CHAPTER III.

POPULATION.

CENSUS DETAILS. *1872-1881.*

ACCORDING to the 1881 census the population of the district was 638,493 or 110·90 to the square mile. Of these Hindus numbered 570,776 or 89·39 per cent, Musalmáns 67,066 or 10·50 per cent, Christians 625 or 0·09 per cent, and Pársis 26. The percentage of males on the total population was 49·74 and of females 50·25. The corresponding returns for 1872 were a total of 816,273 or 143·30 to the square mile, of whom Hindus numbered 728,671 or 89·26 per cent, Musalmáns 87,549 or 10·72 per cent, Christians 52, and Jews 1. Compared with the 1872 returns the 1881 returns show a decrease of 177,780 or 21·77 per cent which is due to the mortality and emigration during the famine of 1876-77.

Birth-place.

Of 638,493 the whole population, 573,102 or 89·75 per cent were born in the district. Of the 65,391, who were not born in the district, 30,070 were born in the Nizam's country; 14,074 in the Southern Marátha States; 5260 in Sholápur; 5016 in Dhárwár; 4469 in Belgaum; 3612 in Sátára; 1204 in Madras; 398 in Poona; 236 in the Konkan districts; 128 in Gujarát; 90 in Bombay; 69 in Ahmadnagar; 67 in Kánara; 43 in Goa, Diu, and Daman; 28 in Khándesh; 11 in Násik; 587 in other parts of India; and 29 outside of India.

Language.

Of 638,493, the total population, 527,382 (261,718 males, 265,664 females) or 82·59 per cent spoke Kánarese. Of the remaining 111,111 persons, 63,744 or 9·98 per cent spoke Hindustáni, 24,569 or 3·84 per cent spoke Maráthi, 14,025 or 2·19 per cent spoke Telugu, 6105 or 0·95 per cent spoke Hindi, 1531 or 0·24 per cent spoke Gujaráti, 799 or 0·12 per cent spoke Tamil, 137 or 0·02 per cent spoke Márwári, 113 or 0·01 per cent spoke Tulu, 46 spoke English, 19 spoke Portuguese-Konkani or Goanese, 14 spoke Persian, 7 spoke German, one spoke Chinese, and one spoke Bengali.

Age.

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:

Chapter III.

Population.

CENSUS DETAILS.

Age.

BIJÁPUR POPULATION BY AGE, 1881.

AGE IN YEARS.	HINDUS.				MUSALMA'NS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1	5982	2·10	6054	2·10	700	2·09	684	2·03
1 to 4	15,439	5·43	15,518	5·40	1758	5·25	1810	5·38
5 to 9	38,326	13·50	38,764	13·50	4647	13·89	4595	13·66
10 to 14	45,825	16·14	40,416	14·08	5642	16·87	4758	14·14
15 to 19	24,303	8·56	21,124	7·36	2772	8·29	2269	6·74
20 to 24	23,710	8·35	28,495	9·93	2850	8·52	3298	9·80
25 to 29	29,387	10·35	29,502	10·28	3449	10·31	3563	10·59
30 to 34	29,390	10·35	29,508	10·38	3410	10·19	3708	11·02
35 to 39	18,629	6·56	16,284	5·67	2154	6·44	1841	5·47
40 to 49	28,361	9·99	28,062	9·77	3255	9·73	3186	9·47
50 to 54	11,257	3·96	14,413	5·02	1310	3·91	1703	5·06
55 to 59	3966	1·39	4721	1·64	396	1·18	527	1·56
Above 60	9239	3·25	13,801	4·80	1090	3·26	1691	5·02
Total ...	283,814		286,962		33,433		33,633	

AGE IN YEARS.	CHRISTIANS.				PA'RSIS.				TOTAL.			
	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 ...	11	3·10	4	1·47	...	...	...	...	6693	2 10	6742	2·10
1 to 4 ..	27	7·62	20	7·38	2	20·00	2	12·50	17,226	5·42	17,350	5·40
5 to 9 ...	46	12·99	39	14·39	1	10·00	5	31·25	43,020	13·54	43,403	13·52
10 to 14 ...	71	20·05	29	10·70	2	20·00	2	12·50	51,540	16·22	45,205	14·08
15 to 19 ...	20	5·65	16	5·90	...	...	...	...	27,095	8·53	23,409	7·29
20 to 24 ...	38	10·73	34	12·54	...	...	...	...	26,598	8·37	31,827	9·91
25 to 29 ...	28	7·90	31	11·44	...	...	3	18·75	32,884	10·34	33,099	10·31
30 to 34 ...	34	9·60	37	13·65	2	20·00	1	6·25	32,836	10·33	33,554	10·45
35 to 39 ...	24	6·78	11	4·05	2	20·00	...	...	20,809	6·55	18,136	5·65
40 to 49 ...	30	8·47	28	10·33	1	10·00	1	6·25	31,647	9·96	31,277	9·74
50 to 54 ...	14	3·95	10	3·69	...	...	1	6·25	12,581	3·96	16,127	5·02
55 to 59 ...	5	1·41	5	1·84	...	...	1	6·25	4367	1·37	5254	1·63
Above 60...	6	1·69	7	2·58	...	...	...	...	10,335	3·25	15,499	4·83
Total ..	354		271		10		16		317,611		320,882	

Marriage.

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

BIJÁPUR MARRIAGE DETAILS, 1881.

	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
HINDUS.												
Unmarried ...	57,451	49,242	36,262	13,144	12,239	1325	8842	2367	3163	3075	117,956	69,153
Married ...	1971	10,200	7829	24,295	10,274	17,839	39,282	46,848	80,267	45,224	139,623	144,401
Widowed ...	325	894	1734	2977	1790	1960	4973	8787	17,411	58,790	26,233	73,408
MUSALMA'NS.												
Unmarried ...	6997	6613	5089	2847	1983	309	2002	217	568	254	16,639	10,240
Married ...	93	432	432	1741	682	1796	3831	5687	9311	5607	14,399	15,263
Widowed ...	15	44	71	170	107	164	466	957	1736	6795	2395	8130
CHRISTIANS.												
Unmarried ...	84	60	68	17	17	1	26	1	7	2	202	81
Married ...	...	8	2	11	3	14	38	52	89	42	132	122
Widowed ...	...	...	1	1	...	1	2	12	17	54	20	68

CENSUS DETAILS.

Occupation.

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

I.—In Government Service, Learned Professions, Literature and Arts, 10,519 or 1·64 per cent of the population.
II.—In House Service 2735 or 0·42 per cent.
III.—In Trade and Commerce 1393 or 0·21 per cent.
IV.—In Agriculture 236,530 or 37·04 per cent.
V.—In Crafts and Industries 130,215 or 20·39 per cent.
VI.—In Indefinite and Unproductive Occupation, including Children, 257,101 or 40·26 per cent.

Houses.

According to the 1881 census, of 154,619 houses, 114,533 were occupied and 40,086 were empty. The total gave an average of 26·85 houses to the square mile, and the 114,533 occupied houses an average of 5·57 inmates to each house.

Villages.

According to the 1881 census twelve towns had more than 5000 and three of the twelve more than 10,000 people. Excluding these twelve towns which together numbered 89,379 or 13·99 per cent of the population, the 549,114 inhabitants of Bijápur were distributed over 1129 villages, giving an average of one village for 5·09 square miles and of 486·37 people to each village. Of the 1129 villages 134 had less than 100 people, 217 between 100 and 200, 423 between 200 and 500, 230 between 500 and 1000, 93 between 1000 and 2000, 18 between 2000 and 3000, and 14 between 3000 and 5000.

The founders of the Bijápur villages, which are seldom less than a mile or two apart, have generally chosen for the site of their settlement a patch of light or red soil slightly raised above the plain. The favourite sites are along the main rivers especially at a bend of the river where the floods have piled high wall-like banks. To the south of the Krishna many villages lie in the light clean quickly drying soil near the foot of the low lines of sandstone hills. From a distance the first parts of a village that catch the eye are the trees and the village tower. Closer at hand the trees are generally found either to form a mango grove or to shade the well and line the hedgerows of a plot of watered garden land. One or two trees are also generally planted in front of the village gate, beside the temple, and self-sown in empty plots in different parts of the village. The villages may be divided into two classes, walled and unwalled. As stones are abundant, by far the greater number of villages have walls. The village walls are ten to twelve feet high and two feet thick, plain and without loopholes or battlements, made of stones and earth mixed with gravel. In the village walls there is generally at least one entrance, a plain deep flat-topped gateway entered by a path which is roughly paved with large stones, as most of the village flood-water drains through the gateway. As a rule the outer face of the gateway is plain covered with a coating of earth mixed with cowdung, and for a few feet on either side the walls are built with special care. On entering the village the gateway is found to be about twelve feet deep and to have on either side, raised three or four feet above the ground, a room about twelve feet long, eight deep, and six high, with a heavy flat earth roof supported on rough wooden pillars. In the gateway in the face of the platform wall on one side is a fire-niche, and sometimes on

Chapter III. Population.
CENSUS DETAILS. *Villages.*

the other wall is a niche for the shoes of any one who is resting in the gateway chamber. In small villages the gateway chambers are the headman's office, but the gateway is generally only a travellers' rest-room, or a spot where villagers gather to smoke and talk shaded from the sun. Inside of the gate on the right hand is a temple of Hanumán, a small plain shed raised five or six feet from the ground, the walls of rough stone and earth and sand, and the flat roof supported by rows of undressed wooden posts. Round the temple is a little plot of ground enclosed by a rough low stone wall, and generally shaded by one or two trees. Beyond the temple the village dwellings line both sides of a narrow rough path, the houses varying in style from well built walls coated with a well kept mud plaster, through many degrees of roughness and carelessness, to the house of the labourer which is little more than a mud-roofed shed with a thatched hut for cattle and litter. The street-front of a rich villager's house is a long stone and earth wall with a gateway, sometimes plain and flat and sometimes arched, the wal. pointed with mortar for a foot or two on either side of the gatewayl In the gateway, on either side, as at the entrance to the village, is a chamber called *dehlej* where during the day the household sit and talk and the women spin, and at night one or two of the family or a servant sleeps to guard the house. The gate opens on a yard. On one side of the yard is a cattle-shed ; on the other an open space with a shed for grass and straw and a pyramid of cowdung cakes. In a small altar in one corner is a basil plant. The dwelling stands in front. In the first room, which is called *pardvi* or *sopa*, the people sit and talk during the day and sleep at night. Behind the entrance room is the mid-house or *máj-gad*, with on the right a strong room or *kole* in which money is kept, and on the left a cooking and eating room where the cooking and eating vessels are stored. Near the cook-room is the god-room. Grain is stored in a *per* or pit sometimes in the house sometimes outside. There is also a place for washing, almost every one who can afford it using warm instead of cold water. The poorer houses have seldom more than three rooms.

In the skirts of the village are the quarters of the Mhárs or Holiás and of the Mángs or Mádigers whom the body of villagers hold impure. In many villages in the Mhár and Máng quarter are well-built houses with stone and earth walls and flat earthen roofs. There are also almost always some poorer dwellings with rude stone walls and roofs thatched with cotton stalks and rushes. There are many remains of cattle and always some unsightly rubbish and strong smells. Still the houses and the ground close to the houses as a rule are well swept and clean.

Outside of the village, at a different quarter from the dwellings of the impure, are the huts of some wandering gang or half-settled tribe. Among these in small roughly made huts with one room, and the place round dirty and untidy, are the dwellings of Vadars of two classes, the grindstone-cutters and the builders. The calling of the hut-owner may be known by the animals that stand about the door ; if buffaloes are about the owner is a building Vadar, and

CENSUS DETAILS. *Villages.*

if donkeys he is a grindstone-cutter. In either case there are numbers of small black pigs. Besides the Vadars, Phansipárdis or snarers and a Bháts or begging genealogists, and colonies of Musalmán Jaths and Chhapparbands or thatchers are occasionally found out side of the village. The Lamánis or Upper Indian pack bullock drivers always build their huts in the fields by themselves.

Near the huts of the unsettled tribes are often small enclosures, some surrounded with thorns, others enclosed with live milk-bush hedges. The thorn-girt plots are the folds in which the Dhangars or Kurubars pen their sheep and goats at night. The risk of wolves and panthers is the reason why the thorn-hedge is so thick and is piled so high. The floor of the pen is beaten and kept firm and clean by a plaster of mud and cowdung. At night the sheep are crowded in with just standing room. Close by the pen is the shepherd's night hut, a small extinguisher-shaped sentry-box whose steep roof is thatched with cotton stems and millet stalks. The enclosures, which are surrounded by live milk-bush hedges are generally for storing fodder and fuel. The fodder is chiefly Indian millet straw, each stem seven or eight feet long and an inch or two round, piled in the shape of large haystack. The stack is covered with a coating of earth, and, except the surface layer, the straw is said to improve by a year or two's keeping. Beside the millet stacks heaps of cowdung cakes are piled six or eight feet high.

VILLAGE TOWER.

Though in the main the large villages are large editions of the hamlets, they have one or two special features. The chief peculiarity is the village tower. The tower, generally but not in every case, stands within the village enclosure. Almost all are of rough stone with or without earth. They are hollow and have generally one opening in the wall about eight feet from the ground. They seldom seem suited for defence. They are rather watch-towers from which the people in the fields got warning of the approach of bands of Pendháris and other mounted robbers in time to hurry themselves and their cattle within the shelter of the village walls. Now the need of them is forgotten. They are taken to be a trace of the good old days when life was easy and each village had enough to spare to deck itself with walls and a tower only for look's sake.

VILLAGE COMMUNITY.

As in other districts of the Bombay Karnátak the Bijápur villages, besides husbandmen and labourers, seem formerly to have had the regular village staff of twelve *balutedárs* or hereditary village officers and servants. The twelve *balutedárs* were, the *pátil* or headman, the *kulkarni* or accountant, the *joshi* or astrologer, the *gurav* or temple ministrant, the *sonár* or goldsmith, the *sutár* or carpenter, the *parit* or washerman, the *nhávi* or barber, the *talvár* or watchman, the Mhár or Holia the village watchman and beadle, the Máng or scavenger, and the Chambhár or shoemaker. Besides these some villages had a *mathapati* or Lingáyat priest, a *kázi* or Muhammadan judge or marriage registrar, and a *mulla* or priest. Some villages had also Bárkers or village purveyors, Kolkárs or headman's henchmen, Korbus and Natekars or village messengers who held rent-free land and were occasionally employed

Chapter III. Population. Village Community.

by Government. In 1817, on the introduction of British rule, of these officers the *pátil* or headman, the *kulkarni* or village clerk, and the *talwár* or watchman were alone continued as Government village servants. The other members of the staff were continued in their hereditary lands on paying a *judi* or quit-rent, and the villagers were left to make what arrangements they chose for securing their services in return for grain and other payments at harvest time.

