as numbering 4030 and as found chiefly in large villages. They are divided into Páñchál or Kánarese Sonárs, and Konkani or Maráthi Sonárs. They are fair and good-looking and their home tongue is Kánarese. They generally live in houses with mud walls and tiled or thatched roofs, and they dress like Bráhmans and wear the sacred thread. They eat fish and the flesh of sheep, goats, and fowls, and drink liquor. They are clever, hardworking and well-behaved. Besides making and repairing gold and silver ornaments, they work in precious stones, and the poor among them make copper and brass ornaments and sell them to low-class people. Some are husbandmen and a few are moneylenders and in Government service. As goldsmiths they earn 6d. to 2s. (4as.-Re.1) a day. Their women do not help in their work, boys begin to learn about ten, making copper rings, armlets called *taits*, and other articles that require little skill. At twenty they are trained workers. They work to order and are constantly employed. Sonárs believe in sorcery and witchcraft. The Konkani or Maráthi Sonárs have no priests of their own caste and do not call themselves Bráhmans. The Páñchál or Karnátak Sonárs have their own priests and think themselves equal if not superior to the ordinary Maráthi Bráhmans, whose manners and customs they imitate wearing silk waistcloths or *madis* at meals. They have raised one of their castemen to the post of *jagadyuru* or world-teacher and do not call Bráhman priests to their houses. Their chief god is Nágesh. In common with other Sonárs they worship all Hindu gods and goddesses and keep their fasts and feasts. They worship the goddess Páñvi on the fifth day after the birth of a child and name the child on the twelfth. They clip the boy's hair when he is a year old, and gird him with the sacred thread when he is nine or ten. They marry their girls before they come of age, and their boys at or before twenty. They burn their dead, do not allow widow marriage, and practise polygamy. They hold caste councils and settle social disputes in accordance with the opinion of the majority. They send their children to school. There is an assistant school mistress of the Sonár caste in the Belgaum female school. They are a well-to-do people.

Uppárs.

Uppárs, or SALTMAKERS, are returned as numbering 8550 and as found chiefly in towns and large villages. They are called Uppárs from their former trade of making salt for which the Kánarese name is *uppa*. Since salt-making has been stopped they have taken to stone-

cutting. They are black, small, and strong. They speak Kánarese and live in houses with mud walls and tiled or earth roofs. Their staple food is rice, Indian millet, and pulse, but they eat fish and flesh and drink liquor. Their women wear a robe and bodice, and do not pass the skirt of the robe back between the feet. They do not deck their hair with flowers or use false hair. They are clean and hard-working, but rather quarrelsome and extravagant. Their chief calling is stone-cutting, but they also cultivate and trade in grass and firewood. They formerly made images of Hindu gods and saints, and sold them at great profit. They work to order, and earn a daily wage of about 9*d.* (6 *as.*) The women do not help the men in their work, but boys begin to learn about fifteen or sixteen. Their craft is hereditary and their work is constant, especially in the fair weather. Women help by working in the fields. Their family gods are Venkatraman and Yellamma; and their priests are Deshasth Bráhmaṇs, whom they respect and ask to officiate at their marriage, puberty, and death ceremonies. They keep the usual Hindu holidays. They go on pilgrimage to the shrine of Venkoba near Tirupati in Madras, to Vithoba of Pandharpur in Sholápur, and to Yellamma near Paragad in Belgaum. Their spiritual teacher or *guru* lives in the town of Aneḡundi. It is not known why the Uppárs made him their spiritual guide. He sends his disciples every third or fourth year to this part of the country, and gathers 1*s.* to 6*s.* (8 *as.*-Rs. 3) from the head of each family. Serious breaches of social and religious rules, as when a widow gives birth to an illegitimate child, are referred to this guide. They name a child before it is a month old and feast relations and friends. Among them the betrothal ceremony generally takes place a few days before marriage, when an agreement is passed, the boy's father gives the girl's father £4 (Rs. 40), and the guests withdraw with presents of sugar and packets of betelnut and leaves. On a day before the marriage a feast is held in honour of the family gods, and the next day the boy and girl are married. Feasts and presents of clothes and ornaments are exchanged between the boy's and girl's parents and the marriage is over. They bury the dead, allow widow marriage, and practise polygamy. Their social disputes are settled by a family who are forbidden widow marriage on pain of losing their post as arbitrators. They send their boys to school and are a rising class.

Lingáyats,¹ with a strength of about 236,950 or thirty per cent of the Hindu population, are found over the whole district. They take their name from wearing a *ling* the emblem of the god Shiv. The principal divisions are the Ádibanjigs or grocers; Agas or washermen; Árebanjigs or traders; Hogárs or flower-sellers; Jangams or priests; Málgárs or fruiterers and vegetable sellers; Kudvákligs or husbandmen; Kumbhárs or potters; Náglíks or cotton-thread dyers; Panchamsális, Shilvants, and Padsáligs or coarse white cloth weavers; Semsáligs and Nilkan'ts or weavers; Raderus or husbandmen of the Raddi caste; and Saibarus or flower-sellers. The members of all these classes look like local Hindus. The home speech of all is Kánarese. As a class they are even-

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¹ Fuller details of Lingayat customs are given in the Kaládgi Statistical Account.

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LINGÁYATS.

tempered, orderly, and kindly; and those whose calling does not prevent it are clean. Among them are writers, merchants, traders, husbandmen, oil-pressers, tailors, dyers, goldsmiths, weavers, potters, flower-sellers, musicians, barbers, washermen, labourers, and beggars. None of them are shoemakers. Their houses are generally divided into two parts. The right-hand side is used by the house people; it is about two feet higher than the left-hand part, which is used for keeping cattle. Many of their houses are built so that almost no air can come in except by the front and back doors. They are vegetarians and do not allow strangers to look at their food or water or to touch their wells. Their dress differs little from that of other Hindus. The men wear a headscarf or *rumál*, a coat and a waistcoat, a waistcloth, and a shouldercloth. The women wear a shortsleeved bodice with a back and the robe without passing the skirt-corner back between the feet. Both men and women wear round their neck a silver box containing a *ling*. On the day the child is born the priest fastens a *ling* round its neck. After a short time the *ling* is tied to the cradle in which the child is laid and is kept there until the child grows strong enough to wear it. The practice of tying the *ling* on the fifth day instead of on the first day has recently become common. On the thirteenth the child is named and relations and friends are feasted. When a Lingáyat thinks of marrying his boy he sends a priest or a friend to the girl's house, and if her parents approve of the match, they feast the messenger. This concludes the betrothal. The marriage ceremony is performed by a Jangam, and the boy and the girl are married in the house. They allow widow marriage. When a Lingáyat is on the point of death he is bathed in warm water, and a few drops of water in which a priest's feet have been washed are put into his mouth. A feast is given to Jangams, relations, and friends, and a little of the food is laid in the dying man's mouth. Alms are handed to priests and the poor, a necessary part of the gift being a ball of ashes. The Jangam touches the dying person's head with his right foot. The dead body is again bathed, and the nostrils, ears, mouth, and other openings are stuffed with cotton. To enable relations and friends to attend the funeral the corpse is allowed to remain in the house for a couple of days. It is seated on a high wooden stool and supported on both sides with split bamboos. The priest five times places his right foot on the corpse's right thigh and is worshipped and presented with money. The body is then seated in a bamboo frame and carried to the burial ground by men and women, relations and friends, and music. They bury their dead, except people who have died of leprosy or women who die within thirteen days of child-birth. These they burn because they say that their bones will be disturbed by snake-charmers in search of charms. On the tenth day a grand feast is held. They observe most Bráhmancial fests and feasts. Their chief god is Shiv, but Virbhadrá, Mallikárjun, and Basavanna are regarded as gods and worshipped. Their priests are Jangams whom they treat with great respect. The well-to-do keep Jangams in their houses. The poor content themselves with worshipping the priests whenever there is a marriage or death ceremony in their houses or on big days. Social disputes

are settled by their priests with the help of the headman or *sheti* and a council of the leading men of the community. The Lingáyats send their boys to school and have made good progress in education. Some of them are in Government service holding high positions. Most classes of Lingáyats are on the whole prosperous.

Personal Servants include three castes with a strength of 8249 or 1.04 per cent of the Hindu population. Of these 117 (males 55, females 62) were Madrásis; 5079 (males 2713, females 2366) Nhávis, and 3053 (males 1561, females 1492) Parits.

Madrásis, with a strength of 117, are found only in Belgaum town. Madrásí is a general term applied to some Christian and low-class Hindu families who came from Madras about sixty years ago and took service with European officers in Belgaum. They are dark, with small eyes, a dreamy expression, and generally regular features. Their home tongue is Tamil, but they speak Hindustáni in public. They live in houses with walls of mud and tiled roofs. Their staple food is Indian millet, pulse, and vegetables. Except on holidays they eat fish, crabs, mutton, beef, and domestic fowls. They drink both country and foreign liquor, some of them to excess. They are not neat or clean in their dress and some of the men wear a loincloth and others pantaloons, a cap or headscarf, a jacket, a long coat, and boots. Their women wear the robe without passing the skirt-corner back between the feet, and a bodice which covers the back and breast. They are hardworking, but neither sober nor hospitable. Most of them are in the service of Europeans. They earn 10s. to £2 (Rs. 5-20) a month, and begin to earn their living when they are about fifteen. They are well paid, but some are in debt and they have no credit. Most of them waste their money in drink. Some of them send their boys to school.

Nhávis, or BARBERS, with a strength of 5080, are found in all large towns and villages. They are divided into Marátha and Lingáyat Nhávis who neither eat together nor intermarry. The Lingáyat barbers do not differ from other Lingáyats in appearance, food, dress, or customs. The Marátha barbers consider themselves superior to the Lingáyat barbers. They say that they came from Kolhápur and Sátára about fifty years ago. They look like cultivating Maráthás and say that they belong to that stock, though, on account of their calling, Maráthás do not eat or marry with them. They speak Maráthi and live in small houses with thatched roofs. Both men and women dress like Maráthás. Their staple food is Indian millet bread, rice, pulse, and vegetables. They occasionally eat fish and flesh, and drink liquor. They are an orderly, sober, thrifty, and hardworking people. They start to shave early in the morning and do not return till late in the afternoon. They never rest except in April during the *Shimga* holidays. Their women do not help them in their calling, or act as midwives or as women-doctors. In towns barbers are paid in cash and in villages in grain. The Lingáyat Nhávis shave the heads of all classes. The Marátha Nhávis do not shave Berads, Buruds, Jíngars, or other degraded Hindus. Some besides acting as barbers own land, but they are not good husbandmen. Their family gods are Jotiba, Kedárling,

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SERVANTS.***Nhavis.*

and Tulja Bhaváni, and their priests, to whom they show much respect, are Deshasth, Karháda, or Konkanasth Bráhmans. They keep all Hindu holidays. They believe in witchcraft, sorcery, soothsaying, omens, and lucky and unlucky days. Whenever any of them sickens or if any misfortune overtakes them, local gods, Bráhmans, and Pingle and other Joshis are consulted. Their customs do not differ from the customs of cultivating Kunbis. They bury their dead, and allow widow marriage and polygamy. They are bound together as a body and their social disputes are settled by a caste council. They do not send their boys to school, and are in easy circumstances.

Parits.

Parits, or **WASHERMEN**, with a strength of 3050, are found over the whole district. They are most numerous in Parasgad. They have four divisions, Maráthás, Karnátaks, Rajputs, and Telangis. The Maráthás and Karnátaks are said to have been long settled in the district, and the Rajputs and Telangis to be comparatively newcomers, the Rajputs from Hindustán and the Telangis from Madras. They neither eat together nor intermarry. They do not vary much in appearance, most of them being of middle size, strong, and dark, with high nose and thick lips. The men wear the top-knot, moustache, and whiskers. The Maráthás and Karnátaks speak Kánarese and some speak Maráthi; the Rajputs speak Hindustáni, and the Telangis Telugu. They are hardworking and hospitable, but thriftless and given to drink. They wash clothes and are helped by their women and children. In washing and cleaning clothes they use rice-starch, lemon-juice, soap, indigo, and sugar. They live in towns in one-storeyed houses with walls of mud and tiled roofs. They own bullocks and asses and use them in carrying clothes. All but the Rajputs drink liquor and eat flesh, except beef or pork. Their staple food is Indian millet bread. The only thing peculiar about their dress is that they generally wear their employer's clothes. The Maráthás and Karnátaks worship the goddess Páchvi on the fifth day after a birth, and name the child either on the twelfth or thirteenth, when a dinner is given to friends and relations. They marry their girls when they come of age. Some burn and others bury the dead. They mourn ten days, but perform no rites except giving a caste feast on the third or fifth day. The Telangi washermen perform their marriage and funeral ceremonies without the help of a Bráhman or other priest. Rajput washermen name their children on the twelfth day after birth, gird the boys with the sacred thread at ten or twelve, and call Marátha Bráhmans to their marriages. They conduct their funeral ceremonies without the help of a Bráhman. All allow widow marriage. They worship Shiv, Vishnu, Lakshmi, and Yellamma, and their priests are Deshasth Bráhmans. Each subdivision has a caste council and settle their disputes at meetings of the men of the caste. Their condition is middling. They do not send their boys to school.

SHEPHERDS.

Shepherds include two castes with a strength of 60,274 or 7.61 per cent of the Hindu population. Of these 59,727 (males 29,598 females 30,129) were Dhangars, and 547 (males 289, females 258) Gavlis.

Dhangars, that is **Cowherds**, called **Kurubars** that is **Shepherds** in Kánarese, are returned as numbering 59,730 and as found over the whole district, especially in Belgaum and Khánápur. They are old residents and have no traditions of a former home. Their commonest surnames are Amogasiddaru, Bannanavaru, Bhádanavaru, Hálínávaru, Hulenavaru, Kharatanavaru, and Sarvaru. They are divided into Jaude Kurubar, Hande Kurubar, Hatikankan, Unnikankan, and Vader, who eat together but do not intermarry. They are dark and strong, dirty and untidy. The hair is uncared for, the beard and monstache long, the eyebrows shaggy, and the expression sullen and morose. Their home tongue is Kánarese. They are ignorant and slothful, but innocent, honest, thrifty, grateful, and hospitable. They tend and sell sheep and goats and a few of them till. The women help in spinning wool and in selling sheep's milk and butter. They sometimes take their flocks long distances to graze and for sale, and for the sake of the manure are occasionally highly paid for penning them in fields. Some of them weave blankets nine feet by four. A blanket, of which they keep five to twenty in store, takes eight days to weave and fetches 3s. to 8s. (Rs. 1½-4). Besides minding the house a Dhangar woman spins about a quarter of a pound of wool a day. They live in houses with walls of stone and clay, and roofs of branches covered with earth. Inside they have a cooking room, a god-room, and a central dining hall, and a separate place for cattle. The houses of the poor, which are of mud and the roof thatched with straw, are divided into two or three rooms. A plot in front of the house is generally set apart for weaving. Their staple food is Indian millet bread and vegetables, and their special dishes are mutton, fowls, hare, and fish. They are fond of liquor. Among the men the well-to-do wear a pair of short breeches and a headkerchief or *rumál*, and the poorer a waistband and blanket. The women wear a bodice and robe. They have few ornaments, but those who can afford them wear ear and nose rings, gold and silver bracelets, and silver anklets. They name their children on the thirteenth day and worship the well or water-spirit within twenty days after delivery. They shave a boy's head when he is three years old. They marry their boys generally about twelve, and their girls between ten and the time they come of age. A few days before a marriage a ceremony, called *aitán*, corresponding to the thread or *munj* ceremony is performed. A Lingáyat priest or Jangam is called, or in his absence they go to a Lingáyat monastery or *muth*, pile five waterpots or *kulash* on a layer of rice, and cover them with betel leaves and cocoanuts, and, after worshipping the pots, tie a *ling* round the neck of the boy. Contrary to the strict Lingáyat rules they are careful to marry their girls before they come of age, saying among other things that an unmarried grown up girl cannot ride an ox or she will pollute Basava. Two of the subdivisions, the Hatikankans and the Vaders, seek the aid of Bráhmans at their marriages. On the marriage day the girl, accompanied by her male and female relations, goes to the boy's house, where they are made to stand under an open umbrella and have grains of rice thrown over them. Then the couple, accompanied by relations and friends, go with music to the temple of one of their gods, burn camphor before the image

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Chapter III.**Population.****SHEPHERDS.***Dhangars.*

and return after offering a cocoanut. A feast to the guests completes the marriage. When a girl comes of age she is seated in a bamboo frame, and, on a lucky day after five days have passed, a feast is given to relations and friends. They burn the dead and mourn fifteen days. Among the well-to-do, if the deceased, whether a man or a woman, was over twenty years old an embossed silver plate is set among the household gods and worshipped once a year. The poor set up a betelnut instead of a mask and some families have a number of masks or betelnuts. These are kept in a four-legged wooden frame called *chauki* placed on a raised seat or *gadigi* leaning against a wall in one of the rooms in the house facing the east. They allow widow marriage. They are Shaivs by religion but do not wear the *ling*. Their family gods are Alákmirsid, Birappa, Kárisid, Mailárling, Máyana, and Rámsid. Besides the ordinary Bráhmans whom they call to marriages and who repeat marriage verses, throw grains of rice over the boy and girl, and tie the thread or *kankan*, they have a family priest belonging to the Vader subdivision called Shivalingayya whom they ask to dinner on marriage and other special occasions and present with a money offering. The duty of this priest is to purify any one who breaks religious or social rules by giving him *tirth* that is water which has been used in washing the gods. They go on pilgrimage to the temples of Birappa and Alákmursid in villages near Kolhápúr. They have Lingáyats or Dhangar *gurus* or teachers each of whom within a certain area has power to settle caste disputes and if necessary punish offenders by putting them out of caste. They do not send their boys to school. About fifty years ago they are said to have been in easy circumstances, but they have not yet recovered their losses in the 1876 and 1877 famine. The spread of tillage and the taking of waste lands for forest have also reduced the area of free grazing and made the rearing of sheep more difficult and more costly. They do not take to new pursuits.

Gavlis.

Gavlis, or MILKMEAN, with a strength of 550, are found throughout the district especially in large towns. They are said to have come into the district about a hundred years ago from Súngli, Miraj, and parts of Sátára. They say they originally belonged to Upper India and left their homes as camp-followers. They are divided into Maráthi Gavlis who speak Maráthi, and Rajput Gavlis who speak Hindustáni. In no point of face, figure, or bearing does a Maráthi Gavli differ from a Maráthi Kunbi. They are thrifty, even-tempered, hospitable, and hardworking. They live in tiled or thatched houses of one storey, very ill-kept and untidy, shared by them with their cattle whose number varies from five to thirty. The men wear short trousers or *cholna* reaching to the knee, a headscarf or *rumál*, and a waistcoat. The women wear the robe in Maráthi fashion passing the skirt-corner back between the feet and throwing the upper end over the shoulder; they also wear the bodice. They do not deck their hair with flowers, nor do they use false hair. Men and sometimes women wear sandals. Their staple food is rice, Indian millet bread, powdered chillies, and a liquid preparation of *tur* pulse. They do not eat fish or flesh nor do they drink to excess. They smoke tobacco. Most of them are cow and buffalo keepers, selling milk,

curds, whey, and butter. The women help the men in milking the cows, in selling the milk, and in cleaning the stables. After about eight their boys help in watching the cattle. A milkman rises at half-past five or six, milks his cattle, and takes the milk and curds and butter to sell. He returns about one, bathes, and dines between two and three. He then goes out to bring fodder for his cattle. He returns home, and in the evening ties up the cattle, takes his evening meal, and sits talking with his neighbours or house people, sees that the cattle are all right for the night, and goes to bed. A milkwoman gets up as early as the man, washes the pots, sweeps the house, serves breakfast, sweeps the stable, makes dinner ready, grinds corn, and attends to the house. In the evening she cooks supper. They allow widow marriage and polygamy. Their family gods are Khandoba and Shidoba. They have no family priest, but they respect Bráhmans and call them to their marriages and funerals. They seldom go on pilgrimage. Their teacher or *guru* is a Lingáyat *svámi*. Whenever he visits their village the head of each family pays him 1s. to 10s. (8 *as.* - Rs. 5). Except this the *guru* has no authority over the people and does nothing for them. Most of them are in debt, borrowing to meet special expenses at eighteen to twenty per cent a year. They are bound together as a body and their social disputes are settled by a meeting of the men of the caste. They do not send their boys to school, and are a steady class.

Fishermen include three castes with a strength of 17,440 or 2·20 per cent of the Hindu population. Of these 1267 (males 625, females 642) were Bhois; 12 (males 7, females 5) Gábits; and 16,161 (males 8035, females 8126) Kolis.

Bhois, PALANQUIN-BEARERS OR FISHERMEN, with a strength of 1267, are found in villages on the banks of the Krishna, Malprabha, Márkande, and Harankáshi. The Bhois are divided into Marátha or Koli Bhois, Kar Bhois, Masande Bhois, and Paratgi Bhois. They eat together but do not intermarry. Besides these there are some Mhár and some Musalmán Bhois who act as palanquin-bearers. The Mhár Bhois are chiefly employed by Europeans. The Bhois are black and strong with regular features and of middle size. Those who live in the north and south of the district speak Maráthi; the rest speak Kánarese. The houses of the well-to-do are substantial, with tiled roofs; and those of the poor are thatched huts. They seldom rear poultry. The men wear a small cheap turban, a waist-cloth, and short trousers; the women wear a robe and bodice. Some men shave the head, while others keep the top-knot. The men wear the moustache but not the beard. The women tie their hair by a cotton string and do not deck it with flowers or use false hair. They are not clean in their dress and have a liking for gay colours. Except glass bangles neither men nor women have any ornaments. Their staple food is Indian millet bread, fish, and vegetables, but on high days they eat flesh and drink liquor. They are dirty, active, hardworking, thrifty, and even-tempered. A few are given to drink, but they are not extravagant. The Marátha or Koli Bhois are palanquin or litter bearers; the Masande Bhois are fishermen; and the Paratgi Bhois are cement-makers. Very few cultivate. They

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are religious and worship Shiv, Vishnu, Khandoba, Jotiba, and Amba Bhaváni. At their marriages they employ Bráhmans, and at their funerals Gosávis. Except at marriage and death they have no ceremonies. Girls marry before they come of age, the boy's father having to pay £2 10s. (Rs. 25) to the girl's father. They allow widow marriage. They bury their dead and mourn ten days. Rites on behalf of the dead are performed between the eleventh and the thirteenth. Either on the tenth or eleventh a Gosávi priest or *gosávi-guru* coudungs a spot of ground in a room in the deceased's house and marks off a square with lines of flour, and in the middle of the square a pot full of cold water is placed and worshipped. The Gosávi mutters a few verses and hangs from a rafter a cotton wick twisted with leather about four feet long, and offers a goat. The wick is lighted and if it burns the soul of the deceased is supposed to have gone to heaven. If the wick goes out the soul is supposed to have gone to hell. A feast of flesh and liquor ends the ceremony. These funeral occasions are considered the proper time for the initiation or *upadesh* ceremony. Only those who are or who are about to become the followers of a religious teacher or *guru* are allowed into the room where the goat is offered. Disciples of the Gosávi are called *gurumárgis*. A man who wishes to have a religious teacher asks the Gosávi, and if the Gosávi agrees the disciple promises from that day forward to break all family ties, renounce worldly pleasures, obey the *guru* in all matters, and follow him wherever he goes. When the novice has promised, the Gosávi lays his hand on his head saying, 'Rise, from this day you are my disciple.' These disciples keep Monday as a day of rest and abstain from fishing. Formerly fishers used to throw the contents of the first net back into the water as an offering to the spirit of the water but this practice is not now observed. They have a caste organization and hold caste meetings. They do not send their boys to school, nor take to new pursuits. Since the opening of roads palanquins have almost ceased to be used and many have suffered in consequence of the change.

Gabits.

Gabits, or **FISHERS**, with a strength of twelve, are found only in Saunpgaon. They have come from Ratnagiri and Vengurla, but when they came is not known. They have no subdivisions. They speak Maráthi and look like Kolis. The well-to-do live in houses with walls of mud and tiled roofs; the huts of the poor are thatched. Their staple food is rice, Indian millet, and vegetables; but they eat fish and flesh and drink liquor. All smoke tobacco and a few *gánja*. The men wear a loincloth or *langoti* and a blanket; and the women a robe without drawing back the end. Most of them catch and sell fish; the rest are husbandmen. The women help the men in their calling. Their work is uncertain and poorly paid. The men pass their time in fishing, and the women in selling the fish. They respect Bráhmans and call them to conduct births, marriages, deaths, and other chief ceremonies. They worship the ordinary Bráhman gods, but their chief object of worship is Vetál. They keep the regular Hindu holidays but not the fasts. They do not make pilgrimages and have no religious teacher or *guru*. They believe in spirits and

ghosts, and in lucky and unlucky omens, numbers, sights, and events. They allow widow marriage and bury the dead. They are bound together as a body, and settle social disputes at mass meetings of their caste. They do not send their boys to school, and are a steady class.

Kolis, with a strength of 16,160, are found all over the district. They claim descent from the sage Válmiki, the famous author of the *Ramáyana*. The Kolis are also called Kabbars or Kabbulgars that is fishermen, Ambigers that is boatmen, Chunáris or lime-burners, and Jalgars or Zárekaris that is dust-searchers. Except in occupation there is no difference in the subdivisions who eat together and all call themselves Kolis. The names in common use among men are, Bharnáppa, Chanáppa, Kalláppa, and Takkáppa; and among women, Bharnava, Gangava, Lukshunava, Shivava, and Yellamma. The Kolis are divided into several *kuls* or clans of which the chief are Adakis, Baggas, Bilechhatragis, Ghantis, Honnamutta-bilo-chhatragis, and Koris. The different clans intermarry, but marriage is forbidden between members of the same clan. Kolis do not differ in appearance from Kunbis. Their home tongue is Kánarese and they live in houses with mud walls and tiled or thatched roofs. Their staple food is Indian millet and rice. They eat fish, mutton, domestic fowls, and game, but neither tame pork or beef. They consider the wild pig a delicacy. They eat animal food only on holidays or on special occasions, but it is its cost alone that prevents them making regular use of animal food. On special occasions they take intoxicating drinks, both country and foreign. In dress they do not differ from Kunbis. Their chief calling is husbandry, some being over-holders and others under-holders. They are weavers, labourers, lime-burners, boatmen, and dust-sifters, and a few are in Government service as village watchmen and messengers. The women help the men in field-work, in weaving, and in burning lime. Their work is generally steady, but most of them are poor and some have to borrow to meet their special expenses. They are generally clean, hardworking, and well-behaved. They do not eat at the hands of barbers, oilmen, washermen, carpenters, Jingers or saddle-makers, and Buruds or bamboo-workers. They are religious. Their family gods are Bhaváni, Kedárling or Jotiba, Khandoba, and Yellamma. They respect Bráhmans and employ them as their priests, calling them to conduct their marriage and death ceremonies. They keep all the chief Hindu holidays. They go on pilgrimage to Yellamma's hill in Paragad and to Tuljápur. They have no special religious teacher. They believe in sorcery and soothsaying. Many of them are exorcists, who drive evil spirits out of the bodies of those who are possessed by them. They are also believed to have power to kill by means of evil spirits and incantations called *bhut-mantra*. One class of Kolis called Budbudkars foretell events from the chirping of birds whose language, which is called *hállaki* in Kánarese, they know. After midnight they go outside the town to a group of trees and begin to sound the *budbudki* a noisy shrill-toned pipe. This awakens the birds which move from tree to tree, and as they move make sounds from which the divines know what

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is going to happen in the town during the next few days. In the morning they come into the town, and while begging from door to door sing the events which they have heard from the birds. On the fifth day after a birth the goddess Satvái is worshipped, and on the twelfth day the child is named. A boy can be married at any time, a girl should be married between eleven and fifteen when she comes of age. The parents of the bridegroom have to pay £1 to £1 4s. (Rs. 10-12) to the parents of the bride before the marriage takes place. Before the marriage the *gondhal* ceremony is performed, the Gondhlis being paid 2s. to 8s. (Rs. 1-4) besides food. A goat is generally sacrificed at this ceremony. In other respects a Koli marriage is the same as a Kunbi marriage. When a girl comes of age during four days she is not allowed to touch other members of the family, but on the fifth day her husband gives her a new robe and a bodice. Well-to-do Kolis burn and the poor bury their dead. On the twelfth day after a death, a Bráhma is required to visit the house to purify it by sprinkling it with water. Child marriage, widow marriage, and polygamy are allowed, and polyandry is unknown. They are bound together as a body and settle their social disputes at a meeting of the men of the caste. Caste decisions are enforced by excommunication. They do not send their boys to school, and are on the whole a steady class.

MUSICIANS.

Musicians include three castes with a strength of 182 or 0·01 per cent of the Hindu population. Of these 105 (males 53, females 52) were Devlis; 21 (males 11, females 16) Ghadsis; and 50 Kalávants.

Devlis.

Devlis, or TEMPLE SERVANTS, with a strength of 105, are found in Belgaum, Khánápur, and Gokák. They have neither subdivisions nor surnames, proved relationship being the only bar to marriage. Among Devlis the men as a rule are tall and good-looking, and the women fair, graceful, and refined with the manners of dancing-girls. Their home speech is Maráthi. Most are husbandmen and the rest are labourers. They eat fish and flesh, and drink liquor. Their staple food is rice, millet, pulse, and vegetables. They live in houses with walls of brick or mud and tiled roofs. The men wear the top-knot, moustache, and whiskers; and the women tie their hair in a knot at the back of the head and deck it with flowers. The men and women are neat and clean in their dress and have a special liking for gay colours. They dress like Maráthás and wear both local handwoven and European clothes. The women pass the skirt-corner of the robe back between the feet. They are not allowed to sing or dance in public and in social position rank below professional singers and dancers who do not eat with them. Both men and women are servants in temples, the women being dedicated to the service in their childhood. It is usual among the class of temple servants who are called Guravs to dedicate some of their female children to the worship of the village gods, such as Ravalnáth, Satái, and Mahuli. Those who can afford it burn their dead; the rest bury. Their customs differ in no point from those of Maráthás. They keep dogs as pet. The women sweep the temple of the god to whom they are married and also act as courtezans. Of their

children one daughter is wed to the god and the rest marry the sons and daughters of Devlis. They worship the ordinary local and Bráhmmanical gods. They believe in omens, witchcraft, lucky and unlucky days, number, sights, and events. They consult Karháda or Deshasth Bráhmans when they are in difficulty or at times of birth, marriage, and puberty. They settle disputes by calling caste meetings. They do not send their boys to school and are in middling circumstances.