The *Pátil* (M.) or *Gauda* (K.) has generally the revenue and police charge of a village, the duties being in some cases divided between a revenue and a police headman. The chief duty of the police *pátil* is to look after the petty crime of the village, and of the revenue *pátil* to collect the Government land revenue. The headman is generally a Lingáyat of the Panchamsáli or Banjig division, and sometimes a Marátha, a Dhangar, or a Musalmán. Besides holding land on a quit-rent he draws a fixed salary from Government. The office of headman is generally hereditary. As the social head of the village the headman leads all village festivals and is the first to receive the betel-packet or *pán-supári* at village marriages and other public occasions. At yearly fairs the headman also receives the slaughtered heads of he-buffaloes which are offered to the village shrine. He takes away the heads and buries them in his own enclosure. The village clerk or accountant called *Kulkarni* (M.) or *Shánbhog* (K.) keeps the village accounts, writes the landholders' receipt-books, prepares the village returns, and records the findings of village juries. With a few exceptions the *kulkarnis* are Bráhmans. As a rule, each has charge of one village and sometimes of a group of two or three small villages. Besides quit-rent land they have fixed money stipends. The office of village accountant is generally hereditary. Besides the headman and accountant, the village has, of watchmen and messengers, Talwárs, Mhárs, Mángs, and Shetsandis. In some villages Kolkars, Bárkers, Nátekers, and Korbus are also found. For Government these servants act as village police, messengers, and revenue-carriers; for the villagers they act as watchmen, boundary settlers, and scavengers. The Shetsandis or land-deedholders are not *vatandár* or hereditary but removable. They are supported partly by the grant of rent-free land and partly by grain payments from the villagers. Of the non-Government members of the village staff the *sutár* or carpenter mends the field tools, the *kumbhár* or potter acts as torch-bearer and performs certain religious rites when the village is attacked by an epidemic, the *nhávi* or barber is the village messenger and musician, and the *chambhár* or shoemaker repairs field leather work. Their services are generally paid by the village people in grain allowances. The *gurav* acts as *pujári* or temple ministrant at the village shrines and holds the temple land on quit-rent. In most Bijápur villages the bulk of the people are Bráhmanical Hindus; in some the bulk are Lingáyats. Bráhmanical Hindus and Lingáyats have separate religious office-bearers, the Bráhmanical Hindus *joshis, purohits,* and *mathádhipatis,* and the Lingáyats *mathádayyas, ganácháris, chalvádis,* and *basvis.* Except Pánchals, who have their own priests, the village *joshi* is the priest of Bráhmans, Salis, Maráthás, Raddis, and other Bráhmanical

classes. He generally holds land on quit-rent. Besides officiating as a priest at ceremonies, the *joshi* reads the Hindu calendar, draws up horoscopes, and tells lucky moments. In a Bráhman's house, besides cash, the *joshi* receives cooked food, and in a non-Bráhman house he is given undressed food. In a Bráhman family the *joshi* is not the sole priest. His fees are generally divided between himself and the *purohit* or family priest who helps the *joshi* in the ceremonies and worships the house gods. The *mathádhipati* or monastery-head is the deputy of the religious guide or *svámi* of the village people and holds his appointment on the yearly payment of fixed sums to the *svámi*. He inquires into breaches of caste and religious rules, and submits his inquiries for the orders of the *svámi*. The *mathádhipati* receives fees on every village ceremony. Vaishnavs as a rule feed their *mathádhipatis* better and show them greater respect than Smárts. The Lingáyat religious officers are the *mathadayya* or monastery head, the *ganáchári* or monastery-manager, the *chalvádi* or Mhár sacristan, and the *basvi* or female temple servant. The *mathadayya* or monastery head presides at all Lingáyat ceremonies, levies fines on breaches of caste discipline, and admits fresh adherents to the Lingáyat sect. His services are paid by fixed fees. The *ganáchari* or monastery-magager presides at inquiries into divorce cases and gets fees in cash. The *chalvádi* or Mhár sacristan attends religious meetings carrying an image of a bull and a bell which he repeatedly rings, and sings religious songs. He lives upon the charity of the people. The *basvi* or female ministrant calls the people to social and religious ceremonies, sweeps the temple, and prepares the reception-hall for public meetings. Of the *kázi* and *mulla*, the Musalmán religious heads, the *kázi* registers marriages and the *mulla* leads the public prayers and slays animals for food. Besides in some cases enjoying rent-free land, these officers receive fees in cash.

Large villages have generally their own village moneylender and a Government or private vernacular school. In sending petitions and in other points requiring a knowledge of English official forms villagers generally consult the schoolmaster, and private school-masters sometimes work as notaries. Each villager is free to graze any number of cattle in the village pasture which in most cases lies near the village. The villagers generally use as fuel cowdung cakes, *chipdis* or millet-stalk refuse, and cotton stalks. They seldom bring wood from the forest lands. Common forest lands where they exist are used for grazing. Except by the degraded Mhárs and Mángs, who have generally a well of their own, the village drinking reservoir or well is used by all classes. In villages which have no separate reservoir or well for the Mhárs and Mángs they have their pitchers filled from the buckets of other villagers. Contributions to works of local usefulness, making and repairing wells temples and reservoirs, are paid by the well-to-do in cash contributions and by the poor in labour. In several cases since the 1876 famine old settlers have given their holdings to well-to-do people belonging to neighbouring villages. The new settlers are sometimes distinguished from the old settlers by taking the name of their old village as a surname.

Chapter III. Population. MOVEMENTS.

The chief classes who move about and beyond the district are traders and field labourers. They go to Kánara, Belgaum, Dhárwár, Bellári, Sholápur, Sátára, the Nizám's country, and Bombay. Their usual time for leaving the district is between December and April, and they generally return before the south-west rains. Bráhmans also sometimes go to the Nizám's country in search of employment as state clerks. Besides these, Bháts, Dombárs, Gosávis, Kilikets, Kolátis, Lamánis, and Vadars move about and sometimes go beyond the district. Except Gujarát and Márwár Vánis few outsiders come to settle in the district. The supply of labour for ordinary purposes is greater than the demand. Under special circumstances as in making railways or other great public works, there is a scarcity of local labour, and workers, both skilled and unskilled come from other parts of the Deccan and the Karnátak. A band of Cutch masons are at present (February 1884) at work on the Krishna railway bridge.

Bijápur Hindus belong to two main classes Bráhmanical and Lingáyat. Bráhmanical Hindus include upper and middle class residents, wandering tribes, and impure classes. Lingáyat Hindus include True Lingáyats, Affiliated Lingáyats, and Half Lingáyats. True Lingáyats are the descendants of those who were recruited by Basav (A.D. 1154) the founder of the Lingáyat faith or were converted to the Lingáyat faith by Basav's leading disciples shortly after his death. According to Lingáyat books and traditions the first converts formed one caste. At present, they are divided into many distinct bodies separated by difference in profession and religious observance. Still all enjoy full religious privileges and any of them can rise to the highest religious honours. According to their own accounts when the early zeal of the sect cooled the Lingáyats gradually became more and more exclusive; and though many Bráhmanical castes have since grouped themselves round Lingáyatism they have not been allowed to join the original Lingáyat community. The members of these affiliated classes wear the *ling* and follow Lingáyat customs and practices, but do not enjoy full Lingáyat privileges. The extent to which the different affiliated classes share in Lingáyat privileges is believed to depend chiefly on the time at which they adopted Lingáyat practices. The desertion of Bráhmanic priests in favour of Jangam priests has spread widely among the local Bráhmanical population. The practice has given rise to many half-Lingáyat castes whose religious observances are irregular. Some of them wear both the *ling* and the sacred thread, and employ both Bráhmans and Jangams to perform their ceremonies.

BRÁHMANS.

Bra'hmans include eight divisions with a strength of 20,163 or 3·53 per cent of the Hindu population[1]:

[1] The 1881 census shows that 19,162 people born in Bijápur were in that year found in different parts of the Bombay Presidency. The details are, Dhárwár 9227, Belgaum 4252, Sholápur 3834, Kánara 801, Poona 469, Sátára 318, Ratnágiri 96, Násik 58, Thána 39, Khándesh 36, and Ahmadnagar 32.

BIJÁPUR BRÁHMANS, 1881.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Deshasths ...	9442	9196	18,638	Shenvis... ...	38	31	69
Kanojás ...	74	39	113	Tirguls... ...	10	8	18
Kánvas ...	232	206	438	Vidurs	41	46	87
Karhádás ...	128	111	236				
Konkanasths ...	278	286	564	Total ...	10,240	9923	20,163

Deshasth Bráhmans are returned as numbering 18,638 and as scattered over the whole district, their number being largest in Indi and smallest in Bádámi. The word Deshasth is generally taken to mean a resident of the plain or upland Deccan as distinguished from the hilly west and the seaboard Konkan, but, as the bulk of the Bráhmans of the Bombay Karnátak even as far south as Dhárwár claim to be Deshasths though not Dekkanis, it is possible that Sir W. Elliot's explanation that *Deshasths* means people of the *desh* or country, in the sense of local Bráhmans, may be correct.[1] According to their own tradition they came in old times from Northern India,[2] but in appearance they differ little from the other upper classes. Deshasths form about 92·44 per cent of the Bráhman population of the district. They do not differ in names, stock names, or house deities from the Deshasths of Belgaum, Dhárwár, or Kánara. They are divided into Smárts, Vaishnavs, and Saváshes of whom the Smárts are the most numerous. Most Smárts and Vaishnavs eat together and intermarry. Strict Vaishnavs do not give their daughters to Smárts, because, though they would not themselves eat rice balls on that day, if it is suitable on other grounds, Smárts do not scruple to offer rice balls to the souls of the dead on the lunar eleventh fast day. This is inconvenient, because when a Vaishnav woman is married to a Smárt man her son must at the time of offering rice balls to the souls of his deceased ancestors, offer also a rice ball to his deceased maternal uncle, and the soul of the deceased maternal uncle, though a Vaishnav, is obliged to accept the offering even on the fast day. The Saváshes take food cooked both by Smárts and by Vaishnavs, but neither Smárts nor Vaishnavs eat with them. The only exception is that Vaishnav followers of Rághvendra, the Saváshes' pontiff, will dine with Saváshes if Rághvendra is present.

To explain why the Saváshes, which is supposed to mean the 125's, were put out of caste this story is told. A Bráhman digging in his garden found a pot full of charcoal. He knew the charcoal was gold which his evil eye had turned to charcoal. He hung one of the pieces of charcoal in front of his door and waited till some pure-eyed person should be struck by the sight of gold. The charcoal could be turned to gold only by the sight of some one whose glance

[1] Journal Ethnological Society, New Series, I. 118.

[2] Most officers who know the people of Bijápur say, that, supposing a row of men seated bare to the waist and without sect marks, it would, with a few exceptions, be impossible to tell Bráhmans from Pánchála and other classes of craftsmen, and difficult to tell Bráhmans from Lingáyats and the upper class of husbandmen. Sir W. Elliot (Journal Ethnological Society, New Series, I. 118, 122, 123), who knew the people thoroughly, held that the Deshasth Bráhmans had no Aryan blood and were local converts to early Bráhman missionaries.

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had power to overcome the blight of the Bráhman's evil eye. At last a tanner and his daughter passed and the girl asked her father to look at the gold. At all risks he determined to marry a wife who would turn his dross to gold. He married and was put out of caste. He was rich in gold, but he was lonely. To get some of his caste-fellows to forfeit their position as he had done, he built a great mansion with 125 rooms. He asked 125 men of his caste each separately and secretly to come and dine with him. Each was received in a separate room and thought himself alone till rising after dinner to wash his hands at the house well he found the other 124 each washing his hands. The crime could neither be hidden nor forgiven so the 125 form a separate and inferior community.

With a few exceptions Bijápur Deshasths are dark middle-sized and unmuscular, the face is round, the features well-cut, and the expression intelligent. Their home tongue is Kánarese. They live either in one or two-storeyed houses with mud or stone walls and flat roofs; the floor as well as the wall both inside and outside being plastered with cowdung. The houses are badly aired and are not clean. Those who are in Government service have tables, chairs, and other European furniture; all have metal vessels, plates, lamps, wooden boxes, and the other articles in use among Bráhmans. Many keep cows, buffaloes, and ponies. The well-to-do have family priests and servants both of their own and of other castes. Except some Sháktás or worshippers of female powers who do it as part of their religion and some whose English education has led them to disregard the caste rules of conduct, they are careful to avoid the use of animal food and of liquor. Government servants and priests take two meals a day, and those who work as husbandmen take three. Like the Kunbis the first meal of those who take three meals consists of cold food left from the last evening's supper. Their staple diet is millet bread and *chatni* or a pulse curry, cooked rice and vegetable curries being their special dishes. Both men and women bathe before meals. The men wear a silk waistcloth or a cotton waistcloth which has been freshly washed and touched by no impure hand. After putting on the dining robe, they say the sacred sun-hymn or *gáyatri* and seat themselves on low wooden stools. Before beginning to eat a Bráhman dips his hands in a water-pot, and passes his wet hand round his plate so that it is encircled by a line of water-drops. On the right side of the plate, if he is a Smárt, he lays five, or if he is a Vaishnav he lays three pinches of cooked rice or whatever other food forms the chief part of the meal. These tiny doles of food are called *chitránna* or Chitragupta's food. They are supposed to represent the five dishes which should be kept ready for chance guests. He takes a little water on his right palm, sips it and swallows five morsels of food for the five vital airs or *panch-prán*. After this he does not leave his seat till he finishes his meal. They are good cooks and moderate eaters. They are proverbially fond of sweetmeats, and make many sweetmeats on holidays and during the *chaturmás* or four godless months from July to October. As a rule married women eat from their husband's dish after he has finished his meal. The men shave the head except a topknot which among priests is small and among laymen is large. The chin is shaved, and the

moustache is worn cut close by priests and by laymen full and long in the *galmishi* or twirl-moustache style. Men's ordinary dress includes the waistcloth, the sacred thread, the jacket or long coat, the shoulder-cloth, the headscarf, and country shoes. The women wear a bodice with a back and short sleeves and a robe whose skirt is puckered in front and the end drawn back between the feet and tucked in behind. The upper end is drawn over the back and the head which it covers like a veil. In-doors boys below twelve wear a loincloth and out of doors a long coat reaching to the ankles and a skull cap. Men and married women wear all the ornaments in ordinary use among Dhárwár Deshasths.[1] Widows shave the head, take off their ear and nose-rings, the lucky necklace, and glass bangles, and wear a red robe and no bodice. They are allowed to wear a gold finger ring with the word Rám engraved on it. Married women mark the brow with vermillion paste and wear flowers in the hair. The Smárts make a round red brow-mark and the Vaishnavs draw three upright trident-shaped lines of sandalwood paste from the top of the brow to the root of the nose. They also stamp their temples, arms and belly with sandal paste marks of Vishnu's conch shell and discus. They are clean, hardworking except the priests, sober and orderly, but rather hot-tempered, hospitable, intelligent, cunning, showy, and thriftless. Most of them own lands and houses. Some follow the hereditary calling of priestship; some are Government servants as *mámlatdárs*, *kulkarnis*, and *pátils*, some are house servants to well-to-do Deshasths, some are traders and bankers, some are cooks to merchants, and some are husbandmen, either tilling their own land or land leased from others. Except by minding the house the women do not help the men.[2] From eight or nine a girl begins to help her mother in the house. Boys stop at school till they are old enough to earn their living. Some hold rent-free or quit-rent lands granted them by the Peshwa. The spread of English has lessened their receipts as priests, and in Government service Chitpávans and Lingáyats press them hard. They borrow on personal security at twelve to eighteen per cent. Though, as a class well-to-do, they complain that they are not so well off as they used to be.