Ghadsis, with a strength of twenty-seven, are found only in Chikodi. They came into the district about forty years ago from Sāngli, Miraj, and Kolhápur. They have no subdivisions, and their surnames are Bhosle, Gáikwád, Ghorpade, Sálunke, and Yádav. Families bearing the same surname do not intermarry. They are dark, stout, well-made, and strong, and look and speak like Maráthás. They live in thatched huts and have a very scanty store of household goods. A few of the well-to-do own a cow or a buffalo. Their everyday food is Indian millet, pulse, and vegetables. They eat fish and the flesh of goats, sheep, domestic fowls, and wild game. They never give feasts except on the occasions of marriage. They have no objection to animal food, but their poverty prevents them using it regularly. They drink liquor and smoke tobacco; and some of them smoke hemp-flowers or *gánja*. The men wear a headscarf or *rumál*, a short waistcloth, and a shouldercloth; and the women a bodice and robe passing the skirt-corner back between the feet and drawing the upper end over the right shoulder. They are neither clean nor sober, but are hardworking and even-tempered. They are held to be the most skilful of local musicians. They worship the ordinary Bráhmmanic gods, but their chief object of worship is Máruti. They keep house images of Mhasoba and Kedárling or Jotiba. They respect Bráhmans and call them to conduct their marriage, puberty, and death ceremonies. They believe in lucky and unlucky days, numbers, sights, and events, and consult Deshasth Bráhmans. They name their children on the twelfth day after birth, when they distribute sugar. Their marriage ceremonies last for a couple of days. The boy and the girl are rubbed with turmeric at their homes and at the time of marriage a cloth is held between them. The Bráhman repeats verses and throws rice over their heads. The guests are presented with packets of betelnut and leaves, and retire. Next day the marriage ceremony ends with a feast. They bury the dead and feast the caste people on the thirteenth, giving uncooked food or *shidha* to their Bráhman priest and to many other Bráhman beggars. They are bound together as a body and their social disputes are settled at meetings of the men of the caste. They do not send their boys to school or take to new pursuits. They are a steady class and fairly well-to-do.

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Kalávants.

Kalávants, with a strength of about fifty, are found in Belgaum, Yankammardi, Saundatti, and Athni. They belong to five classes, Maráthás, Kánarese or Lingáyats, Konkánis, Telangs, and Musalmáns. The Marátha and Lingáyat dancing-girls are said to be descended from the earliest settlers in the district. The Lingáyats do not eat from the hands of any of the other divisions; Maráthás and Konkánis eat together, but not from Lingáyats;

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Kalávants.

Telangs, who originally belonged to Madras, eat from all except Musalmáns, and the Musalmáns eat from all except Telangs. None of the divisions intermarry. As a class they are fair and good-looking. Except a few of the Musalmán families who speak Kánarese the different divisions speak at home the language of their own country. Their houses are large and airy, but in appearance and plan do not differ from those of other Hindus. The women dress in rich well-fitting clothes and wear shoes and mark their brows with red-powder or *kunku*. Lingáyat girls at home mark their brows with ashes and wear the *ling*, but when they attend weddings or other joyful occasions in families who are not Lingáyats, they mark their brows with red-powder. On such occasions Musalmán girls also mark their brows with red-powder. All, except Lingáyats, eat fish and the flesh of goats, sheep, and fowls; and the Musalmáns beef and drink liquor. They sing, dance, and act as courtezans. Marátha and Lingáyat Kalávants do not receive visits from Musalmán men on pain of loss of caste. Telangs receive Musalmáns and Konkani receive Christians but not Musalmáns. They generally begin to learn to sing and dance when about seven or eight years old and their training lasts for about ten years. They practise singing and dancing every morning and evening. Their charges vary according to the season and the demand for their services. The ordinary charge for a troop or *táfa* of five, two dancers and three players, for a thread-ceremony varies from 10s. to £1 10s. (Rs. 5-15); for a marriage from £3 to £20 (Rs. 30-200); for public feasts from 10s. to £2 10s. (Rs. 5-25); and for house-warming from 10s. to £1 10s. (Rs. 5-15). The monthly earnings of a Kalávant vary from £1 10s. to £5 (Rs. 15-50) and most earn £2 to £3 10s. (Rs. 20-25) a month. Only a few Telang and Konkani dancers earn as much as £5 (Rs. 50) a month. Their expenses vary with their incomes, but if they choose they can save £3 (Rs. 30) out of every £5 (Rs. 50) they earn. They adopt girls whose parents are unable to support them. The daughters of dancing-girls, as a rule, take to their mother's profession. They were formerly allowed to buy girls but this is now forbidden and in consequence of the restriction their numbers are said to be decreasing while the number of prostitutes or *kashins* is said to be on the increase. They get a Bráhmaṇ to give their child a name on the twelfth day after birth. Among Marátha, Lingáyat, and Musalmán dancing-girls between the time when a girl is seven years old and the time she comes of age she is presented with a set of ankle-bells called *cháls*. Unless this ceremony, which is called *tila*, is performed she is not a regular dancing-girl and is not allowed to sing or dance in public. After the bell ceremony comes the marriage which is performed either before or after a girl comes of age, but always before she is pregnant. The ceremony is performed with the same details as a marriage in the class to which they belong, all the honours which are generally shown to a bridegroom being in their marriage shown to a dagger or *kulár*. Instead of the bell-wearing and dagger-marriage Telang and Konkani dancing-girls, before they come of age undergo a form of marriage called *shes*, in which a girl dressed as a man and with a dagger in her hand

acts as bridegroom. The sons of dancing-girls are called either *saffardáiks* a respectful or *aijindás* a somewhat contemptuous Hindustáni term for a musician. The occupation of these men is playing the fiddle and drum or singing. They generally begin to learn when they are about twelve or thirteen and are kept under training six or seven years. Some dancing-girls' sons with the help of their mothers, sisters, or paramours' funds have become wealthy moneylenders and cloth-dealers. Others own land, or teach music and dancing, charging 10s. to £3 (Rs. 5-30) a month. The Telangi musicians are dirty, hot-tempered, and drunken; the Musalmán, Konkani, and Maráthi musicians drink moderately; and the Kánarese musicians abstain. Except the Telangs, musicians as a class are good-tempered, hospitable, and well-behaved, but thriftless. Their manner is notably formal and respectful. They marry the daughters of prostitutes or orphan or destitute girls. Even when they are married they live in some corner of their sister's or their mother's house. Their widows do not become dancing-girls nor do they remarry. Some of them become mistresses living with their protectors and cease to belong to the dancing-girl caste. Besides the Saffardáiks there is a class of Bráhmaṇ music-masters who are generally Konkaniasths and are known as Pandits, Gavais, and Vastádjis. They live in Bráhmaṇ quarters and their occupation in no way affects their position as Bráhmaṇs. Konkani Kalávants when they pass temples or the houses of Government officials, out of respect untie the part of the robe called *kásta* which they tuck into the waistband behind. They also used to go and sing at the house of the headman and Government officers, but except in some of the neighbouring Native States this practice is falling into disuse. Dancing-girls consider oilmen, barbers, Jingers or saddle-makers, and washermen low, and never perform at their houses. The troop or *tífa* includes one or two or sometimes three dancing-girls, two fiddlers, and one drummer. The dancing-girl stands in front, and on either side of her stands a fiddler and behind her the drummer. Konkani, Maráthi, and Telangi dancing-girls have priests, generally Doshasth, Konkaniasth, and Karháda Bráhmaṇs. Lingáyats dancing-girls employ Jangams or *ayyás* and Musalmán dancing-girls employ the *káji*. Konkani, Maráthi, and Telangi dancing-girls burn the dead. No priest goes with the body and no religious ceremony is performed on the day of death. On the third day relations and friends throw the ashes in water. From the ninth to the twelfth day with the help of a priest balls called *pinds* are offered to the deceased. On the thirteenth day the caste is given a dinner. They mourn ten days. Lingáyats and Musalmáns bury the dead. Among the Lingáyats the *ayya* or priest attends the funeral and before the body is buried touches it with his foot and is paid 2s. 6d. (Rs. 1¼). On the third and seventh days the caste is feasted. Lingáyats observe no mourning. The Musalmáns ask the *káji* to attend the funeral and he repeats verses from the Kurán after the body is buried. They feast the caste on the ninth and eleventh days. Dancing-girls are religious. Except the Musalmáns they worship all Hindu gods, and even Musalmán girls sometimes worship Hindu gods and follow Hindu customs.

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Kalávants.

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They have no headman. Each section has its own board or council, but they have no fixed rules for its guidance. When a dispute arises one of the parties calls the elderly dancing-girls, who meet in one of their houses and settle the matter. They do not send their children to school but a few read and write Maráthi and are well-to-do, holding lands for services rendered to temples and to the tombs of Musalmán saints.

LABOURERS.

Labourers and Miscellaneous Workers include seventeen castes with a strength of 49,934 or 6·31 per cent of the Hindu population. The details are :

BELGAUM LABOURERS AND MISCELLANEOUS WORKERS.

CASTE.	Males.	Females	Total.	CASTE.	Males.	Females	Total.
Beldárs	842	850	1692	Korvis	1775	1935	3710
Bhandáris	694	606	1294	Korchars	129	164	293
Biadars	18,649	18,628	37,277	Medárs or Buruds	544	548	1092
Deshávals	270	230	500	Rámoshis	92	75	167
Dombárs	478	528	1006	Rávais	126	152	278
Góils or Gopáls	173	151	324	Shikáris	14	15	29
Igers	563	640	1203	Vadars	90	107	197
Kaikádis	63	52	115				
Kaláls	25	23	48				
Koláts	352	372	724	Total	24,884	25,050	49,934

Beldárs.

Beldárs, or QUARRYMEN, with a strength of 1692, are found all over the district. They are of Gujarát origin, and came into the district from Sátára in search of employment about sixty years ago. They look like Kunbis. They can speak Maráthi, but their home tongue is Gujaráti. Most of them live in thatched huts and a few in houses with mud walls and tiled roofs. They keep bullocks, buffaloes, cows, and dogs. Their staple food is Indian millet, rice, pulse, and vegetables. They never hold caste feasts except on the occasion of a marriage. They eat fish, and when they can afford it the flesh of goats, sheep, poultry, partridges, and wild game. The cost alone prevents them from using animal food regularly. They smoke tobacco and drink country and foreign liquor but not to excess. They dress like Kunbis, wear the same ornaments, and the women mark their brows with red-powder. They are not clean, neat, or honest, but they are hardworking and orderly. They are quarrymen, sometimes employing servants. Boys help their fathers from the age of sixteen. The craft is hereditary, constant, and well paid. The men work from early morning to evening, and the women look after the house. Some burn and some bury their dead. They worship all Hindu gods and pay special respect to Vithoba. Their priests are Deshasth and Karháda Bráhmans, whose help they seek at births, marriages, comings of age, and deaths. They keep the usual Hindu holidays. They believe in omens and in lucky and unlucky days regarding which they consult Bráhmans. Their customs differ in no point from those of Kunbis. They are bound together as a body and settle social disputes by the opinion of the majority of the castemen. They do not send their boys to school. They are free from debt, and are a steady class.

Bhandáris.

Bhandáris, or PALM-TAPPERS, with a strength of 1294, are found all over the district except in Sampgaon and Athni. They came into the district about sixty years ago from Rantágiri in search of work.

Their home speech is Maráthi. They live in good and neatly kept houses with walls of mud and tiled roofs. They drink to excess. Their staple food is Indian millet, pulse, and vegetables. They feast the caste on marriages and after deaths. Whenever they can afford it, they eat fish, crabs, mutton, poultry, hares, wild game, pigeons, and partridges. They drink country and foreign liquor and palm-spirit. They smoke tobacco and some of them hemp-flower or *gánja*. The men wear the moustache and sometimes the whiskers, but never the beard. Their heads are shaved, except the top-knot, once a week. The women wear their hair rolled in a ball on the back of the head, decking it with flowers, and mixing it with false hair. A few of them are clean and neat in their dress, but most are dirty. The only peculiarity in the dress of women who have come from the Konkan is that they draw the skirt of their robes back between their feet. They are hardworking, even-tempered, and orderly. Some of them are husbandmen and others messengers and constables. A lad generally begins to earn his living about fifteen. Their women help in weeding and sowing and in selling milk and butter. They worship the usual Hindu gods, Shiv being the chief object of their adoration. Their priests are Deshasth and Karháda Bráhmans to whom they show great respect. They keep Hindu fasts and feasts, and go on pilgrimage to Paudharpur, Gokarn, and, if well-to-do, to Benares. They believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult Bráhmans at the time of birth or marriage or whenever they are in difficulty. Their customs do not differ from those of Kanbis. They either bury or burn the dead. They are bound together as a body, and settle social disputes at meetings of the men of the caste. Some of them send their children to school. They take their girls away about twelve and their boys about fifteen. They attempt no new pursuits and are on the whole a steady people.

Biadarus, or Berads, are returned as numbering 37,280 and as scattered all over the district. They form a distinct tribe corresponding to the Gujarát Kolis, the Khándesh Bhils, and the Poona Rámshis. Páchhápúr about twenty miles north of Belgaum is said to have formerly been a capital of the Berads and many villages near Páchhápúr are occupied chiefly by Berads; they are also found near Satagati on the Belgaum-Poona road in the hills bordering the Ghatprabha. In former times they were much feared by travellers whom they waylaid in hilly parts by rolling stones on them from high ground near the roadside. Gangs of Berads still occasionally waylay and rob the travellers. The common names for men are Balya, Bhima Hanmya, Lingya, and Shettya; and for women Gangi, Lagmi, and Yelli. Their surnames are Basgalvar, Gadaldavar, Gorla, Gujaldavar, Metkar, Metkuppi, Motmaluavar, Mumudlavar, Nágálnavar, and Phodenavar. Persons bearing the same surname do not intermarry. As a class Berads are strong, robust, and able to bear fatigue and hardship. Most of them are dark, but some are fair, clean, and tidy. Their home tongue is Kánarese; some of them live inside the villages in houses with flat roofs and stone walls and rear cattle. Others, in hilly tracts, live in grass huts and do not rear animals. Their staple food

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LABOURERS.

Bhandaris.

Biadarus.

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Bedarús.

is millet bread or rice and pulse. They eat mutton, beef, pork, domestic fowls, and wild game. They drink to excess. They have no objection to eating with Musalmáns. The higher classes of Hindus look down on them and never associate with them. The men wear a pair of light short trousers reaching a little below the knee, a shirt and a headscarf or *rumál*. The women wear a backed bodice with short sleeves, and a robe whose skirt they do not pass between the feet. Berads, as a class, are simple in their manners, civil and goodhumoured in their bearing, talkative, and brave; they are lazy, cunning, and cruel. They are clever thieves, skilful in eluding search and hiding stolen property, and are much feared by travellers. They steal cattle with such cleverness and send the stolen animals such long distances, that the greatest energy and caution often fail to find any trace of them. The owner has to go and ask the Berad's help, and if he promises a reward the animal is found and restored. Near Satagati if an animal is missing it is almost sure to have fallen into the hands of the Berads. They are said to cut its throat, hang its head down to the branch of a tree, kindle a fire underneath it, and with their wives and children feast on its flesh. Though notorious thieves, the Berads are honest guardians of public property. They are village watchmen, husbandmen, and labourers. Under the Peshwa the village of Chikaddine about twelve miles north of Belgann was the centre of a small Berad state. At the time of the British conquest of the country in 1817 they had a strong organization under a *naik* or chief. In the early years of British rule they caused some trouble, but were reduced to order in 1820. They were still very unwilling to settle to regular work and preferred to sublet their land even at a small rent rather than be at the trouble of farming it. In 1820 there was a great Bedar outbreak under a famous leader named Rajappa Sangoli. So successful was he that for a time the fort of Belgann was believed to be in danger. Of late years they have become skilful both as field and as day labourers, hunters, and snarers. They have no family priests. They believe in sorcery, witchcraft, and soothsaying. They worship all local deities, especially Yellamma and Máruti, and consult Bráhmans. Their chief ceremonial occasions are birth-naming, hair-cutting, coming of age, marriage, and death. On none of these occasions is a Bráhman called to officiate. On the fifth day after the birth of a child they worship the goddess Páchi and feast three or four relations. On the twelfth or nineteenth day the elders choose a name generally either of a deceased relation, or of one of the gods, lay the child in a cradle, repeat its name three times, the women sing songs, and a few relations are feasted. When a male or a female child is a year old the maternal uncle cuts five hairs with a pair of scissors and asks the barber to cut the rest. A girl is married before she comes of age; the bridegroom, in company with relations, goes to the bride's at the time fixed by the village Bráhman; the bride is led by her maternal uncle to where the marriage party are met; the couple are seated on a mattress face to face, and a cloth is held between them; the elders throw grains of rice over their heads, and they are husband and wife. The next day the married pair go to the village temple accompanied by

relations and music. They stand outside of the building, give a cocoanut, betel-leaves, and a $\frac{1}{4}$ *anna* ($\frac{3}{4}$ *d.*) to the temple ministrant, bow to the god, return to the bride's house, distribute sugar to the guests and give a feast to near relations. Polygamy and widow marriage are allowed and practised. When a girl comes of age she keeps aloof for three days. On the fourth day she bathes, when if the husband is well-to-do, he gives her a new robe and bodice, and a married woman fills her lap with rice, betelnut, and a cocoanut. A few burn, but most bury their dead. The dying person is laid in the centre of the house with the head towards the north. When life is gone the body is bathed, shrouded in a new cloth, and carried to the burning ground. A *Mhár* always goes with the body and is paid $1\frac{1}{2}$ *d.* (1 *anna*). On the twelfth day the chief mourner brings water from the village Brahman, sprinkles it in the house, and, if the deceased was married, a silver plate impressed with the deceased's figure is bought from a goldsmith for 6*d.* or 1*s.* (*annas* 4 or 8). On the thirteenth day the relations of the deceased worship the silver plate which is kept in the house and worshipped once in a year. They are bound together as a body. Their social disputes are settled at meetings of the caste under an hereditary headman called *nádigye*. They do not send their boys to school.

Desha'vals, with a strength of 500, are found in Belgaum, Parasgad, and Athni. They came into the district from Bangalor about sixty years ago. They live in small houses with walls of mud and tiled roof; and keep cows, goats, dogs, and poultry. Their home speech is Telugu. Their staple food is wheat or Indian millet bread, rice, pulse, and vegetables. They eat fish, mutton, and poultry, but there is a caste rule against eating animal food daily. They are great drunkards, using both country and foreign liquor. They smoke tobacco and some of them hemp-flower or *gónja*, eat opium, and *májum* an inebriating preparation of *bháng* mixed with sugar and spices and formed into cakes. The men wear the top-knot and moustache; and the women tie the hair in a bunch on the right side of the head without using either flowers or false hair. The men wear the loincloth, headscarf or *rumál*, waistcloth, coat, shirt, and shouldercloth; and the women the shortsleeved bodice and a robe the skirt-corner of which they pass between the feet and draw the other end over the left shoulder. They are neither neat nor clean in their dress, and use both country-made and European cloth. They bake and sell loaves, biscuits, and ginger-bread, the women and children helping in their calling. They worship the ordinary Bráhmánic gods and have the greatest respect for Mahádev. Their household god is Venkoba and they are the priests of Náidus and Mudliárs. Their priests are Deshasth Bráhmans, whom they call to conduct their chief ceremonies such as birth, marriage, puberty, and death. They have no teacher or *guru*, and make no pilgrimages. They believe in soothsaying, omens, and lucky and unlucky days. They bury their dead, and their customs do not differ from those of the Náidus. They are bound together as a body, and settle social disputes according to the opinion of the majority of the caste people. They send their boys to school and teach them Telugu and Maráthi. Their craft is poorly paid, and is declining.

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Population.

LABOURERS.

Biadarus.

Deshávals.

Chapter III.

Population.

LABOURERS.

Dombárs.

Dombárs, with a strength of 1006, are found throughout the district. Tumblers, rope-dancers, and gymnasts are called **Dombárs**. They are divided into **Vále** or **Váliar** that is **Holia** also called **Mhár Dombárs**, **Gopálgani Dombárs** who perform feats on *gopálganis* or long bamboo poles, and **Musalmán Dombárs**. These three classes have no subdivisions and no surnames. They do not intermarry or eat together. The **Vále Dombárs** speak **Kánarese**, the **Gopálganis** **Maráthi**, and the **Musalmán** **Hindustáni**. The men are generally hardworking and good-tempered, though not sober. The **Gopálganis** are clean, neat, and well-behaved, and the **Vále** women are thieves. The **Gopálganis**, besides performing rope-dancing and other athletic feats, amuse the people by buffoonery. Two bamboos ten or twelve feet long are set up some sixteen feet apart and a strong rope is tied to their tops. On this they dance and while dancing keep making ludicrous remarks like buffoons in theatres. They are excellent stilt-walkers and also perform feats of strength on the ground. The **Gopálgani** women are expert prostitutes persuading people to visit them and to pay them well. For this purpose good-looking girls are set apart and called *sonchedis* or golden daughters. The **Válos** make combs and other articles of horn and hide which the women hawk from house to house, losing no chance of pilfering anything they can lay their hands on. Like the **Gopálganis** the **Musalmán Dombárs** earn their living by performing athletic feats and by begging. When they beg they are accompanied by their women who dance and sing, and both women and children take part in performing athletic feats. Sometimes they go begging from door to door, one beating a drum or *daf*, and the other playing the one-stringed fiddle called *tuntune*. The women also make bamboo sieves and barter them for old clothes. **Dombárs** wander from place to place stopping outside the villages in small huts of straw matting supported by bamboo sticks which they carry with them wherever they go. They halt during the rains wherever they happen to be when the rain begins. They rear no domestic animals except some asses which carry their mat huts and their gear. They eat the flesh of cows, buffaloes, goats, sheep, deer, and hogs; but not of horses, *nilgáis*, lizards, serpents, porcupines, asses, or monkeys. The men wear short tight trousers and wrap a long cloth round the loins. They occasionally wear a waistcloth, a short coat, and a turban. The golden girls of the **Gopálganis** who are set apart as courtezans have a silk-bordered robe and bodice, deck their hair with flowers, and wear gold and silver ornaments on the head, ear, nose, neck, arms, and feet like those worn by dancing-girls. The dress of the rest of the women is poor and coarse. In the morning the men teach their children athletic exercises and to sing songs, and then perform from two till sunset. The women, after setting apart some food for the evening, go about begging and pilfering. They marry their girls at any age, the husband having to pay a sum of money to the girl's parents. Some of the men have more wives than one and live on their wives' earnings as courtezans. They bury their dead. Hindu **Dombárs** worship **Yelloba** and **Yellamma**, and **Musalmán Dombárs** reverence **Pirs**. They have no class organization. Each family roams by

itself careful to avoid others lest they should spoil each other's prospects. The Gopálganis are well-to-do, but the Váles are extremely poor. They do not send their boys to school or take to new pursuits. On the whole they are a falling people.

Golls or Gopa'ls, with a strength of 324, are found only in Sampgaon and in Athni. They are a wandering people from Madras whose home speech is Telugu. They are dark and middle-sized with long faces, thick lips, gaunt cheeks, and long necks. The men wear the top-knot, moustache, and whiskers, and a few the beard. They live in thatched huts and keep dogs. Their staple food is Indian millet bread, pulse, and vegetables. Their only caste feasts are in honour of marriages. They eat fish and the flesh of sheep, goats, the hare, domestic fowls and wild game. They drink palm-spirits. Most smoke tobacco and some hemp-flower or *gánja*. They dress and wear ornaments like Kunbis. They prepare medicines from metals and from forest plants. Some of them are clever at drawing out guineaworms with a needle and at cupping. Their women and children weave mats and sell them in the local markets. Some of them are beggars. They respect Bráhmans and call them to their marriages. They worship the ordinary Bráhmaṇ gods and have the greatest respect for Máruti, whose image, along with those of Venkoba, Narsoba, and Yellamma, they keep in their houses. They have no spiritual teacher or *guru*, and believe in lucky and unlucky days. On the birth of a child they worship the goddess Páchvi or the spirit of the fifth, and name their children on the ninth. Their boys are shaved for the first time in presence of the village Máruti. Their marriage customs do not differ from those of the Kunbis. They bury their dead and mourn for five weeks, when they call a Jangam or Lingáyat priest who makes them pure by ringing a bell and blowing a conch-shell. For this he is given uncooked food or *shidha*. They have a caste organization and settle their social disputes at meetings of the castemen. Some of them earn enough to maintain themselves and their families decently and a few lay by a little. They do not send their boys to school and are a steady class.

Ilgers or Shindiga'rs, with a strength of 1208, are found in all large villages of the district except in Khánápur. They are chiefly found in the villages and towns near which fan-leaf or *tád* palms and wild date-palms grow. They say they came into the district about a hundred years ago from Bellári in Madras in search of work. Their home tongue is Kánarose, but in Chikodi, Athni, and Belgaum they speak Maráthi out of doors. They look like Lingáyats, and are dark, strong, and muscular. Most of them live in houses of the better class, with walls of brick or mud, and tiled roofs. Their staple food is wheat and Indian millet bread, rice, pulse, milk, butter, curds, and vegetables. They eat fish and the flesh of goats, sheep, deer, hare, and domestic fowls. They do not sacrifice the animal before eating it. They do not drink country or foreign liquor, not even fresh palm-juice, neither do they smoke tobacco or any other drug. They dress like Lingáyats and wear the same ornaments. They are not clean, but they are hardworking, sober, thrifty, even-tempered,

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Ilgers.

hospitable, and well-behaved. They are drawers and sellers of palm-juice. Boys begin to earn a living when they are about fourteen. Some of them are moneylenders and one contracts to supply bread to the Belgaum troops. Some are over-holders, some under-holders, and some field-labourers, but none are skilful husbandmen. The women help the men in sowing and weeding. Their religion and customs do not differ from those of the Maráthás. Their priests, who are Karháda Bráhmans, officiate at their houses at birth, marriage, coming of age, and death ceremonies. They worship the usual Bráhmanic gods, and have the greatest respect for Vithoba. They bury their dead. They have a caste organization. They do not send their boys to school. Since they came into the district they have improved the palm-juice trade, and made money. They are well paid and prosperous.

Kaikádis.

Kaika'dis, with a strength of 115, are found in Chikodi, Gokák, and Athni. The men wear the top-knot and moustache, and the women tie their hair in a knot without using false hair or flowers. They live either in houses with mud walls and tiled roofs or in thatched huts. They rear bullocks, buffaloes, donkeys, and dogs, and their every-day food is Indian millet bread and vegetables. No one but Mhárs eat from their hands. They eat fish, the flesh of sheep, goats, pigs, hare, deer, partridges, and fowls. They are fond of drinking both country and foreign liquor, and smoke tobacco and hemp-flower or *gánja*. Their habits are dirty and untidy. The men roll a piece of cloth round the loins and another round the head, and draw a third over the shoulders. Their women wear a robe without passing the end between the feet; they seldom wear a bodice. They make baskets of the wild date leaves and some are husbandmen under-holders or field-labourers. All have a bad name as robbers and housebreakers. They worship all Hindu gods, honour Yellamma as their house goddess, and reverence Muhammadan saints. They consult village Bráhmans as to their children's names, but do not call them to their marriages. The boy and girl are rubbed with turmeric at their houses, a caste feast is given with plenty of liquor, and the parents of the girl tie the hem of the girl's robe to the boy's waistcloth, and the boy and girl are husband and wife. The marriage agreement has the unusual condition that the son-in-law must live with his wife's family and help to support them until his wife has given birth to three children. If he separates from his wife by mutual consent, he has to make an allowance to his wife's parents. Kaikádis have no headman and settle disputes by a committee of four or five members of the caste. They do not send their boys to school or take to new pursuits. They are a poor class.

Kaláls.

Kala'ls, or LIQUOR-SELLERS, with a strength of forty-eight, are found in large villages and towns throughout the district. They are generally fair and goodlooking. The men wear the topknot, moustache, and whiskers, but no beard. The women braid their hair behind, but do not deck it with flowers or wear false hair. They speak Kánarese. Most of them live in houses with tiled roofs. The men dress like Lingáyats in a headscarf *rumál*, waistcloth, coat, and shouldercloth; and the women in the robe and bodice. The men wear the sacred

thread. They eat fish and the flesh of sheep, goats, the hare, and domestic fowls, provided they are slaughtered by a Musalmán priest or *mulla*. If there is no available priest a *Kalál* slaughters the animal himself, washing his hands and mouth and repeating some words from the *Kurán*. Their hereditary calling is to make and sell liquor, but since 1881, when a central or *sadar* distillery was established at Belgaum, their calling has been confined to the sale of liquor prepared at the distillery. They also work as labourers and cultivate, though as cultivators they do not show much skill. Their women work in the fields and as day-labourers. They worship Shiv, Vishnu, and Máruṭi, and show much respect to their priests who are Deshasth, Konkanasth, and Karháda Bráhmans. Their marriage and death ceremonies are the same as those of Kunbis. Their marriages last three days. On the first day castemen are feasted and the bride and bridegroom are rubbed with turmeric. The next day the bridegroom goes to the bride's house and is seated on a blanket. A cloth is held between them and the priest repeats verses and at the end throws grains of rice over their heads, and they are husband and wife. Packets of betelnut and leaves are handed round, and the guests retire. On the second evening the boy walks with the girl to his house accompanied by music and friends and relations. At his house the goddess Lakshmi is worshipped. On the third day a castefeast is given. On the first day after a death 2s. to 4s. (Rs.1-2) are spent in preparing the pile, in buying flowers which are thrown over the body, and in buying clothes for the corpse. On the third day sons, brothers, and other near male relations go to the burning ground, sprinkle milk over and round the ashes, take the ashes to some river, and throw them into the water. On their return such alms as they can afford are given to the poor. On the twelfth or thirteenth day a dinner is given to near relations and friends. A Bráhmaṇ priest attends only on the twelfth day and gets cash or *dakshina* and uncooked food or *shidha*. They practise child marriage and polygamy; widow marriage is forbidden and polyandry is unknown. Their caste rules allow them to spin wool in a spindle but not to spin cotton. If they touch quilt patch-work they have to bathe. They have no priest of their own, but they generally call Bráhmaṇ priests to their marriages. They do not go on pilgrimage. Under the new excise system they have become little more than the servants of the contractor. They borrow to meet special expenses. They have no headman and settle social disputes by the opinion of a majority of the castemen. They send their boys to school but only till they can read and write a little. Their condition is at present somewhat depressed.