Those who work in the fields rise early, bathe, recite the *sandhya* or twilight prayer and worship house gods, and breakfast on what is left over from supper. In the busy season they take millet bread with them and dine at noon in the fields working till sunset. They come home and sup, talk over their crops and their cattle till nine, and go to bed. In the slack season, that is from January to May, they come back at nine and pass three or four hours sleeping and talking with their neighbours. Village accountants or *kulkarnis*, village headmen or *pátils*, merchants and others go out at daybreak, work, and return home between nine and ten, recite prayers, worship the house gods, and dine between

[1] Details are given in the Dhárwár Statistical Account.

[2] The little help that Bráhman women give to their husbands is proverbial, *Sálin sagli, Málin ardhi, Telin dhanin, Bhatin rin-karin.* That is the weaver's wife does the whole work, the gardener's does half, the oilman's wife is his ruler, the Bráhman's his dun.

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eleven and twelve. They rest for some hours, go back to work and sup after coming home before it is dark, and talk and joke with their family before going to bed. Priests rise at dawn, bathe in cold water, recite the sacred *gáyatri*, worship the house gods, and read some sacred book. If their services are required they go to their employers. If not they take their meals and remain in the house till the afternoon when they go to the village temple; they return at nightfall, say their prayers, sup, talk over any news that is stirring, and go to bed. Well-to-do women mind the house, visit temples both in the morning and evening, worship the *tulsi* or sweet basil and the *pimpal* or sacred fig,[1] serve their husband at his meals, and visit friends in the afternoon. The poorer women rise early, clean the cooking vessels, sweep the house, bring water, cowdung the house-shrine, bathe, and putting on a silk robe worship the sweet basil plant, cook their husband's dinner, and heat water for his bath. If she has time before her husband comes, she combs her hair and makes the brow-mark. She dines when her husband has finished, and busies herself in scrubbing cooking vessels and plates and cleaning rice and grinding corn. She goes out for an hour or two either to friends or to the village temple. On her return she makes supper ready and goes to bed as soon as her work is over. Boys too young for school spend the day in play. They hold themselves higher than any other Bráhmans, but rank equal with Chitpávans Karhádás and Shenvis. A family of five spends £1 to £3 (Rs. 10-30) a month on food and £1 (Rs. 10) a year on clothes. A house costs £10 to £100 (Rs. 100-1000) to build, and 1*s.* to 4*s.* (Rs. ½-2) a month to rent. Their house goods are worth £5 to £50 (Rs. 50-500). A birth costs £3 to £6 (Rs. 30-60); a boy's thread-girding £4 to £10 (Rs. 40-100); a boy's marriage £60 to £100 (Rs. 600-1000); a girl's marriage £30 to £100 (Rs. 300-1000); a girl's coming of age £3 to £10 (Rs. 30-100), and a death £2 10*s.* to £50 (Rs. 25-500). The Smárts are followers of Shankaráchárya of Malabár, who lived about the eighth century and is the apostle of one theory or *ekmat*, that the soul and the Supreme Being are the same. Though they lean to Shaivism, they hold the worship of Vishnu and of Shiv to be of equal importance. The Vaishnavs or Bhágvats follow Madhaváchárya who was born in South Kánara in A.D. 1199. He was the apostle of the dual theory or *dvaitmat* that the soul and the Supreme Being were different, and held that Vishnu was the true object of worship.

Though the keen rivalry which formerly marked the relations between the Smárts and the Bhágvats has to a great extent passed away the Vaishnavs are still careful to show their dislike of Shiv. Some of them when passing a Shaiv temple cover their face with a cloth that they may not see it, and most of them take pleasure in

[1] A little water is poured on the trunk of the tree and it is daubed with sandal paste, and grains of rice are stuck on it. Red and scented powder and vermillion are sprinkled over it, a frankincense light and a lamp are waved about it, and raw sugar is offered to it. The worshipper bows to the tree and goes several times round it from left to right. Sometimes as many as 108 rounds are made. When the number is large, the rounds are counted by dropping one bead of a rosary at the end of each round.

observing Shaiv fast days with special feasting. In small matters they show their difference by marking their brows and by brushing their teeth up and down instead of across as the Shaivs do. The family gods of Smárts are Khandoba of Jejuri in Poona, Mahábaleshvar of Gokarn in Kánara, and Bhaváni of Tuljápur in the Nizám's country, and the Vaishnav family gods are Mahalakshmi of Kolhápur, Vithoba of Pandharpur in Sholápur, and Vyankatesh of Vyankatgiri in North Arkot. Images of the family deities are kept in the house and are worshipped every day by bathing them in water, rubbing them with sandal paste, and offering them fruit flowers and cooked food, and waving lighted lamps and burning frankincense before them. In poor families the head of the house performs the worship himself; the well-to-do employ a priest of their own sect called Achárya who is fed and clothed and is much respected. Some Smárts secretly worship Shaktis or female activities under the name of Amba Bhaváni, Durga, or Káli. Shakti worshippers offer cooked meat and spirits to the goddesses and afterwards eat the offerings. Some Smárts worship an earthen *ling* the emblem of Shiv. It is made every day with the right hand and worshipped on the palm of the left hand. The guide of the Vaishnavs lives at Sávanur in Dhárwár, and of the Smárts at Sonda in North Kánara. During his visitation tour the Vaishnav guide brands his followers with heated metal seals called *Shrimudra* or the lucky *mudra* marked with Vishnu's conch shell or *shankh* and his discus or *chakra*. Of late this practice has begun to fall into disuse.

Smárts keep almost all Hindu fasts, and specially observe the Mondays of *Shrávan* or July-August, *Sankashtis* or troublesome dark fourths in all months, *Shanipradoshs* or Saturn's evenings the thirteenths, and *Shivrátris* or Shiv's nights the fourteenths of the dark halves. Vaishnavs observe their special fast days only, the fast days being lunar elevenths, new and full moons, and *Gokuláshtami* or Gokul's eighth in dark *Shrávan* or July-August.[1] Both Smárts and Vaishnavs go on pilgrimage to Benares Gaya and Prayág in North India, Rámeshvar in Madura, and many other holy places of less note. The favourite places of Smárt pilgrimage are Bádámi in Bijápur, Gokarn in Kánara, Jejuri in Poona, and Shrishail in North Arkot; and of Vaishnav pilgrimage Dwárka in West Káthiáwár, Mathura in the North-West Provinces, Pandharpur in Sholápur, and Vyankatgiri in North Arkot. Deshasth Bráhmans have strong faith in soothsaying, astrology, sorcery, and ghosts.

Of the sixteen sacraments or *sanskárs* most Bráhmans observe only birth, thread-girding, marriage, a girl's coming of age, and death. Women are confined with the help of a Kunbi midwife in a lying-in room which is specially set apart. The moment of birth is carefully noted and told to an astrologer who prepares a birth-paper or horoscope. The child's navel cord is cut and the mother and babe are bathed in warm water. The babe is given some castor oil and the mother a mixture called *sunthavda* or ginger-mixture

[1] Deshasth fasts and feasts is given in the Dhárwár Statistical Account.

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of catechu, myrrh, and powdered dry dates, ginger, cocoa kernel, and molasses. For the first two days the child is fed with honey and after that the mother suckles it. The mother's diet is cooked dry rice and clarified butter. She is held impure for ten days, during which she is nursed by the midwife. When the ten days are over, the midwife is given 2*s.* to 8*s.* (Rs. 1-4) in cash and the robe worn by the woman, and sometimes also a new robe. When children are born at such unlucky moments as when the moon is in *Vyatipát* or the sun or moon in *Vaidhriti*, the family priest kindles a star-quieting or *grahashánti* fire to turn aside the unfavourable influence of the planets;[1] and the father before looking at the child's face must look at the reflection of his own face in a cup of melted clarified butter. During the first ten days after the birth, for about an hour in the evening, the family priest reads *shántipáth* or quieting texts to guard the mother and child from evil influences. On the fifth day the midwife sticks a lemon on the point of a dagger and lays it on a low wooden stool with a number of glass bangles. To this dagger which is supposed to represent Satvái or Mother Sixth, the midwife offers sandal, vermillion, and turmeric paste, and semicircular cakes stuffed with pulse and molasses. On the tenth, female neighbours are called to the Balirám or mighty Rám ceremony. When they come a bamboo basket full of rice is laid on the spot where the child was born and the figure of the mighty Rám is traced in the rice. The mother rubs vermillion paste on her palms, and marks the rice red in five places at the corners and in the centre. The child is laid on the rice and a wooden churning stick is placed near it. The women guests wave lighted lamps round the face of the mother and the child, betelnuts and leaves lime and gram are served, and the guests withdraw. On the eleventh the floor of the house is cowdunged, and the household bathe and change their clothes, the men also putting on a fresh sacred thread. The family priest gives them the five cow-gifts or *panchgavya* to swallow, and some Bráhmans are fed on *huggi* that is a mixture of hot pulse and molasses. The family priest who is one of the guests is presented with money in return for reading the sacred books. On the twelfth night a number of Bráhmans varying according to the father's means are asked to dine. The mother stands on a low wooden stool with a cap covering her head, forehead, and temples, and with country shoes on. Female neighbours and kinswomen bring trays with caps, frocks, and bodices for the child and its mother. They set the cradle in the lying-in room and forming two parties stand opposite each other on either side of the cradle. One party takes the oblong granite spice-pestle and puts on it the babe's *hasli* or wire necklace, and they pass the stone-roller three times from one party to the other beneath the cross bar of the cradle, the women each time saying 'Take Govind and give Gopál.' Then the child is thrice passed under the cradle bar in the same way as the spice-pestle was passed, four kinswomen lay the child in the cradle, and each gives

[1] *Vyatipát* is when a new moon in the Shrávan or Dhanishta mansion falls on Sunday; *Vaidhriti* is when the sun or moon is on the same side of either solstice and of equal declination but opposite direction.

it a name. The name chosen is given by the eldest member of the family and is the name of a deceased grandfather or of some other near relation who is dead. One of the house women bends over the babe and whispers *kur-r-r* in its ear, and after saying *kur-r-r-r* she says the name. While she is doing this four or five little girls pat her on the back. The child is then taken out of the cradle and given to the mother who is seated on a low wooden stool. Before taking the child she rubs her hands and face with turmeric powder and marks her brow with vermillion paste. The guests wave lighted lamps round her face, turmeric and vermillion are handed round, and the guests are feasted. After supper they withdraw, taking the present trays filled with soaked gram. For her first confinement a girl generally goes to her parent's.

Boys are girt with the sacred thread between seven and eleven. The boy's father asks an astrologer to examine his son's horoscope and to fix a day for the ceremony. In the morning of the day before the thread-girding a god-pleasing or *devkárya* is performed when the family gods are solemnly worshipped, castemen and women are fed, and married women singing merry songs rub the boy with turmeric paste. The boy's father and mother, with friends and musicians, go to ask caste people to attend. Some of the caste people join them and go with them to the village temple, where the guests leave them and go back to their homes. Next morning the guests come half an hour before the fixed time and the boy takes the mother-feast or *mátrikábhojan* eating in the cook-room for the last time out of the same dish with his mother. He is brought out of the cook-room, bathed in warm water, and in presence of the guests has his head shaved by a barber. After being shaved he is again bathed and led to an altar or *bahule* where the priest girds him with the sacred thread with a small piece of deer skin tied to it, makes him put on a girdle of sacred grass to which a turmeric coloured loincloth is fastened, and puts in his hand a stick of *palas* or Butea frondosa. The father kindles the sacred fire or *hom* and whispers the sun hymn or *gáyatri* into the boy's ear.[1] The boy takes in his hand a beggar's wallet or *jholi* and beginning with his mother goes round the guests and gathers alms. At the end of the begging money is handed to the priest and to begging Bráhmans and the guests are treated to a rich dinner. The festivities last till the fourth day when the boy's ochre-coloured robes are taken off and he is dressed in every-day clothes.

Boys are married between twelve and twenty and girls between seven and eleven. Widow marriage is not allowed and polygamy is practised. The offer of marriage comes from the girl's parents, who ask either some relation or their family priest to find a suitable match. When a match is proposed the father of the boy and girl, or a friend or relation on their behalf, visits the house of the boy and girl to see whether the match is suitable. If the proposal is accepted, the family priests both of the boy and the girl are asked to compare the horoscopes. They choose a lucky

[1] The sacred *gáyatri* or sun hymn runs, Om ! Let us think the worshipful light of the sun, may it lighten our hearts.