Kola'tis, with a strength of 724, are found only in Chikodi. They are divided into pure and impure Kolátis who do not eat together or intermarry. They speak a mixture of Maráṭhi and Hindustáni, and are intelligent, slight, and active, of fair complexion, with dark eyes, and short-cut black hair. The men wear the top-knot, the moustache, the beard, and whiskers; and the women tie the hair in a knot behind the head. They generally live outside of villages and

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*Kaláls.**Kolátis.*

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Koláti.

move from place to place, carrying long low mat huts, nicknamed *kádi-maháls* or straw-halls. They live together in small groups of four or five families. They keep donkeys which they use in travelling from place to place. Their staple food is Indian millet bread and vegetables. They eat fish, crabs, mutton, domestic fowls, pigs, deer, hare, and partridges. They drink both country and foreign liquor and palm-juice. All smoke tobacco and some hemp-flower or *gánja*. Their dress is untidy and dirty. The men wear a small twisted turban, a rough shouldercloth, and short tight trousers; the women wear a shortsleeved bodice and a robe whose skirt corner is passed back between the feet. They are tumblers and rope-dancers, and live by begging. Their social position is as low as that of *Mhárs*. They worship the ordinary Hindu gods but *Hanumán* is their chief object of worship; their family deities are *Khandoba* and *Mari*. They believe in ghosts and spirits. When she comes of age every *Koláti* girl is called on to choose between marriage and prostitution. If she prefers marriage she is jealously watched and is usually well-behaved. If she choose prostitution and tumbling, her parents have to call a caste council and get their leave and give a feast. She is then at liberty to follow the calling. The children of unmarried *Koláti* women are admitted to the full privileges of the caste. They are an intelligent class anxious to rise from their position.

Korvis.

Korvis, with a strength of 3710, are found over the whole district except in *Knánápur*. They are divided into *Sanádis*, *Konchis*, *Advis* or *Kal Kaikádis*, and *Modi Korvis*. The *Sanádis* are considered the highest subdivision of *Korvis* and neither eat nor marry with the others. They are strong and dark, the women being a little fairer than the men. The men wear the top-knot, the moustache, and whiskers. Their home tongue is Telugu mixed with Tamil, in which three-fourths of the words are *Kánarese*. They are dirty, cruel, idle, given to thieving and drinking; and their women are prostitutes. They are musicians and makers of baskets, cornbins, slings, and grass ropes. They do not cultivate. The *Modis* or sorcerers play on a pipe called *pungi* and make baskets; and the *Konchis* catch and sell peacocks and partridges. The *Advis* enter villages during the day under pretence of selling brooms and baskets. They find a good house to rob, and at night return and carry off clothes, vessels, ornaments, or cattle. The *Advi* women are also thieves. They frequent villages on the pretence of begging and rob by day in regular gangs headed by a female leader called *jamádárin*. Each gang is provided with a bunch of keys and pick-locks. When they see a locked house in an unfrequented lane, one of them stands in front of the door, as if begging alms. The *jamádárin* picks the locks and the rest are posted round watching. When the leader comes out with the booty she locks the door, and they all walk away. Should any one happen to pass while the leader is in the house, the woman at the door produces a silver coin and asks the man if the coin is good. She then begins to dispute with him, and laying hold of him calls to her comrades that the man has abused her or taking liberties with her. One woman after

another runs up and they jostle the man away from the door. When a number of people have gathered the leader escapes with the booty. Again, an old woman will go from house to house pretending to be a fortune-teller. If she finds a house with no one in it but a single woman she flatters and astonishes the housewife by telling the chief events in the housewife's life, how many children she has, and how many more are coming. When the woman of the house is satisfied that the Advi woman has superhuman powers she allows the witch to cover her face with her robe and shuts her eyes while the Advi woman breathes on them and blows in her ears and sits muttering charms. Meanwhile one or two of her friends who have been lurking close by, walk into the house and carry away whatever they can lay their hands on. When they have left the house the woman's face is uncovered, and the Advi woman takes her presents and leaves her dupe to find out that her house has been robbed. Such of the Korvis as have given up a wandering life live either in or outside of villages in small houses either with thatched or tiled roofs. They rear pigs and fowls. While travelling they carry straw mats which with the help of a few sticks they make into huts. They keep dogs and asses to watch and carry their goods. Except cows, horses, rats, and dead animals, they eat most kinds of flesh and drink liquor. Their staple food is Indian millet. On fast days they prepare cakes or *polis* and rice like other Hindus. They dress like low-caste Hindus, generally in dirty clothes. Their women wear a bodice and a robe. The Modis or sorcerers wear a long coat, a pair of breeches, and a turban with some feathers fastened to it. Well-to-do women wear a nosering or *mukra* of gold, and silver rings or *tolbandis* above the elbows. Except a coil of black beads round the neck and glass bangles, a poor woman wears no ornaments. On the fifth day after a birth the goddess Páchvi is worshipped, and the child is named on the twelfth, the name being given by an astrologer. All children have their heads shaved before they are a year old. They have no rule that a girl should be married before she comes of age. The betrothal is settled by the payment of 8s. (Rs. 4) to the girl's father in presence of relations and friends. Shortly before the marriage day a second sum called *mahár* of not less than £3 (Rs. 30) is given to the girl's father. Three days before the marriage the boy and girl are rubbed with turmeric at their homes and instead of red-powder or *kunku* a mixture of turmeric and cement is rubbed on their brows. A cocoanut wrapped in a piece of cloth is tied to the boy's right and a three-cornered piece of cloth called *pál* is set up as a canopy in front of the boy's house. On the wedding-day the boy goes with his relations and friends to the girl's house and sits by the girl surrounded by women. Neither widows nor widowers are allowed to enter the house. The boy's and girl's hands are joined, and two married women, one a relation of the boy, the other of the girl, ask the elder women present whether they agree to the marriage. When they state that they are willing, the musicians play the marriage song and the ceremony is completed. Then the boy and girl sit facing each other and they feed one another with sweetened rice, and the rest of the rice is given to guests whose

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first wives or husbands are alive. The boy takes the girl to his house and feasts the caste with meat and liquor. A widow who has daughters may not marry until all the girls are married; a widow who has sons can never marry. Korvis, as a rule, bury the dead, but they burn a woman who dies within ten days after childbirth. Their death ceremonies are like those of low-caste Hindus. The only peculiarity is that two near relations or friends are chosen to be corpse-bearers and after the funeral remain in the house for three days. On the third day the ashes of the dead are gathered and thrown into a river or pond. After bathing the two bearers and a party of caste people are feasted and are then free to go where they please. The gods of the Korvis are Máruti, Yellamma, Huligeva, Mailar, Basápa, and Márgav or Lakshmi. They believe and worship all other Hindu gods and goddesses. Their priests are ordinary Bráhmans. They fast on Saturdays and observe *Pádva* in April and *Nág-panchmi* in August as holidays. They go on pilgrimage to Huligeva in the Nizám's dominions, to the shrine of Yellamma at Saundatti, and to a Musalmán saint's tomb at Yamanur. Her monthly sickness is not thought to make a woman unclean. Though the Korvis hold a very low social position high-caste Hindus do not consider that their touch defiles. The Sanádís have a headman of the Támil caste whom they term *sheti* or *mahánandi*. The other subdivisions settle social disputes at meetings of the men of the caste. Among the Korvis if a woman is found guilty of adultery or of any other serious crime she is put out of caste and not allowed back until she passes through the following ordeal: Three stakes of Indian millet are set on the ground their tops touching. The woman is made to stand under them and they are set on fire. Then her tongue is branded with a piece of heated gold. After all these rites have been performed she is clean and fit to come back into caste. The Korvis do not send their boys to school. They are a very poor class, many of them living entirely on alms.

Korchars.

Korchars, with a strength of 293, are found in Belgaum and Gokák. They are black, strong, and well-made, and look like Korvis. Their expression is lively, the nose high, the cheeks round, and the hair lank. The men wear a top-knot, moustache, and whiskers; and the women tie their hair in a knot on the right side. Their home tongue is Tami; out of doors they speak Hindustáni. They live in small dirty and untidy houses with walls of mud and tiled roofs. Their staple food is Indian millet bread, pulse, and vegetables. They eat fish and the flesh of goats, sheep, fowls, and game. They are given to drink, using both country and foreign spirits and palm-juice. All smoke tobacco and some smoke hemp-flowers or *gánja*. The men wear a headscarf, a short coat and waistcoat, and a waist and shouldercloth; the women wear a short-sleeved bodice and a robe whose skirt-corner is not passed back between the feet. Some are day-labourers, while others are hunters or *shikáris*. They eat from Maráthás and Maráthás eat from them. They are hardworking, but not honest, sober, or thrifty. The men go hunting or work as labourers, and the women earn something by tattooing. They

worship the usual Bráhmānic gods and have the greatest respect for Māruti. Their family goddess is Durgamma and their family priests are Bráhmāns whom they call to conduct their marriage, age-coming, and death ceremonies. They observe the regular Hindu holidays. They have no religious teacher or *guru*. They believe in soothsaying, omens, and lucky and unlucky days, and consult Deshasth Smárt Bráhmāns at the time of birth and marriages and when in difficulty. They name the child on the twelfth day after birth and give a dinner, most of the guests being women. Their marriage ceremonies last two days. On the first day they rub the bride and bridegroom with turmeric and oil, and on the second day a Bráhmān conducts the marriage ceremony. A cloth is held between the boy and girl, verses are repeated, and the ceremony is completed by throwing rice over their heads. On the third day a feast is held at both the boy's and the girl's. They bury their dead, and give a feast on the thirteenth day to relations and castemen including the four bier-bearers. They allow widow marriage. They are bound together as a body and settle their social disputes according to the opinion of the majority of the castemen. They neither send their children to school, nor take to new pursuits. They are very poor.

Medá'rs or Buruds, WORKERS IN BAMBOO, with a strength of 1092, are found over the whole district, chiefly in large villages and towns. They claim descent from one Kyataya, a Lingáyat, to which sect they say they formerly belonged and lost their position from eating and drinking in Shudras' houses during a famine. The Medá'rs do not now wear the *ling*. They have no subdivisions. The men are dark, strongly made, and regular-featured; the women are a little fairer than the men. The men wear the top-knot and moustache, and sometimes the beard and whiskers. The women coil their hair in a knot and tie it with a woollen string or *mandidhar*. Their home tongue is Kánarese. They are hardworking and hospitable but extravagant and drunken. They make bamboo baskets and blinds. They seldom cultivate; many of them trade in bamboo. As a labourer a Medár man earns about 6d. (4 *as*.) a day. Their women are equally hardworking, and besides minding the house plait baskets and matting. A man wears a turban or headscarf, a waistcoat, short pantaloons or *chadis*, and sometimes a shouldercloth and shoes or *chapals*. The women wear a robe and a bodice. They eat fish and flesh and drink liquor. Their every-day meal consists of Indian millet bread and vegetables, a few eating rice. They worship the goddess Páchvi on the fifth day after child-birth and name it on the thirteenth. They shave the child's hair for the first time before it is two years old and throw the hair into the river. Medá'rs allow widow marriage, the children of the first husband being left to his relations. A woman who marries a second husband is considered impure and is not allowed to take part in religious ceremonies. The Medá'rs bury and do not burn their dead. The Chalvádi, who carries a bell in front of the Lingáyats' funerals, heads their burial parties. Before the dead is carried to the burying ground a Lingáyat *ayya* sets his

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right foot on the head of the corpse. The priest's foot is worshipped by the relations of the dead, washed, and the water poured into the corpse's mouth to wash away its sins. Except this the Medárs observe no Lingáyat customs. They mourn the dead for ten days and perform the funeral ceremonies or *shráddh* from the eleventh to the thirteenth day. They worship Shiv, Basavana, Yellamma, and other Hindu gods. They keep in their houses and worship silver or brass images of their ancestors. They call Bráhmans to their houses to perform all religious ceremonies except funerals which are conducted by Lingáyat priests. Like Konkan and Deccan bamboo-workers the Medárs are not held unclean. They have a caste organization. Their headmen who are called *gauda* and *chavga* belong to their own caste and with the help of the caste people, settle social disputes. The two headmen are paid certain fees on marriage and other joyful occasions and no marriage contract is settled without their consent. Medárs are not scrimped for food or clothing, earning enough to keep themselves and their families, but not saving enough to meet marriage and other special expenses. Many have to borrow and are in debt. They do not send their boys to school or take to new pursuits, and are not a rising class.

Rámoshis.

Rá'moshis, with a strength of 167, are found in Belgaum, Sampgaon, Chikodi, Athni, and Gokák. According to their own story they are of the same caste as the Berads with whom they eat but do not marry. They have no subdivisions. Their surnames are Ándil and Banni, and families bearing the same surname cannot intermarry. They look like Kunbis. The men, who wear the top-knot, moustache, and whiskers, are dark, strong, and regular featured. Their home speech is Kánarese. A comparatively well-to-do Rámoshi has a house with three rooms, the back room for cattle, the middle room for the women and for dining and sleeping, and the front room for men and visitors. Except six or seven brass and several earthen vessels, they have few household goods. They keep cows, bullocks, buffaloes, and dogs. Their staple food is Indian millet, rice, pulse, and vegetables. They eat fish and the flesh of goats, sheep, fowls, and buffaloes. Their use of animal food is not limited to sacrificial or other great occasions; if they could afford it they would eat meat regularly. They drink both country and foreign liquor and eat opium; almost all smoke tobacco and some smoke hemp-flower. The men dress like Kunbis in a headscarf, shouldercloth, and waistcloth, but their clothes are dirty and untidy. The women wear a shortsleeved bodice and the robe without passing the end back between the feet. They are quarrelsome and given to drink. They make their living as watchmen, husbandmen, and labourers, and some of them are robbers. They grow *náchni* and *vari* with the help of their women. Field-workers are paid either in grain or in cash, at the rate of 3*d.* (2 *as.*) a day. Their work is steady, but most of them borrow to meet special expenses, and as they have generally to pay as much as twenty-four per cent interest many of them are involved in debt. They do not respect Bráhmans nor call them to conduct their ceremonies. Their family goddess is Yedeva and they have the greatest respect for Márutí. They worship their deceased ancestors as well as the cobra or *nág*, holding it sacred and never

destroying it. They keep no images in their houses. Their priests are Lingayat Jangams who perform their birth, marriage, and death ceremonies. They make no pilgrimages and except their Jangams have no religious head or *guru*. When a child is born they give a Jangam $\frac{2}{3}$ d. ($\frac{1}{4}$ anna) and ask him to name the child. The Jangam asks the name of the child's ancestors and after consulting his almanac tells them by what name to call the child. They have no betrothal or puberty ceremonies. The marriage age for girls varies from five to ten, and for boys from ten to twenty. When his first wife is barren, a man may take a second or even a third wife. But if he has children by his first wife he seldom marries again during her lifetime. They allow and practise widow marriage. There is a rule that if a man suspects his wife of unfaithfulness, with the consent of the caste he may divorce her. They bury their dead. Nothing is spent on the burial of the unmarried, but in memory of the married dead, whether men or women, a caste feast is given on the thirteenth day after death. They are bound together as a body and settle caste disputes at meetings of the adult male members. They do not send their boys to school.

Ra'vals, with a strength of 258, are found all over the district. They are divided into Rávalnáths and Padamroti Rávals who neither eat together nor intermarry. Both divisions look like Maráthás and speak Maráthi at home. They live in small houses with walls of mud and tiled roofs. They keep cows, bullocks, goats, and fowls, and are temperate in eating and drinking. Their staple food is rice, Indian millet, pulse, and vegetables, but they do not object to eat fish or flesh or to drink liquor. They smoke tobacco and hemp-flowers. The men wear a headscarf or *rumál*, a coat, a shirt, a waist-cloth, and a shouldercloth; and the women a shortsleeved bodice and a robe or *lugade* whose end is not drawn back between the feet. They are hardworking, sober, and thrifty, but dirty. They are messengers, weavers, landholders, field-workers, and beggars. They weave coarse robes or *súdis* which they sell to shopkeepers, their women helping them in their work. They are not skilful husbandmen. Their women help them in weeding and sowing, and their children in looking after the catle. They sell milk, butter, and curds. They worship the ordinary Bráhmaṇ gods, and have the greatest respect for Mahádev. Their priests are Deshasth Bráhmans whom they call to conduct their birth, marriage, puberty, and death ceremonies. They do not make pilgrimages, and have no religious guide or *guru*. They believe in soothsaying and lucky and unlucky days and consult the ordinary Bráhmans at the time of birth and marriage or whenever they are in difficulty. Their customs do not differ from those of Kunbis. They bury their dead and allow widow marriage. They are bound together as a body and their social disputes are settled at meetings of the adult males of the caste. A few send their boys to school. As a class they are fairly prosperous.

Shika'ris or HUNTERS, also called Párdhis or Snarers, with a strength of thirty, are a wandering tribe who seem to be the same as the Gujarát Vághris. Their home tongue is Gujaráti. They are

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divided into Mir or noble Shikáris, Haranpárdhis or deer-hunters, and Korchers or basket-makers. These divisions neither eat together nor intermarry. They have no surnames. They are dark, dirty, and thin. The men allow the hair to grow like a woman's hair and wear the moustache and beard. They are bird-catchers, hardworking, sober, and such skilful whistle-players that the birds gather round them. They also catch them with nets. The birds they generally catch are peafowl, partridges, rock-quail, and parrots. The quail are taught to fight and the parrots to speak. The Haranpárdhis catch deer by throwing large nets over them or disabling them with sticks. They sell the young deer and the skins of the old ones. Some carry matchlocks, swords, and spears, and hunt large game. They are also gang-robbers. When in towns and villages selling game they try to find a suitable place for a robbery. They commit burglaries, rob fields, and steal when the chance offers. The Korchers, besides hunting and robbing, work as basket-makers. They eat deer, fowls, goats, sheep, hares, hogs, peacocks, partridges, and quails, and almost all feathered game, but not cows, buffaloes, horses, asses, rats, cats, monkeys, *nilgáris*, porcupines, lizards, or serpents. They drink liquor and smoke tobacco and hemp-flower. They wear a loincloth, a headscarf, and a bodycloth. The women wear the robe and bodice, glass bangles, and brass earrings. They live in bamboo huts seven feet by four and five feet high with walls and slanting roofs of straw matting which they roll up and carry off in a few minutes. In the fair season they generally live near hills in clusters of about a dozen huts. When overtaken by rain they take shelter in the nearest village. On the fifth day after the birth of a child the goddess Satvái is worshipped and a feast is given to the caste to satisfy the goddess. A Deshasth Bráhmaṇ gives the child a name. If the child is a boy the mother should keep the house for three and if it is a girl for two months. In practice the confinement seldom lasts for more than a month. At the end of the three months in the case of a boy or of the two months in the case of a girl a feast is given to the caste. Until this feast is given the mother is considered impure and is not allowed to join in any ceremony such as a marriage. On the day the child is named a feast is held. The child is laid in its mother's lap, songs are sung, and the child is named by a Deshasth Bráhmaṇ and sugar is handed to the guests. They marry their girls at any age. The boy's father has to give the girl's father £4 (Rs. 40) in cash. If his father cannot pay the amount the bridegroom has to serve in his father-in-law's house for a stated period. Their marriages are performed by Deshasth Bráhmaṇs and the festivities last for two or three days according to the parents' means. On the first day the boy and girl are rubbed with turmeric and a dinner is given in honour of the family gods. On the second day the pair are seated on a blanket, the priest repeats verses and at the end throws grains of rice over their heads and they are husband and wife. They are taken to bow before the village god and a feast is given by both the fathers. They bury the dead and mourn twelve days and end with a caste feast. They allow widow marriage. Their chief objects of worship are Lakshmi, Durgava, and Dyámava. They respect

Bráhmans. They do not go on pilgrimage and have no spiritual head. They have a caste organization and decide social disputes at meetings of the castemen. They do not send their boys to school or take to new pursuits. They are a poverty-stricken class, with an uncertain and poorly paid calling. They are generally dressed in rags and are sometimes scrimped for food.

Vadars, or **DIGGERS**, are a wandering tribe, returned as numbering 197 and as found over the whole district. They are divided into Bhoj-Vadars who hold aloof from the rest, Kal-Vadars, Man-Vadars, and Bhandi-Vadars who eat together and intermarry. They are dark with regular features, high noses, thin lips, and long necks, and are strongly made. They speak a mixture of Telugu and Kánarese. The men are hardworking but thriftless and given to drink, and their wives are hardworking and well-behaved. Bhoj-Vadars prepare and sell charcoal and cement. Kal-Vadars are stone-cutters; Man-Vadars are diggers, and Bhandi-Vadars are cartmen. They also prepare corn handmills. They rear asses, sell pickaxes and shovels, and build mud walls. Formerly all were plunderers, robbing both by day and night. Bhoj-Vadars live in small thatched houses, and the other divisions live in bamboo and mat huts about three and half feet high, three broad, and six or seven feet long. They keep buffaloes, asses, and fowls, and, except beef, eat all animal food including serpents and rats. They drink liquor and their staple food is Indian millet and vegetables. They dress like low-caste Hindus, the men in a turban, a pair of breeches reaching the knee, and a blanket or waistcloth; the women wear a robe without a bodice. On the fifth day after the birth of a child Vadars feast married women and name the child on the night of the eleventh. They do not consult astrologers for lucky days or for a name. They marry their children on Monday afternoon at any time either before or after they are of age, though it is considered wrong to put off a girl's marriage until she comes of age. A feast to the caste seals the marriage contract. When the boy and the girl are to be wedded the boy is seated on a blanket on open ground in front of the girl's house, and two pieces of turmeric root along with betel leaves are wrapped in a cloth and tied to the right wrist of both the boy and the girl. The girl wears a glass bangle on her left wrist, and the boy ties a black bead necklace round her neck with a piece of white thread. Friends and relations throw rice on the couple's heads, and they are husband and wife. On the next day they are thrice rubbed with turmeric and the marriage ceremony is over. The whole costs 10s. to £2 (Rs. 5-20). Except very old persons the Vadars bury the dead. The death ceremony generally costs 4s. to 10s. (Rs. 2-5). They worship Venkatraman, Yellamma, and Māruti, but do not employ Bráhmans to officiate at their houses. The headmen of the Bhojs, who are termed *shetis* and *mahánadis* are of the Tamil caste. The social disputes of the other subdivisions are decided by elderly persons at a meeting of the castemen. The Vadars do not send their boys to school, but are fairly off, not scrimped for food or clothing and free from debt.

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Vadars.

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BEGGARS.

Beggars include fourteen classes with a strength of 2500 or 0·31 per cent of the Hindu population. The following statement gives the details:

BELGAUM BEGGARS.

CLASS.	Males.	Females	Total.	CLASS.	Males.	Females	Total.
Bágdís ...	6	6	12	Kámphátes ...	36	33	69
Bhátis ...	43	27	70	Kelikelars ...	47	61	108
Dandig Dásarus ...	3	5	8	Oshtams ...	41	52	93
Dásarus ...	274	300	574	Pichátis ...	48	57	105
Davris ...	53	52	105	Pinales ...	21	22	43
Gondhális ...	163	207	370	Vásudevs ...	4	6	10
Gosávis ...	464	440	904				
Joshis ...	25	4	29	Total ...	1228	1272	2500

Bágdís.

Ba'gdís, with a strength of twelve, are found in Belgaum only. They are wandering beggars who occasionally come into the district from Kolhápúr. They have no subdivisions, and families bearing the same surname cannot intermarry. Their home speech is Maráthi. The men wear the top-knot and moustache, and the women tie their hair in a knot behind the head. They are black, lively, and well-featured and look like Kolis. They live in thatched huts, and their staple food is Indian millet, fish, and vegetables. They eat fish and the flesh of sheep, goats, and domestic fowls. They drink country liquor and smoke tobacco. The men wear a loincloth, a shouldercloth, and a headscarf. The women have no bodice, and wear the robe without passing the end back between the feet. They mark their brows with red-powder, and wear the lucky-necklace or *mangalsutra* and glass bangles. They are neither neat nor clean in their dress and get their clothes by begging. They are dirty and lazy, but sober and even-tempered. They are beggars and fishers holding a low social position. They worship the usual local and Bráhma gods, and regard Mhasoba as their family deity. They have no priests, but respect Bráhmans and call them to conduct their birth, marriage, and death ceremonies. They keep the regular Hindu holidays, but do not fast or go on pilgrimages. They believe in ghosts and spirits. On the fifth day after the birth of a child, they perform the *pácheri*, and on the twelfth day name the child and give a feast to the castemen. The marriage ceremony lasts for two days. On the first day the boy and girl are rubbed with turmeric and oil. On the second day a Bráhman repeats verses or *mantras*, holding a cloth between the boy and girl, and throws rice over their heads. The ceremony ends with a feast. They practise polygamy and allow widow marriage. They bury their dead, and give a feast to their castemen on the thirteenth day. They are bound together as a body and their headman or *mehtar* settles their social disputes by fining offenders one or two shillings (8 *as.* - Re. 1). They are a poor people.

Bhátis.

Bhátis are returned as numbering seventy and as found over the whole district. They were probably settled in the country before the introduction of Muhamadan rule. They are divided into Marátha or Bráhma Bhátis and Thákúr or Joshi Bhátis. The Bráhma Bhátis always repeat the name *Brahma* before beginning to sing; the Joshi Bhátis foretell the future. They neither eat together nor intermarry. They look and speak like Kunbis. They are wandering beggars

having no houses and living in temples or inns. They sometimes have horses, cows, dogs, and fowls. Their staple food is rice, Indian millet bread, pulse, and vegetables. They do not give caste dinners, but during marriages they give each guest about a quarter of a pound of uncooked rice or wheat, pulse, and coarse sugar. They eat fish, crabs, mutton, fowls, wild game, pigeons, and partridges. They are great drinkers, being specially fond of palm-juice. They get their clothes by begging. They smoke tobacco and hemp-flowers or *gánja*. The men go begging and singing from six in the morning to one. In the evening they go fishing, staying away till the early morning. They are not a religious people. They worship the ordinary village gods, but their favourite deity is Māruti. In their houses are images of Sidoba and Māyaráni. Their priests are Bráhmans, whose help they seek only at marriages. They do not fast but keep the usual Hindu holidays. Bháts believe in sorcery, witchcraft, soothsaying, and lucky and unlucky days. They consult Bráhmans whenever they are in difficulty. A few days after child-birth they go into the bushlands and offer a goat to the goddess Mukíayi. Their only customs are at marriages and they are the same as Kunbi customs. They have no caste council and leave social and religious disputes to be settled by their teacher or *guru*. The Bháts do not send their boys to school. They are a steady people.

Dandig Da'sarus, with a strength of eight, are found only in Chikodi. They came into the district from Madras. They have no subdivisions and families bearing the same surname do not intermarry. Their home speech is Telugu and they look like Dásarus. They live in small houses with walls of mud and tiled roofs. They do not rear any useful or pet animals. Their houses are neat and clean. Their every-day food is rice, Indian millet bread, and vegetables. They give feasts on marriage occasions, eat fish, and the flesh of sheep, goats, and domestic fowls. They drink liquor and smoke tobacco. They dress like the Dásarus. The only difference between the Dásarus and the Dandig Dásarus is that the former are Shaivs and the latter Vaishnavs.

Da'sarus, apparently the servants or *dás* of the god Māruti, are wandering beggars, returned as numbering 574. They are found throughout the district, but chiefly in Gokák and Athni. They appear to belong both to the Telugu and the Karnatak stock, but there is nothing to show when and from where they came into the district. Their head-quarters are at Bijápur where they live during the rains. They are divided into Telangi Dásarus, Karnatak Dásarus, Valu Dásarus, and Holár or Mhár Dásarus. None of these classes either eat together or intermarry. The men are of middle size and dark, with a quick lively look; and the women are strong and muscular. The Telang Dásarus speak Telugu and the Karnatak and other Dásarus speak Kánarese. The Dásarus are quiet, hospitable, and sober, but idle and thriftless. They are wandering beggars, singers, and musicians, the Karnatak Dásarus in addition performing plays and allowing their wives to act as courtezans. Before starting to beg they pray to Māruti and Vishnu

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Bháts.

Dandig Dásarus.

Dásarus.

Chapter III.**Population.****BEGGARS.***Dásarus.*

for a bagful of grain. The Telang Dásarus, who are also called Vakalgerus, carry a lamp at the end of a long pole and rest a gong and a conch-shell on their right shoulder. They beg on Saturdays only. Among the Hindus of the district when one of a family is sick, it is common to vow that if he recover a number of Dásarus will be feasted. This is done because they are believed to be favourites of Máruti, one of the chief local gods. Excepting a few in Belgaum and other towns, who live in small houses, Dásarus have no dwellings. They eat Indian millet bread, rice, vegetables, fish, and flesh, and drink liquor. The men dress like Kunbis and the women like dancing-girls braiding the hair and tying it in a knot behind the head as if resting on the neck. They are clean and neat in their dress, wear rich robes with broad silk borders, sometimes with gold ends, drawing one end over the head and bringing the lower end back between the feet. They wear a tight bodice of fine cotton or silk cloth and mark their eyebrows with red-powder or *kunku*. They wear a profusion of gold and silver ornaments and like dancing-girls are fond of show and pleasure. Karnátak and Valu Dásarus invest their sons with the sacred thread between the age of nine and twelve. All allow widow marriage. When a Telang Dásaru dies a conch-shell and discus are tied to his arm, and again untied when he is buried. They are kept in some safe place and brought out for worship on the fifth day by the chief mourner. If they are lost the person responsible for them is put out of caste. The Dásarus worship Vishnu, Báláji, and Máruti. The Telang and Karnátak Dásarus employ Deshasth Bráhmans to perform their thread-girding, marriage, and other ceremonies. The Valu Dásarus perform them themselves and act as priests to the Holárs. Except the Karnátak Dásarus who have a headman, they settle social disputes in accordance with the opinion of the majority of the castemen. The Telang and Valu Dásarus send their boys to school for a short time. Those Dásarus who know how to sing and dance and whose women act as courtezans are in easy circumstances. The rest are poor, living from hand to mouth.