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hour during the marriage season which lasts from *Márgashirsh* or November-December to *Jeshth* or May-June, excepting the months of *Paush* or December-January and *Chaitra* or March-April. The fathers settle the amount the girl's father is to pay the boy's who repays in money and ornaments twice as much as he receives. Next comes the betrothal. After sending word that they are coming a kinsman of the bridegroom's with some married women goes to the bride's. At the bride's a party of caste people are met and the bridegroom's kinsman is received with great attention. When the guests are seated, the bride is brought before them by her father, and the boy's kinsman marks her brow with red paste and lays in her lap five halves of cocoa kernel, five dry dates, five pieces of turmeric, five betelnuts, five plantains, and a handful of rice. He seats her in his lap and puts a little sugar in her mouth. Presents of money are made to the priests, betel and lime are handed to the guests, and the bridegroom's party though pressed to remain for supper go home. When the marriage day draws near, the bride's father sends a party to the bridegroom's to ask them to the wedding. When the bridegroom belongs to a distant village his party come a day or two before the lucky day and put up in a temple in the girl's village. Along with his people he is there received by the bride's father, who washes his feet, rubs them with sandal paste, and presents the boy with a headscarf. This is called *simantpujan* or boundary worship. The bridegroom then goes with his party to the lodging which has been prepared for him and invitations are sent to caste people. When the bridegroom reaches his lodging, a party of married women come bringing cooked food from the bride. Early in the morning married women set an earthen pot full of water at each corner of a square marked by cotton thread which is passed several times round the necks of the pots. They bathe the boy in water taken from the pots and dress him in a new suit. His parents bathe, put on silk robes, and, with the help of the family priest, worship the guardians of the marriage porch or *mandapdevtas*. The bride's people do the same in their house dressing the bride in a girl's narrow robe without drawing the upper end over the breast or head. When her dressing is finished the bride worships new earthen pots which were brought the day before with great pomp from a potter's house. When the lucky moment fixed for the marriage draws near the bridegroom wearing the *básingh* or marriage brow-horn is seated on a horse and brought to the bride's. At the bride's he is met by her father who leads him to a raised seat in the booth and brings in his daughter, carrying her on his hip, and the boy and girl are seated side by side on two low wooden stools. The boy's father fills her lap with dry dates and other articles, and she goes to the house shrine and worships her father's house gods. While the bride is away her parents wash the bridegroom's feet, rub him with scented powder and paste, and pour water on his right hand which he sips. On the bride's return she stands opposite the bridegroom and her parents join her and the bridegroom's hands and pour water on their hands. A cloth whose centre is marked with a red Jain cross is drawn between them. The family priest hands red rice among the male guests and recites lucky verses or

mangaláshtaks, while the guests keep throwing the red rice over the pair. At the lucky moment, which is fixed by the filling of the cup in the priest's water-clock, the cloth is suddenly drawn aside, the guests clap their hands, the musicians raise a deafening din, and outside of the house guns are fired. The officiating priest winds a cotton thread five times round the hands of four priests, twists it into a cord, cuts the cord in two, ties a piece of turmeric to each cord, and binds one to the boy's right wrist and the other to the girl's left wrist. The lucky thread or *mangalsutra,* which is prepared by a dancing girl, is given to the bridegroom, who fastens it round the bride's neck and the priest kindles the sacred fire or *hom.* The couple walk five times round this fire and take seven steps in front of it with their skirts tied together. Betel leaves, betelnuts, and lime are handed to the guests, the ends of the bride and bridegroom's clothes are untied, and they eat together with a company of married women. For three days after the marriage the bride and bridegroom stay at the bride's father's and during that time the guests are feasted. On the fourth day the pair are bathed. The bridegroom is dressed in the rich clothes and ornaments which were given by the bride's father, and the bride in those given by the bridegroom, and for the first time the upper end of the bride's robe is in woman's fashion passed over her chest and head. The parents of the bride and bridegroom exchange presents and the bridegroom's mother lays in the bride's mother's lap five pieces of bodice cloth and other articles. The girl's mother walks into the house shrine, and, holding over her head a metal tray with a lighted lamp in it, walks five times round the marriage guardians while her brother holds a naked sword slanting through the light of the lamp. At the end of the fifth turn the soot which has gathered on the blade is scraped off and with the soot the boy's and girl's faces are spotted. The parents of the bride then make over the bride to the bridegroom's parents and the girl is seated on her mother-in-law's lap. On this the bride and bridegroom, riding the same horse the girl in front, start for the village-temple where they worship the god and go on to the boy's lodging. At the boy's lodging a little cooked rice is waved round the faces of the pair and thrown away as an offering to evil spirits. Their thread wristlets are taken off, and the couple go to the house shrine and bow to the gods. At the door of the shrine is a metal cup full of rice with a gold ornament in it, which the bride upsets with her left foot as she enters. The bride's father gives a feast at his house and the bridegroom's father asks his own party to dine at his lodging.

When a Bráhman girl comes of age she is dressed in gay clothes and ornamented with flowers and jewelry. She is seated under an ornamented canopy or *mantap* and her husband's clothes are sprinkled with turmeric water. In the evening of the third day her mother's relations come with sweetmeats which she eats. On the fourth day she is bathed, her husband is seated beside her, and her lap is filled.

When sickness takes a fatal turn the dying man is bathed. A piece of the floor in the outer hall or public room is washed and strewn with sacred *darbh* grass and sesamum seed. Over

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the sacred grass a white blanket is spread and the dying man is laid on the blanket; the five cow-gifts are put in his mouth; and he makes gifts of money, cows, clothes, and furniture to Bráhman priests. When no sign of life remains, friends and kinspeople come and bring all that is wanted for the funeral. If the dead is a married woman who leaves a husband alive she is dressed in a regular robe and ornamented with glass bangles and other jewelry, her eyes are marked with black salve, and her brow with vermillion paste. Except the face men and widows are covered all over with a white shroud. The body is placed on a bamboo bier to which it is tightly tied by a hemp rope. Meanwhile the chief mourner bathes in cold water and shaves his head and face and again bathing dresses in, a new wet waistcloth, straps a second waistcloth across his shoulders and, with the help of the family priest, makes ready some sacred fire in an earthen jar. When the fire is ready he carries the firepot by a string, and starts close in front of the bier, which is carried on the shoulders of four near kinsmen and is followed by a band of friends and relations. Half-way to the burning ground the party stops, the bier is set on the ground, and a copper coin is left there. The bearers change places and the funeral party moves on to the burning ground. On reaching the burning ground the mourner cuts the rope which tied the body to the bier by rubbing it between two stones. He pours the live coals from the firepot on the ground. He goes to the nearest water, fills the jar, and pours a little water into the mouth of the corpse. The body is set on a pile of wood with the head to the south and the feet to the north, blocks of fuel are laid over it, and the pile is lighted. When the body is consumed the chief mourner takes on his shoulder the earthen jar full of water, goes three three times round the pile, one of his relations at each turn piercing the bottom of the jar with the lifestone or *ashma,* and at the spot where the head lay dashes the jar on the ground. All who take part in the funeral procession bathe in a pond or river and go to the house of mourning, where the spot where the spirit left the body is cowdunged and a lamp is lighted. Close to the lamp is placed a small earthen vessel containing water and a coil of thread the end of which is tied to a peg driven into the nearest wall. The funeral party go to a temple or rest-house and sit there till the stars come out. The after-death ceremonies begin on the first, third, fifth, or other odd day before the tenth. The ashes and bones are gathered and thrown into water and Bráhmans are feasted. On the tenth day the chief and other male mourners go to the burning ground and offer balls of cooked rice to crows, and, before they return, the house is washed with a mixture of cowdung. If the crows at once feed on the rice balls the mourners think that the dead left with no unfulfilled wish. If the birds do not come the chief mourner prays them to eat and promises to carry out all the dead man's wishes. If even after these prayers and promises the crows will not eat, the chief mourner takes a blade of sacred grass and with it touches the food. On the eleventh day they go outside of the village to complete the funeral rites and do not return till the next day when ceremonial impurity ends. On reaching home

the chief mourner bathes, and feeds five priests and others who formed the funeral party on victuals separately cooked. On the thirteenth the house is again cowdunged and the caste-people are feasted. Breaches of social discipline are enquired into and punished by their spiritual guide during his tour of visitation. Most people teach their boys as well as their girls to read and write Kánarese and Maráthi.

BRÁHMANS.

Kanoja's, returned as numbering 178, are found thinly scattered over the whole district. Some are beggars, some watchmen, and some petty traders and sweetmeat-sellers. They are a branch of the Kánnyakubjas, who do not eat with them. Their home is North India and their home tongue is Hindustáni. They are not permanent settlers and occasionally visit their native land.[1]

KANOJÁS.

Ka'nva's are returned as numbering 438 and as found all over the district except the sub-divisions of Bijápur and Indi. Almost all the Bráhmans at Ilkal are Kánvás and they are hereditary village accountants of a good many small villages in the neighbourhood. They are found in the Bádámi sub-division, and there also hold several hereditary village-clerkships. They differ in no important particular from Deshasths who look down on them and neither eat nor marry with them. Telugu and Konkanasth Bráhmans eat but do not marry with them. They are husbandmen, priests, and moneylenders, and are well off.

KÁNVÁS.

Ka'rhada's, returned as numbering 236 and as found in small numbers in all the larger villages, came originally from Karád in Sátára. Some are employed as cooks by Márwári Vánis, some are well-to-do merchants, and some are petty dealers. Though long settled in the district, they visit their original home from time to time preferring to marry their children to their caste-people at Karhád. Their customs differ little from the customs of Deshasths.[2]

KARHÁDÁS.

Konkanasths or CHITPÁVANS are returned as numbering 564 and as found thinly scattered over the district. They are immigrants from the Konkan. As far as memory remains the oldest families came during the time of Bijápur rule, some as beggars and some in search of employment. Their number increased and they prospered under the Peshwás, and since the country passed to the English many Chitpávans have come as Government servants, some of whom are settled in the district. They are landholders, Government servants, cooks, moneylenders, and beggars. They are fairer, taller, and better-featured than other Bráhmans. Their home tongue is Maráthi but out of doors they speak Kánarese. They are intelligent, frugal, sober, industrious, and enterprising. Many of them are well-to-do.

KONKANASTHS.

Shenvis are returned as numbering sixty-nine and as found in small numbers in Bádámi, Bágalkot, Bágevádi, Bijápur, and Hungund. They are emigrants from Belgaum and Dhárwár. They are Government servants. Their customs do not differ from the customs of Belgaum Shenvis which are described in the Belgaum Statistical Account.

SHENVIS.

[1] Kanoja customs are given in the Poona Statistical Account.
[2] Konkanasth customs are given in the Poona Statistical Account.

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BRÁHMANS.

TIRGULS.

Tirguls are returned as numbering eighteen and as found only in Bágevádi and Bijápur. They are supposed to have come from the Telugu country about 200 years ago. They have no subdivisions. Their family stocks are Bháradváj, Kaushik, Kásyhap, Lohit, and Nap; and persons belonging to the same family stock do not intermarry. Their home tongue is Kánarese. They are dark, middle-sized, muscular, hardworking, and sober. They are gardeners and as a class are well off and free from debt. They are Smárts, worship all Bráhmanical gods, keep the usual Hindu holidays and fasts, and make pilgrimages to Allahabad, Benares, Násik, and Tuljápur. Their customs do not differ from those of the Deshasths who look down on them, and though they use water brought by them do not take food cooked by them. Breaches of caste rules are enquired into and settled by caste councils.

VIDURS.

Vidurs, returned as numbering eighty-seven and as found in small numbers in Bágevádi, Bijápur, and Sindgi, are said to be the illegitimate descendants of Bráhmans. Their name is traced to Vidur the illegitimate son of Vyás one of the leading characters in the Mahábhárat. They have no subdivisions, but persons known to belong to the same families do not intermarry. Their customs do not differ from those of the Deshasths, who neither eat nor marry with them.

Bráhmanical Hindus permanently settled included thirty-one divisions with a total strength of 220,932 or 38·88 per cent of the Hindu population. The details are:

BIJÁPUR BRÁHMANICAL HINDUS.

DIVISION.	Males.	Females	Total.	DIVISION.	Males.	Females.	Total.
Agarváls	10	10	20	Márvádis	198	37	235
Bedars	10,490	10,772	21,262	Medárs	130	144	283
Bhois	285	297	582	Mudliárs	69	44	130
Gavandis	3646	3820	7466	Mushtigers... ...	3606	3647	7253
Gols or Gollas ...	687	689	1376	Oshtams	27	35	62
Gujars	166	188	354	Pánchális	3095	3027	6122
Hanbárs	312	345	657	Patvegárs	529	500	1029
Ilgers	336	309	645	Raddis	14,504	14,551	29,055
Jingars	151	159	310	Rajputs	2333	2081	4414
Kabligers	7471	7562	15,032	Rávals	61	69	130
Kalális	30	17	47	Shetiyárs	16	20	36
Komtis	242	227	469	Shimpis	2526	2519	5045
Kshatriyás	3186	3258	6448	Suryavanshi Láds...	515	498	1013
Kunbis	566	549	1115	Yáklars	70	62	132
Kurubars	47,051	47,735	94,786				
Lonáris	350	366	716				
Maráthás	7975	7902	15,877	Total ...	107,642	113,290	220,932

AGARVÁLS.

Agarvals are returned as numbering twenty and as found only in Bijápur. Their names, surnames, stock-names, and family-gods do not differ from those of the Agarváls of Pandharpur with whom they both eat and marry. They are said to have come about 150 years ago for trade purposes and are said to be descended from Rajput ancestors. They are tall, wheat-coloured, muscular, and manly. Their home tongue is Maráthi and they live in one-storeyed terrace-roofed houses of mud, using the same dress and food as the Belgaum Maráthás. Their hereditary profession is selling perfumes, but they are also husbandmen. They are religious, respecting Bráhmans and employing them to perform their ceremonies. Their spiritual guide is a North Indian Bráhman whose head-quarters are at Poona. They are a hardworking,

AGARVÁLS.

thrifty, neat, and orderly people. The only peculiar feature in their marriage ceremony is that, on the morning of the day before the wedding, they set a post in the ground and spread wheat before the post and on the wheat set a small water-pot. On the water-pot is set a lamp which they keep burning for five days. On the wedding day when the lucky moment comes, the bride and bridegroom sit facing the lamp and the post. Their death ceremonies do not differ from those of Rajputs. Offences against caste rules are rare. They are punished by fine or loss of caste according to the opinion of the majority of the castemen at meetings held subject to confirmation by their spiritual teacher. They teach their boys to read and write but do not take to new pursuits.

BEDARS.

Bedars, or **Berads,**[1] are returned as numbering 21,262 and as found over the whole district. They are especially common in Bádámi in the south. According to their own story the founder of their tribe was one Kannayya, a fowler and hunter, a devout worshipper of Shiv. Pleased with his devotion Shiv and his wife appeared to Kannayya and offered him a choice of boons. Kannayya prayed Shiv to make him and his descendants sure shots and to make his and their lands grow corn without much labour or water. The god granted his prayer, and all Bedars are good marksmen and live by hunting and fowling, growing only the *rabi* crops which want neither much water nor much care. The names in common use among men are Bhimáppa, Dásáppa, Durgáppa, Hanmáppa, Kankanna, and Rámáppa; and among women Bhimavva, Durgavva, Hanmavva, Ramavva, Rangavva, and Yallavva. The Kánarese word *appa* or father is added to the names of men, and *avva* or mother to the names of women. Most of their surnames are place names, Adgalnavru, Chimalgikar, Khánápurkar, and Sulikirikar. These names are not peculiar to particular families, and persons having the same surnames are allowed to intermarry.

They are divided into Berads proper who go about with the image of the goddess Durg-Murgavva in a box on their head, Jas Berads, Náikmaklus or chiefs' sons, and Rámoshi Berads, who neither eat together nor intermarry. The only one of these classes who are found in Kaládgi are the Náikmaklus. With a few exceptions, all are dark and muscular, and of middle height, with round faces, flat cheeks, thin lips, and lank or frizzled hair. Their home tongue is corrupt Kánarese, and some out of doors speak incorrect Maráthi. The well-to-do live in one-storeyed houses, with either stone or mud walls and terraced roofs, costing £6 to £20 (Rs. 60-200); the poorer families live in huts which are built at a nominal cost. Their dwellings are dirty and untidy and are generally used as cow-houses as well as dwellings. Their house goods include a few cleanly-kept metal drinking vessels and plates and earthen cooking vessels together worth £1 to £10 (Rs. 10-100). The well-to-do keep servants of their own caste who, exclusive of food and raiment, cost them £1 to £2 10*s.* (Rs. 10-25) a year. They

[1] The Kánarese Bedaru seems to mean hunters from *bele* hunting. The Maráthás call them Berads and the Musalmáns Bedars which they suppose to mean the fearless.