Davris.

Davris, or DRUMMERS, are returned as numbering 105 and as found throughout the district, especially in large towns. They have no subdivisions. They look like Maráthás and those at Belgaum, Chándgad, and Khánápur speak Maráthi; the Davris of other parts of the district speak Kánarese. They generally live in thatched huts. The men wear a small close-fitting turban, breeches or a waistcloth, and a few of them a coat. Women wear a robe and bodice. Their staple food is millet, pulse, and sometimes rice. They eat fish and flesh, and drink liquor. They are idle and dirty and beg by beating the drum called *daur*. The women retail wooden combs, needles, and beads. They generally buy from the carpenters on credit and pay them when the combs are sold. On the fifth day after a birth the goddess Satváí is worshipped, and on the thirteenth the child is laid in a cradle and named, friends and relations being presented with cooked gram and millet. When the child is twelve years old the lobes of its ears are bored, and the teacher or *guru* with his own hands puts into the holes a pair of light silver rings worth

about 3d. (2 as.). Before a marriage the bodies of the boy and girl are rubbed with turmeric, the god Kedárling and the goddess Amba Bhaváni are worshipped, and verses are repeated and rice is thrown over the heads of the couple by the Bráhmaṇ priest who is generally a Deshasth. They bury their dead. On the third day after a death the mourner lays cooked rice mixed with milk on the grave, and when it has been touched by a crow, returns home. If no crow comes he makes an earthen crow and touches the rice with its beak. On the twelfth day the funeral ceremonies end with a dinner to caste-fellows. Though not a religious people the Davris keep a small metal image of Kedárling in their house and worship it every Sunday morning. They sacrifice no animal to Kedárling, but sometimes vow to make a pilgrimage to Kolhápúr or to feast his begging devotees. Their emblems are small metal bells and a basket-shaped pot. Vows are made in order to get children or to be cured from sickness. The Davris do not act as sorcerers. They are bound together as a body and their social disputes are settled by mass meetings of the caste. They do not send their boys to school, and still suffer from the decline in alms-giving which followed the famine distress.

Gondhlis are returned as numbering 370 and as found only in a few villages and towns throughout the district. They seem to have entered the district from the Bombay Deccan. They have no subdivisions. They look like Maráthás, being dark and strong, with high noses and thin lips. Their home tongue is Maráthi. Most of them live in houses with thatched roofs. They eat fish and flesh, and drink liquor. They dress like Maráthás, but the men beg and dance the *gondhal* in peculiar long coats which reach to the feet. They wear shell-necklaces and caps stuck over with shells. The *gondhal* dance is performed among Marátha Bráhmaṇs in honour of the goddess Bhaváni on the occasion of a thread-ceremony, a marriage, or in the seventh month of a woman's first pregnancy. Among other Hindus the dance is performed only at the time of marriage, either before or after the ceremony. The dance always takes place at night. In the evening, in the women's hall, the dancers spread on a high wooden stool a piece of new black bodice-cloth, about two feet three inches long and a foot and a half broad. On this cloth thirty-six pinches of rice grains are laid and sprinkled with turmeric and red-powder. On the rice is set a copper water-pot or *támbya* filled with mixed milk and water, and the mouth is covered with betel leaves and a cocoanut. On the high wooden stool in front of the pot are laid five betelnuts and an equal number of plantains, dates, and lemons, and, with the help of the chief Gondhli, the male head of the family worships the pot as the goddess Tulja Bhaváni. The five dancers then light five torches, and set them in the hands of five men of the family, and the torch-bearers march five times round the goddess repeating the word Amba Bhaváni. The head Gondhli now approaches and takes his stand in front of the high wooden stool, three of his company stand behind him with musical instruments, and the fifth generally stands to the right of the headman with the lighted torch in his hand. On both sides of the head dancer men and women look on, seated on

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Gondhliis.

carpets and mats. Then the head Gondhli begins to dance, to sing in praise of the goddess, at times stopping to explain the meaning of the songs. This lasts the whole night and is not over till day-break. At the end of the dance a lighted lamp is waved round the goddess. The dancers are paid about 2s. (Rs. 1) and retire. The only ceremonies which the Gondhliis are said to perform are the putting on of the shell-necklace and marriage. The shell-necklace is put round the novice's neck at a meeting of the castemen, who after the ceremony is over retire with a handful of sugar and packets of betelnut and leaves. Their marriage ceremony lasts for three days. On the first day they feast the caste in honour of the family gods. On the second day the boy and girl are seated face to face on two low wooden stools. Marriage verses are repeated by Bráhmán priests, and grains of rice are thrown over their heads. The guests are offered packets of betelnut and leaves and retire. The marriage ceremony ends with a feast on the third day. They generally marry their children before they come of age. They practise polygamy, but polyandry is unknown and widow marriage is forbidden. Besides begging, a few work as husbandmen. Their priests are Deshasth Bráhmans. Their family-goddesses are Amba Bhaváni and Tulja Bhaváni in honour of whom they fast on Tuesdays and Fridays. They are bound together as a body and settle social disputes according to the opinion of the majority of the castemen. A few send their boys to school. They are a poor people, hardly earning enough to live on.

Gosávis.

Gosávis are returned as numbering 904 and as found all over the district except in Parasgad and Gokák. They are divided into Náth Gosávis, Davri Gosávis, and Bálsantoshis. The Náth Gosávis are considered higher than the others and neither eat nor marry with them. The Davris and Bálsantoshis eat together and intermarry. They have no family stocks or *gotras*. They speak Maráthi in their homes, and, except that they wear rings in their ears, they look like Kunbis. The commonest names among men are Ambarnáth, Appánáth, Kirnáth, and Rámnáth; and among women, Báli, Santi, and Tuki. They are middle-sized, strong, muscular, and long-lived. They are dark with clever faces, small eyes, regular features, high nose, thin lips, and high cheek bones. They live in houses with mud walls and tiled roofs, generally untidy and with very little furniture. Most families have a couple of bullocks or cows as well as sheep, goats, and fowls. Their every-day food is Indian millet, rice, pulse, and vegetables. But when they can afford it they eat fish, crabs, and the flesh of goats, sheep, hare, wild hog, game birds, and domestic fowls. On holidays and whenever else they can afford it, they drink both country and European liquor, but not to excess. They smoke tobacco and hemp-flowers or *gánja* and do not eat opium. Before beginning to eat they offer food to their family god Jotiba, who is also called Bahiri and Kedárling. Caste feasts are given in honour of marriages and deaths. When they start begging the men wear ochre-coloured clothes, a wallet hanging from the left arm, and a pale-coloured gourd in the right hand. With this exception neither men nor women differ in dress from Kunbis.

They are thrifty, even-tempered, hardworking, and orderly. They live chiefly by begging. The Náths, besides begging, cultivate, and a few lend money. All the Bálsantoshis live by begging, while among the Davris there are husbandmen and traders as well as beggars. The traders sell thread and needles, glass beads, combs, stoneware, metalware, looking-glasses, buttons, and boxes. The women help in the fields, beg, and sell small wares on market days, squatting by the road and spreading their goods before them on pieces of blanket. They also work as day-labourers. Children of twelve years and upwards help their parents. The Davris buy their wares from Márwár Váni shopkeepers in large towns and cities, and hawk them from village to village. Their work is constant and their calling hereditary. Very few are well-to-do; some are fairly off and some are in debt. Many borrow to meet marriage and other special expenses for which they have to pay about six per cent a month. They are a religious people. Their family god is Jotiba who is called Kedárling or Bhairavnáth. His chief temple is in Battisral near Pandharpur. They worship the god Jotiba daily with flowers, rice, and sandal-powder. They offer him sugar every day and mutton on *Dasara* Day in October. His image is a brass, silver, or gold mask with four arms. They respect Bráhmans and call them to all their ceremonies except to the ear-boring, to which they call their teacher or *guru*. They worship the ordinary Bráhma gods but have the greatest respect for Shiv. They keep the regular Hindu holidays. They do not make pilgrimages. They have a spiritual teacher or *guru* who belongs to the Dorivike sect of Gosávis. He bores the ears of their male children and they pay him 2s. 6d. (Rs. 1¼). He is succeeded by one of his disciples and makes no attempt to gain new followers. They believe in sorcery, witchcraft, and soothsaying. The soothsayers are Bráhmaus, Joshis, and Pinglis. Their chief ceremonies are the worship of the goddess Satti on the fifth day after a child-birth, when rice and fish are presented and a feast is given to the caste people. On the twelfth day the child is named. When the boy is twelve years old his ear is slit and he puts on the begging garb and is eligible for marriage. The ceremony is performed by their teacher. He plants a trident in the ground and after worshipping it and offering it a cocoanut, plantains, sugar, betel leaves and nuts, and dates, pierces with a needle the lobes of the young disciple's ear and puts silver or gold rings into the holes. A wallet with a pot in it is tied to his left arm and the teacher enjoins him henceforth to live solely by begging. He starts on his new calling, gathering plantains and dates from the guests. The ceremony ends with a dinner to castemen. On betrothal, the father of the boy invites the girl's father and their friends to a dinner. Sugar and betelnuts are handed, and the girl's father is presented with £3 (Rs. 30) which is called *dej*. On a lucky day the female relations carry turmeric to the girl's house and rub her with it. Then the women of the girl's family bring turmeric and rub it on the boy's body, who with a party of his relations goes to the girl's house where the marriage is solemnised, and a feast is held. When a girl reaches womanhood the *phalshobhan* or lap-filling ceremony takes place.

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Gosávis.

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Gosávis.

When a person dies his body is washed with warm water, covered with a new white cloth, and carried to be buried. On the third day after death the bearers are feasted, and on the eleventh the mourning ceases and the mourners are purified by drinking the five products of the cow. On the twelfth day a goat or two are sacrificed, and the day ends with a feast. On the morning of the thirteenth day the ceremonies end by presenting a pipe of tobacco to friends, relations, and castefellows. There has not been any recent change in their customs. Child marriage, widow marriage, and polygamy are allowed. Social disputes are settled by the votes of the majority of the men of the caste, though of late the power of the majority is said to have declined. They do not send their boys to school neither do they take to new pursuits. They are a poor class.

Joshis.

Joshis are returned as numbering thirty and as found chiefly in Khánápur and Belgaum. They are divided into Maráthás and Kidbides. They eat together and intermarry. In appearance they resemble well-to-do Kunbis, being neither very fair nor very dark. They are not strongly made but have regular features. Their home tongue is Maráthi. Their dress consists of a long coat, a waistcloth, and a turban. They eat flesh of all kinds except beef, but are not allowed to drink liquor. They are persistent beggars but refuse all regular work. They object to be classed as beggars and say that as astrologers they have a claim on the public alms. They are neat, sober, and even-tempered, and hospitable to their castefellows whom they never send away empty-handed. They wander in gangs of ten to twenty with their wives and children and return to their head-quarters after tours varying from six to nine months. They call themselves Joshis or astrologers because they foretell events. They beg from door to door in the mornings from six or seven to twelve. Each has a small drum called *bud-budki* which he beats in front of a house and offers to tell what has happened to the family and what is in store for it. In answer to questions he tells how the head of the house had once a narrow escape, and that another misfortune hangs over his head and will fall on him unless he walks a certain number of times round the god Máruti, or keeps a lamp in the temple lighted for a certain number of days, or pours oil over the god. In return for this advice the people of the house give him money or clothes. Joshis generally carry a set of small square pictures of a *tulsi* pot, Mahádev and Párvati, Máruti and Rámchandra, as good omens; and of an eclipse, a tiger, or a snake, as bad omens. Their priests are Bháts. They do not employ Bráhmans at any of their ceremonies. Their family gods are Kedáreshvar and Sidoba; and their chief holidays are *Shivarátra* in February, *Nágpanchami* in August, *Dasara* in October, and *Diváli* in November. They seldom go on pilgrimage. They believe in divination and soothsaying. They are said not to practise witchcraft and to have no faith in the evil eye. They believe Tuesday and Friday are lucky days and the rest unlucky. Marriage is their only ceremony. The members of the caste meet and the Bháts throw rice on the boy's and girl's heads and the ceremony ends with a dinner. They allow widow marriage.

Their funeral ceremonies are performed by themselves without the help of priests. They bury the dead except lepers whom they burn. They have a headman who is chosen by the votes of the castemen from the leading elders of the community. He settles their social disputes with the help of the castemen. He also directs their begging excursions, and, in case any of them neglects his orders, he fines them 4s. to 6s. (Rs. 2-3). A few send their boys to school but only for a short time to learn to read Maráthi. They are a falling people.

Ka'nphates or SLIT-EARED JOGIS are returned as numbering seventy and as found in Chikodi. They have no subdivisions, speak Maráthi, and look like Kunbis. Some of them marry and others remain single. They live in temples or inns and rear buffaloes and dogs. They eat fish and the flesh of sheep, goats, and domestic fowls. They drink liquor and smoke tobacco and hemp-flower, and eat opium. Their staple food is rice, Indian millet bread, and vegetables. They wear a brick-coloured dress including a loin-cloth, a cap, a blanket, and a waistcloth. From their left arm hangs a wallet, and when they go begging they carry a trident or *trishul* in the right hand and a pale-coloured gourd in the left. The ornaments worn by men are a silver chain called *gop*, silver armlets called *kadis*, and the wooden or ivory earrings, which are the distinguishing mark of the sect. The women wear a short-sleeved bodice and a robe or *lugade*, whose skirt-corner they do not pass back between the feet. Ornaments include a gold nosering, a necklace of glass and metal beads with a small central gold brooch or *galsari*, and three sorts of earrings called *bugdis*, *bádis*, and *káps*. A woman whose husband is alive marks her brow with red-powder or *kunku* and wears glass bangles and the lucky necklace or *mangalsutra*. They are neat, clean, and well-behaved, but lazy. Both men and women beg from door to door. Some of them are husbandmen, either over-holders or under-holders, but none of them are skilful cultivators. Their women help them in sowing and weeding. Their house god is Gorakhnáth, and they respect Bráhmaus and call them to their marriage and death ceremonies. They worship the ordinary Bráhmanic gods and keep the regular Hindu holidays. They make pilgrimages to Benares, Prayág or Allahabad, Rámeshvar, and Gokarn in Kánara. They believe in witchcraft and in lucky and unlucky days. Their customs do not differ from those of Gosávis. They are bound together as a body and settle their social disputes at meetings of the castemen. They are a steady class.

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Population.

BEGGARS,

Joshis.

Ka'nphates.

Killiketars or KATABUS are a class of cattle-keepers and picture-showmen. They are returned as numbering 108 and as found in Sampgaon, Chikodi, Parasgad, Gokák, and Athni. They are much like Maráthás and seem to have come from the north, either from Kolhápur or Sátára. They have no subdivisions. The men wear a top-knot about three inches long, whiskers, and moustache. The women comb their hair once a fortnight and tie it in a knot on the back of the head. They do not deck it with flowers nor do they use false hair. Their home tongue is Maráthi. They generally live outside

Killiketars.

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BEGGARS.

Killiketars.

of the village in huts. Every family owns a dog, two to four buffaloes, two or three cows, and four or five goats. Their daily food is Indian millet. They eat fish and the flesh of sheep, goats, hares, and domestic fowls. The women do not drink, and the men are temperate in their use of liquor, drinking only on special occasions, at marriages, on holidays, and when they entertain guests. The men smoke tobacco. They dress like Maráthás. They are clean, neat, honest, thrifty, and quiet. Their chief occupation is showing pictures of the Pándavs and Kauravs, and other heroes. The pictures are drawn on deer skins and cost 3*d.* to 6*d.* (2 - 4 *as.*). They always show them at night. One of the men sits behind a curtain with a lighted torch and shows from one to two hundred pictures. Another man sits outside and explains. The women beat a drum. The show lasts five to seven hours beginning about nine or ten at night. The villagers club together and pay them about 4*s.* (Rs. 2), half in cash and half in grain and oil. At harvest time they go from village to village collecting grain which the husbandmen give them in charity. Their women are expert tattooers and are paid in grain and old clothes. They tattoo women of all castes. The figures are traced with ink before they are pricked into the skin. The figures which they generally tattoo are a line with a crescent above it and a small circle below, called *chandram* or moon, and generally tattooed on the brows of Bráhma women; The head ornament or *muttin botta*, a line with an ornament of eight pearls a central pearl and seven round it above the line and a small circle below the line, tattooed on the forehead of women of all castes except Bráhmans; A pair of plain or ornamental brackets called in Kánarese *kannu suge* or outer eye-corners, and worn by all women except Bráhmans at the outer corners of the eyes; A slender oval mark called the wheat grain or *godlkál* worn by Rajput women on the left side of the nose; A circle about the size of a pea called *nasal* worn by Dombári women between the eyes and by women of other castes on the cheek or chin; *Sitechá padar* or Sita's fringe, a line like four teeth of a saw, worn on the arm. Besides these emblems figures of the *tulsi* plant or sacred basil, and of the incense tree *sura-honne* or *Boswellia thurifera* are worn on the forearm. Lotuses, snakes, and scorpions are tattooed on the back of the hand and small spots are worn even on the backs of the fingers. Shri Rám, Shri Rám Jay Rám, Jay Jay Ram, and other names of household or favourite gods are tattooed on the forearms of Bráhma women.

They are a religious people, and daily worship their box of pictures. Their family deities are Yellamma, Máyava, and Bhaire. They have no priests, but they keep all the chief Hindu holidays. They keep no fasts, make no pilgrimages, and do not believe in witchcraft or soothsaying. They worship the goddess Satváí on the fifth day after the birth of a child and name the child on the eleventh. They marry their girls at the age of four or five and their boys between ten and twelve. The boy's father has to go in search of a wife for his son. When a suitable match is found the marriage is settled, and the boy, his parents, friends, and relatives go

to the girl's village. When they have reached the village boundary a cocoanut is broken, and about five in the evening the boy and his party are taken into the village and feasted. Next morning the boy and girl are rubbed with turmeric and oil and they are made to stand face to face, the girl looking east and the boy west. A curtain is held between them for a few moments and then dropped. The boy ties a string of black and green beads round the girl's neck. The girl ties a piece of turmeric root with a cotton thread round the boy's right wrist and the boy in return ties another wristlet of turmeric root round her wrist. A few grains of red rice are handed to the guests who throw them on the heads of both the boy and girl shouting *Shám Dhám*, a corruption of the Bráhmaṇ *sáavadhán* or Take care. On the second or third day, the boy and his party walk with the girl to the boy's village, and the marriage is over. When a girl comes of age she is considered impure and is not allowed to touch any one. This rule is observed only on the occasion of the first monthly sickness. They allow widow marriage and polygamy. They bury their dead. They do not send their boys to school. Though a poor class they are almost never in debt.

Oshtams, with a strength of ninety, are scattered over the district except in Belgaum and Athni. They have come into the district from Madras. Their home speech is Telugu. They have no subdivisions. They look like Kunbis, speak Maráthi out of doors, and live in small but neat and clean houses with mud walls and tiled roofs. Their every-day food is Indian millet and vegetables. They eat fish, and the flesh of sheep, goats, and poultry. They drink both country and foreign liquor and smoke tobacco. They get their clothes by begging. They respect Bráhmans and call them to their birth, marriage, and death ceremonies. They worship the ordinary Bráhmaṇ gods and hold Máruṭi in special respect. In their houses are images of Máruṭi and Venkoba. They keep the usual Hindu holidays. They have no teacher or *guru*. They believe in sorcery and witchcraft. Their customs do not differ from those of Mudliars. They allow widow marriage and bury their dead. They are bound together as a body and settle social disputes according to the opinion of the majority of the men. They do not send their boys to school and as a class are badly off.

Picha'tis, with a strength of 105, are found in Chikodi and Athni. They have no subdivisions and families bearing the same surname cannot intermarry. They look like Kunbis and speak Maráthi. They live in thatched huts and keep no animals. Their staple food is Indian millet or *náchni* bread and vegetables. They eat fish and the flesh of sheep, goats, and domestic fowls, whenever they can afford it. They drink country liquor and smoke tobacco. The men wear the waistcloth, shouldercloth, and turban; and the women a robe whose lower end they do not pass back between the feet. They get their clothes by begging. Both men and women beg, and in addition the women sew quilts. They worship the ordinary local and Bráhmaṇic gods, and their chief house goddesses are Ambabái and Satváí. Their priests are the ordinary Marátha Bráhmans, whom they respect and call to their births, marriages,

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BEGGARS.

Killiketars.

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BEGGARS.

and deaths. They observe the regular Hindu holidays. They believe in lucky and unlucky days, numbers, sights, and events. On the fifth day after the birth of a child, they worship the goddess Páchvi and name the child on the twelfth. The marriage lasts one day, when the boy and girl are rubbed at their houses with oil and turmeric and the marriage ceremony is performed in the presence of caste people. If they are able, the parents give a feast. They bury the dead. Widow marriage is allowed. They settle social disputes according to the opinion of the majority of the castemen. They are very poor.

Pingles.

Pingles, who foretell events by the help of the *pingla* or little spotted owl, are returned as numbering forty and as found in Belgaum, Khánápur, and Parasgad. They say they came into the district from Kolhápur about sixty years ago. They rank below Maráthás. They have no subdivisions, and their surnames are Garud, Máne, and Shingán. Families bearing the same surname cannot intermarry. Their home speech is Maráthi and they look like Kunbis. They live in thatched huts, and their staple food is Indian millet, rice, and vegetables; but they do not object to eat fish or the flesh of goats, sheep, or fowls, or to drink liquor. All smoke tobacco and some smoke hemp-flowers or *gánja*. The men wear a waistcloth, a headcloth, a long coat, and a waistcoat, and a silk-bordered shoulder-cloth. The women wear a shortsleeved bodice and a robe or *lugado* whose lower end is not passed back between the feet. They get their clothes by begging. They are wandering fortune-tellers, and go begging from door to door. Their women do nothing but housework. They worship the ordinary Bráhmanic gods and their family goddess is Margái to whom they sacrifice a goat once a year or whenever they can afford it. They respect Bráhmans and call them to conduct their marriage and death ceremonies. They keep the regular Hindu holidays. They do not fast and have no religious teacher or *guru*. They believe in spirits, ghosts, soothsaying, lucky and unlucky numbers, sights, and events. Their customs are generally the same as those of Kunbis. They burn the dead, and allow widow marriage and polygamy. They are bound together as a body and settle their social disputes according to the opinion of the majority of the castemen. They send their boys to school for a short time, and take to no new pursuits. They are a poor class.

Vásudevs.

Vásudevs are found in small numbers over the whole district. They seem to have come from the Deccan. They have no subdivisions. Their surnames are Dharve, Gavli, Reke, and Sálunke. They are of middle height and dark, with high nose and thin lips. The men wear the top-knot, moustache, and whiskers, but no beard. Their home tongue is Maráthi. They are sober, thrifty, even-tempered, and idle. They are professional beggars and go from one village to another all the year round carrying two metal cups or *táls*, two wooden pincers or *chiplyás*, brass bells, jingling rings, and a wooden whistle. Except a few who have settled as husbandmen, they wander from place to place, halting in temples and rest-houses and carrying with them no tents, mats, or other shelter. Their staple food is Indian millet bread, rice,

and vegetables, but they eat fish and the flesh of goats, sheep and fowls, and drink liquor. They dress like Maráthás, but when they go begging they wear a long hat adorned with peacock's feathers and a brass top, and a long full-skirted coat. Their women wear the bodice and robe passing the end between the feet and rub their brows with red-powder or *kunku*. On the fifth day after the birth of a child they worship the goddess Satvái and feast married women after presenting them with turmeric and red-powder or *halad-kunku*. They begin their marriage ceremonies by invoking the aid of the goddess Bhaváni and end them with a *gondhal* dance. They allow widow marriage and burn their dead. They are Vaishnavs, worshipping Vishnu, Vithoba, and Mahákáli; their house gods are Bhairoba, Jotiba, Khandoba, and the goddess Bhaváni. They employ Deshasth Bráhmans at their marriages and when a youth is invested with his begging robes. On the initiation day the Bráhman priest dresses the boy in the long hat and coat repeating verses and marking his brow with sandal. By this he becomes a Vásudev fit to wear the hat and to beg. The Bráhman is given five copper coins ($1\frac{1}{4}$ annas) and a packet of betelnut and leaves. A feast to the castefellows ends the day. They have no headman. They refer disputes to an intelligent member of the caste who decides in the presence of the castemen. They do not send their boys to school and are a poor people.

Chapter III.

Population.

BEGGARS.
Vásudevs.

Depressed Classes include seven castes with a strength of 68,000 or 8.59 per cent of the Hindu population. The details are :

DEPRESSED
CLASSES.

BELGAUM DEPRESSED CLASSES.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Bhangis ...	64	45	109	Láds ...	507	517	1024
Chalvadis ...	49	58	107	Múngs ...	8059	8799	16,849
Chambhárs ...	3291	3163	6454				
Dhórs ...	879	838	1717				
Holíars ...	20,132	21,608	41,740	Total ...	32,981	35,019	68,000

Bhangis, or **Hala'khors**, with a strength of 109, are found in all municipal towns. Some of them appear to belong to Gujarát, others to Upper India especially the neighbourhood of Delhi and Cawnpur. Thirty or thirty-five years ago a few came into the district from the native states of Sámli and Miraj. The rest have come within the last five years since more regular conservancy measures have been taken in the larger towns. They have no divisions. The men are tall and either swarthy or fair; the women are generally plump and well-featured. Their home tongue is Hindustáni. They live in huts with thatched or tiled roofs. They are greedy eaters; they eat fish and the flesh of goats and sheep and domestic fowls, and drink liquor. Their staple food is millet, rice, and pulse. A man wears a waistcloth or trousers, a coat, a head-scarf or *rumál*, and either English or Maráthi shoes or sandals; the women wear a robe and bodice and sometimes a petticoat. The robe is wound round the waist, the skirt-corner being passed between the feet and tucked behind. They coil their hair behind the head and sometimes deck it with flowers. When at work their clothes are filthy and ragged, but several among them have a stock of rich

Bhangis.

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Population.

DEPRESSED
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Bhangis.

clothes. They are hardworking, but quarrelsome, dirty, and thriftless. They are town-sweepers and removers of nightsoil. Their women and children from the age of thirteen or fourteen help in their calling. On the fifth day after a birth they worship Páchi or the Fifth, and on the twelfth name the child distributing cooked grain and millet to female relations and friends. On the marriage day the boy and girl are rubbed with turmeric, the goddess Amba Bhavani is worshipped, and the *gondhal* ceremony performed. They bury their dead. On the third day after a death the chief mourner lays a ball of rice mixed with curds on the grave and does not leave until it has been touched by a crow. If the crows will not touch the rice and the mourner is rich he presents a cow to his priest, if he is poor he presents his priests 1s. to 4s. (8 as. - Rs. 2). On the tenth day they feast relations and friends including the four bier-bearers. They allow widow marriage. They worship Yellamma and Brahmadev. They do not worship the minor village deities or their ancestors. The Bráhmans who cast horoscopes and fix lucky names and dates for the Bhangis are not outcaste or of any special order. Any Bráhman may act as a Bhangis' priest. They do not observe Hindu fasts, but keep all the usual festivals. Bhangis are bound together as a body. They settle social disputes at mass meetings of the adult male members of the caste. They do not send their boys to school and are poor.

Chalvadis.

Chalva'dis, with a strength of 107, are found in all towns with a considerable Lingáyat population. The Chalvadis have no subdivisions and no surnames. The names of men and women are the same as those of other Lingáyats. They are dark and like Mhárs, only that they are less strongly made. Their home speech is Kánarese which does not differ from the local Kánarese. Their staple food is millet which is eaten either with *tur* or *masur* pulse. They do not eat fish or flesh, drink no liquor, and use no drug except tobacco. Like other Lingáyats the men wear the waistcloth, a white turban, and sometimes a jacket; and the women a robe and a bodice. The women sometimes wear silver wristlets or *talbandis*, silver or pewter toe-rings or *jodvis*, and silver bracelets and glass bangles. Both men and women wear a silver box or *chanka* which contains the *ling*, and rub their foreheads with ashes. The Chalvadis' chief office is to carry the ladle and bell in front of Lingáyat processions. They live by begging, and on money distributed by Lingáyats on festive or funeral occasions. A Chalvádi generally has in his house images of Mahádev in the form of a *ling* and of Basaveshvar in the form of a stone or silver bull or *nandi*. They bathe and worship the *ling* before their morning meal. They also venerate such village deities as Yellamma, Kariamamma, and Mariamma. Their priests are Jangams whom they worship, drinking the water in which the priest's feet have been washed. Their customs are like those of the Lingáyats. They neither eat nor associate with Mhárs. Social disputes are settled at meetings of the leading Lingáyats. Any one who fails to obey the public decision loses his office. They do not send their boys to school, but any one holding the office of Chalvádi is required to read the sacred books and must

therefore know how to read and write Kánarese. Beyond this their children have no schooling. They are a poor class.

Chámhha'rs, or LEATHER WORKERS, with a strength of 6454, are found throughout the district. They are divided into Lingáyats, Maráthi, and Konkani Chámhbhárs. Maráthi and Konkani Chámhbhárs eat together and take food from the Lingáyats, but the Lingáyats do not eat with them. As regards marriage all three subdivisions are separate. They have no surnames or family names. They are fair, regular-featured, and strong. The men generally shave the head except the top-knot. Some of the children have beautiful faces, refined and intelligent. They speak both Kánarese and Maráthi. They are hardworking, even-tempered, and hospitable, but thriftless, dirty, and given to drink. They work in leather, cut and dye skins, and make bridles, whips, and harness, sandals, shoes, ropes, and water-bags. They sell their wares either at their houses or in the local markets, and earn about 6*d.* (4 *as.*) a day. The women help by fringing the shoes with silk. Their boys begin to work at twelve to fourteen and generally earn about 3*d.* (2 *as.*) a day. They buy their leather from Dhors and their silk from weavers. Except a few of the poorest they have capital enough to buy their materials without borrowing. As tent-pitchers, a work which gives them a good deal of employment in Belgaum, they earn 9*d.* (6 *as.*) a day. They both keep ready-made leather articles in stock and work to order. They are said not to mend Jingers' shoes as they hold themselves equal to if not higher than them. The Lingáyats stop work in the afternoon, as they are not allowed to touch leather in the evening. Some are cotton-weavers not leather-workers. Their houses are poor with tiled or thatched roofs and wattle and daub walls. They are generally untidy, the ground in front being littered with pieces of skins. They eat Indian millet bread and *náchni* gruel except the Lingáyats who neither eat animal food nor drink liquor. They eat fish and flesh but not carrion or pork, and drink liquor. The men wear a loincloth and occasionally a waistcloth and a turban or headscarf. They seldom wear coats or waistcoats but cover their bodies with a waistcloth. The women dress in the usual Kunbi bodice and robe reaching to the knee. The men work from early morning till noon, when they dine and take a nap and again work till five after which they go about the streets hawking shoes. The women mind the house and help the men in making shoes. They name their children on the thirteenth day after birth, and cut the child's hair for the first time in the third year. Some of them worship the holy basil and wear the sacred thread. They bury the dead. The Maráthi or Konkani Chámhbhárs on the third day after a funeral make a ball of cooked rice mixed with curds and lay it on the grave and do not leave till it has been touched by a crow. Relations as well as the corpse-bearers mourn ten days. They worship the ordinary Hindu gods and keep the usual fasts and feasts. Some Lingáyats worship the sweet basil before they take their meals. They have a community and settle disputes at meetings of the men of the caste. They do not send their boys to school. They earn enough to maintain themselves, and if they were less unthrifty and drunken, they would be well-to-do.

Chapter III.

Population.

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Chámhbhárs.

Chapter III.

Population.

DEPRESSED
CLASSES.*Dhors.*

Dhors, or **TANNERS**, with a strength of 1717, are found in small groups of one or two families in all the larger villages in the district. They are divided into Marátha, Hindustáni, and KarnátaK Dhors who neither eat together nor intermarry. All are dark and strong. The Marátha Dhors speak Maráthi, the Hindustáni Dhors Hindustáni, and the KarnátaK Dhors Kánarese. Except a few belonging to the rich, their houses are small, dirty, and untidy. They dress in a loin and waistcloth and a turban often in rags; and their women like Chámhbár women wear a robe falling like a petticoat with the upper end passed over their shoulder, and a bodice. They tie their hair in a knot behind and neither deck it with flowers nor mix it with false hair. Their dress is of country cloth fairly clean, and most of them have a spare holiday suit. The women wear glass or if they are well-to-do silver bangles. Their staple food is Indian millet, split pulse or pulse-curry, and chilly powder mixed with salt. Only occasionally can they afford rice. They eat fish and flesh of all kinds except beef, and drink liquor but not to excess. They sacrifice goats on *Dasara* Day in October. Their pet dish is goat's flesh or *ghos*. Animals who die a natural death are not considered fit for food though they are occasionally eaten in secret. Besides tanning they make water-bags, buckets, drums or *dhols*, bridles or *lagáms*, horse's mouth-bags or *tobres*, boxes or *petárás*, and other articles. Some work as day-labourers. Women never help the men in their work, but boys begin to be of use after twelve. They employ Bráhmans at their marriages, reciting verses and throwing grains of rice over the heads of the boy and the girl. They bury their dead. A Lingáyat priest or *ayya* attends and the body is carried to the grave. A pit is dug and the body is sprinkled with ashes by the priest and laid in the pit and earth is thrown in. The priest offers a Kánarese prayer asking the Almighty to take the dead to heaven, and claps his hands together which is supposed to inform the dead that the gates of heaven are open to him. The mourners strew flowers over the grave, bathe, and return. A funeral costs 2s. to 4s. (Rs. 1-2). On the ninth or tenth day after a death castemen are feasted at a cost of 8s. to 10s. (Rs. 4-5). When the funeral service is properly performed the Dhors think that the dead is highly pleased and acts as their guardian and intercessor. They worship Mahádev, Khandoba, and Tulja Bhaváni, and consult oracles. They are religious, and hold their priests in great esteem. They have no headman and settle disputes by the arbitration of some of the older members of the community. They do not send their boys to school. Except a few who are well-to-do the Dhors live from hand to mouth. The demand for leather articles is of late said to have been very slack, and the Dhors to have suffered in consequence.

Holiás.

Holia's, or **Mha's**, with a strength of 41,740, are found throughout the district. They are divided into Karnátaks, Telangs, and Maráthás. The first two eat together and intermarry but not with the third. They are generally tall, strong, and dark. They hold a low position among Hindus, their touch being thought to defile. The men shave the head except a long tuft on the crown and wear

whiskers and moustache. The Karnátaks speak Kánarese, the Maráthás Maráthi, and the Telangs Telugu. They are dirty in their habits, fairly temperate and thrifty, but revengeful. They are notable for their want of reverence for Bráhmans and Bráhmanic gods, for the looseness of their morals, and for their worship of evil spirits. They are village servants, watchmen, boundary markers, treasure-carriers, escorts, removers of dead animals, drummers, and bugle and horn blowers. In large villages they guard the village door, keep a muster of all persons entering or leaving, and after the door is locked take the keys to the headman. They also guard the stackyard during harvest time, attend to travellers in the name of the village, letting them know where they can buy food, and supplying them with grass and firewood. They also attend Government officials and carry messages. In spite of the lowness of their caste they have considerable power in the village, their decision being generally accepted in boundary disputes. Besides working as village servants they are husbandmen, labourers, and weavers of coarse cloth. They take service in the Bombay army and are employed as constables. Their houses are small, either tiled or thatched, and with wattle and daub walls. Their staple food is Indian millet bread eaten with a preparation of chillies and salt. On holidays, marriages, and other ceremonies they eat rice, fish, and flesh. They also eat the flesh of dead cattle and drink liquor of which they are excessively fond. The men wear a loincloth, a waistcloth or short trousers, a waistcoat, and roll a scarf round the head; the women wear a robe and bodice. The Holiás worship Satváí on the fifth day after the birth of a child and name their children on the same day. They marry their girls before they come of age. A Chálvádi is called to the marriage to sound his ladle and bell, and in return receives rice, a cocoanut, and a few copper coins. They allow widow marriage, the children by the first husband being left to his relatives. They practise polygamy. They bury their dead and mourn ten days. On the third day after death they go with a ball of rice mixed with curds to the burying ground, and burning incense on the spot where the deceased was buried place the ball on it and do not go home until the ball has been touched by a crow. They perform anniversary ceremonies on the fifth of *Bhádrapad* or August-September. Their chief goddesses are Lakshmi, Márvir, and Yellamma. The fair and sacrifice described in the Carpenters' account as a rule is not held unless the Mhárs first sacrifice a buffalo to Lakshmi. Bráhmans do not officiate at their houses, but are consulted as to the lucky moment for marriage and other ceremonies. They fast only once in the year on the full-moon of *Paush* that is December-January. The Holiás make pilgrimages to the shrine of Yellamma at Saundatti in Belgaum where a fair is held on the fifteenth lunar day of *Márgashirsha* or November-December. They have a teacher or *guru* of their own caste who lives in Kolhápúr. He supports himself by begging among his own people. His office is hereditary and when he visits a village the Holiás of the place defray his expenses so long as he stays with them. As a parting fee he is paid 2s. 6d. (Rs. 1¼). The Holiás do not send their boys to school, neither do they take to new pursuits.

Chapter III.

Population.

DEPRESSED
CLASSES.*Holidays.*

Chapter III.

Population.

DEPRESSED
CLASSES.*Láds.*

Láds, with a strength of 1024, are found all over the district. They claim to be Kshatriyas of the solar race and wear the sacred thread. They are divided into Brahmakshatri Láds, Sáw Láds, Hálvékari Láds, and Káyit Láds, who do not eat together nor intermarry. Láds are dark and strong, the men wearing the top-knot and moustache and looking like Maráthás. The women are small, fair, and good-looking. Their home tongue is Maráthi. They are a hardworking, sober, thrifty, and hospitable people, but hot-tempered. They follow various callings. They are betel-leaf sellers, grain merchants, makers and sellers of *attar* of roses and pastils, husbandmen, and at Belgaum and Athni mutton-sellers. The goat or sheep is slaughtered by a Musalmán *mulla*, who makes it stand facing the south, repeats some texts from the Korán, and cuts its throat. He is paid $\frac{1}{2}$ d. ($\frac{1}{2}$ *anna*) for each goat or sheep. They claim mutton-selling as one of their hereditary callings. They own good strong and plain houses. They drink liquor both country and foreign, and eat fish and the flesh of sheep and goats, hares, and fowls. Their staple food is rice, Indian millet bread, pulse, and vegetables. They dress like Maráthás, but their customs differ in some respects. They gird their boys with the sacred thread before they are ten years old without performing any ceremony. They have no rule that a girl should be married before she is of age. The boy's father has to pay the girl's father not more than £5 (Rs 50). Brahmakshatri and Sáw Láds do not allow widow marriage; the others do. Polygamy is allowed, and such of them as cannot afford to burn their dead, bury them. They mourn ten days and on the third day place cooked rice and milk on some open spot, and after it is touched by a crow they return home satisfied that the soul of the deceased is at peace. On the eleventh day after a death they worship a silver plate with an embossed mask of the deceased and feast relations and friends including the four corpse-bearers. Their chief god is the sun, but they worship Venkoba, Khandoba, and the goddess Tulja Bhaváni. After a marriage they perform the *gondhal* dance in honour of Khandoba, and in honour of Bhaváni they kill a goat and sacrifice it to her after burning its hair. They also observe the *Gopál* feast, when on certain days of the week they go begging in gangs, and cook and eat together the grain they collect. Their priests are the ordinary Maráthá Bráhmas, whom they respect. They have no headman and settle social disputes at caste meetings. Some send their boys to school till they can read and write a little and cast accounts. Though not a rising people they earn enough for their ordinary expenses.

Mángs.

Mángs or **Ma'digers**, with a strength of 16,849, are found throughout the district. They are divided into Mádigerus, Mochi Mádigerus, and Máng Rauts, who do not eat together or intermarry. They are dark, strong, and regular featured, and their head hair is black and thick. The men shave the head except the top-knot, and wear the moustache and whiskers, but not the beard. The home tongue of the Karnátek Mángs is Kánarese and of the Telang Telugu. They are hardworking, cunning, passionate, and revengeful. They rank as the lowest of Hindus and will

take food from all except Bhangis. They are leather-rope and shoemakers, musicians, executioners, and cattle-gelders. Some of them are village watchmen, husbandmen, and labourers. The Rauts are leech-sellers whose special calling has made them a separate class. They live in tiled or thatched huts and eat pork but not beef. They also eat the flesh of dead animals and drink liquor. They are great eaters and their staple food is Indian millet *náchni* or *sávi*, split pulse, and chillies. They occasionally eat rice. They name their children either on the ninth or the eleventh day after birth. The parents arrange for the marriage of their children, the boy's father having to pay the girl's father £2 4s. to £3 (Rs. 22-30). Their marriage ceremony is simple and lasts for only one day. The ceremony is performed by a woman of the caste who knows the formula. This woman is not called by any particular name nor is any woman specially appointed for the purpose. Any goodnatured experienced elderly woman is chosen at the time from among the guests. They have no special marriage songs but sing those which are used on other merry occasions. Soon after the guests are met the woman who is to conduct the ceremony is chosen; she makes the pair sit on a blanket face to face when a cloth is held between them and a song is sung.¹ When the song is over grains of rice are thrown on the heads of the boy and girl; the marriage coronet or *báshing* is tied to their brows and they are husband and wife. A feast to the caste people ends the ceremony. The husband sometimes makes the wife a present of not more than £1 (Rs. 10). They allow widow marriage, the children of the first husband being given to his relations. Second marriages are simple. A caste meeting is called and before the assembled people the widow agrees to marry the man, and the man expresses his willingness to marry the widow. They either bury or burn the dead, and mourn eleven days. They feast their castemen on the third day, the entertainment costing about 4s. (Rs. 2). The expenses on the day of the death are not more than 1s. (8 as.). They are religious, and worship goddesses more than gods. The names of their chief goddesses are Lakshmi, Tulja Bhaváni, and Yellamma. They are said not to believe in or practise divination, soothsaying, or witchcraft. They have no special holidays, lucky or unlucky numbers, sights, and events, but consult the ordinary Bráhmans. They have no headman, and settle disputes at meetings of the caste. Adultery is punished with loss of caste, but the offender is re-admitted if he repents and begs for pardon. They do not send their boys to school, neither do they take to new pursuits. None of them have entered the Government service as soldiers.

Chapter III.

Population.

DEPRESSED
CLASSES.*Mangs.*

¹ One of the commonest wedding songs runs as follows: Rub turmeric, women, on my king's daughter; rub the well-omened turmeric on my sister, the wife of one who rules justly. Clothe, women, the daughter of Shri the goddess of wealth and the wife of a king, in a princess' garment. Dress, women, auspiciously the wife who is like Subhadra, the wife of the five Pándavs. Bind, women, the strings of flowers on the head of the beautiful daughter. Bind, women, auspiciously the strings of flowers on the head of the wife of the leader of an army. Put, women, the bodice on my Indra's daughter and wife of a king; put, women, the bodice auspiciously on the wife and my sister. Rub, women, the red-powder on my Indra's daughter; rub, women, auspiciously red-powder on the wife of a king, my sister.

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They earn enough to maintain themselves, but their savings are swallowed in heavy marriage expenses. They are a poor people.

¹According to the 1881 census, Belgaum **Musalma'ns** numbered 66,200 or 7.66 per cent of the whole population. The Musalmán section of the Belgaum population includes thirty-eight classes, of whom ten intermarry and are separate in little more than in name, and twenty-eight form distinct communities marrying only among themselves. The classes who intermarry belong to two groups, four general divisions, Syeds, Shaikhs, Moghals, and Pathans, and six local divisions, of whom two Attárs or perfumers and Manyárs or dealers in hardware are traders, three Kaláigars or tinsmiths Kharadis or wood-turners and Nálbands or farriers are craftsmen, and one Baidaras are servants.

Of the twenty-seven separate communities who marry among themselves, six are of outside and twenty-one are of local origin. The six of outside origin are Bohorás and Mehmans from Gujarát and Cutch; Labbeys from the Malabár Coast; and Mukeris, Gáo-kasábs, and Kákars from Maisur, the first four classes being traders, the fifth craftsmen, and the last servants and labourers. Of the twenty-one classes of local origin one is a special community of Gair-Mahadis; two are traders Baghbáns or fruiterers and Támbois or betel-leaf sellers; two are dealers in animals, Kanjars or poultry and egg sellers and Pendháris or pony-hirers; eight are craftsmen, Bojgars or millet beer brewers, Gaundis or bricklayers, Jháarakars or dust-sifters, Ládkasábs also known as Sultánis or mutton-butchers, Momins or weavers, Patvágars or silk tassel twisters, Pinjáras or cotton carders, and Sikalgars or armourers; four are servants, Bhatyáras or cooks, Dhobis or washermen, Halálkhors or scavengers, and Pakhális or watermen; and four are musicians performers or players, Darveshis or tiger-showmen, Gárodís or jugglers, Kasbans or dancing-girls, and Taschis or kettle-drummers. Of the four general divisions, Syeds, Shaikhs, Moghals, and Patháns, the Moghals are a very small body. The other three divisions include large numbers and are found in all parts of the district. They are probably the descendants of local Hindus who on embracing Islám took the title Shaikh or Pathán in honour of the religious or the military leader under whom they were converted. At the same time almost all claim, and probably most of them claim with right, to have some strain of foreign or of Upper Indian blood. The earliest foreign element was the traders, especially the horse-dealers, the religious leaders, and above all the mercenaries and military adventurers who, before the beginning of Musalmán power about the close of the thirteenth century, found their way to the courts of the early Hindu kings of the Deccan and the Karnátak. The first large arrival of foreign Musalmáns was probably the Turki and North Indian troops who accompanied the armies of Alla-ud-din Khilji in their conquests in the Deccan during the first twenty years of the fourteenth century. A second Central Asian and North Indian element, no doubt resulted from the conquests of Mubárik Khilji in 1318 and of Muhammad Tughlik in

² From materials supplied by Mr. Syed Dáud, clerk, Registration Department.

1328. In 1347 the establishment of the independent B. mani dynasty severed the connection between the Deccan and the north. The result was to introduce through the Konkan and Kánara ports a strain of Persian, Arab, and East African blood. The number of these foreigners who reached the Karnátak was small, until in the latter part of the sixteenth century the Karnátak was conquered by Bijápur. Except a few who can trace their descent from some early religious leaders the memory of these early Musalmán settlers has disappeared. Almost all the classes who admit their descent from local Hindus trace their conversion to one of three great spreaders of Islám, the Emperor Aurangzeb who ruled the South Deccan from 1687 to 1707, Haidar Ali who ruled Maisur from 1763 to 1782, and Haidar's son Tipu who ruled Maisur from 1782 to 1800.¹

Except the Memans who speak Cutchi and the Bohorás who speak Gujaráti at home, almost all Musalmáns, both villagers and townspeople, speak Hindustáni with a mixture of Maráthi and Kánarese words.

The village Musalmáns as a rule are tall, sturdy, and dark, but the large eyes, fair skin, and high features of many of the townspeople point to a strain of northern or of western blood. Musalmáns of all classes take at least two meals a day. They breakfast about ten in the morning on wheat or millet-bread and pulse and vegetables, and if rich on mutton; they sup about eight in the evening on millet and pulse, and in some of the richer families on wheat and rice and mutton or vegetables. Some of the richer classes, and almost all husbandmen, have three meals, the richer breakfasting on tea, wheat-bread, milk, and eggs; and the husbandmen taking a cold breakfast about seven, a midday meal in the fields, and a supper on reaching home in the evening. The field-working Musalmáns are very fond of chillies and onions which in many cases take the place of a relish or curry. In a husbandman's family of four persons four to six pounds of chillies are used every month. The rich give costly public dinners at which the chief dishes are *biryani* and *jarda*. *Biryani* is a dish of mutton, clarified butter, rice, cardamoms, cloves, black pepper, cinnamon, and fresh ginger or saffron; *jarda* is a sweet dish of rice, clarified butter, sugar, almonds, saffron, and other spices. A dinner at which both of these dishes are given costs about £3 10s. (Rs. 35) for a hundred guests. Among the middling classes and the poor the chief dish at public dinner is a *puláo* of boiled rice and clarified butter eaten with *dálcha* or pulse and mutton curry; a *puláo* dinner costs £1 10s. to £2 10s. (Rs. 15-25) for every hundred guests. Many rich families eat mutton daily, and most have mutton either once a week, or at

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Population.

MUSALMÁNS.

Food.

¹ Of twenty classes who admit a Hindu origin, fourteen, Attars or perfumers, Bhágváns or gardeners, Bhatyáras or cooks, Bojgars or brewers, Gaundis or masons, Jhárakaris or dust-washers, Kaláigars or tinsmiths, Kharadis or wood-turners, Manyáras or hardware dealers, Nálbands or farriers, Patvágars or tassel-makers, Pinjárs or cotton teasers, Sikligars or armourers, and Támbois or betel-sellers trace their conversion to Aurangzeb (1687-1707); three, Baidaras or Bedars, Dhobis or washermen, and Halálkhors or scavengers, trace their conversion to Haidar Ali (1763-1782); and three, Kanjars or poulterers, Sultánis or butchers, and Pakhális or watermen to Tipu (1782-1800).

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MUSALMÁNS.

Food.

special dinners, or on the Ramzán and Bakar Id or Bull festival. Except Bohorás, Mehmans, and members of the four main divisions, almost all Belgaum Musalmáns prefer mutton to beef, and many of the local communities, especially the mutton-butchers and the fruiterers, will on no account touch beef. Buffalo beef is considered unwholesome and is avoided by all. Fowls and eggs are generally used by the rich and by the poor when they entertain friends and relations, and when they sacrifice to any Hindu god or Musalmán saint. Fish, both dry and fresh, is eaten by all without objection. The staple food of all classes is grain and pulse. Among the rich and well-to-do, perhaps about twenty per cent of the whole, the grains in ordinary use are wheat, Indian millet, rice, and pulse; the remaining eighty per cent use Indian millet, millet, and pulse. The monthly cost of food in a rich Musalmán family of five varies from £3 to £6 (Rs. 30-60); in a middle-class family from £1 10s. to £2 (Rs. 15-20); and in a poor family from 10s. to £1 (Rs. 5-10). Water is the only beverage drunk by all classes of Musalmáns. Milk is taken with tea or coffee by the rich or with bread in the morning. In spite of the religious rules against its use, country liquor is largely drunk, and in some villages even sold by Musalmáns. On account of their cost imported wines and spirits are little used. Of intoxicating drugs, *bháng* or *gánja* that is hemp leaves, *charas* also made from hemp leaves, and *madat* small balls made of bábul leaf ashes soaked in opium water, are largely used by servants and beggars. Of other stimulants and narcotics tobacco is smoked by almost all either in the form of cigarettes rolled in plantain leaves, or in pipes, and in the form of snuff by some old men of the trading classes. Opium is occasionally used by servants and beggars.

Dress.

Except the men of the four leading divisions of Musalmáns who wear the Musalmán turban, coat, shirt, waistcoat, and trousers, the men of almost all classes dress in the Hindu style. The men wear indoors a headscarf or a skull cap, a shirt or a waistcoat, and a waistcloth. Out of doors, if rich on all occasions, and if middle-class or poor on festive occasions or holidays, they put on a Hindu-shaped turban either twisted or loosely wound, a coat, and a pair of shoes. The whole of the every-day dress is made of cotton, but for festive or ceremonial occasions almost all have a silk turban, a silk-bordered waistcloth, and a silk handkerchief. They generally have their turbans dyed on the Ramzán or Bakar Id festivals. Except the Pirzádas or religious teachers and the Syeds, who prefer green or white, the usual colour of the turban is red, yellow, or orange. A rich man's wardrobe is worth £10 to £20 (Rs. 100-200) and his yearly clothes charges vary from £2 to £3 (Rs. 20-30); a middle-class man's wardrobe is worth £3 to £5 (Rs. 30-50) with a yearly cost of £1 to £2 (Rs. 10-20), and a poor man's wardrobe is worth £1 to £2 (Rs. 10-20) with a yearly cost of 10s. to 15s. (Rs. 5-7½).

Women of almost all classes wear the Hindu robe or *sádi* generally eight yards long by a yard and a quarter broad, and a bodice or *choli* covering the back and fastened in a knot under the bosom with short tight-fitting sleeves covering the upper arm only. When

the women of the four main divisions go out of doors they cover themselves with a white sheet, and the Bohora women shroud themselves in a large black chiniz or silk cloak which falls from the crown of the head to the foot leaving a gauze opening for the eyes. Other Musalmán women, as a rule, appear in public in the dress which they wear indoors. Except on festive or ceremonial occasions almost all women dress in cotton. The festive or ceremonial dress consists of one or two sets of silk or embroidered robes called *pitámbars* and bodices. These rich garments are given by the husband at marriage and generally last during the whole of the woman's life. A rich woman's ceremonial dress is worth £10 to £20 (Rs. 100-200), and a middle class or poor woman's £3 to £8 (Rs. 30-80). The yearly cost of dress varies for a rich woman from £2 to £3 (Rs. 20-30), and for a middle class or poor woman from £1 to £2 (Rs. 10-20). Except courtezans who always wear shoes and women of the better class families who wear embroidered broadcloth slippers for a year or two after marriage, Musalmán women never wear shoes.

The men of some of the lower classes, butchers, water-carriers, and sweepers, when they can afford it, are fond of wearing a large gold ring in the right ear, and a silver chain called *toda* $1\frac{1}{2}$ to $2\frac{1}{2}$ lbs. (50 to 100 *tolás*) in weight on the right ankle. The men of the other classes seldom wear any ornament except finger rings. All who can afford it are fond of ornamenting their boys with a large thick gold or silver neck-ring called *hansli*, a pair of silver or gold wristlets called *hadás*, and a pair of silver ankle chains or *todás*. Almost all Musalmán women begin married life with a good store of ornaments. Their parents must give them at least one nosering, a set of eight to ten gold or silver earrings, and silver finger rings; and their husbands must invest in ornaments for the bride as much as the amount of the dowry which is generally £12 14s. (Rs. 127). Among the poorer classes a woman seldom keeps her full stock of wedding jewels. Most of them disappear by degrees in meeting special expenses and in tiding the family over times of dear food or scanty employment.

Townsmen of the four main divisions are fond of luxury and good living. Their houses are generally one-storied with tiled roofs. Many of them have a front or back yard enclosed by a stone wall five to seven feet high. A few of the better class of houses have walls of cut-stone and cement, and a framework of good timber. But the walls of most are of rough stone and clay smeared with a wash of cowdung; the timber framework is scanty and cheap. Few houses have much furniture. Almost none have tables or chairs or other articles of European pattern. They have a few mats and carpets, a few low stools, a cot or two, some quilts or blankets, and cooking and drinking vessels. Some of the rich and well-to-do have Persian or English carpets and China mats in the sitting or public room called *baithak* or *dálan*, and large cushions or bolsters laid against the walls to lean on. The houses of the rich and well-to-do generally contain five or six rooms, built round a square or central yard which occasionally has a well of drinking water. Of the five rooms the front room is set apart as a public room, and

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the last as a cook-room ; the rest are kept either as sleeping rooms or as store rooms. A rich man's house built of cut-stone and cement with a good timber frame costs £50 to £300 (Rs. 500-3000) to build and 10s. to 16s. (Rs. 5-8) a month to hire ; a lower, middle, or poor man's house costs £10 to £30 (Rs. 100-300) to build and 1s. to 4s. (8 *annas* - Rs. 2) a month to hire. Village houses are built in much the same style as the poorer class of town houses. They have generally three or four rooms. The front room, which is always the biggest, is set apart as a cattle-shed ; the middle room or rooms are used for sleeping and for storing grain ; and the back room for cooking. The houses have little furniture, a cot or two with blankets, and a few brass and clay vessels.

Some landholders or *jágirdárs* and rich traders keep one or two house servants and grooms, and pay them 8s. to 16s. (Rs. 4-8) a month. With this exception the only servants which Musalmáns employ are barbers, washermen, and water-carriers. These men work for several families. Each family pays the washerman £1 to £2 (Rs. 10-20) a year, the water-carrier 10s. to £1 (Rs. 5-10), and the barber 8s. to 12s. (Rs. 4-6).

Callings.

Village Musalmáns are almost all land or estate holders. Town Musalmáns follow all callings, trading in piecegoods and grain, and taking timber contracts, and supplying provisions to the Commissariat Department. Two callings forbidden to the faithful are commonly followed by well-to-do townsmen, moneylending and liquor-selling. Even the descendants of some of the highest religious families freely and openly exercise these callings. The bulk of the men of the four main divisions are servants and messengers.

Character.

Except trading Bohorás and Mehmans, and some classes of craftsmen, the bulk of the townsmen, though clean and orderly, are somewhat idle and fond of drink and good living ; the villagers, especially the husbandmen, are hardworking and thrifty, but untidy and occasionally somewhat turbulent.

Condition.

Except traders and a few craftsmen, husbandmen, and servants who are well-to-do, most town Musalmáns are badly off. Some live comfortably on their earnings though forced to borrow to meet special expenses, while others are pinched living from hand to mouth. All but the very richest suffered severely in the 1876-77 famine not only from the very high prices of grain but because of the failure of the demand for their labour or for the articles which they produce. Many were forced to part with the bulk of their property, and others incurred debts which they have not been able to pay.

Customs

The only specially Musalmán ceremony which all classes practise is circumcising their sons. Of other specially Musalmán rites the main body of Belgaum Musalmáns observe the sacrifice or *akika* ceremony either on the seventh, twelfth, or fourteenth day after the birth of a child, and the initiation or *bismilla* that is in God's Name when the child is four years four months and four days old. The mass of craftsmen, husbandmen, and labourers avoid the sacrifice and the initiation ceremonies partly from ignorance partly from poverty. Women of all classes are careful to keep *chhati* or

the sixth day after the birth of a child, and to observe the shaving or *mundan* of the child's head on the fortieth day after its birth or when it is a year or two old. On the shaving ceremony they spend large sums on dinners. A few craftsmen and labourers in a woman's first pregnancy hold a *satvása* ceremony in the seventh month, spending a little on dinners to friends and relations. All classes rub the bride and bridegroom with turmeric and henna; and the first four Fridays after a marriage, called *jumagis*, are kept as festive days and a little is spent on dinners to friends and relations. The new-moon day of the first Muharram after marriage is unlucky for a married couple. They are separated for a month, the bride going to her father's house where the husband is not allowed to see her for some days. On the third day after a death a *ziarat* or third day mourning is held. About seven in the morning the mourners with some friends and relations go to the mosque and all read the Kurán. When the reading is over two trays are handed round, one with parched rice mixed with fruit, the other with flowers and a cup of scent. The parched rice and fruit are taken by those present. Of the flowers each picks one, dips it into the scent cup, and puts it back on the tray. The flowers are afterwards taken to the grave. On the tenth day a grand dinner is given at a cost of £3 to £8 (Rs. 30-80), and after every tenth day for six months the Kurán is read and prayers are offered to God beseeching him to show pity to the soul of the dead, and alms are given.