Chapter III. Population. BEDARS.

keep cattle and hunting dogs. They are great eaters, but poor cooks, and have a special fondness for sour and pungent dishes. Their staple food is bread, split-pulse, millet, and vegetables, of which they take three meals. His food costs a man about 1½*d.* (1*a.*) a day. Their holiday dishes are *polis* or sugar rolly-polies, pulse broth or *sár*, and *kadbus* or sugar-dumplings, molasses cased in dough and stewed, prepared only on *Nág-panchmi* in *Shrávan* or July-August. They are said to use all flesh except pork. They eat flesh as often as they can afford it, except on Saturday which is sacred to Máruti or on Tuesday which is sacred to Yallamma. On *Márnavmi* that is the day before Dasara in October they cook and offer flesh to the goddess Bhaváni. Some drink liquor daily, and most drink at the Moharram time, but on the whole they are moderate drinkers. Some drink hemp-water or *bháng*, some smoke hemp-flowers or *gánja*, and some eat opium. Of late the use of narcotics has been spreading. The men shave the head except the top-knot, and the face except the moustache. The men wear a headscarf, a waistcloth or breeches, a coat or shouldercloth, and shoes or sandals, together costing 8*s.* to 30*s.* (Rs. 4-15). Their ornaments are earrings, silver bangles, and a silver girdle, together worth £2 to £5 (Rs. 20-50). Women tie the hair in a loose knot at the back of the head, and dress in a backed bodice with short sleeves and in a robe whose skirt is not passed back between the feet and whose upper end is drawn over the head. A woman's dress costs 12*s.* to 30*s.* (Rs. 6-15) a year. They wear ear ornaments, nose-rings, wristlets, armlets, and necklaces, worth £1 to £5 (Rs. 10-50); the poor have only one ornament, the luck-giving necklace worth 2*s.* (Re. 1). Except a few of the well-to-do and those who are messengers and constables, the men and women are so untidy in their dress that among high-class Hindus Bedar is a common term for a sloven. Most have a store of clothes for holiday use, the women keeping their marriage dresses with care for grand occasions. The Bedars were formerly a warlike dangerous class, notorious thieves and highway robbers. At present as a class they are orderly, hardworking, thrifty, hospitable, and free from crime. Some are husbandmen, some village watchmen or *talwárs* holding free grants of land, and some are labourers. Some of the husbandmen till their own lands and enjoy the produce; some till land belonging to others paying either a third or a half of the produce. Their women and children help in the field. Field-labourers, men as well as women, are paid in grain, men getting corn worth about 6*d.* (4 *as.*) and women corn worth about 3*d.* (2 *as.*) a day. Some of them add to their income by selling milk and clarified butter. They suffered heavily in the 1876 famine and many have not yet redeemed their lands from mortgage. They have credit with moneylenders and borrow at twelve to twenty-four per cent a year. They call themselves Náikmaklus or chiefs' sons; others call them Berads or Bedars. High-class Hindus rank them below Musalmáns. They rank themselves with Marátha Kunbis and other field-working classes, and look down on Holias, Mádigs, and other impure classes and even on Vadars and Lamáns. They start for their fields soon after daybreak, but, except when the *rabi* or

light crops have to be looked after, they seldom work after midday. Except when hardpressed they do not work their bullocks on Monday, as Monday is sacred to Basavanna, whose animal form is a bull. A family of five spends 12*s.* to £1 (Rs. 6-10) a month on food,[1] and 8*s.* to £1 10*s.* (Rs. 4-15) a year on clothes. The birth of a child costs a rich Berad 14*s.* to £1 (Rs. 7-10), a middle-class family 8*s.* to 12*s.* (Rs. 4-6), and a poor family 2*s.* to 4*s.* (Rs. 1-2). His son's wedding costs a rich man £30 to £40 (Rs. 300-400) and his daughter's £4 to £5 (Rs. 40-50); a middle-class man spends £10 to £20 (Rs. 100-200) on his son's wedding and £2 to £3 (Rs. 20-30) on his daughter's; and a poor man spends £6 to £10 (Rs. 60-100) on his son's wedding and £1 to £2 (Rs. 10-20) on his daughter's. A death in a rich man's family costs £2 to £3 (Rs. 20-30), in a middle-class family £1 to £1 10*s.* (Rs. 10-15), and in a poor family 10*s.* to £1 (Rs. 5-10). As a class Bedars are religious. Their family deities are Durgavva, Mallikárjun, Máruti, Venkatesh, and Yallamma, whose images, made either of copper brass or silver, they keep in their houses. They worship their house gods generally after bathing on Tuesdays, and Saturdays, on full or new moon days, and on other holidays. They offer their house gods food on days when they bathe before cooking. Besides their family gods Bedars worship all Hindu gods especially local or village gods and goddesses, of whom their favourites are Máruti and Vyankatesh. They keep most Hindu holidays, chiefly *Dasara* in September-October, *Diváli* in October-November, and the *Ashvin* or October-November new moon on which and on the *Márgashrish* or December-January new moon like the Raddis they perform the *dangora* field-rite. Like Raddis they also hold *charags* or field feasts in honor of Lakshmi.[2] They fast on all Mondays in *Shrávan* or July-August and on all ordinary Saturdays and Tuesdays when they take only one meal in the evening. Besides food cooked after bathing, on all big days they offer the gods cocoanuts, dry dates, sugar, molasses, camphor, and incense. They claim Válmiki, the author of the Rámáyana, as a castefellow. As Válmiki was devoted to Ráma, the seventh incarnation of Vishnu, the Bedars identify every god with Rám, and begin their worship by uttering the word Rám. They pay deference to Bráhmans and call them to officiate at their marriages. They have faith in soothsaying, consult astrologers, and have faith in sorcery. They have an hereditary married *guru* or religious teacher who belongs to their own caste and is the religious and social head of their community. All social disputes are settled by him as social head or *kattimani*. He has power to put out of caste any one who breaks caste rules and to allow them back when atonement is made. On his death he is succeeded by his son. If a woman is put out of caste, either for adultery or for eating with a member of a

[1] This and the other estimates of monthly cost of living is framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

[2] Details of *dángors* and *charags* are given below under Raddis.

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lower caste, before she is allowed back her head should be shaved in the presence of the *kattimani*. The present practice is to cut off five hairs of her head with a razor, and for the caste-officer or *mallavva* to touch her tongue with a live coal of *rui* wood. A little liquor is also given her to drink as liquor is thought to purify her body. When a man is guilty of incest with a kinswoman of his own stock or *gotra* he has to purify himself by shaving his moustache, beard, and top-knot, by bathing in cold water, and by drinking a small quantity of liquor in the presence of the guide and caste-people.

After the birth of a child the midwife cuts the navel cord, bathes the child and mother in warm water, and lays them on a cot in a retired part of the house. The mother is given a mixture of molasses, dry cocoa-kernel, dry dates, dry ginger, and pepper, and is fed on boiled rice, wheat puddings, and boiled millet mixed with molasses and clarified butter. A woman remains unclean for five days after child-birth. During each of these five days her head is anointed with clarified butter, her body is rubbed with turmeric powder mixed with oil, she is bathed with warm water, and an earthen pot with burning cowdung cakes is laid beneath her cot. The child is rubbed with oil and bathed with warm water. Unlike most local Bráhmanic Hindus, Bedars do not perform any fifth-day ceremony. From the sixth to the thirteenth the mother and child are bathed every second day. The child is named and cradled on the thirteenth, and millet, wheat, green gram, beans, and pulse mixed together are served to all present. The hair of a child, whether a boy or a girl, is cut for the first time either during the first or the third month after birth. A girl should be married when she is between six months and twelve years old.[1] The offer of marriage comes from the boy's parents. When a match is proposed, the boy's father with friends, goes to the girl's house and gives the girl's mother 4*s*. (Rs. 2) and three-quarters of a pound of sugar, putting a little sugar into the girl's mouth. He declares in the presence of caste-people that the girl is betrothed to his son, and is treated to two meals, one on the first and another on the next day. After the second dinner, he returns home with his party after fixing a lucky day for the wedding. At a lucky hour by the help of a Bráhman astrologer the boy's father goes to the girl's to perform the *bhastagi* or betrothal taking with him a robe worth 10*s*. (Rs. 5), five bodice-cloths worth 2*s*. (Re. 1) each, a cocoanut, five dry dates, five betelnuts, five turmeric roots, and five plantains, or some silver or gold ornaments. These things are laid before the girl's house gods. The bridegroom's father tells the girl to put on the robe and the ornaments he has brought, and seating her on a black blanket lays in her lap the cocoanut and other articles along with a handful of rice. The guests are given betel leaves and betelnuts and sugar. To this betrothal village officers as well as Lingáyat priests are called. The boy's father and his friends are treated to a feast of sugar-dumplings or *kadbus* and clarified butter, and next day

[1] The daughters of widows by their second husbands marry sons of widows by their second husbands; and daughters by first husbands marry sons by first husbands.

to sugar rolly-polies. On the lucky day fixed by an astrologer the bride and her friends come to the bridegroom's where she and her mother alone remain the rest of her party being lodged in a separate house. Soon after she comes, the bride and bridegroom are rubbed with turmeric paste, and bathed in water. The bathing water is taken from two pots round which a square or *surgi* has been drawn and a pot set at each corner of the square and encircled by a cotton thread which runs round the neck of each pot. After his bath the bridegroom puts on gay clothes and the bride is dressed in a white robe and white bodice, and both go and bow before the house gods. On returning they are served with a meal of cooked millet, pea-soup or *sár*, and clarified butter. Next day five married men go beyond the village border and return to the village boundary or to the village Máruti's temple, bringing two saplings one of *hál gambh* or milk post the other of *handargambh* or marriage booth post. At the temple a married woman washes their faces and waves a lighted lamp round their heads. They then come in procession to the bridegroom's and drive the saplings into the ground in front of the house to form the main posts of the marriage booth which is afterwards built with a marriage altar. In the evening they are given a dinner of cooked millet. After supper the goddess Airani or Lakshmi is worshipped. Four clay buckets each able to hold about a quart, a pitcher, and a small pot are brought in procession from the potter's house who is given undressed food enough for a good meal. In the small pot two little sticks are laid with two betel leaves tied to them by cotton thread. These two sticks are called *rámbáns* or Rám's arrows. The bridegroom and bride with five married women bathe in water from a *surgi* or pitcher and dress in haste. They bow to the house gods and are fed on vermicelli or *shevaya* and the guests on sweet cakes or *polis*. On the third day, the bride and bridegroom are again bathed, dressed, and taken to bow before the family gods. Some men belonging to the bride's party put vermicelli in a bamboo sieve, cover it with a new cloth, and take it to the bridegroom's. This present is called the *surgi bhum* or square earth-offering. It is touched by the bridegroom and eaten by five men, three belonging to the bridegroom's party and two to the bride's. The bride and bridegroom are mounted on a bullock, the bridegroom wearing the marriage coronet and the bride a flower-net on her head. They bow before the village Máruti, break a cocoanut, and each pays the priest 1½*d.* (1 *a.*), who names their *gotras* or family-stocks. Meanwhile, four men, sons of women by their first husbands, stand at the corners of a square, pass round a cotton thread moistened with clarified butter and milk, take it off, and twist it with a fivefold plait. It is coloured red by a mixture of lime and turmeric powder and with a piece of turmeric tied to its end is wound round the bridegroom's wrist. A similar thread is prepared and tied round the bride's wrist. Meanwhile a Bráhman draws a lucky Jain cross or *svastik* in red paste in the centre of a newly washed white sheet. On their return from the temple of Máruti, the bride and bridegroom are set facing each other, the bridegroom standing on a stone slab and the bride in a new basket with millet in it. The Bráhman priest holds a cloth

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between them, and repeats *mangaláshtak* or luck-giving verses. At the end of each verse the priest throws rice on the heads of the boy and girl, and the guests join in the rice throwing. The priest tells the bridegroom to touch the *mangalsutra* or luck-giving necklace, and fastens it round the bride's neck; and *kankans* or wristlets are also tied to the bridegroom's right wrist and to the bride's left wrist. Bráhmans and Lingáyat priests, both of whom attend, are given money gifts, and the officiating priest, who is a Bráhman, is paid 2*s.* to 4*s.* (Rs.1-2) in cash. The bride's father treats the caste-people to a dinner, and the bridegroom's father gives them a supper. After this the bride and bridegroom five times rub each other with turmeric paste. Between nine and twelve at night, the bride and bridegroom are mounted on a bullock and led to the local Máruti's temple to bow to the idol, where they break a cocoanut, and each pays the priest 1½*d.* (1 *a.*) for naming their *gotrás* or family-stocks. When the procession reaches the bridegroom's house, a cocoanut is waved round the married couple and broken as an offering to evil spirits. The bride and bridegroom are then led, or if young are carried to the god-room to bow to the house gods, where they eat the *bhum* or earth-offering supper with three married women and two men. After supper, the bride and bridegroom are seated on a blanket, on a *sasakki* or rice-seat. At the end each of them says the other's name and the tinsel chaplet is taken from the bridegroom's head and the flower-net from the bride's; and the bride's party are treated to vermicelli or *shevaya*. Next evening comes the *nágvali* or snake-worship, and a *nágvali bhum* or snake-worship earth-offering feast is given to the five married women who brought Lakshmi's jars from the potter's house. The bride's mother hands her daughter to the mother-in-law asking her to treat the girl as her own daughter. The rice with which the bride's lap was filled at the *varát* or return procession is cooked, offered to the house gods, and eaten by the house-people with friends and relations. This ends the marriage, and next day the wedding guests leave for their homes. Some take the bride to the bridegroom's on the day after this feast and some after a few days. The girl remains there for a day or two and does not go to live with her husband before she comes of age. They perform no ceremony when a girl comes of age. They allow and practise widow marriage and polygamy and allow divorce. Polyandry is unknown.

With a few exceptions they burn their dead. The body is washed and dressed, the brow of a dead man is rubbed with ashes, and the head of a dead woman is decked with a flower-net. They carry their dead on a bier except the poor who carry them in an old blanket. After burning or burying the body, the funeral party bathe and return to the house of mourning. On the third day, the mourners take rice, *kánolás* or semicircular cakes, and water to the burning ground in a small new earthen pot, and lay them near the spot where the deceased was burnt or buried. They wait till a crow touches the offering. If no crow comes to eat, the chief mourner promises to take care of the deceased's children. If even after this the crows refuse to eat they give the food to a

cow and go home. On the seventh, ninth, or eleventh day, the ashes and bones of the dead are gathered and thrown into water and friends and relations are feasted. At the end of a month friends and relations are asked to a feast at which goat's flesh is served. Some hold a mind-rite at the end of the first year only; others at the end of every year. They have a large community and their social disputes are enquired into and settled by the headman or *kattimani*, whose decisions are enforced by putting out of caste any one who neglects them. When the headman sits to settle a case, he calls some respectable castemen, and with their consent delivers judgment. Some of them send their boys and one or two send their girls to school. The boys learn to read, write, and work easy sums. Under British rule the character and condition of the Bedars have greatly improved. In spite of their suffering from the 1876 famine they may be considered a rising class.