Except members of the four main divisions and some servants and traders, who teach their children to read the Kurán, few Musalmáns teach their children any religious books. Almost all are careful to have their boys circumcised and to get their marriages and funerals performed by the *kázi*, that is the judge or marriage registrar, or his deputy. Though few attend the mosque service daily, almost all are careful to be present at the special services on the Ramzán and Bakar Id festivals. They are also careful to give alms and to pay the *kázi* his dues. Their religious officers are the *kázi* or judge, the *mulla* or priest, and the *mujávar* or beadle. The *kázi*, who under Musalmán rule was both a criminal and civil judge, has now no function except to register marriages. The office of *kázi* is in most cases hereditary, the family holding some estate granted by the Moghals. As marriage registrar the *kázi* is paid 5s. (Rs. 2½) for registering a marriage, and 2s. 6d. (Rs. 1¼) for registering a remarriage. He is much respected and his services are considered of high value. Next in importance to the *kázi* comes the *mulla* or priest who is commonly *náib* or deputy *kázi*. He is generally a man chosen from some poor family because of his knowledge of the Kurán and of Urdu, and is deputed by the district *kázi* to register marriages in a certain village. Each village has one *mulla* or priest who receives one-fourth part of the *kázi's* fee, that is 6d. to 2s. 3d. (4-10 as.) for a marriage and 3d. to 7½d. (2-5 as.) for a remarriage. Besides these fees, the priest makes small sums by cutting the throats of goats, sheep, and fowls with the proper Musalmán purifying ceremonies.¹ He cuts the throats of animals not only for

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¹ This ceremony is called *hald karna* or making lawful.

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Musalmáns but for Hindu landholders as well, as they never eat the flesh of an animal which has not been killed by a *mulla*. In some villages, in reward for this service, the hereditary *mulla* holds land granted by the villagers for his services. This he generally himself tills. The ministrants or *mujávárs* are chiefly employed as the guardians of the shrines of Musalmán saints. The office, as a rule, is not hereditary and holders occasionally give up the post if they find better employment. They live either by begging or on the offerings made to the shrine of which they have charge. They pray to the saint on behalf of all who offer cocoanuts, sweetmeats, or flowers, or who sacrifice sheep or fowls at the saint's shrine. Besides the offerings which he receives for the saint the *mujávar* is presented with 1*d.* to 1½*d.* (½ - 1 *anna*) as *chiraghi* or lamp-money which he keeps for himself. Ministrants, whose shrines do not yield enough to support them, go from village to village begging in the name of their saint, and sometimes journey to Poona or to Bombay staying several months and returning for the yearly *urus* or fair. The spiritual guides or *pirádás*, that is saint-sons, are held in high respect. The chief saintly families in Belgaum are the Bashobans who are descended from Pir Syed Umar Idrus and Pir Syed Muhammed bin Syed Ali Khatál. The representatives of these holy men live chiefly on the rents of their estates and by moneylending. They have no specially religious character, and do not attempt to gain converts to Islám.

Community.

Most Musalmáns belong to the sect of Sunnis that is they accept the succession of the four Imáms, Abubakar-Sidik, Umar, Usman, and Ali. They form a body bound together by strong religious ties. They worship in the same mosque, keep the same holidays, perform the same religious and social ceremonies, and respect and employ the same *kázis*. Musalmáns who are not members of the main community of Sunnis either belong to the minor Musalmán sects or to the bodies of local converts who have either never given up or who have again taken to Hindu practices. The minor Musalmán sects are represented in Belgaum by the Bohorás, people of Gujarát origin who belong to the Ismaili branch of Shiás. They are known as Daudi Bohorás from the name of the pontiff or Mula Sáheb whose claims in a disputed succession they supported.¹ Another sect of some consequence, the Ghair Máhdis or anti-Máhdis, hold that the Máhdi or looked for Imám or leader has come.

¹ Shiás that is holy, generally called *ráljís* or heretics, are the second of the main Musalmán sects. They reject three of the four Sunni Imáms, Abubakar-Sidik, Umar, and Usmán, and in their stead honour twelve Imáms of whom the first is Ali the son-in-law of the Prophet. Shiás are divided into two classes, Mustálíans and Ismailíans. The division arose on the death of the sixth Imám, Jáfer Sadik who died in 1300 (H. 698). This pontiff had quarrelled with his eldest son and passed him over in favour of his younger son Ismáíli. Those who supported the elder brother are known as Mustálíans and those who supported the younger brother as Ismailíans. The chief representatives of the Mustálíans are the Khojás the followers of H.H. Agáh Ali Sháh Khán, and the chief representatives of the Ismailíans are the Daudi Bohorás. The chief points of difference between Sunnis and Shiás are that the Sunnis hold that Abubakar, Umar, and Usman were the lawful successors of the prophet; and the Shiás believe that Ali was the lawful heir to the Khaliphát and was kept out of his rights by the three others. The Shiás leave out certain passages from the Kurán which they say were written by Usman; and add a chapter in praise of Ali under the belief that it was kept back by Usman.

Among the separate communities the mutton-butchers or Kasáis, the betel-sellers or Támbois, and the fruiterers or Bágban, have such strong Hindu leanings that they do not associate with other Musalmáns. They almost never come to mosque, eschew beef, keep Hindu holidays, and openly worship and offer vows to Hindu gods. Almost all of these special communities who marry among themselves only, have a union or committee called *jamát* which settles their disputes at meetings of the men of the community each under a head called *pateel* or *chaudhari*. The headman is chosen from among the oldest and richest members of the community. If the majority of the men of the class agree the headman has power to fine any one who breaks the caste rules. Almost all of these distinct communities obey the *kázi*, and sometimes refer social disputes to him for disposal.

The want of education, thrift, and forethought greatly interferes with the prospects of the Musalmáns. Except the pushing well-to-do trading Memans and Bohorás, who teach their boys Maráthi and Urdu, not more than thirty per cent of the Musalmáns send their boys to school. Few learn English or enter Government service as clerks.

Few Musalmáns leave the district in search of employment or for other causes. On the contrary a considerable number of Musalmáns, especially military pensioners, are drawn to settle at Belgaum by the cheapness of provisions, the pleasantness of the climate, and because of the openings for employment which the presence of so large a body of troops causes. The ten classes that form the main body of Musalmáns, who intermarry and are separate in little more than in name, include, besides the four general divisions of Syeds Shaikhs Moghals and Patháns, six small communities of whom two are shopkeepers, Attárs or perfume-sellers and Manyárs or bangle-sellers; three are craftsmen, Kaláigars or tinsmiths Kharádis or wood-turners and Nálbands or farriers; and one, the Bedras, are servants.

Syeds or **Pirza'da's**, also known as **Mashaiks**, number about a thousand, and claim descent chiefly from two Belgaum saints, Syed Muhammad bin Syed Ali Katáli known as Katálwáli or Saint Katál, and Syed Umar Idrus Basheban. Both of these men came from Arabia as missionaries during the rule of the Adilsháhi kings of Bijápur (1489-1686). They hold estates which were granted to them by the Bijápur kings and the Moghal emperors. Though mixture of blood has greatly changed their appearance, these Syeds trace their origin to Ali and Fatima the son-in-law and daughter of the Prophet. The men take the word Syed that is holy, or Mir that is head, before, and Sháh that is king, after their names; and the women add Bibi to theirs. Their home speech is Hindustáni. The men are tall or of middle height, well-built, strong, and fair. They shave the head, wear the beard full, and dress in a white or green turban or a headscarf, a long coat, a shirt, a waistcoat, and loose trousers. The women, who are either tall or middle-sized and refined, with arched eyebrows, long straight nose, full limbs, and fair skin, wear the Hindu robe and bodice. They do not appear

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in public, and perform no work except minding the house. Both men and women are neat and tidy in their habits. The rich are landlords or *jágirdárs*, traders, and commissariat contractors; the poor are soldiers, constables, messengers, and servants. Though hardworking, they are apt to fall into a luxurious and intemperate way of living. Most of them are well-to-do and not scrimped for food. As a rule they marry among themselves but they occasionally give their daughters to Shaikhs of high family. Their customs do not differ from those of other Musalmáns. They follow the regular *kázi* and employ him in their marriage and funeral ceremonies. In religion they are Sunnis of the Hanafi school. Most of them are religious, but the bulk of the young men are careless about saying their prayers. They take much interest in teaching their children Arabic, Persian, and Maráthi, and of late some have begun to send their boys to English schools.

Shaikhs.

Shaikhs, that is **ELDERS**, are found in large numbers throughout the district. They are of two main branches, the Sidikis who trace their descent to Abábakr Sidik the father-in-law, and the Farukis who trace their descent to Umeral-Faruk the son-in-law of the Prophet Muhammad. Besides those who may have some strain of foreign blood many local converts have received the title of Shaikh from the masters who induced them to embrace Islám. Their appearance and dress do not differ from those of the Syeds and like them their home speech is Hindustáni. The men take the word Shaikh or elder before, and the women the word Bibi or lady after their names. Their women, like Syed women, do not appear in public or do any work except managing the house. Both men and women are neat and clean. They are hardworking, thrifty, and hospitable. The rich are traders and landlords or *jágirdárs*, and the poor are soldiers, constables, servants, and messengers. A few are rich and well-to-do, but most are poor and in debt. They marry either among themselves or with any of the ordinary classes of Musalmáns, from whom they do not differ in manners or customs. They obey the *kázi* and have no special headman. In religion they are Sunnis of the Hanafi school. As a class they are religious, most of them, except the young, being careful to say their prayers. They teach their children Urdu and Maráthi, and of late some have begun to send their boys to English schools.

Moghals.

Moghals, the representatives of the Moghal invaders of the Deccan in the seventeenth and eighteenth centuries, are found in small numbers. The men add Mirza to their names and the women Bibi; they speak Hindustáni and do not differ in appearance or dress from Syeds or Shaikhs. Both the men and women are neat and clean and the women neither appear in public nor add to the family income. They are hardworking, but many of them are fond of drink and few are well-to-do or able to save. They are either constables, messengers, servants, or husbandmen. Except with Syeds, who do not as a rule give their daughters to Moghals, they marry with all the main classes of Musalmáns. They are Sunnis of the Hanafi school, but few are religious or careful to say their prayers. They obey the *kázi* and their manners and customs do not

differ from those of other regular Musalmáns. They teach their children Urdu and Maráthi. None have learnt English or risen to high position.

Patháns, or WARRIORS, said to come from *paithna* to penetrate, are found in large numbers throughout the district. They represent the Afghans who came to the Deccan in the service of the Bijápur kings and Moghal emperors. Some of them are local converts who took the title of Pathán because they joined Islám under the patronage of some Afghan general or missionary. They speak Hindustáni among themselves and Maráthi with others. They are tall or of middle height, well-made, strong, and dark or olive skinned. The men shave the head, wear the beard full, and dress in a Marátha turban, a short shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women, who are either tall or of middle size, with regular features and wheat-coloured skins, wear the Hindu robe and bodice. They neither appear in public nor add to the family income. Both men and women are neat and tidy in their habits. They are soldiers, constables, messengers, servants, and husbandmen. Though hardworking, many of them are fond of smoking hemp and drinking fermented millet beer or *beja*, and palm-spirit. As a class they are badly off, many of them being in debt. They marry among themselves or with any of the main Musalmán divisions. Except the villagers who abstain from the use of beef and offer vows to Hindu gods, their manners do not differ much from those of the ordinary Musalmáns. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They teach their boys Urdu and Maráthi, and of late some have begun to send their children to Government schools to learn English. None have risen to any high position.

Attárs or PERFUMERS, local converts from the Hindu class of the same name, are found in small numbers in some of the larger towns. According to their own account, they were converted to Islám by the Emperor Aurangzeb (1687-1707). Their home tongue is Hindustáni, but with Hindus they speak Maráthi and Kánarese fluently. The men who are middle-sized, well-made, and dark or olive skinned, shave the head, wear the beard full, and dress in a Marátha turban or headscarf, a tight-fitting jacket, and tight trousers or a waistcloth. Their women, who are of middle size, delicate, with good features and of a wheat colour, dress in the Hindu robe and bodice, appear in public, but except when they grow elderly do not help the men in selling perfumes. Both men and women are neat and clean in their habits. They are *attárs* or perfume-sellers and find a fairly constant demand for their wares. They sell several sorts of perfumes and tooth-powders, chiefly extracts of rose, jessamine, and other flowers, at prices varying from 2s. to £1 (Rs. 1-10) the *tola* of $\frac{1}{8}$ ths of an ounce; frankincense or *agarbatti* at one to two shillings (8 *as.* - Re. 1) the pound; aloewood or *argaja* at one to two shillings the *tola*; dentrifice or *missi* at 1s. (8 *ans.*) the pound; red-powder or *kunku* at one shilling (8 *as.*) the pound; red thread or *náda* for women's hair-nets at 1s. (8 *as.*) the pound; and the thread garlands or *sahellis* which are worn during the Muharram festival at 1½d. to

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3*d.* (1-2 *as.*) the pair. Of these articles, the tooth-powder or *missi*, and the red-powder or *kunku*, are the only articles sold in any large quantity. The flower extracts or *attar*, the frankincense or *agarbatti*, and the other perfumes are sold only occasionally to the rich. The thread garlands are sold only during the latter five of the ten days of the Muharram festival, and are bought by both Hindus and Musalmáns. Their yearly income does not exceed £50 (Rs. 500). Most have shops; but some of the poor hawk their wares from street to street or from village to village. They are hardworking, thrifty, and sober, and some of them are fairly well-to-do and able to save. They do not form a separate community nor have they any special organization. They marry either among themselves or with any of the regular classes of Musalmáns, and have nothing peculiar in their manners or customs. They are Sunnis of the Hanafi school, most of them fairly religious or careful to say their prayers. They do not send their children to school. Of late some have begun to teach their boys Maráthi and Urdu, but none have risen to any high position.

Manyárs.

Manyárs, Dealers in hardware and glass bangles, are local converts, probably of mixed Hindu origin. They are found in small numbers in Belgaum and other large towns. They are said to have been converted by the Emperor Aurangzeb between 1687 and 1707. Their home speech is Hindustáni and out of doors Maráthi or Kánarese. They are tall or of middle size, well-made, and of a brownish colour. The men shave the head, wear the beard full, and dress in Hindu fashion in a shirt, a waistcoat, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean in their habits. Chinese and European competition has forced the Manyárs to give up making glass bangles and take to trading in hardware and miscellaneous articles. Of bangles they sell two kinds of Chinese glass bangles which they buy from wholesale Hindu dealers in Bombay, a dearer bangle at 1*s.* 6*d.* (12 *as.*) the dozen and a cheaper bangle at 6*d.* to 9*d.* (4-6 *as.*) the dozen, and common or country glass bangles at 4*d.* (2½ *as.*) the dozen. They make and sell lac bracelets at 9*d.* to 1*s.* (6-8 *as.*) the dozen. Of hardware they sell iron vessels, buying them cheap from Ghisádi tinkers or wandering blacksmiths and selling them at a good profit to Pinjáras or cotton-teasers and Momins or weavers. They buy cotton ropes by weight and sell them by the yard. Of European articles they sell match-boxes, mirrors, brass ornaments, and lanterns, which they buy from wholesale Bohora or Hindu merchants. Some of them stay in their shops, and others go to villages which have weekly markets. When the men are away the women sit in the shops and sell. They are hardworking, thrifty, and sober, and, though their profits are small, they are fairly off and able to save for emergencies. They marry either among themselves or with any of the regular Musalmáns. They have two different craft names: Bangarharas who sell bangles, and Manyárs who deal in bangles and hardware. These are not separate communities as they intermarry and eat together. They have no special organization and no headman except the *kázi* who settles their social disputes. Their manners and customs do not differ from those of ordinary Musalmáns. They

are Sunnis of the Hanafi school but are not religious or careful to say their prayers. They do not send their boys to school or take to new pursuits.

Kala'igars, or **TINSMITHS**, probably local converts of mixed Hindu origin, are found in small numbers in Belgaum and in some other large towns. They are said to have been converted by Aurangzeb (1687-1707) and call themselves Shaikhs. Their home tongue is Hindustáni, but with Hindus they speak correct Maráthi or Kánaresé. They are middle-sized, thin, and either dark or olive-coloured. The men shave the head, wear the beard full, and dress in a large Marátha-like white or red turban, a shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women, who are like the men in face, wear the ordinary Marátha robe and bodice. They do not appear in public, and add nothing to the family income. Both men and women are neat and clean in their habits. They are tinsmiths by craft and are hardworking, but some of them are excessively fond of intoxicating drinks on which they spend most of their earnings. They are neither rich nor scrimped for food, but have to borrow to meet special expenses. They coat copper and brass vessels with tin and work for all classes, being paid 1s. 6d. to 2s. (12 *as.* - Re. 1) for tinning a dozen vessels. Their employment is said of late to have declined as many of the poorer Musalmáns and Hindus are said to have taken to cooking their everyday food in clay vessels to save the cost of tinning brass and copper. Many are said to have gone to Haidarabad, Poona, or Bombay. They marry either among themselves or with any of the regular classes of Musalmáns. They form a well-organized body and hold meetings to settle social disputes under a headman or *chaudhari* chosen from the oldest and most respected members. If the majority agree, the headman has power to fine any one who breaks the class rules. In other ways their manners or customs do not differ from those of the regular Musalmáns. They obey the *kázi* and employ him at their marriage and funeral ceremonies. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They send their boys to school and teach them Maráthi. None have risen to any high position.

Khara'dis, or **WOOD-TURNERS**, local converts probably of the Sutár caste, are found in small numbers in Belgaum and in other large towns. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni, and Maráthi or Kánaresé with others. The men are tall or of middle size, well-made, and dark. They shave the head, wear the beard either short or full, and dress in a large red Marátha turban, a tight-fitting jacket, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice. They appear in public and help the men in their work. Both men and women are dirty and untidy in their habits. They are wood-turners by craft, and turn bed-legs, cradles, and children's toys, and colour them with red, yellow, orange, green, and blue lac. They are hardworking and thrifty, and most of them are sober. They earn one to two shillings (8 *as.* - Re. 1) a day, but their work is so uncertain that many have given up their craft

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Kala'igars.

Khara'dis.

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and become servants and messengers or gone to Bombay or Haidarabad in search of work. They are not well-to-do, and live from hand to mouth. They marry either among themselves or with any of the regular classes of Musalmáns. Though they form a separate body, they have no special organization and no headman except the *kázi* who settles their social disputes. Their customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not give their boys any schooling. On the whole they are said to be a falling class.

Nálbands.

Nálbands, or FARRIERS, probably local converts of mixed Hindu origin, are found in small numbers in Belgaum. They are said to have been converted by Aurangzeb, and call themselves Shaikhs. They speak Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height, strong, and dark or olive-skinned. They shave the head, wear the beard either short or full, and dress in a Maráthi turban, a shirt, a jacket, and a pair of tight trousers or a waistcloth. The women, who are of middle size, well-featured, and wheat-coloured, wear the Hindu robe and bodice, and neither appear in public nor add to the family income. Both men and women are neat and clean in their habits. They make their living as farriers, shoeing horses and bullocks. They are hardworking, but excessively fond of drink and of smoking hemp or *gánja*. Except a few, who are fairly off, most are in debt. They are paid 1s. to 2s. 6d. (8 *as.*-Rs. 1½) for shoeing a horse and 3d. to 6d. (2-4 *as.*) for shoeing a bullock. They go from house to house in search of work, and some of the poorer sit by the roadside or near places where laden bullock-carts stop. Their work is uncertain and they do not earn more than 14s. to £1 6s. (Rs. 7-13) a month. They marry either among themselves or with any of the general classes of Musalmáns. They are separate only in name. They have no class organization, and their manners and customs do not differ from those of the regular Musalmáns. They obey the *kázi* and through him settle social disputes. They are Sunnis of the Hanafi school but are not religious or careful to say their prayers. They teach their children Maráthi, but none teach them English. Besides as Nálbands some earn their living as messengers and servants.

Bedars.

Bedars, or FEARLESS, Hindu converts from the local tribe of Baidarus, are found in small numbers in Belgaum. They are said to have been converted by Haidar Ali of Maisur (1763-1781), who considered them among his most trusty soldiers. They are said to have come from Maisur to Belgaum about seventy years ago. They call themselves Kháns. Their home speech is Hindustáni, but with others they talk Maráthi and Kánarese. The men are tall and robust, with large eyes, long straight noses, broad chests, with dark or olive skins. Some shave the head; others let the hair grow. They wear long and full beards, and dress in a turban, a coat, a shirt, and tight trousers. Their women, who are either tall or of middle height, well-made, with regular features and fair skin, dress in the Hindu robe and bodice. They appear in public but do not add to the family income. Both men and women are neat and clean in

their habits. They are servants and messengers. They are hardworking but excessively fond of liquor. They are neither well-to-do nor scrimped for food, and on marriages and other special occasions have to borrow. They do not form a separate community. They marry with the main body of Musalmáns and do not differ from them in manners and customs. They have no special organization and no headman except the regular *kázi* who settles their social disputes. They are Sunnis of the Hanafi school, and are generally religious and sometimes strict in saying their prayers. Some of them teach their boys Maráthi, but none teach them English. None have risen to any high position.

Of the twenty-eight separate communities, the six of outside origin are the Bohorás, Gáokasábs, Labbeys, Memans, and Mukeris.

Bohora's,¹ the only Shiás in the district, are found in small numbers in Belgaum. Originally partly Hindu converts and partly descendants of Arab and Persian immigrants, they are said to have come from Surat and Bombay to Belgaum about forty years ago. They are Ismaili Shiás in religion and are known as Daudis from Daud, the name of a pontiff or Mulla Sáheb whose claim they supported in a case of disputed succession. Their home speech is Gujaráti, and with others they speak Hindustáni or Maráthi. They are active and well-made with an olive skin and regular clear-cut features. The men shave the head, wear the beard long, and dress with considerable care and neatness in a white tightly wound turban, a long shirt hanging to the knee, a waistcoat, a long overcoat, and a pair of loose trousers of white cloth or striped chintz. The women are fair and delicate, with regular features. They are very clean, neat, and modest and are particularly fond of dyeing the soles of their feet and the palms of their hands red with henna. They appear in public muffled in a long cloak from head to foot. Except by house work they add nothing to the family income. Their dress is a petticoat of three or four yards of silk or chintz, a headscarf, and a backless bodice with short and tight-fitting sleeves. The large cloak or *burkha* which they wear out of doors is made of striped black silk or chintz. They deal chiefly in Bombay piocogoods and in hardware. They are said to be honourable traders and to have a good name for fair dealing. They are hardworking, thrifty, and sober, very economical, and well-to-do. They eat and drink with other Musalmáns but marry only among themselves. They have a well-organized community with a *mulla* at their head, the deputy of the pontiff or chief *mulla* of Surat, who performs their marriage, circumcision, and death ceremonies, and collects the dues which they are bound to pay to the chief *mulla*. They lay in the hands of the dead a paper written by the chief *mulla* praying the Almighty to have pity on the dead man's soul². Printed copies of this prayer are

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*Bedars.**Bohórás.*

¹ The word Bohora is probably from the Gujaráti *vohorva* to trade.

² The words of this prayer are, I seek shelter with the Great God and with his excellent nature against Satan, who has been overwhelmed with stones. Oh God, this slave of yours who has died and upon whom you have decreed death is weak and poor and needs your mercy. Pardon his sins, be gracious to him, and raise his soul with the souls of the Prophets and the truthful, the martyrs, and the holy, for

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Bohorás.

sent from Surat to the deputy *mulla* who is paid a fee varying from £2 to £30 (Rs. 20-300). The manners and customs of Bohorás do not greatly differ from those of ordinary Musalmáns. They do not pray in the ordinary mosques but have a separate meeting-room or *jamát-khána* where they meet to pray and settle social disputes. Though they do not obey or respect the regular *kázi*, they are allowed to bury their dead in the regular burial ground. They send their boys to Government schools to learn Maráthi and teach them Gujaráti at home. None teach their boys English and they follow no calling but trade. They are pushing and prosperous.

Gaokasábs.

Ga'okasa'bs, or BEEF-BUTCHERS, immigrants from Maisur, are found in small numbers in the Belgaum cantonment. They are said to have come with General Wellesley's army in 1803. They are believed to be descendants of Abyssinian slaves. They are either tall or of middle height, well-made, strong, and dark. Their home speech is Hindustáni. The men shave the head, wear the beard full, and dress in a headscarf, a shirt, a waistcoat, and a pair of tight trousers. The women, who have the same cast of face as the men, dress in a Hindu robe and bodice, appear unveiled in public, and help the men in selling the smaller parts of beef. Both men and women are dirty and untidy in their habits. They generally kill cows and have fixed shops, selling the beef to Christians and Musalmáns, and to Mhárs, Bhangis, and other low-class Hindus. They are hardworking, but much given to intoxicating drinks, and are said to be hot-tempered and quarrelsome. A few of them are rich, but the bulk are in debt. They form a separate community, and marry only among themselves. They have a well-managed union with a headman or *chaudhari*, who, with the consent of the majority of the men, has power to fine any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns and like them they obey and respect the regular *kázi*. In religion they are Sunnis of the Hanafi school, but they are not religious or careful to say their prayers. Being themselves illiterate, they do not send their boys to school. They take to no new pursuits.

to be with them is good. This is thy bounty. Oh God, have mercy on his body that stays in the earth and show him thy kindness that he may be freed from pain and that the place of his refuge may be good. By your favourite angels, by the serene angels, by your messengers, the Prophets, the best of the created, and by the chosen Prophet the choice Amin, Muhammad the best of those who have walked on earth and whom heaven has overshadowed, and by his successor Ali, the son of Abi Tálib, the father of the noble Imáms and the bearer of heavy burdens from off the shoulder of your Prophet, and by our Lady Fatima-tuz Záhira, and by the Imáms her offspring Hasan and Hussain, descendants of your Prophet and by Ali son of Hussain and by Muhammad son of Ali, and Jáfer son of Muhammad, and Ismail son of Jáfer, and Muhammad son of Ismail, and Abdulah-al-Mastur, and Ahmad-al-Mastur, and Hussain-al-Mastur, and our Lord Mahadi, and our Lord Káim, and our Lord Mansur, and our Lord Moiz, and our Lord Aziz, and our Lord Hakim, and our Lord Zahir, and our Lord Mustansir, and our Lord Mastali, and our Lord Amir, and our Lord the Imám-ul-Tyab Abul Kasim Amin-al-Mominain, and by their deputies and their representatives and by the apostles and by the Kaimal Akharilzamán, and his representatives and by the religious Imáms of his time, may the blessings of God be upon them, and by the apostle *dái* (a) for the time being our Syed and Lord, and our Syed (a) the deputy of his Lordship, and our Syed (a) the neighbour of his Lordship, and (a) the ministers of law who are learned and just, God is the best representative and the best defender. There is no power nor virtue but in God.

(a) The name of the present holder is entered.

Kákars, originally of the Kakarzhahi tribe of Afgháns, are found in considerable numbers in the Belgaum cantonment. According to their story, about the middle of the eighteenth century they came to India as mercenaries of Ahmad Sháh Abdáli, and in 1758 on the defeat of the Abdáli governor of Sirhind by Raghunáth Rao, the Kákars wandered in bands through Málwa, the North-West Provinces, and Gujarát, leading the life of outlaws. At last, hearing of the rise of Haider Ali's power in Maisur, they joined him and remained in his service in the mounted battery till the fall of Tipu in 1799. Some of them state that their forefathers came into Belgaum with Haider Ali, and others that they came with General Wellesley about 1803. Among themselves they speak a peculiar dialect, a mixture of rough Hindustáni, Brij, Málvi, and Maráthi. With others they speak Deccan Hindustáni. The men are tall, strong, and well-made, and dark or olive skinned. The men either shave the head or let the hair grow, wear the beard full and long, and dress in a headscarf or a white Marátha turban, a shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. Like the men, the women are tall, thin, regular-featured, and dark, and wear the Hindu robe and bodice. They appear in public and by their earnings add to the family income. Both men and women, though hardworking, are dirty and untidy, and being very fond of drink are not well-to-do. The men are servants, messengers, and pony-keepers, and the women sell poultry and head-loads of fuel. The men make 12s. to £1 (Rs. 6-10), and the women 8s. to 10s. (Rs. 4-5) a month. They form a separate body marrying only among themselves. They are a well-organized community with a headman styled *jamádár* chosen from among their oldest and richest members. The present *jamádár* at Belgaum is learned in Persian, Maráthi, and Urdu, and is highly respected not only by the Kákars of Belgaum, but also by those of Dhárwár, Hubli, and Kaládgi. With the consent of the majority of the castemen the *jamádár* has power to fine any one who breaks caste rules. Their manners and customs differ little from those of ordinary Musalmáns, and they respect and obey the regular *kázi*, employing him in their marriage and funeral ceremonies. They are Sunnis of the Hanafi school and some of them are religious and careful to attend prayers at the mosque. They have begun to teach their children Maráthi and Urdu. None of them teach their children English nor has any of them risen to a high position.

Labbeyes, who are traders in skins and leather, are temporary immigrants from the Madras Presidency. They are the descendants of the Arabs and Persians who in the seventh century fled from the tyranny of Hajjaj-ibn-Yusuf, the governor of Irák, and of the Arab and Persian merchants in whose hands the foreign trade of West India remained until the establishment of the Portuguese ascendancy in the beginning of the sixteenth century. Their home speech is Arvi or Malabári and with others Hindustáni. Their thin oval faces, small and dark eyes, high cheek-bones, and pale skins prove a strain of foreign blood. The men are tall or of middle height, well-made, and strong. They shave the head, wear the beard full, and dress in a white skull-cap around which on going out a kerkchief of striped cotton is wound, a long shirt falling to the knees, and a red or black

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Labbays.

striped waistcloth not drawn back between the feet like the Maráthi waistcloth. They are neat and clean in their habits. As they stay in Belgaum for only a few months they do not bring their women with them. They are hardworking, thrifty, mild, honest, and sober, and for the most part are well-to-do, and have good credit as traders. They are of great help to the local butchers to whom they advance £10 to £100 (Rs. 100-1000) to keep them from passing into the hands of rival hide-merchants. They buy skins from the butchers at 8s. to 12s. (Rs. 4-6) a dozen and send them in salt to Madras or Bombay where they have tanneries. In religion they are Sunnis of the Sháfai or Arab school. They are said to be strictly religious, and careful to say their prayers and to keep the rules of their faith. They are on the whole a rising class.

Mehmans.

Mehmans, properly MOMINS or BELIEVERS and chiefly converts of the Cutch Vania and Lohána castes, are believed to have come from Cutch and Káthiáwár about sixty years ago. Among themselves they speak Cutchi and Hindustáni with others. They number about forty houses and nearly a hundred souls, all of whom are settled in Belgaum. The men are tall, well-made, and strong, and of a brownish colour. They shave the head, wear the beard full, and dress in an embroidered or silk headscarf, a long coat, a shirt, a waistcoat, and a pair of loose trousers. The women are either tall or of middle height, rather inclined to stoutness, with large and black or grey eyes, straight nose, and fair skin. They wear a long shirt or *aba* falling to the knee, a headscarf or *odna*, and a pair of loose trousers rather tight at the ankles. Except the old women who sometimes sit in the shops, they do not appear in public or add to the family income. Both men and women are neat and clean in their habits. Some of the richer Mehmans contract to supply the commissariat with fuel and provisions, others deal in piece-goods, and others in hardware and miscellaneous European articles such as matches, candles, glass buttons, mirrors, threads, pins, and furniture. They are hardworking, thrifty, sober, and well-to-do. They are able to save and to spend on special occasions. They marry among themselves or take wives from Bombay Mehmans. They form a separate community but have no special class organization and no headman to settle their social disputes, except the regular *kázi* who presides over the meetings of the adult male members, and, with the consent of the majority, fines any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, and are religious or careful to say their prayers. They send their boys to school to learn Maráthi and Urdu, but none learn English. None of them have taken to any calling except trade. On the whole they are a rising class.

Mukeris.

Mukeris, that is DENIERS, local converts probably of the Lamán or Banjári castes, are found in small numbers in Belgaum. They are said to have come from Maisur as settlers with General Wellesley's army in 1803. They speak Hindustáni among themselves and Maráthi with others. The men are tall or of middle size, and dark or olive skinned. They either wear the hair or shave the head,

have full beards, and dress in a Hindu-like turban or a headscarf, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, but add nothing to the family income, and have no very high character for modesty. Both men and women are neat and clean in their habits. Mukeris are grain-sellers and grocers. They are hardworking, thrifty, and sober, but have no character for honesty. Most of them are well-to-do and able to save. They form a separate community, marrying among themselves only. They settle social disputes at meetings of the men of the class under a headman or *chaudhari* chosen from among the richest and most respected families, who, in accordance with the wish of the majority of the members, has power to fine any one who breaks caste rules. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. They obey and respect the *kázi* and employ him to conduct their marriages and funerals. They teach their children Maráthi and Urdu, but none learn English and none have risen to any high position.

Ghair Ma'hdis, or ANTI-MÁHDIS, believe that the looked for Máhdi, the last of the Imáms, has come. Their Máhdi was a certain Muhammad Máhdi who was born in A.D. 1443 (H. 847) in Jaunpur, a village near Benares, and who at the age of forty began to act as a saint or *vali*. He drew around him a large body of followers at Jaunpur, and afterwards at Mecca. He returned to India in 1497 and in 1499 at Pátan in Gujarát openly laid claim to be the looked for Máhdi. His public career was marked by the working of miracles; he raised the dead, gave sight to the blind, and speech to the dumb. He travelled much, accompanied by two companions Syed Khondmir and Syed Muhammad. In Farrah, a city of Khorásan, in the year 1504 (H. 910) Muhammad Máhdi died of fever, maintaining to the last that he was the promised Máhdi. His grandson Muhammad, after being persecuted in the North-West Provinces and at Ujjain, was well received by Burhán Nizám Shah of Ahmadnagar (1590), who not only allowed him to remain in his dominions and to spread his faith, but gave his daughter in marriage to the Máhdi's son. With the help of Burhán's patronage the Ghair Máhdis met with considerable success and gained a large body of converts. They continued a powerful community till towards the end of the seventeenth century they were repressed by Aurangzeb. Though they are now free to profess their opinions, the Ghair Máhdis still practise concealment or *takiyah*, and always endeavour to pass as orthodox Muslims. There are very few in Belgaum. Their head-quarters are at Ahmadnagar and Haidarabad where they form a large circle or *diaras* and live apart from other Musalmáns. They speak Hindustáni, but have nothing special in their appearance or dress. They are clean, neat, and hardworking, and as a class are fairly off. Some of them are servants and messengers, and others are husbandmen. They marry among themselves only, but do not form a separate community and have no special organization. They do not respect and obey the *kázi* except that they employ him to register their marriages. They keep the sacrifice, circumcision, and initiation ceremonies and their marriage and death rites do not

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differ from those practised by ordinary Musalmáns. In religion they profess to be Sunnis, and hold that their saint was the last Imám and expected Máhdi. As he is come they neither repent for their sins nor pray for the souls of the dead. They teach their children Urdu and Maráthi but no English. None have risen to any high position.

Bágbans.

Bágbans, or GARDENERS, local converts of the Kunbi caste, are found over almost the whole district. They are said to have been converted by Aurangzeb about 1687. Among themselves they speak Hindustáni, and Maráthi with others. The men are tall or of middle size and dark. They shave the head and either shave or wear the beard. They dress in white turbans, a tight-fitting jacket, and a waistcloth. The women are either tall or middle-sized, thin, well-featured, and brown. They dress in the Hindu robe and bodice, appear in public, and help the men in selling vegetables and fruit. Both men and women are dirty and untidy in their dress. They are hardworking, orderly and sober, and are fairly off making their living by selling fruit and vegetables. The fruit they sell is partly of local growth and partly brought from other districts. Of local fruit the chief varieties are plantains, guavas, oranges, watermelons, pomegranates, and sugarcane. Of outside fruit they sell grapes, sometimes brought from Poona, Goa mangoes, and Poona pummeloes and pomegranates. Of vegetables they sell Poona and Mahábaleshvar potatoes, cabbages, carrots, and turnips. Some have fixed shops and others attend weekly markets and fairs. When the men are away the women sit in the shop and sell. They marry among themselves only and form a separate community with a well-organized union, settling their social disputes at meetings under a *chaudhari* or headman who is chosen from the richest and oldest members of the community. With the consent of the majority of the men the headman has power to fine any one who breaks caste rules. They have a strong Hindu feeling against the use of beef. They differ from the regular Musalmáns in observing Hindu festivals, offering vows to Hindu gods, and in failing to perform the *akika* or sacrifice and the *bismilla* or initiation ceremonies. Their one Musalmán rite is that they circumcise their sons. In religion they are Sunnis of the Hanafi school, but they are not religious or careful to say their prayers. They respect and obey the *kázi*, and employ him to conduct their marriage and death ceremonies. They are illiterate themselves, and do not send their boys to school. None have risen to any high position.

Támbolis.

Támbolis, or BETEL-SELLERS, local converts of the Kunbi caste of that name, are found in considerable numbers throughout the district. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni and with others they speak Maráthi. The men are tall or of middle size and of olive colour. They shave the head, wear the beard full, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth or a pair of tight trousers. The women are generally tall, thin, and fair, with regular features. They wear the Hindu robe and bodice, appear in public, and help the men in selling betel. Both men and women are clean and neat in their habits. They buy betel leaf from the

village Kunbis or bring it from other districts, and sell it at 1½d. (1 *anna*) the hundred leaves. They also buy Konkan and Mangalor betelnuts from Hindu merchants who get them through their Bombay agents. They retail tobacco and snuff, buying the stock from wholesale dealers. They are hardworking, thrifty, and sober, and fairly off, earning £10 to £20 (Rs. 100-200) a year. They have fixed shops, and some of them keep bullocks to bring loads of betel leaf from outlying villages. In the absence of the men, the women look after the shop. They marry among themselves only and form a separate community with a well-managed union settling social disputes by mass meetings under a *chaudhari* or headman chosen from the richest and most respected families. With the consent of the majority, the headman has power to fine any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, but they are not religious or careful to say their prayers. They obey and respect the *kázi*, and teach their children a little Maráthi but no English. Their calling is prosperous and gainful and they never take to other pursuits.

Kanjars, or FOWLERS, local converts from the Hindu tribe of the same name, are found in small numbers in Belgaum. They are said to have been converted by Tipu Sultán (1783-1799). Among themselves they speak a dialect of their own, which is a mixture of rough Hindustáni and Maráthi. With others they speak Maráthi. The men are tall or of middle height, thin, and dark. They shave the head, wear the beard full, and dress in a Hindu turban, a waistcoat, and a waistcloth. The women are generally short, thin, dark, and ill-featured. They wear the Hindu robe and bodice, appear in public, and add to the family income by selling poultry, eggs, and headloads of fuel, and by making hemp ropes. Both men and women are poorly clad and dirty in their habits. Kanjars are hardworking but neither honest, sober, nor well-to-do. All live from hand to mouth, some in fair comfort, others much scrimped for food. The men are servants and labourers earning 10s. to 14s. (Rs. 5-7) a month, and the women make 3d. to 6d. (2-4 *as.*) a day. Most of their earnings are spent on liquor. They form a separate community marrying among themselves only. They have a well-organized body with a headman or *mukádam*, under whom social disputes are settled according to the opinion of the majority of the castemen. Breaches of caste rules are punished by fine. They differ from ordinary Musalmáns in worshipping and offering vows to Hindu gods. They circumcise their sons but do not keep the sacrifice or the initiation ceremonies, and, except employing him to register their marriages, they do not respect or obey the regular *kázi*. In religion they are Musalmáns in little more than name, many of them passing their whole lives without entering a mosque. They do not send their children to school, and none of them has risen to any high position.

Pendhâris, found in small numbers in Belgaum, are converts of mixed Hindu origin, partly local and partly North Indian. In the early part of the century, till in 1817, 1818, and 1819 they were suppressed by the British, the Pendhâris were the scourge of the greater part of

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Pendhāris.

India. Their home tongue is a mixture of rough Hindustāni, Málvi, and Maráthi; with others they speak Maráthi and Hindustāni. The men are tall or of middle size, well-made, and of a dark or olive colour. They shave the head, wear the beard full, and dress in a Hindu-like turban or a headscarf, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women, who are like the men, are tall or of middle size, dark, and generally rough-featured, and dress in the Hindu robe and bodice. They appear in public and add to the family income chiefly by selling fuel. Both men and women are poorly clad and dirty in their habits. The men keep ponies for hire or work as labourers or servants, and the women sell grass, fuel, and eggs. They are hardworking, but neither sober, honest, nor well-to-do. They marry among themselves only, and form a separate community with a headman styled *jamádar*, and have a good organization for punishing social offences. Till lately they were half-Hindus, openly worshipping Hindu gods, eschewing beef, and, except that they circumcised their boys, keeping none of the specially Musálmán ceremonies. Of late they seem of their own accord to have taken a dislike to the worship of Hindu gods, and now rank among ordinary Musalmáns with whom they eat and drink. Their women still keep most Hindu customs, and most of the men abstain from the use of beef. They respect and obey the regular *kázi* and employ him to conduct their marriage and funeral ceremonies. In religion they are Sunnis of the Hanafi school, and a few of them are religious and careful to say their prayers. Of late some have begun to teach their children Maráthi and Urdu. On the whole they are a falling class.

Bojgars.

Bojgars, or MILLET-BEER BREWERS, apparently local converts of mixed Hindu origin, are found in small numbers in Belgaum and in some other large towns. They are said to have been converted by Aurangzeb. They speak Hindustāni among themselves and Maráthi with others. The men are middle-sized and lean, with small eyes, outstanding cheekbones, and dark skins. Some men shave the head and others wear the hair; all grow the beard which is generally long and full. They dress in a white Maráthi-like twisted turban, a waistcoat, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and add nothing to the family income. Both men and women are poorly clad and dirty in their habits. They make beer by boiling Indian millet with a herb called *gulbel*, hemp-seed or *bháng*, and *kuchhla* *Strychnos nuxvomica*. They sell the beer which is largely drunk by servants and labourers at 1d. ($\frac{2}{3}$ *anna*) a bottle and earn 2s. to 4s. (Rs. 1-2) a day. Being thriftless, lazy, and fond of drink, they spend almost their whole income on liquor and sweetmeats. Though they form a separate community and marry only among themselves they have no special headman and no special social organization. They obey the regular *kázi* and employ him in settling social disputes, and differ little in customs from the regular Musalmáns. They are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. Being themselves illiterate they do not give their boys any schooling. On the whole they are a falling class.

Gaundis, or **BRICKLAYERS**, local converts of the Hindu class of the same name, are found in small numbers in Belgaum and other large towns. They are said to have been converted by Aurangzeb. Their home tongue is Hindustáni, but with others they speak Maráthi. The men are tall or of middle size, well-made, strong, and dark. They shave the head, wear the beard full, and dress in a large loosely wound Hindu-like turban, waistcoat, and waistcloth. The women, who are either tall or of middle height, are thin, well-featured, and olive-skinned. They wear the Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean in their habits. They are hardworking and thrifty, but, partly because they get no help from their wives, and partly from what they lost during and after the 1877 famine, they are not well-to-do. They are bricklayers by craft, and earn 1s. to 2s. (8 *as.* - *Re.* 1) a day. But work is not constant, and a large number have moved to Kolhápur, where many public buildings have lately been made. Though they marry among themselves only and form a separate community, they have no special social organization and no headman to settle their disputes, except the *kázi* who among them holds the position of judge as well as of marriage-registrar. They differ from ordinary Musalmáns in eschewing beef, offering vows to Hindu gods, and keeping Hindu festivals. They circumcise their boys, but do not keep either the initiation or the sacrifice ceremonies. In religion they are Sunnis of the Hanafi school, but they are seldom religious or careful to say their prayers. They do not send their boys to school, or take to new pursuits.

Jha'rakers, or **DUST-WASHERS**, converted by Aurangzeb from the Hindu caste of Dhuldhoys, are found in small numbers in some of the larger towns. Among themselves they speak Hindustáni, and with others Maráthi. The men are of middle size, thin, and dark. They shave the head, wear the beard short or full, and dress in a Hindu-like turban or a headscarf, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who like the men are short and thin, are well-featured and olive-skinned. They wear the Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean in their habits. Dust-washers buy and sift the sweepings of goldsmith's workshops, paying 2s. to 4s. (*Rs.* 1-2) a month. They find small particles of gold and silver, and if lucky sometimes make about £1 (*Rs.* 10) a month. Though hardworking, thrifty, and sober, they are not well-to-do, but live from hand to mouth, and have to borrow to meet their special charges. They form a separate community, marrying among themselves only, but have no special social organization nor any headman except the *kázi* who settles their social disputes and registers their marriages. They differ from ordinary Musalmáns in eschewing beef, offering vows to Hindu gods, and keeping Hindu festivals. They circumcise their boys, but keep neither the initiation nor the sacrifice ceremony. In religion they are Sunnis of the Hanafi school, but are not religious or careful to say their prayers.

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Population.

MUSALMÁNS.

Gaundis.

Jha'rakers.

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Population.

MUSALMÁNS.
Kasábs.

Some of them teach their boys Maráthi, but none English. None of them has risen to any high position.

Kasábs, or **BUTCHERS**, also called **Sulta'nis** because they were converted by Tipu Sultán, are local converts from the Lád Khátik caste of Hindus: They are found in considerable numbers all over the district. Among themselves they speak Hindustáni, and with others Maráthi. The men are tall or of middle size, and dark or olive-skinned. They shave the head, either shave or wear the beard, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth, and if they can afford it put a large gold earring in the right ear. The women, who are either tall or of middle height, delicate, with good features, and brown, wear the Hindu robe and bodice, appear in public, and help the men in selling mutton. Both men and women are clean in their habits. Mutton butchers buy sheep and goats from Dhangars or shepherds, according to their wants, kill them, and sell to Christians, Muhammadans, Pársis, and some Hindus. They buy sheep at 4s. to 8s. (Rs. 2-4) each and from each sheep get thirty to forty pounds of mutton which they sell at 3d. to 4½d. (2-3 as.) a pound. They have fixed shops and earn £30 to £40 (Rs. 300-400) a year. They are hard-working, thrifty, and sober, generally well-to-do, and able to save. They form a separate community and marry among themselves only. They are a well organized body under a headman or *pátíl* chosen from the richest families, and under penalty of a fine, force members to respect the wishes of the majority. They have a very strong Hindu feeling, neither eating nor drinking with other Musalmáns, and shunning beef butchers, whose touch they hold impure. Except that they circumcise their sons, and employ the *kázi* to register their marriages, they are Musalmáns in little more than in name, worshipping the Hindu gods Khandoba, Mhasoba, and Yellamma, and keeping Hindu festivals. They do not send their children to school nor take to other pursuits.

Momins.

Momins, properly **BELIEVERS**, are local converts of the Koshti or Sáli castes of Hindu cotton handloom weavers. They are found in considerable numbers in Belgaum and other towns and large villages. They are said to have been converted by Syed Makdum Gaisudaráz also called Banda Nawaz of Gulbarga in 1418 (H. 820). Among themselves they speak Hindustáni, and with others Maráthi. The men are tall or of middle size, and dark or olive-skinned. They shave the head, wear the beard full or short, and dress in a white Maráthi turban, a shirt, a waistcoat, and a waistcloth or a pair of tight trousers. The women, who like the men are either tall or middle sized, are thin, well-featured, and wheat-coloured. They wear the Hindu robe and bodice, appear in public, and add to the family earnings by weaving. A Momin woman earns by her weaving as much as a man, and for this reason some weavers have two or even three wives. Both men and women are rather dirty and untidy. They are hardworking and thrifty, but they are not sober and as a class few are rich or well-to-do. The bulk live from hand to mouth, and have to borrow to meet special charges. They suffered severely in the 1877 famine and are always depressed by the

competition of English and Bombay mill-made cloth. The rich and well-to-do employ the poor either from their own funds or from advances made by shopkeepers and exporters. The poorer weavers work about twelve hours a day and in return do not earn more than 6*d.* (4 *as.*). As they are so ill-paid they do not take holidays except on special and unavoidable occasions. The chief products of their looms are bordered robes or *sádis* eight yards long and a yard and aquarter broad. These, if of cotton, sell at 3*s.* to 10*s.* (Rs. 1½-5) each; if half-silk half-cotton or if silk-bordered they fetch £1 to £2 (Rs. 10-20); turbans of coarse cotton are worth 2*s.* to 6*s.* (Rs. 1-3), and of fine cotton and with silver or gold embroidered borders £1 to £3 (Rs. 10-30); bodice-cloths three quarters of a yard square called *khans*, if of cotton, are worth 6*d.* to 1*s.* (4-8 *as.*), and if half-silk half-cotton with silk borders are worth 2*s.* to 4*s.* (Rs. 1-2); waistcloths or *dhotars* two and a half yards long and a yard and a quarter broad, are worth 1*s.* to 2*s.* (8 *as.*-Re. 1), and if of fine cotton and with silk borders 4*s.* to 10*s.* (Rs. 2-5). They also make striped cotton chintz or *susi* which fetches 6*d.* to 1*s.* (4-8 *as.*) a yard. They, for the most part, use English and Bombay mill yarn which they buy from Hindu wholesale dealers who draw their supplies from Bombay by Vengurla. The middle class weavers, who work for themselves with small capital, take their goods daily to the shopkeepers, or hawk them about the villages, and attend weekly markets; the poor, who cannot afford to buy yarn and a loom and other appliances, live by working at the houses of the rich. They form a separate community, marry among themselves only, and have a well organized union with a headman of their own chosen from the richest and most respected families, who, with the consent of a majority of the men, has power to fine any one breaking caste rules. Their customs do not differ from those of ordinary Musalmáns and they respect and obey the regular *kázi* employing him to register their marriages. In religion they are Sunnis of the Hanafi school, and most of the old men are said to be religious and careful to say their prayers. Few of them give their boys any schooling and none of them take to other pursuits.

Patva'gars, or SILK-TASSEL-MAKERS, local converts of the Hindu class of the same name, are found in small numbers in Belgaum and other large towns. They are said to have embraced Islám during the reign of Aurangzeb. Among themselves they speak Hindustáni and with others Maráthi. The men are tall and muscular, and dark or olive coloured. They shave the head, wear the beard full or short, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. The women are either tall or of middle size, and fair with good features. They dress in the Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean in their habits. They are hardworking, thrifty, and sober, earning 6*d.* to 1*s.* (4-8 *as.*) a day as day-weavers, and fairly off, but not rich. They work in silk buying from Hindu silk-merchants and preparing the waistband or *kardotas* of silk threads with silk tassels worn round the waist by Hindus and Musalmáns which they sell at 1*d.* to 1½*d.* (½-1 *anna*);

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they deck golden beads and pearl necklaces and other ornaments with silk, getting $1\frac{1}{2}d.$ to $3d.$ ($1-2 as.$) for each ornament; and they sell horse-tail fly-flappers and false hair for women worth $6d.$ to $1s.$ ($4-8 as.$) each. Some have fixed shops; others go from village to village and attend weekly markets in search of work. Their work is not constant, but most of them earn about $6d.$ ($4 as.$) a day. They marry among themselves only and form a well-organized community, who, under a headman, meet and settle social disputes. The headman or *chaudhari*, who is chosen from the oldest and richest families, if the majority agree, has power to fine any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns. They respect and obey the regular *kázi* and employ him to conduct their marriage and funeral ceremonies. Some of them teach their children Maráthi, but none of them teach them English, nor has any of them risen to any high position.

Pinjárá's.

Pinjárá's, or COTTON-CLEANERS, local converts of the Hindu class of the same name, are found in small numbers in Belgaum and in other large towns. They are said to have been converted by Aurangzeb. Their home tongue is Hindustáni but with others they speak Maráthi. The men are of middle size, thin, and dark. They shave the head, wear the beard full, and dress in a coarse white Hindu-like turban and a waistcloth. Some of them on going out wear a tight-fitting jacket. The women who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and help the men in cotton-cleaning. Both men and women are dirty and poorly clad. They clean old or new cotton for filling beds and pillows. They walk about the streets twanging the string of their cotton-teaser and travel from village to village in search of work. They also buy cotton from village shopkeepers, clean it, and make it into small rolls called *hanjis*, which they sell to weavers at $5d.$ ($3\frac{1}{2} as.$) the pound. In cleaning cotton for beds and pillows they charge about $5d.$ ($3\frac{1}{2} as.$) the *man* of forty pounds. Their work though constant is poorly paid. They are hardworking, thrifty, and sober, but seldom well-to-do, living from hand to mouth and borrowing to meet special charges. They marry among themselves only and form a separate community with a headman or *chaudhari*, who settles social disputes, and, with the consent of the majority of the castemen, has power to fine any one who breaks the caste rules. Except that they circumcise their sons and employ the *kázi* to register their marriages, they keep no Musalmán customs. In religion they are Sunnis of the Hanafi school; but they are neither religious nor careful to say their prayers. They give their children no schooling and take to no new pursuits. On the whole they are a falling class.

Sikalgars.

Sikalgars, or ARMOURERS, local converts perhaps from the Hindu caste of Ghisádis, are found in small numbers in Belgaum and other large towns. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni and with others Maráthi. The men are tall or of middle height, thin, and dark. They either let the hair grow or shave half of the head, wear the beard full, and dress in dirty untidy Hindu turbans, waist-coats, and waistcloths. The women, who are like the men in face

and little less dirty or untidy, wear the Hindu robe and bodice. They appear in public and help the men in their work. They grind and sharpen knives and swords, and are hardworking, but neither sober nor well-to-do. They grind the knives on a stone wheel which their women or children turn with the help of a leather strap. They work for blacksmiths and other people and are paid $\frac{1}{2}d.$ to $1\frac{1}{2}d.$ ($\frac{1}{2}$ -1 *anna*) for sharpening a knife or a razor; their monthly earnings are not more than 16s. (Rs. 8). They marry among themselves only and form a separate community, settling social disputes at meetings of the castemen. They have a headman called *mukādam*, chosen from the oldest and most respected members, who has power to fine any one who breaks their caste rules. They are Musalmáns in little more than in name, almost never going to the mosque, keeping Hindu gods in their houses, eschewing beef, and except circumcision observing no special Musalmán rites. They employ the *kázi* to register their marriages but do not pay him much respect. They do not send their boys to school nor take to new pursuits.

Bhatyá'ras, or Cooks, probably local converts of mixed Hindu origin, are found in small numbers in Belgaum. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni, and with others Maráthi. They are of middle size, thin, and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a dirty untidy Hindu turban, a waistcoat, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, and are neither tidy nor clean. They appear in public and help the men in their work. They have shops at which cooked meat, pulse, vegetables, and bread are offered day and night. They are also employed by Musalmáns to cook marriage and other great dinners, and are paid 2s. to 4s. (Rs. 1-2) a day. Their work as public cooks or lodging-house keepers is not constant. They seldom have lodgers, except travellers and poor labouring or depressed Hindus like Mhárs and Bhangis. A few of them serve as private cooks and messengers. Though hardworking they are much given to drink, and are seldom well-to-do. They form a separate community, marrying among themselves only. They have no special social organization and no headman, except the *kázi* who settles their social disputes and registers their marriages. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. They do not send their boys to school, and on the whole are a falling class.

Dhobis, or WASHERMEN, local converts from the Hindu caste of the same name, are found in small numbers all over the district. They are said to have been converted by Haidar Ali of Maisur (1761-1782). Among themselves they speak Hindustáni and Maráthi with others. The men are of middle size, thin, and dark. They shave the head and face, or wear the beard short, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and by their earnings add to the family income. Both men and women are neat and clean, and as a

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rule well dressed as they generally wear their employers' clothes. They are employed by Europeans and natives. They are paid 12s. to £1 10s. (Rs. 6-15) a month by Europeans, and 2s. to 8s. (Rs. 1-4) a month by natives, as a washerman generally works for only one family of Europeans and for several families of natives. They also wash at the rate of 8s. (Rs. 4) for a hundred garments if ironed, and 4s. (Rs. 2) if unironed. From their native employers, besides their wages, they receive presents in money or in grain on festive and other ceremonial occasions. Though hardworking they never save and spend all they can spare on liquor. They have generally to borrow to meet their special charges and have a specially good name for the care with which they pay their debts, even at excessive rates of interest. They marry among themselves only, and form a separate community with a well-organized council under a chosen headman or *chaudhari*, who, with the consent of the majority of the castemen, has power to fine any one who breaks caste rules or to put out of caste any one who refuses to pay the fine. A person put out of caste is allowed back on paying a double fine. All fines are kept by the headman, and, when they amount to a large enough sum, are spent on liquor and dinner parties. They differ from ordinary Musalmáns in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. Except that they circumcise their boys, they do not keep any special Musalmán customs. In religion they are Sunnis of the Hanafi school; but they follow Islám in little more than in name, never attending the mosque and seldom fasting during the month of Ramzán. They do not send their boys to school, and none have risen to any high position.

Halaikhors.

Halaikhors, that is those who earn their bread lawfully, also called Shaikhdas or little Shaikhs, and commonly known as Bhangis, are found in small numbers in the town of Belgaum. They are converts from the Hindu caste of Bhangis and are said to have been converted by Haidar Ali of Maisur. Among themselves they speak Hindustáni and with others Maráthi. They are of middle size, thin, and dark, the men either shaving the head or letting the hair grow, wearing the beard full, and dressing in a Hindu-like turban, a waistcoat, and a pair of tight trousers or a waistcloth. They are fond of wearing a large gold ring in the right ear. Their women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and add to the family income. Both men and women are dirty and untidy. The men are either employed in the Belgaum and other municipalities as scavengers and by European and some native families; and the women are generally employed by Europeans as sweepers. The men earn 10s. to 12s. (Rs. 5-6), and the women 6s. to 8s. (Rs. 3-4) a month. Though hardworking, both men and women are very fond of liquor and spend almost the whole of their earnings in drink. They are poorly clad and badly off. They marry among themselves only, and form a separate and well-organized community, settling social disputes at caste meetings under a headman called *mehtar* or *patel*, who, with the consent of the majority, has power to fine any one who breaks caste rules. The amount levied in fines is spent by the

caste on liquor. They are Musalmáns in name only, and are not allowed to enter the mosques nor to have any connection with other Musalmáns. They know little of their religion and believe in Hindu gods, many of them worshipping the goddess Marimáta. Except that they circumcise their boys, they keep no Musalmán ceremonics; and do not respect the *kázi*. They do not send their children to school or take to new pursuits.

Pakhalis, or WATER-MEN, local converts of the Hindu class of the same name, are found in small numbers in Belgaum. They are said to have been converted by Tipu Sultán. Among themselves they speak Hindustáni and Maráthi with others. The men are of middle height, thin, and dark. They shave the head, wear the beard short or full, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. If their means allow they are fond of wearing a large gold carring in the right ear and a silver wristlet on each wrist. The women, who like the men are of middle size, are delicate, with good features and wheat-coloured skins. They wear the Hindu robe and bodice, and appear in public, but except the old do not add to the family income by helping the men in their work. Both men and women are neat and clean in their habits. They carry water in leather bags on bullock back or on their own backs and supply both Christians and Musalmáns. A bag or *pakhál* holds about thirty gallons of water. They are paid 12s. to £1 (Rs. 6-10) a month by a European family, and 4s. to 8s. (Rs. 2-4) by a Pársi, and 1s. to 2s. (8 *as.*-Re. 1) by a Musalmán as they generally work for a single European family or for several native families. In selling water retail they charge about 6*d.* (4 *as.*) a bag. They are hard-working, but excessively fond of liquor on which they spend most of their earnings. They are fairly off and some of them are able to save. They marry among themselves only, and form a separate well-organized community who settle social disputes under a head or *patel* chosen from the oldest and most respected members, who, if the majority agree, has power to fine any one breaking caste rules. They eschew beef, believe in Hindu gods, and observe Hindu festivals. In religion they are Sunnis of the Hanafi school, but they are neither religious nor careful to say their prayers. They obey and respect the *kázi* and employ him in their marriage and funeral ceremonics. They do not send their children to school nor take to any other pursuits.