BEDARS.

Bhois, or Palanquin-bearers, are returned as numbering 582 and as found all over the district, especially in Indi. The home speech of some is Maráthi and of others Kánarese. The well-to-do live in one-storeyed substantial houses with flat roofs and the poor in mud-walled huts. They are dark and strong, with regular features, and of middle height. The men wear a small cheap headscarf, waistcloth, and short drawers. Some shave the head clean; others leave the top-knot. The women wear the full Marátha robe without passing the skirt back between the feet, a bodice with a back and short sleeves, and glass bangles. They bind their hair with a cotton string but do not deck it with flowers or use false hair. They are not clean in their dress and have a liking for gay colours. Their staple diet is Indian millet bread, fish, and vegetables; and on holidays they eat flesh and drink liquor. They are dirty, but active, hardworking, thrifty, and even-tempered. Their hereditary profession is carrying palanquins, but most catch fish and some till land. They are Bráhmanical Hindus, keeping all ordinary holidays and paying particular devotion to Amba-Bhaváni, Jotiba, Khandoba, and Vishnu. Their only ceremonies are on the occasions of birth, marriage, and death. Girls should be married before they come of age. The boy's father has to pay the girl's father £2 to £3 (Rs. 20-30). A Bráhman priest officiates at marriages and a Gosávi at deaths. In the marriage ceremony the bridegroom stands on a low stool and the bride on a basket containing bits of thread of various colours. They bury their dead and mourn ten days. The funeral rites are performed between the eleventh and the thirteenth. Widow-marriage and polygamy are practised and polyandry is unknown. Breaches of caste rules are punished according to the opinion of the castemen subject to confirmation by their hereditary headman who is called *kenganvaru dyávanna*, and who belongs to their own caste. Bhois do not send their boys to school or take to new pursuits.

BHOIS.

Gavandis, or Masons, are returned as numbering 7466 and as found all over the district and in greatest numbers in Bágevádi. They have no story of their origin or of any former settlement. The names in common use among men are Hanamanta, Mallappa, Maryáppa, Piráppa, and Sangáppa; and among women, Bhágavva,

GAVANDIS.

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Gangavva, Jánakavva, Malavva, Pulasavva, Satyavva, and Yalavva. The Kánarese *áppa* or father is added to men's names, and *avva* or mother to women's names. Their surnames are Bhandigaravaru, Bhamdiyáravaru, Chyamadiavru, Gudatiavru, Gausliavru, Khindiavru, Laniavru, Modenavru, Rámyanavru, and Shingriavru. They have neither divisions nor family-stocks, and persons bearing the same surnames cannot intermarry. To look at they differ little from the local Kunbis except that they are somewhat darker and taller. They speak a corrupt Kánarese at home and Maráthi and Hindustáni abroad. They live in one-storeyed houses with mud and stone walls and thatched roofs, their house goods including earthen vessels with one or two metal pots for drinking water. They own cattle and dogs but do not keep servants. Their staple food is bread, split pulse, and vegetables, and their holiday dishes are sugar rolly-polies and rice. They like sour and sharp dishes. They give caste-feasts in honour of marriages and of the goddess Yallamma. Some bathe daily and worship the house gods before they eat. Others have no house gods and worship at Máruti's temple. Except goats, deer, hare, poultry, and fish, they deem animals unclean and do not use their flesh. On *Dasara* in September-October they kill a goat in honour of Tulja-Bhaváni, and after offering it to the goddess, feast on its flesh. They may use animal food daily. They take liquor and other intoxicants, generally in the evening, and during the *Holi* and Muharram holidays they drink to excess. Drinking is said to be on the increase, and some have drunk themselves into debt. Almost all of them have their heads clean-shaved, only a few grow the top-knot. A man's every-day dress includes a headscarf, a waistcloth or a loincloth, a jacket, a shouldercloth, and a pair of shoes. Their men's ornaments are a *bhikbáli* for the ear, a bangle, and a twisted waistchain. On holidays and high days rich men wear silk-bordered waistcloths and chintz jackets, and poor men wash their every-day clothes. Women wear the robe and bodice. They cover the head with one end of the robe, wrap the other round the waist gathering the skirt in puckers and tuck it up at the navel. Their favourite colours are red and black. As among men, rich women have a separate stock of clothes for holiday use and poor women wash their every-day clothes and wear them. The ornaments worn by women are the *váli, ghanti,* and *jhamki* for the ear; the *chinchpati* and *mangalsutra* for the neck; and silver bangles for the wrists. The rich have a large store of ornaments. As a class they are orderly, hospitable, hardworking, thrifty, and mild; but most of them are dirty in their habits. Formerly they were both masons and salt-makers; now as salt-making has been stopped they are masons, husbandmen, or labourers. From the age of twelve boys begin to earn about 3*d.* (2 *as.*) a day. They are generally employed in making cow-houses and other rough buildings. Sometimes boys are apprenticed to a skilful mason who pays them a penny or two a day when they are at work. He teaches them the different ways of making walls and the use of the mason's plummet, square, hammer, and other tools. When he has mastered his work the youth sets up for himself and earns 14*s.* to 16*s.* (Rs.7-8) a month. A good mason earns 1*s.* (8 *as.*) a day; and some specially

skilful workmen earn even as much as 2*s.* (Re. 1). They generally receive 2*s.* (Re. 1) for building a wall twelve feet long, two feet and a quarter thick, and one foot and a half high. If the work is not very neat, the length is increased even to nineteen feet. They have plenty of work from November to June, but from June to November the demand is slack. Some of them are not taught their craft and work as husbandmen. Their women help them by working in the fields, and by ginning cotton. Field labourers are paid either in money or grain, their daily earnings representing 3*d.* to 4½*d.* (2-3 *as.*). Except those who are given to drink or have been wasteful in their marriages, as a class Gavandis are free from debt. Some can borrow at twelve to twenty-four per cent on personal security. Others have to mortgage land or to pawn ornaments before they can raise a loan. They rank with Kunbis below Bráhmans and Lingáyats.

Men women and children work from morning to eleven and then dine. At two they are again at work and work till sunset. They rest on the leading Hindu holidays. A family of five spends £1 6*s.* to £1 10*s.* (Rs. 13-15) a month on food and dress; a house costs £2 10*s.* to £7 10*s.* (Rs. 25-75) to build, and 3*d.* (2 *as.*) a month to rent. Their house gods are worth £2 10*s.* to £7 10*s.* (Rs. 25-75). Only those who work as husbandmen keep domestic animals. A birth costs 6½*s.* to 16*s.* (Rs. 3¼-8), a marriage £5 to £10 (Rs. 50-100), and a death 8*s.* to £1 10*s.* (Rs. 4-15). As a class Gavandis are fairly religious. Though their priests belong to the Oshtham caste, they respect Bráhmans and consult them as astrologers to fix the proper day for marriages and a girl's coming of age, and for reaping and stacking their crops. They ask them to be present at marriage and other ceremonies. Their family deities are Hanmantdev, Tulja-Bhaváni, Vyankatraman, and Yallamma, and their special guardian is Vyankatraman. They go on pilgrimage to the shrine of Vyankatraman at Vyankatgiri in North Arkot and to Tulja-Bhaváni at Tuljápur in the Nizám's country. They keep almost all Hindu fasts and feasts. They have an hereditary *guru* or religious teacher who is called Trikamtátáchárya and belongs to the Oshtham caste. He advises them to lead a good life and to keep true to their caste which he says is the best caste in the world. They maintain him from a fund raised by their castemen. They profess not to worship local deities or evil spirits. The images of their gods are in the form of human beings, of bulls, and of monkeys. Some are cast in brass or copper and some are of polished black stone. They believe in witchcraft and soothsaying. When ordinary medicines fail, an exorcist or sorcerer is called and treats the sick with charms and amulets. If a person is possessed by a family ghost, the ghost will not leave him unless through the exorcist. The head of the family promises the ghost a yearly offering of food and cloth. Outside spirits are easily driven from a possessed person by an exorcist or by some one setting the possessed person before a *jágrit* or wide-awake god that is a god in the full enjoyment and exercise of his divinity. Sorcerers are sometimes employed to gratify revenge by destroying an enemy's life. If an exorcist succeeds in bringing about the death of his client's

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enemy his services are soon in great request. People say that many Bijápur proprietors and estate-holders have been killed by sorcerers and that most men of this class keep sorcerers to guard them against secret attacks. Professors of black or death-dealing magic are to be found in almost all castes. The books which Bijápur soothsayers generally make use of are Prashnachintámani the fortune-teller literally meaning the jewel of answers to questions, and a Sanskrit book containing tables filled with letters or numbers. When a man comes to consult a soothsayer the soothsayer tells him to lay a betelnut on one of the tables and to open the book by means of a little stick. The soothsayer then refers the number on which the betelnut has been laid or the first letter he catches sight of in the page at which the book has been opened to some other book, and tells the man whether he will succeed or fail. On the pages of the book called Prashnachintámani are figures of gods and demons. When the man opens the book at a page with a picture of a god the soothsayer tells him that he will succeed and describes the virtue and power of the deity and the means he should take to please him. If the man opens the book at the picture of a demon he has no hope of success.

When a Gavandi child is born, the child and the mother are bathed and laid on a bedstead under which a pot with burning cowdung is kept to guard them from cold. The mother is given dry cocoanut-kernel and molasses to chew. Half an hour after her delivery she is fed with boiled rice and clarified butter, and this diet is continued for five days. In the evening of the fifth day the midwife worships the goddess Jivati, and takes with her to her house the dish of sugar rolly-polies and sugar dumplings, and the rice, split pulse, and spices which were offered to the goddess, and the waving lamp she used in the worship. The lamp is carried under cover because if any except the midwife sees it the child and the mother will sicken. On this day a caste feast is given. On the twelfth or thirteenth the child is laid in a cradle and is named after a family-god if it is a boy, and after a family-goddess if it is a girl. If a Gavandi woman loses several infants she calls her next child Tipya that is rubbish or Dhondya that is stone, hoping that the child will be spared as it is not worth the evil spirit's time to rob her of rubbish or of a stone. At the end of thirteen days the mother is free to go about her usual indoor and outdoor work. In an engagement ceremony the boy's father takes to the girl's house a robe, a bodicecloth, a cocoanut, three pounds of sugar, and some betelnuts and leaves, and lays the cocoanut before the girl's house gods. The girl is seated on a blanket and the boy's father marks her brow with redpowder and puts sugar in her mouth. The girl is told to dress in the robe and bodice, betel is served to all present, and the boy's father and kinspeople are feasted on sugar-dumplings. In the betrothal or *báshtagi* the boy's father offers a cocoanut to the girl's house gods, the girl is seated on a blanket, and the boy's father marks her brow with redpowder and gives her a robe worth £1 4*s.* (Rs. 12), three bodicecloths worth 4*s.* 1*s.* and 3*d.* (Rs. 2, 8 *as.* and 2 *as.*) the last being white, two cocoanuts, a *jhamki* or

earring worth 10*s.* to £1 (Rs. 5-10), and a *ghanti* or earring worth £1 to £2 (Rs. 10-20). He also gives the girl's mother a robe worth 14*s.* (Rs. 7) and two bodicecloths one worth 4*s.* (Rs. 2) the other worth 1*s.* (8 *as.*). Respectable castemen, who have been asked to witness this ceremony, are served with betel and withdraw. The betrothal ends by a dinner of sugar rolly-polies and sugar dumplings, rice, and vegetables, given by the girl's father to the boy's father and his kinspeople. When, with the help of the *joshi* or astrologer, the marriage day is fixed, the girl's father sends some one with a bullock to bring the bridegroom and the bridegroom comes with one or two of his kinspeople. In two different squares in the girl's house, the bride and the bridegroom are rubbed with turmeric powder and are bathed separately. They are again rubbed with turmeric powder and bathed together in the same square. At each corner of this square is set a drinking vessel with a cotton thread passed five times round the necks of the four vessels. When the bathing is over a married man stands at each corner of the square, and the four together lift the thread, and sprinkle water from the vessels on the boy and girl. The pair then leave the square and women wave lamps about their heads. The girl is dressed in a white robe and a bodice dyed with turmeric powder and the boy is dressed in a rich suit of clothes. At the time of marriage the bride stands in a basket containing rice, facing the bridegroom, who stands on a low stool. Between them the Bráhman priest holds a white cloth with a cross drawn in yellow in the centre of it, throws red rice on their heads, and ties the *mangalsutra* or luck-giving thread round the bride's neck. The guests throw red rice on the bride and bridegroom and the ceremony is over. In the feast given after the marriage the bride and bridegroom feed each other. The officiating priest receives 2*s.* 3*d.* (Rs. $1\frac{1}{8}$) in cash. When a girl comes of age a marriage consummation ceremony or *phalshobhan* is performed.

Gavandis burn their dead. After death the body is washed, dressed in a waistcloth, and carried on a bier to the burning ground, the son of the dead walking in front holding a fire-pot by a string. At the burning ground the body is laid on a pyre of fuel-cakes or firewood, six feet long and one foot and a half broad. After burning the body the mourners bathe and go to their homes. On the third day cooked rice is laid on the spot where the body was burnt. On the tenth the chief mourner attended by a Bráhman priest goes to the burning ground and throws a ball of rice into water and presents the Bráhman with money and undressed food. Early and widow marriages are allowed; polygamy is allowed and practised; and polyandry is unknown. They have a strong caste feeling. The settlement of social disputes is in name left to their religious teacher or *guru*, Trikamtátáchárya. But as the *guru* does not visit his disciples oftener than once in twelve or fifteen years he refers disputes to some respectable members of the caste. Offenders are punished either by fine or by loss of caste either for a time or for ever. They rarely send their boys to school. When they send them they keep them at school only until they learn to read, write, and work easy sums.

Chapter III. Population. Gols.

Gols, Gollas, or **Gollers,** meaning Cowherds, are returned as numbering 1376. They are divided into Advi Gols, Hanam Gols, Krishna Gols, Páknák Gols, and Shástra Gols, who neither eat together nor intermarry. No Shástra Gols are found in Bijápur. Krishna Gols, who are a very small body and are also called Yádavs, are found at Satgundi in Bijápur and at Hoskuti south of the Krishna. At Satgundi six or seven families, among them the headman's family, are Krishna Gols. They speak Kánarese and appear to have come from the Nizám's country. They are small landholders. They wear neither the *ling* nor the sacred thread, and have nothing to do with Jangams. They have a *guru* or religious teacher of their own caste who is called Ushtumor. Both he and a Bráhman come to their marriages. They burn their dead, and their great god is Krishna. In the Muddebihál sub-division, at Talikot, Nulutyad, and Kour, a few families of Gols call themselves Bhingis and appear to be Hanam Gols. They are small landholders and ministrants in Hanumant's temples. They speak Kánarese but are said to have come from the Nizám's country. They never wear the *ling* and are married by a *guru* or religious teacher of their own caste called *Sámer* or lord. They bury their dead. Their chief house-god is Somnáth. In the village of Bádámi a Válekar or messenger family call themselves Páknák Gollers as distinguished from the Kenguri Gollers who have flocks of white sheep in the Nizám's country. These Páknák Gollers never wear the *ling*, they worship Hanumant, Gudrang, aud Krishnadev, and bury their dead. They have a tradition that they were brought from the Advani or Adoni country as shepherds when the Bádámi sub-division was thinly peopled. It is not clear whether they are of the same division as the Bhingis or a separate class.