Darveshis, literally religious beggars, seem to be local converts perhaps of the Shikári caste. They are a class of wandering bear and tiger showmen. They are said to have been converted by the saint Syed Makhdum Gaisudaráz, commonly known as Khwaja Banda Nawaz of Gulbarga, whom they regard with much veneration. Among themselves they speak Hindustáni, and with others Maráthi. They are tall or of middle size, sturdy, and dark. The men let the hair grow, have long and full beards, and wear a heavy necklace of glass beads. They dress in dirty and untidy white Hindu turbans, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who like the men are tall or middle-sized, are thin, with good features and wheat-coloured. They dress in the Hindu

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robe and bodice and appear in public, but add nothing to the family income. They are not neat or clean in their habits. Darveshis rear bear and tiger cubs, and carry them from place to place asking alms. Both Hindu and Muhammadan women give them corn or money and receive some tiger's or bear's hair which they keep in a gold or silver locket, and hang round children's necks to ward off evil spirits and ghosts. They are a lazy class much given to intoxicating drinks and drugs, and are poorly clad and badly off. They marry either among themselves or with any other religious beggars, and form a separate community and settle social disputes at meetings of the men under a headman or *sargiro* who has the power of fining any one who breaks their caste rules. They are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. Their only connection with the *kázi* is that they employ him as marriage registrar. Their manners or customs differ from those of ordinary Musalmáns. They are illiterate, and do not send their boys to school. Within the last twenty years their number has greatly decreased. Almost all of them have taken to new pursuits; some earning their living as husbandmen and others as servants and messengers.

. *Gárodís.*

Gárodís, apparently called after a snake-charm of that name, or **Mada'ris**, apparently called after the holy and healing *madar* or *rui* *Calotropis gigantea*, a wandering tribe of jugglers, who move in bands of four or five families. They are local converts from the Hindu class of the same name. Their head-quarters are at Miraj near Kolhápúr. They are said to have been converted about the middle of the sixteenth century by Mir Shamsuddin commonly known as Mira Shamna whose shrine at Miraj they hold in high respect, and are careful to visit at the yearly fair held in April or May. Their home speech is a coarse Hindustáni with a large mixture of Maráthi words. The men are middle-sized, sturdy, and dark or olive. They either shave the head or wear the hair and the beard full, and dress in a dirty and untidy carelessly wound twisted turban, a short tight-fitting jacket, and a pair of short tight trousers covering the legs as far as the knees, and fasten round the neck a large necklace of glass beads. The women, who like the men are middle-sized, are thin, well-featured, and dark or olive. They dress in a Hindu robe and bodice and appear in public, but add nothing to the family income. They are dirty and untidy. The men are jugglers, tumblers, and snake-charmers. They are hardworking, but are much given to intoxicating drinks and drugs and are poorly clad and scrimped for food. They marry among themselves, and form a separate and well-organized community, settling social disputes at meetings of the adult male members under a headman or *patel*, who has power to fine any one who breaks their caste rules. Except circumcising their boys they keep no Musalmán customs, and are Muhammadans in little more than in name. Few of them ever enter a mosque. They do not respect or obey the *kázi* except in employing him as a marriage registrar. They are illiterate, and do not send their boys to school, or take to any other pursuits. On the whole they are a falling class.

Kasbans, or professional dancing-girls and courtezans, are local converts of mixed Hindu origin. They do not claim to belong to any of the general divisions of Musalmáns, and being a mixed class they have no special peculiarity of feature or form. Fair girls with shapely figures and good features, are adopted by some elderly dancing-girl and trained to dance and sing. Dark girls with coarse features and clumsy figures are taught no accomplishments and form a lower class of courtezans. All are careful to be neat and clean. They generally wear the Hindu robe and bodice, and a tight-fitting jacket, and at least a pair of gold earrings, a silver girdle or *pati* which they wear over the robe, and loose bell anklets known as *kudás* to whose chimes they walk with a mincing step. The most noticeable point of difference in the dress of a Musalmán courtesan and of a private woman is that the courtesan wears shoes. They have two separate communities, one known as Ramjánis or Kalávants who are also called Náikans or mistresses; the other called Takáis or Kamáus that is prostitutes. The Kalávants are high class courtezans who generally live under the protection of a rich man who pays them £2 to £5 (Rs. 20-50) a month, and allows them to add to this by dancing and singing. The Takáis or prostitutes live solely by prostitution. They are considered low and the dancing-girls neither eat, drink, nor associate with them. The Ramjánis or dancing-girls are generally well-to-do, but they are very luxurious and fond of pleasure and intrigue, and they are proverbially crafty and faithless. The strumpets are poor, often hardly able to make a living. When a dancing-girl begins to age she looks out for some good-looking girl who has misbehaved or been left destitute, or she buys the daughter of some poor family and adopts the girl. They generally treat their adopted children with care and kindness and take pains to make them good dancers and singers. The girl calls her adoptive mother *bái* or madam. When the girl comes of age she is generally patronised by some rich man who pays £5 to £10 (Rs. 50-100). The girl's teeth are dyed black as a bride's teeth are blackened, a ceremony which is called *missi* or tooth-powder. To the £5 to £10 (Rs. 50-100) which the girl's patron gives, her adoptive mother adds £2 to £4 (Rs. 20-40) and from the joint amount gives a dinner party to the members of the community who spend a few nights in dancing and feasting. From that day the girl is admitted a member of the class, and recognized as a professional dancing-girl. The daughters of dancing-girls are brought up to their mother's profession; the sons are left to choose a calling. They marry and keep their wives in the same seclusion as private women. Dancing girls do not follow any Musalmán customs and do not respect the *kázi*. They form an organized community under a head-woman called *náikin* or *bái*, that is lady, who settles disputes and is treated with much respect. They do not send their boys to school. On the whole they are a falling people partly because the class of rich Musalmáns who were their chief patrons is dying out, partly it is said, as the husband can no longer safely punish an erring wife, because women are less chaste than they used to be.

Ta'schis, or KETTLE-DRUMMERS, local converts of mixed Hindu origin, are found in small numbers in Belgaum and other large

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towns. Among themselves they speak Hindustáni and Maráthi with others. They are tall or of middle size, well-made, and dark or olive-skinned. The men shave the head, wear the beard full or short, and dress in a dirty and untidy Hindu turban, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear unveiled in public, and add nothing to the family income. They are neither clean nor neat in their habits. Kettle-drummers are engaged both by Hindus and Musalmáns to play during their marriages and other rejoicings. A band of four men is paid about 2s. (Re.1) a day, which is divided equally among the players. Their work is not constant. In the rainy season they have to employ their time either in tilling the ground or in acting as messengers or servants. They are much given to intoxicating drinks and drugs, and are seldom well-to-do or able to save. They form a separate community marrying only among themselves, but they have no special organization and no headman, except the regular *kázi* who settles their social disputes and registers their marriages. Their manners and customs do not differ from those of ordinary Musalmáns. In religion they are Sunnis of the Hanafi school, but they are neither religious nor careful to say their prayers. They do not send their children to school.

CHRISTIANS.

Christians, with a strength of 6322 or 0·73 per cent of the population, include two main divisions, Europeans and Natives. The Europeans numbering 1178 (1013 males and 165 females) include, besides the district officers, the officers of the two Native regiments and the officers and men of the European regiment and of the Artillery which together generally forms a force 1500 to 2000 strong. Of 5063 Native Christians about 500 are Protestants and about 4500 are Roman Catholics.

Native¹ Protestant Christians, numbering about 500, are found in the town of Belgaum and in other towns and large villages. They do not live apart. Some are immigrants from Madras and others are local converts. The Madras Christians came as domestic servants to officers of the Madras army when Belgaum was garrisoned from Madras. Many of them take service with officers and follow their masters when they go to other parts of India. Of the local converts some were Bráhmans, some Lingáyats, some Maráthás, some Hindus of other classes, and a few were Musalmáns. The home tongue of the Madrásis is Tamil; that of the local Christians is either Kánarese, Hindustáni, or Maráthi. Except that the Madrásis are dark and the local converts wheat-coloured, they differ little in appearance being short, round-featured, and inclined to stoutness. They live in one-storeyed houses with mud or stone walls with either tiled or thatched roofs and open verandas. Their furniture includes low wooden stools, palm-leaf mats, wooden benches and boxes, brass lamps, and metal pots. The well-to-do keep servants. The staple food of the Madras or Tamil Christians is boiled rice or wheat bread, beef, coffee, and dry fish. Most local converts eat millet bread

¹ Partly from materials supplied by the Reverend J. G. Hawker.

and boiled rice with *chatni*¹ or pulse curry or spiced pulse soup. On holidays they prepare sweetmeats and one or two dishes of flesh with unleavened bread. The Madras Christians are fond of animal food and spirituous drinks, but most local converts use flesh and spirits sparingly and some touch neither flesh nor spirits. They are good cooks and moderate eaters their chief dainties being hot and sour condiments and oil. The Madras men wear a white headscarf, a waistcloth, a long white coat, and country shoes; the local converts wear a short coat or a shouldercloth instead of the long coat, and generally a white cotton headscarf with country shoes. The husbandmen often wear a country blanket on their shoulders, especially during the rainy season and in the cold weather. The women of both classes wear the shortsleeved bodice with the robe hanging like the petticoat. They cover the head with the upper end of the robe and wear gold and silver head, nose, neck, and wrist ornaments. On the whole the well-to-do incline to imitate European dress. Except a few who are clerks in public offices and one who is a land proprietor or *inámdár*, as a class the Protestant Christians are badly off. Some are catechists or religious preachers, some are pastors or ministers in the service of the London Missionary Society; and some are Government servants, dyers, weavers, husbandmen, carpenters, fishers, and servants. The women mind the house. As among Hindus the wives of Government servants and carpenters add nothing to the family income, while the wives of dyers, weavers, husbandmen, fishers, and servants either help their husbands in their calling or work as labourers. They mix with Musalmáns and Native Roman Catholics with whom they eat but do not marry. Hindus look down on them and they find it difficult to get Hindu barbers and washermen to work for them. Those who are servants attend on their masters from sunrise to sunset, their women either working as maids or *ayas* or preparing rice for home use and for sale. They also make and sell rice pancakes called *pánpoli* (M.) or *doshi* (K.) The daily life of the rest does not differ from that of the Hindus who follow the same calling. Except servants most rest on Sundays and on New Year's Day in January, Good Friday in March-April, and Christmas Day in December. A family of five generally spends 10s. to £1 (Rs. 5-10) a month. A birth costs 2s. to 10s. (Rs. 1-5), a marriage £2 to £10 (Rs. 20-100), and a death 4s. to £1 10s. (Rs. 2-15). Some of them belong to the London Missionary Society and some to the English Episcopal Church. The later converts all belong to the London Mission Society which is the only missionary body in the district. It began work in 1820. The first missionary was the Reverend J. Taylor, who was sent from Bellári at the request of Major-General Pritzler for the benefit of the troops under his command. At first the progress of the mission was slow, the only converts being a small number of Madras servants. After a time, when the missionaries were able to preach Kánarese and Maráthi their labours were more successful. In 1858 or after thirty-eight years' work there were over 400 local converts. But of these, partly apparently because the

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¹ *Chatni* is a mixture of long pepper, salt and tamarind ground together and mixed with sesamum oil.

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teachers or catechists were Tamils, only forty-five were Kánarese. Since 1858 more attention has been paid to the conversion of Kánarese. Their ceremonies at births, marriages, and deaths do not differ from those of the churches to which they belong. All attend divine service on Sundays, New Year's Day, Good Friday, and Christmas Day which they keep as complete holidays. They are said to have no faith in soothsaying, ghosts, or sorcery. Some of them keep to the old practice of wearing gay clothes and cooking certain dishes on certain Hindu holidays.

They are said not to observe any particular ceremonies on the occasions of a birth or of a girl's coming of age. On the wedding day the bride and bridegroom accompanied by friends go separately from their houses to church and are there married by the minister. When the marriage service is over the couple come in procession to the bride's father's where a dinner is served. There is no settled dowry, but parents often present their daughters and daughters-in-law with ornaments, clothes, and furniture. Women are confined in the house like Europeans and they do not think that either birth or death causes impurity to the members of the family. They employ midwives who are paid 2s. to 4s. (Rs.1-2). On a convenient day after birth the child is baptised by the minister in the church. When life is gone the body is laid in a coffin or carried covered with a shroud to the graveyard where it is buried after the minister has read the funeral service over it. The only expense at a funeral is the gravedigger's fee and the cost of the shroud or coffin. Those who are Government or mission servants are anxious to give their boys a good education and to teach their girls reading, writing, and needle-work. The London Missionary Society supports five schools in the district of Belgaum, three of them boys' schools and two girls' schools. One of the boys' schools is an Anglo-Vernacular school teaching up to the matriculation standard. The total number under tuition at the end of 1882 in the five schools was 720 boys and 135 girls. Cases of misdemeanour are enquired into and punished by the minister.

Madras Catholic Christians, numbering about 500, are found in the town of Belgaum. Like the Madras Protestant Christians and Hindus they came from Madras either in 1817, when the district passed to the British or afterwards up to about 1830 while Belgaum was garrisoned by Madras troops. They do not differ from Protestant or Hindu Madrasis in appearance, character, calling, house, or food. They are Roman Catholics subject to the jurisdiction of the Jesuit Bishop of Bombay and their religious ceremonies are performed according to the Roman ritual. Their holidays and fast days are the same as those observed by Bombay Catholics. They pay particular devotion to patron saints, the chief of whom is the Blessed Virgin. As most of them are house servants they cannot rest on Sundays and holidays. Their women are confined with the help of midwives and their children are baptised on the eighth day by the chaplain at the church where Madras or other Catholics answer for them at the font. There is no fixed age for marriage. Girls are generally married between fifteen and twenty and boys between eighteen and twenty-five. Beginning from the first Sunday or holiday

after betrothal the bans or proclamation of marriage are published by the priest in the church. On the wedding day the bridegroom and bride with friends and relations, go to the church in separate parties and are there married by the priest. Cases of misdemeanour are enquired into and punished by meetings of married castemen called the council or *panch*. The *panch* has a casto-headman appointed by the priest. Those who refuse to obey the decisions of the council are put out of caste, but on submission are again admitted. They teach their boys to read and write Tamil, but do not take to new pursuits.

Konkani or Goa Catholics, numbering about 4000, are found throughout the district, chiefly at Khánápur, Turkanvádi, Patnya, and Bidi. They are immigrants from Goa and are under the jurisdiction of the Archbishop of Goa. They do not differ in any important points from the Christians of Ratnágiri and Kánara.¹

Jews or Beni-Israels, numbering about ninety, are found in the town of Belgaum. They are natives of the island of Bombay and of the neighbouring districts of Thána and Kolába. They have come to Belgaum with Native regiments in which they are employed as sepoy, officers, and medical attendants. In appearance, character, religion, customs, and other particulars they do not differ from the Konkani Beni-Israels. They are a vigorous pushing class, sending their boys to English schools and showing much readiness to take advantage of opportunities to improve their position.

Pársis, numbering sixty-four, are found only in the town of Belgaum. They came from Bombay and Surat about fifty years ago for purposes of trade. They do not consider Belgaum their home, and keep family and marriage relations with the Pársis of Bombay and Surat. Their home speech is Gujaráti. Out of doors they speak Maráthi and English and a few Kánarese. As shopkeepers, merchants, and contractors the Belgaum Pársis are well-to-do and prosperous. They have priests of their own. As there is no Tower of Silence in Belgaum they bury their dead, and as there is no fire-temple they go to Poona or to Bombay to have their marriages performed.

According to the 1881 census there was one village or town to every 4·32 square miles of land, each village containing an average of 175 houses and 810 people. Fourteen towns had more than 5000 and three of the fourteen more than 10,000 people. Excluding these fourteen towns, which together held 122,074 or 14·12 per cent of the population, the 741,940 inhabitants of Belgaum were distributed over 1055 villages, giving an average of one village for every 4·40 square miles and of 700 people to each village. Of the 1055 villages 103 had less than 100 people, 159 had between 100 and 200, 325 between 200 and 500, 256 between 500 and 1000, 135 between 1000 and 2000, 49 between 2000 and 3000, and 28 between 3000 and 5000. From a distance a Belgaum village is generally pleasing. Most villages are well shaded and many are surrounded by so high and thick a fence of *bábhuls* and prickly-pear,

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¹ Details are given in Bombay Gazetteer, X. 134-136 and XV. 330-394.

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that a stranger might easily pass them as a plot of bush and brushwood. The entrance generally leads through a ruined gate into a central street lined by houses of considerable size, showing signs of comfort, occasionally of wealth. The houses in the side rows, which run at right angles to the main street, are smaller and show fewer signs of comfort; and beyond these, generally outside of the village fence, is a fringe of huts of the lowest classes and the tents and booths of wanderers. Except the huts of *Mhars*, which are often of bamboo and millet stalks, the walls of the houses are generally of sun-dried brick. In the rainier west most of the roofs are peaked and covered with overlapping semicircular tiles; in the drier east the roof is generally a flat mud terrace with a parapet. Almost every village has its temple or shrine and its holy tree. A few of the larger towns have walls and a tower, but most villages find their deep circle of thorn a complete shelter from robbers and wild animals.

Houses.

According to the 1881 census, of 188,694 houses 154,806 or eighty per cent were occupied and 33,888 or eighteen per cent were empty. These figures give an average of forty-one houses to the square mile and of five inmates to each occupied house.¹ Except in the larger towns and occasionally in villages the houses are one-storeyed. The better class of house is built on a plinth, generally of dressed stone, rising three or four feet above the street. From the street a flight of two or three steps lead into the plinth lead to the house-door. Of the veranda or *katti* on the top of the plinth on either side of the central steps one-half is generally open and the other half closed by bamboo matting. The veranda is covered by the eaves whose outer edge rests on a row of wooden pillars. Except as a waiting place for servants and beggars, and sometimes in playing games, the veranda is little used. The back of the veranda is the front wall of the house. This is pierced about the centre by a doorway about five feet high by three feet broad closed by a solid wooden door not unfrequently relieved by bosses of iron or other metal. On each side of the door a window about two feet square is generally guarded by heavy upright bars of wood let into the masonry. Some houses are built round a courtyard; others have no central open space. In houses with a central yard each of the four inner faces of the house has a room fronted by a low veranda. In houses without a central yard the rooms open into one another, and a central passage sometimes runs between the rooms from the front door to the back yard. In central yard houses the room between the street and the yard is used as a receiving room, by business men as an office, and by traders as their shop. When not in public use the women of the family sit in this room, and into it a dying member of the household is carried some days before his death. The central courtyard is known as *āṅgala* when open to the air, and as *padsāle* when roofed. There is sometimes no room between the front veranda and the *padsāle* or roofed court. Among the rooms, which surround the central court, are the *devar māne* or god-room, the cooking room, the sleeping room, and the

¹ Contributed by Mr. G. McCorkell, C. S.

eating or dining room. In some parts of the district the cook-room is also used as a bath-room. In other parts the bathing room is separate at the back of the house and is known as the *bachchala*. Among Lingáyats ornaments and other valuables are kept in a box in the god-room; Bráhmaus and others keep them in a separate room answering to the strong-room of an English mansion, and in some instances they are kept in boxes in the sleeping rooms. Some houses have wells and every house has a well-like cistern to store rain water. The dwelling of any well-to-do family must have these rooms and conveniences. A rich man's house has more rooms. But even in the houses of the rich the rooms are low and dark. There are almost never side windows. The light comes from the front and back doors or where there is a central yard from the front door and the courtyard. The floors are of beaten earth covered with a wash of cowdung which is renewed every Monday, every new or full-moon day, and on most holidays. The dwellings of the poor have walls of mud and straw. The doors are of plaited or woven slips of bamboo. As a rule they have only one or two rooms with a front veranda formed by the overhanging eaves. The poorest live in huts whose walls, except a few bamboos to bear the roof, are of woven millet stalks or palm leaves, sometimes but not always daubed with mud. There is little difference between town and village houses. The wealthier a man the better his house. He will have more rooms, but the arrangement will not be changed. The cost of building a first class house varies from £500 to £2000 (Rs. 5000-20,000); the ordinary labouring villager or townsman is content with a house costing £10 to £20 (Rs. 100-200); and a few shillings represent the cost of the poorest huts.

A wealthy man's house contains the following furniture: One to three *palangs* or cots varying in price from £1 10s. to £5 (Rs. 15-50), two or three cupboards each valued at 10s. to £2 (Rs. 5-20), a few chairs each worth 8s. to 10s. (Rs. 4-5), a few boxes each worth 10s. to £2 10s. (Rs. 5-25), carpets or *jajams* each worth 6s. to £3 (Rs. 3-30), bedding for each member of the family worth 10s. to £2 10s. (Rs. 5-25), and brass and copper water pots and cooking and dining vessels and dishes worth £20 to £30 (Rs. 200-300). A wealthy man will have ten to forty silver vessels used for dining and drinking and for show. As these silver vessels are chiefly for show and as a form of investment the number of them depends on the wealth and taste of the house-owner. It may be said that few families who are locally classed as rich, have less than £20 (Rs. 200) or more than £200 (Rs. 2000) invested in silver vessels; apart from these silver vessels a wealthy man's furniture varies in value from £50 to £100 (Rs. 500-1000); the furniture of a man in easy circumstances from £10 to £15 (Rs. 100-150); the furniture of a family in middling circumstances from £2 to £5 (Rs. 20-50); and a labourer's house gear, bed, matting, a brass pot or *lota*, and some earthen cooking vessels, is not worth more than £1 (Rs. 10).

Among men, except by a very few Bráhmaus and by the highest class of Government servants, the broad flat-rimmed Bráhman turban is not used. In its place is worn a white cotton headscarf

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or *rumál* eight to ten feet square generally plain but sometimes with a gold border. Numbers of these headscarves are brought from Madras. Those who wear the turban wear it only in public. In private the head is either bare or is covered by a plain headscarf or by an ornamented skull-cap. The rich and the well-to-do wear local hand-woven waistcloths of varying fineness with silk-embroidered borders. Middle class men use English and Bombay machine-made cloth, and poor men wear coarse local hand-woven cloth. A poor husbandman wears a minimum of clothing, a loincloth or *langoti* and a blanket or *kámbil*. The loincloth is of coarse cotton cloth about two feet long by one foot broad. The blanket is of locally woven coarse wool and costs 4s. to 6s. (Rs. 2-3). By day it supplies the place of clothes and by night it serves as bedding. Instead of the loincloth a pair of coarse drawers reaching half-way down the thighs are occasionally worn. Hindu women generally wear the robe called *shiri* (K.) or *lugade* (M.) and the bodice called *kuppas* (K.) or *choti* (M.) The bodice or *kuppas* covers the back between the shoulders and is fastened in front. The sleeves are short and reach about half-way down the upper arm. Among the rich the meeting of the sleeve with the rest of the bodice is hid by a narrow armlet of gold called *váki* in Maráthi and *vanki* in Kánarese. The robe or *shiri*, which is either of cotton or of silk, is of two sizes: the full robe of twenty-seven feet by $3\frac{1}{2}$ which is worn by women and the smaller robe of eighteen feet by three which is worn by girls. In putting it on the robe is wound round the waist so as to leave two parts of unequal length, the longer part to serve as a skirt and cover the limbs and the shorter part to serve as a cloak or mantle and cover the shoulder and breast and in some cases one side of the head. The women of most Kánarese castes catch the lower part together in front in a number of plaits and allow it to fall like a petticoat to within two or three inches of the ankle. Bráhmaṇ and Marátha women, instead of letting it fall like a petticoat, draw one corner of the skirt back between the feet and fasten the end into the waistband behind. This divided skirt among the higher classes is loose and generally falls below the knee. Among the poorer classes it is tightly girt and drawn up so as to leave the greater part of the leg bare. The upper end of the robe is by girls of the higher classes and by the women of all other classes worn over the right shoulder and tucked into the waistband in front close to the left hip. The women of the higher classes use the upper end as a veil drawing it over the right side of the head instead of over the shoulder, and holding the end in the right hand below the level of the bosom. The clothes worn by a rich woman vary in price from £1 to £1 4s. (Rs. 10-12); those worn by a middle class woman are not worth more than 10s. or 12s. (Rs. 5 or 6); and those worn by a poor woman are not worth more than 3s. or 4s. (Rs. 1½-2).

Communities.

The office of village headman called *pátíl* (M.) or *gavda* (K.) is hereditary. He has generally the revenue and police charge of the village, the duties in some cases being divided between a police headman who is responsible in all matters connected with crime, and a revenue headman who collects the Government dues. The headmen

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of some villages are paid entirely in cash. As a rule their sole or their chief source of profit is an allotment of rent-free land. Most of the headmen are Lingáyats. Few of them are able to write. The clerk or accountant called *kulkarni* (M.) or *shánbhog* (K.), keeps the village accounts, writes up the landholders' receipt-books, and prepares returns and the findings of village juries. With few exceptions the post of village clerk is hereditary. It is paid partly in land partly in cash. Almost all village clerks are Bráhmans of the Deshasth, Konkanasth, Shenvi, or Golak divisions. Their charge is generally confined to a single village, but in some cases they have a group of two or three villages. Most of the village watchmen and beadies belong to the depressed caste who are called Mhárs (M.) or Holiás (K.) and a few belong to the less depressed Bedar and Rámoshi tribes. There are generally three or four families of Mhárs in each village, who are supported partly by the grant of rent-free land and partly by grain payments from the villagers. The villagers of late have shown a tendency to dispute the Mhárs' rights to their old dues alleging that the Mhárs neglect their duties, while the Mhárs contend that they never neglect their duties when the villagers pay them their dues. The Mhárs' duties are heavy and important. For Government they act as village police, messengers, and revenue carriers; for the villagers they act as watchmen, boundary settlers and scavengers. Of other village office-bearers the priest and astrologer called *grám-joshi* (M.) or *joisaru* (K.) is generally a Bráhman, who performs the birth, marriage, and death ceremonies of the Bráhmanic Hindus of the village. Besides the astrologer every village has a ministrant who is called a *pujári* when he is a Bráhman, and a *gurav* when he is a Shudra. Lingáyats have a *jangam*, and Musalmáns a *mulla*. All the village office-bearers are paid by rent-free lands or by voluntary offerings made by the people whom they serve.

Of village craftsmen there are in large villages the carpenter called *sutár* (M.) or *badagi* (K.) Besides in building houses and making and mending field tools, the carpenter is in most villages the ministrant called *puyári* (M.) or *archak* (K.) in Lakshmi's shrine, who is the favourite Kánarese village guardian. The carpenter is paid partly by land held at low rates but chiefly by an allowance of grain from each landholder. When employed to perform other than field work he is paid in cash. Blacksmiths called *lohárs* (M.) or *kammár* (K.) make and mend the iron parts of field tools and carts and carpenter's tools, also locks, hinges, nails, and other articles required for ordinary house purposes. He is paid in cash when employed on other than a field work. They have seldom lands granted at low rents and are chiefly paid by allowances of grain from villagers. Potters called *kumbhárs* (M.) or *kumbárs* (K.) are found in most good-sized villages. They make earthen pots, tiles, and bricks, act as torch-bearers, and perform certain rites when a village is attacked by an epidemic. They are to some extent paid by grain allowances but chiefly by cash payments for the vessels, tiles, or bricks supplied. Besides these office-bearers some goldsmiths or *sonárs* (M.) used to act as *potdárs* whose duties were to test the coins received in payment of Government dues. The barber called

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Population.

Communities.

nhávi (M.) or *navilgia* or *kelaser* (K.) is found in almost all villages. He almost always belongs to the Kánarese barber caste and is generally a Lingáyát. Besides shaving the men, the barber acts as torch-bearer, musician, and social messenger. He is entirely paid by the villagers partly in cash and partly in grain. The washerman called *parit* (M.) or *agasa* or *madival* (K.) is found only in the larger villages. He belongs to a separate caste and is generally a Lingáyát by religion. He washes the clothes of all well-to-do villagers. He holds no rent-free or low-rent land and lives chiefly on allowances of grain given by the villagers. The shoemaker *chambhár* (M.) or *sambgár* (K.) is found in almost all villages. He supplies landholders with all leather work for field purposes and sandals, *chána* (M.) or *chupals* (K.). He is always paid in grain. A family of *Mángs* (M.) or *Máligerus* (K.) is found in every group of four or five villages. They remove dead cattle and supply leather ropes. They are paid in grain. The bulk of the people in most villages are Lingáyats and Jains. There is probably no village whose entire population belongs to one caste.

Movements.

The movements of the people into and out of Belgaum limits are confined to the neighbouring British districts of Dhárwár, Kaládgi, Kánara, Sátára, Sholápur, and Ratnágiri, and to Kolhápur and other Southern Marátha native states. Of traders Lingáyats and Marwár Vánis leave their Belgaum homes after the *Dasara* holiday in October and go to Poona, Bombay, and Bellári in Madras to fetch cloth for the *Diváli* festival in November. Very few high-caste Hindus leave the district in search of employment. The people of the Sahyádri villages, who are chiefly Maráthás, originally practised coppice-burning or *kumri*. About 1850, at the introduction of the survey, coppice-burning was stopped as it was believed to have stripped the hills of their trees. Though they remained in their old villages the people during the rains were forced to go to Goa and Sávantvádi where coppice-burning was allowed. As the restriction pressed hard on the people since 1875 arrangements have been made to allot land for coppice-burning, and since then the people have been freed from the necessity of leaving their homes. Of the labouring classes, Marathás, Kunbis, Berads, Buruds, Vadars, and Musalmáns every year between January and March go to Dhárwár, Hubli, Kaládgi, Kolhápur, and Vengurla, and return to their homes for field work early in June.¹ The local cotton-carrying trade is in the hands of Bombay traders and Vengurla Shenvis who engage cartmen to take cotton to Vengurla for shipment to Bombay. These cartmen remain at Vengurla for a couple of days, where, as in other parts of the Konkan, they are put to much inconvenience as they can neither get *javári* for themselves nor good fodder for their cattle. Of those who come to the district in search of work, the most noticeable are the Ratnágiri Maráthás and Kunbis who are largely found as house servants among the rich families of Belgaum.

¹ The 1881 census shows that 29,145 people born in Belgaum were in that year found in different parts of the Bombay Presidency. The details are, Dhárwár 13,557, Kánara 6700, Kaládgi 4469, Sátára 1735, Poona 1155, Sholápur 630, Ratnágiri 480, Ahmadnagar 205, Khándesh 87, Násik 86, and Kolába 41.