Advi or Telugu Gols are wandering medicine-sellers. Among Advi or Telugu Gols the names in common use among men are Bábáji, Bála, Bálárám, Bápu, Dámáji, Hanmanta, Lakshman, Rághu, Raghunáth, Ráma, and Yashvant; and among women Bahina, Bhágu, Gunábái, Lakshmi, Manjula, Rakhma, Sita, Venubái, and Yallavva. *Ji* or sir and *ráv* or lord are added to men's names, and *avva* or mother and *bái* or lady to women's names. Their surnames are Jádhav, More, Pavár, Shinde, and Yádav, and other surnames usually borne by Maráthás. Persons bearing the same surname are not allowed to intermarry. Their surnames and their traditions seem to show that they belong to the same stock as the Maráthás. Apart from dress they differ little from Maráthás in appearance. They are darker and have a wild and a somewhat cruel expression. Their features are strong and their forms plump and about middle height. The nose is straight, the lips thin, and the cheeks gaunt with high or low cheek bones. The hair is generally lank. Their home tongue is Telugu, but from wandering in different parts of the country selling herbs and medicines, they have learnt a broken Maráthi and Hindustáni. They are a wild people, and rarely live in good houses. Their huts are generally built outside of a village or town. They are dirty in their habits, and do not keep their houses or their furniture clean. Except a few drinking pots and dining plates almost all their vessels are of earth. Only those who are husbandmen own cattle;

but almost all keep asses to carry their drugs, and pet dogs. Their rules about food are the same as those of Maráthás; the only difference is that their poverty forces them to live on the cheapest food. They bathe only on Sundays and Tuesdays when they worship the house gods and offer them cooked food. Those that have no house gods go to a Máruti's temple and worship Máruti. At the end of a marriage they kill a goat in honour of Tulja-Bhaváni. If they could afford it they would eat flesh daily. Besides country spirits and palm-beer they drink hemp-water or *bháng*, and smoke hemp-flowers or *ganja* and tobacco, and eat opium. When they eat flesh they use liquor or narcotics to excess. The men either shave the head clean or leave a topknot and shave the chin. Those who sell medicines wear a red-ochre tunic falling to the knees, a round turban, a waistcloth, and shoes. On holidays, they cast off the tunic and the oddly folded turban, and dress in a headscarf, a shouldercloth, a jacket, and a coat. His dress costs a rich man about 10*s.* (Rs. 5), a middle class man about 8*s.* (Rs. 4), and a poor man about 4*s.* (Rs. 2) a year. Husbandmen wear the usual dress of the district. They have no separate stock of clothes for holiday use. The ornaments worn by men are earrings, bangles, and twisted waistchains, together worth about £6 (Rs. 60) in the case of a rich man, £2 10*s.* to £5 (Rs. 25-50) in the case of a middle-class man, and 10*s.* (Rs. 5) in the case of a poor man. Women tie the hair in a knot by a woollen thread, or wear the hair in a braid. They dress in the ordinary Marátha full-backed bodice and robe except that they do not pass the skirt of the robe between the feet and tuck it behind. The ornaments worn by women are earrings, necklaces, bracelets, armlets, and toe rings. The names of the different ornaments are the same as the names given in the account of Lingáyats. A rich woman's ornaments are worth £8 (Rs. 80), a middle class woman's £4 (Rs. 40), and a poor woman's about £1 (Rs. 10). The poorest have at least a *mangalsutra* or luck-giving neck-string, worth 3*s.* (Rs. 1½), which every married woman must wear during her husband's lifetime. They are hot-tempered, impudent, haughty, cunning, and dirty; but when not given to drink hardworking and thrifty. They are hereditary medicine-sellers. Besides drug-selling, they draw out guineaworms with a pin, and bleed with the help of a copper cup. After the end of October, when the rainy season is over, they spend about three months in the woodlands and wastes looking for roots, herbs, fruits, and bulbs. They carry these herbs and other cures and oxydes of metals and minerals in two bags formed by tying together the four ends of a square ochre-coloured cloth, and fastened one at each end of a stick which they carry on their shoulder. They hawk their drugs calling as they go, 'A doctor to cure wind; A doctor to draw out guineaworm.' They cure liver and spleen diseases by branding with a red-hot iron. Before prescribing a medicine they go through the form of feeling the pulse. Their specific for asthma is the bruised roots of the black-thorn apple or *datura* smoked like tobacco in a hubble-bubble for twenty-one days, during which the patient should live on bread without salt. The roots should be dried in the shade. The fine powdered leaves of the *poda patri* creeper cure cold in the head,

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and a decoction of these leaves is a sure cure for cough and low fever. A scorpion-bite is cured if a man without speaking bites some leaves of a gum arabic tree, Acacia arabica, chews them, spits a little of the juice into the sufferer's ear, and applies the chewed leaves to the bite. A mixture of human and swine dung is an antidote for arsenic. Besides these they have several drugs and medicines which they administer sometimes with success and sometimes without success. In addition to housework their women plait mats of wild date *ichalu* (K.) *shindi* (M.) leaves Phœnix sylvestris, and help the men when they are at work in the fields. Their state has varied little for many years. A few are in debt chiefly because of marriage expenses. Their creditors are generally men of their own caste as regular moneylenders refuse to make advances. They call themselves Gollers and are known as Gollers. They rank below Bráhmans, Lingáyats, Rajputs, Maráthás, and Sonárs, from whom they eat. They look down on Dhangars, Vadars, Dombáris, Korvis, and Jingars, and do not eat with them. Men hawk their drugs all day long, returning to eat their meals. The women and children mind the house and plait mats of wild date-palm. Almost their only holiday is on *Dasara* in September-October. A family of four or five spend 14*s.* to 16*s.* (Rs. 7-8) a month on food. A first-class hut costs £2 (Rs. 20) to build, and has house goods worth £4 to £6 (Rs. 40-60); a second class hut costs about £1 10*s.* (Rs. 15) to build and has house goods worth about £3 (Rs. 30); and a third class hut costs 10*s.* to £1 (Rs. 5-10) to build, and has house goods worth £1 to £2 (Rs. 10-20). To a rich man a son's wedding costs about £15 (Rs. 150) and a daughter's about £8 (Rs. 80); to a middle-class man a son's wedding costs about £8 (Rs. 80) and a daughter's wedding about £4 (Rs. 40); to a poor man a son's wedding costs about £6 (Rs. 60) and a daughter's wedding about £4 (Rs. 40). As a class Gollers are religious; their family gods are Vyankoba, Tulja-Bhaváni, Margái, Yallamma of Saundatti in Parasgad, and Mira Sáheb of Miraj. They kill a goat in honour of Tulja-Bhaváni and after offering it to her feast on the flesh. In the month of *Shrávan* or July-August, they bathe on Tuesdays and Saturdays, worship Máruti and their house gods, and eat one meal in the evening after making an offering of cooked food to the house gods. Of late years some have taken to bathing daily and worshipping house gods. They have neither priests nor a religious guide; but they call a Bráhman to conduct their marriages. They keep the leading Hindu holidays. They worship village and local deities, but profess not to believe in witchcraft or soothsaying. Almost all of their customs are the same as Marátha customs. The only difference is that the bride's father gets £2 12*s.* (Rs. 26) as the price of his daughter and in return gives four feasts. Though they live together as a separate body they have little caste feeling. Social disputes are settled by some respectable castemen, who have the power of putting an offender out of caste or of fining him. When a fine is recovered it is spent on a caste feast, and when a person who has been put out of caste is let back he is made to worship a god in presence of the caste-people and to give a caste

feast in the temple of the god whom he worshipped. They do not send their children to school and take to no new pursuits. Boys go with the men to the forests and learn the names and uses of the different herbs. Girls live at home with the women and learn to plait mats. There has been no change in their state for many years.

GUJARÁT VÁNIS.

Gujarát Vánis, returned as numbering 354, are found in most towns and large villages. They have been long enough settled in Bijápur to lose connection with Gujarát, though they keep their language and in some cases their small rounded turbans. The names in common use among men are Ánanddás, Ganeshdás, Gopáldás, Govardhandás, and Govinddás; and among women Ambábái, Gangábái, Jamnábái, Mánakbái, Rukhmábái, and Tulsibái. The men add the word *shet* and the women the word *bái* to their names. They have no family names, their surnames being the names of places and of callings. The commonest of them are Darbár, Goni, Párakh, Sholápurkar, and Talegávkar. The class includes many divisions, of which the chief are Deshával, Kapol, Khadáyat, Lád, Mod, Nágar, Porvál, and Váida. These divisions eat together, but do not intermarry. They can be known from other people of the district by their necklace of thin beads of *tulsi* or basil wood. In appearance they do not differ from other local upper-class Hindus, being rather dark for Gujarát Vánis. When fully dressed they closely resemble the Deshasth Bráhmans of Poona. They speak Gujaráti at home and Kánarese abroad. They live in ordinary better class houses with stone and mud walls and flat roofs. They are good cooks, their staple food being rice, wheat, pulse, vegetables, milk, and clarified butter. In poor families spiked millet and Indian millet are much used instead of rice and wheat. A family of four or five spends £1 5*s.* to £3 (Rs. 15-30) a month on food. All bathe daily before their first meal and worship the house gods. They are strict vegetarians, using neither flesh nor liquor. The men wear the ordinary dress of the country, except that some wear turbans and others headscarves. The women have given up the Gujarát petticoat and the small upper robe and have adopted the full Marátha robe, which they wear without passing the skirt back between the feet. Their bodices are not backless like those worn by Gujarát women, but are full-backed like those of Marátha women. On dress men spend 16*s.* to £3 (Rs. 8-30) and women £1 to £2 10*s.* (Rs. 10-25) a year. Both men and women are fond of ornaments, some families keeping a stock worth as much as £100 (Rs. 1000). As a class they are even-tempered, orderly, sober, thrifty, hospitable, and fond of show. Their hereditary calling is trade. They keep shops, lend money, and follow many branches of trade. They are a saving class and are well off. They rank with local traders and their daily life differs little from theirs. Except by minding the house the women do not help the men. In religion they are Vaishnavs, respecting all Vaishnav and local deities and keeping the ordinary feast days. Their family deities are Kálikádevi, Kotáridev, and Shiddhmáta. Kotáridev, who is a manifestation of Vishnu, is the chief object of their devotion. Their leading fast days are the *ekádashis* or lunar elevenths of every Hindu month, and *Gokulashtami* in July-August. They fast on *Shivrátra* or Shiv's Night in February-March.

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Their priest is a Gujarát Bráhman, who officiates at their marriage and other ceremonies; but they also respect other Bráhmans. Their religious guides or *mahárájás*, to whom they pay the highest honours, and who at times visit them and collect contributions, are southern or Telugu Bráhmans, descendants of the great Vaishnav teacher Vallabháchárya who is said have been born in A.D. 1479. Girls are married between five and eleven, and boys between sixteen and twenty. The boy and girl are rubbed with turmeric paste four or five days before the marriage day. On each of these days they are rubbed with fresh turmeric paste, but are not bathed till after the marriage is over. In the Brahmanábh and Káshyap family stocks on the day on which they are rubbed with turmeric paste two turmeric-coloured strings or *kankans* are bound to the wrists of the boy and girl. On the marriage day the bridegroom comes on horseback in procession to the bride's house. During the marriage both the bride and bridegroom are made to sit on low stools, the bride dressed in a *pátal* or white robe facing the west and the bridegroom the east, and a curtain with a central tumeric cross is held between them by the officiating priests. When they are seated the maternal uncle of the bride binds the *mangalsutra* or luck-giving necklace round the bride's neck, the priests recite the marriage service ending it with a blessing on the couple, the guests join the priests in showering coloured rice on the pair, the hands of the bride are joined to those of the bridegroom, and a red thread is passed round their necks. The *lájáhom* or burnt offering of parched grain and other after-ceremonies are the same as those of Bráhmans. The only difference is that a potter is paid 10*s*. (Rs. 5) and thirty-six earthen pots are brought from his yard at the time of the burnt offering. Betel and dry dates are served and the guests withdraw. On this day the bride's father feasts the bridegroom's party. When the girl comes of age, she is held unclean for three days, during which she remains seated apart. On the fourth day she is bathed and presented with a robe and a bodicecloth, and on a lucky day within the first sixteen she is allowed to enjoy her husband's company. In the fifth month of her pregnancy her mother presents her with a green bodice, in the seventh month the *simantonnayan* or hair-parting is observed, and in the tenth month she is carried in a palanquin to a temple to bow to an idol. Though they do not wear the sacred thread widow-marriage is forbidden, and the widow's head is shaved and her bangles are broken on the tenth day after her husband's death. A widow always dresses in a red robe and a red bodice. Polygamy is allowed, but is seldom practised, for boys are always at a discount; polyandry is unknown. They burn their dead and perform the regular Bráhmanic funeral rites. The after-death or memorial rites begin on any odd day within the first twelve days after the death. On the thirteenth Ganpati is worshipped under the name of *Shrávnipuja* or *Shrávan* that is the spirit-month worship, and they ask caste-people to dine. Social disputes are settled at meetings of the elders of the caste. As a class they are well-to-do. They teach their children to read and write and keep their accounts in Gujaráti.

Hanba'rs are returned as numbering 657, and as found

in Bádámi, Bágalkot, Bijápur, and Hungund, and chiefly in Bádámi and Bijápur. They have no tradition of when or why they came into the district, or of any former settlement. The names in common use among men are Bálláppa, Bharmáppa, Dharmáppa, Hanmáppa, Haláppa, Káreppa, Parsáppa, Shisáppa, Yalláppa, and Yeráppa; and among women Badavva, Bhimavva, Gangavva, Hanmavva, Lálavva, Mangalavva, Rámavva, Satyavva, and Yallavva. Their surnames are Boluyávaru, Hosuryávaru, Kiriyávaru, and Kuriyávaru; and the names of their family stocks are Annelvaru, Chavadyánavru, Chunchalvaru, Guddelvaru, Halvaru, and Thagarinavaru. Sameness of stock but not sameness of surname bars marriage. Their home tongue is Kánarese, and their patron-deities are Mangalavva of Mangalgad near Chimalagi in Bágevádi, Máruti, and Yallamma in Parasgad in Belgaum. They are of two divisions, Bile Shiriyavrus and Bánnad Shiriyavrus, who neither eat together nor intermarry. All Bijápur Hanbárs are Bile Shiriyavrus; the Bánnad Shiriyavrus are found only in the Mallad. They rank with Dhangars, and are dark, strong, and well-made. They live in one-storeyed houses with earth and stone walls and tiled roofs, and their house goods include two or three copper pots and some earthen vessels. Those who hold land have farm servants and all own cattle and pet animals. They are great eaters and bad cooks and are fond of sour and hot dishes. Their staple food includes millet bread, rice, pulse, and vegetables. They bathe once a week and visit the temple of Máruti and bow before the image. On other days they perform no worship before their morning meal, and none of them have images of their gods in their houses. Once a year they sacrifice a goat to the god or goddess who guards their fields, and to Mangalavva or Mother Luck at the end of the festival held in her honour. Their holiday dishes are stuffed cakes and rice boiled in cocoa-milk mixed with molasses, and flesh of all kinds except beef and pork. They drink no liquor and neither smoke hemp-flower or *gánja* nor eat opium. The men shave the head except the top-knot and the face except the moustache and eyebrows. Women tie their hair into a back knot, but do not put on false hair or wear flowers. The men wear a pair of drawers, a shouldercloth, a shirt or *bandi*, a headscarf or *rumál*, and a pair of sandals; the women wear the robe hanging like a petticoat from the waist to the ankles and a bodice with a back and short sleeves. Both men and women keep a store of rich clothes for holiday wear or for grand occasions. The ornaments worn by men are the earrings called *bhikbális*, the waistbands called *kaddorás*, and the wristlets called *kadás*; those of the women are the earrings called *bugdis*, the necklace called *tika*, and silver wristlets and bangles. As a class Hanbárs are dirty, hardworking, honest, orderly, and thrifty. Some are fond of show and hospitable. They are a land-holding class, but some deal in wood and many work as field labourers. As husbandmen they have little skill. Their services are chiefly in demand at seed-time and harvest. At other times the demand is dull. They rest on all Mondays and on the *Jyeshtha* or May-June full-moon. The women mind the house and help the men in the field. As a failure of rain throws them out of employment, they

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often run in debt in bad seasons, and they sometimes borrow to meet marriage and other charges and to buy cattle. As a class they are poor. A family of five spends about 18*s.* (Rs. 9) a month on food and £1 4*s.* to £2 (Rs. 12 - 20) a year on clothes. A house costs £1 to £10 (Rs. 10 - 100) to build and their house goods are worth 16*s.* to £1 10*s.* (Rs. 8 - 15). A birth costs 4*s.* to 8*s.* (Rs. 2 - 4), a boy's marriage £10 to £20 (Rs. 100 - 200), a girl's marriage £1 to £2 10*s.* (Rs. 10 - 25), and a death 4*s.* to 8*s.* (Rs. 2 - 4). Their patron-deities are Máruti, Mangalavva, and Yallamma. They pay no respect to Bráhmans and do not ask them to their ceremonies. Their priests belong to their own class. They visit the shrines of Mangalavva at Mangalgad in Bágevádi and of Yallamma at Parasgad in Belgaum. They keep no Hindu holidays except the Cobra's Fifth or *Nágpanchmi* in *Shrávan* or July - August, and the *Mágh* full-moon or *Mághi paurnima* in February. They never fast. They visit the temple of Máruti, offer him a cocoanut, burn camphor before him, and pray him to keep them and theirs from harm. They have a teacher of their own caste, whose office is hereditary. They believe in soothsaying, but profess to know nothing of witchcraft or evil spirits. They perform both marriage and death ceremonies. On the fifth day after the birth of a child Satvái is worshipped with offerings of vermillion and rice and pulse boiled together mixed with molasses and cocoa-kernel scrapings. On the eleventh the child is named. Its hair is cut for the first time between the end of the first and the end of the third month. In settling marriages, the boy's father visits the girl's house and presents her with fifty betelnuts and fifty leaves and four pounds of sugar. Caste-people are asked to attend, and sugar is put into the girl's mouth in the presence of all. The boy's father pays the girl's mother 2*s.* to 10*s.* (Rs. 1 - 5), betel and sugar are served, and the caste-people withdraw. The boy's father is treated to a dinner of rice, pulse, and stuffed cakes. For the betrothal or *báshtagi*, the boy's father again calls at the girl's house with a present of four pounds of dry dates, four pounds of betelnut, fifty leaves, twelve pounds of sugar, two pounds of cocoa-kernel, a piece of bodicecloth, and five turmeric roots. The girl is seated on a blanket, her lap is filled with rice and five kinds of fruit, and her mother is paid £1 (Rs. 10) in the presence of the caste-people met at the house. The guests are feasted on sugar rolly-polies, rice, and clarified butter, and a day is fixed for the marriage by the village *joshi* or astrologer. On the happy day the bride's party lead the bride to the bridegroom's and they live there till the marriage is over. In the evening the couple are rubbed with turmeric paste and on the next day the gods are propitiated. On the third the couple are bathed, dressed in white, and taken to bow in Máruti's temple. On their return to the bridegroom's they stand face to face in the yard before the house separated by a turmeric cross or *nandi* marked cloth held between them by the maternal uncle of the bride. A thread wristlet to which a piece of turmeric is tied is bound round the right wrist of each of the couple, and they are blessed, and rice is thrown over them. Then comes the *bhum* or earth-offering, in which rice and cakes are set in a dish, which the couple are made to worship, and they are feasted on the rice and cakes in company

with five married women. The other guests and the caste-people are feasted and in the evening the couple are made to visit the temple of Máruti, where they place a lighted lamp before the god, bow to him, and return home. Then they bow before their family gods, and in the presence of caste-people the parents of the girl formally make her over to the bridegroom's mother. The party of the bride are feasted on *nágoli* a dish of rice and millet boiled together and mixed with clarified butter and molasses, cakes, rice, and pulse. A string is fastened to a peg in the ceiling, a dry date is tied to the end of the string, and as it twists round one of the bridegroom's men tries to cut it off. When the dried date is cut off the bride's party leave taking the bride with them. On a lucky day the girl comes back to her husband's. When a girl comes of age she sits by herself for four days, but no ceremony is performed. On the fifth she is bathed and is sent to live with her husband. They do not raise marriage porches nor are the couple bathed in a square or *surgi* made by setting an earthen pot at each corner. When a person dies, a peg is driven into the wall and the body is bound to the peg in a sitting posture. If the dead is a man he is dressed in a waistcloth and head-scarf, and in a robe and bodice if she is a woman. The body is laid in a blanket or coarse cotton cloth and carried to the burying ground and buried. A stone is laid on the grave. Some burn their dead. On the third day they visit the place, worship the stone that was laid on the grave, and leave an earth pot or *moga* Indian millet flour boiled in water, and a second earth pot full of water. They wait for a time to see whether a crow touches them and return home. On the fourth, fifth, or sixth day the house is cowdunged; the chief mourner with the four corpse-bearers have their heads shaved and this purifies them. They then dine at the house of the dead. Within a month after the death a waistcloth or robe is left in the place where the death occurred and the caste-people are feasted. They perform no memorial or *shráddh* ceremonies. They are bound together by a strong caste feeling and their social disputes are settled by their hereditary caste head Rámanna of Nasibi, whose decisions are obeyed on pain of loss of caste. They do not send their children to school or take to new pursuits. On the whole their state is stationary and they show no sign of improvement.

Ilgers, or Palm-Tappers, are returned as numbering 645 and as found in small numbers all over the district. Their number is greatest in Bágalkot and least in Bijápur. They are divided into Ilgers and Námad Ilgers, who eat together and intermarry. The names in common use among men are Amnáppa, Báláppa, Hojáppa, Husanáppa, and Narsáppa; and among women Amritavva, Bhágavva, Husanavva, Nilavva, Ramákka, Ráyavva, and Yallavva. The Kánarese *áppa* or father is added to the names of men and *akka* or *avva*, that is mother, to the names of women. Their surnames are place and calling names, as Yalláppa Shárigar that is Yalláppa the liquor-seller, or Narsáppa Ayeri that is Narsáppa of Ayeri. Among their family-stocks are Ghantenavru, Golenavru, Korenavru, Mudenavru, Saunavru, and Udejenavru. Members of the same family-stock are not allowed to intermarry, as they are supposed to be descended

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from a common ancestor. Ilger men may be known by the golden rings which they wear in their ear-lobes from infancy to death. They are like Kabligers or fishermen and differ from them only because they follow a separate calling. As they are fond of gymnastic exercises and are always climbing the wild-date palms they are a strong muscular body of men. They are generally plump, of middle height, and brown. The nose is flat and long and the cheeks are gaunt with high or low cheek-bones. The men's hair is mostly lank and is worn in a top-knot. Women tie the hair into a knot at the back of the head by a woollen thread. They speak Kánarese both indoors and outdoors, using *bhella* for *bella* a dish and other incorrect words. They live in ordinary houses one storey high, with stone and mud walls, and flat roofs. The houses are not clean, and their few house goods are neither clean nor neatly arranged. Except a few copper drinking vessels and dining plates, all the vessels in the house are of earth. They own bullocks, cows, and goats, and rear poultry. Some of them keep three or four buffaloes or ponies to carry skins filled with palm-juice. They never load bullocks with palm-juice skins as they honour the bullock as the god Basavanna. Their daily food is bread, split pulse, and vegetables seasoned with heated oil, assafœtida, cumin-seed, mustard-seed, salt, and chillies. It costs 1½*d.* (1 *a.*) a day for each person. They are very fond of eating bread with chilly powder moistened with oil. The holiday dishes are sugar rolly-polies and sugar dumplings or *kadbus*, vermicelli or *shevaya* is made at *Holi* in March and at *Diváli* in October-November, dumplings on *Nágpanchmi* in July-August, and rolly-pollies on other holidays. They eat the flesh of hares, deer, goats, and poultry, and on *Dasara* in September-October they sacrifice a goat to the goddess Yallamma. Some of the dressed flesh is offered to the goddess, and the rest is eaten in company with friends and relations. They vow goats to this goddess, and kill them in her honour at the time of paying the vow. On such occasions and at marriage and other ceremonies they give caste feasts. If they can afford to pay for it they eat animal food on all days except fast days. All of them bathe daily and worship the house gods before eating the morning meal. Those that have no house gods go to a Máruti's temple to worship. They drink liquor, smoke tobacco, and use other narcotics; but they do not drink the juice of the wild-date palm, as they consider the wild-date palm to be their sister. If they eat flesh they always drink liquor, and this they generally do twice or thrice a week. Men wear a waistcloth, a shouldercloth, a jacket, a coat, a headscarf, and shoes. His dress costs a rich man about £2 (Rs. 20) a year, a middle class man £1 to £1 4*s.* (Rs. 10-12), and a poor man 6*s.* to 10*s.* (Rs. 3-5). The ornaments worn by men are earrings, bangles, and twisted waistchains. They cost a rich man £6 (Rs. 60), a middle-class man £5 (Rs. 50), and a poor man 12*s.* (Rs. 6). Women wear Marátha backed bodices, and the full Marátha robe covering the head with the upper end. A rich woman spends about £1 10*s.* (Rs. 15) a year on her dress, a middle-class woman 18*s.* to £1 (Rs. 9-10), and a poor woman 8*s.* to 12*s.* (Rs. 4-6). They wear the usual earrings, necklaces, bracelets, armlets, and toe rings, a rich woman's stock costing about £10 (Rs. 100), a middle class woman's about £5 (Rs. 50), and a poor

woman's about £1 10*s.* (Rs. 15). The poorest woman has one ornament the *mangalsutra* or lucky necklace worth 3*s.* (Rs. 1½). A few rich families buy fine clothes for holiday use, but most wash their every-day clothes. Their daily dress is simple and dirty, and is of local hand-woven cloth. They are hardworking, hot-tempered, dirty, and when not given to drinking thrifty. Their hereditary calling is wild-date palm tapping and palm-juice selling. They climb the trees, cut a triangular hole under a leaf, and tie on a jar to gather the juice. The juice is carried in skins on buffaloes or ponies into a town or a village to the liquor contractor's shop, where it is sold by their women from six in the morning to eight in the evening. Men are paid 12*s.* to 14*s.* (Rs. 6-7) a month for palm-tapping and women are paid 6*s.* (Rs. 3) for selling the juice. The men make some money by selling palm-juice on the way to the shop, and the women manage to hide a part of their receipts. Palm-juice is sold at 1½*d.* (1 *a.*) the quart and is much drunk by the lower classes. The men take their boys with them and train them in their craft, and their girls accompany their mothers and learn everything about selling the palm juice. Palm-tapping is one of the most flourishing industries in the district, and many of the higher contractors have made their fortunes. Besides as palm-tappers, some earn their living as husbandmen, their women helping in the field-work. Most of them are labourers entirely dependent on the liquor contractor. To raise a loan they have to mortgage or pawn property, and even then have to pay as much as eighteen per cent a year. Their calling is considered low. Bráhmans, Lingáyats, Maráthás, Rajputs, and Kabligers will serve them food only from a distance. On the other hand Ilgers hold themselves superior to Mhárs, Mángs, Vadars, Korvis, and Chámbhárs, and will not eat with them. Men and children work from morning to evening and the women sit selling toddy till eight at night. In the cold months the wild-date palm yields much juice, and in the hot months the juice has a great sale; and during both of these seasons the Ilgers are busy. They do not stop work any day throughout the year. During the Moharram holidays palm-juice is largely used by Musalmáns. A family of five spends 16*s.* to 18*s.* (Rs. 8-9) a month on food. A rich man's house costs more than £10 (Rs. 100) to build, a middle-class man's about £5 (Rs. 50), and a poor man's about £2 10*s.* (Rs. 25). A rich man's house goods are worth more than £10 (Rs. 100), a middle-class man's more than £8 (Rs. 80), and a poor man's £2 10*s.* to £5 (Rs. 25-50). A rich man spends £10 to £15 (Rs. 100-150) on his son's wedding and £10 (Rs. 100) on his daughter's wedding; a middle class man spends £8 (Rs. 80) on his son's wedding and £7 10*s.* (Rs. 75) on his daughter's wedding; and a poor man spends about £5 (Rs. 50) on each. The death of a grown-up member of his family costs a rich man £3 (Rs. 30), a middle-class man £2 10*s.* (Rs. 25), and a poor man about 10*s.* (Rs. 5). Ilgers are religious. Their family deities are Yallamma of Parasgad in Belgaum, Tuljá-Bhaváni of Tuljápur in the Nizám's country, Ratnaráy of Hippargi in Bijápur, and Hanmáppa of Yalgur in Bijápur. They have a Bráhman priest, whom they call to officiate at marriage and *phalashobhan* or girls' coming of age, and who fixes the days on which ceremonies should be performed. Their

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funerals are attended by a Jangam or Lingáyat priest. Besides Hindu gods they occasionally worship and make vows to Muhammadan saints, chiefly Hastgirsáheb of Hashimpir Darga in Bijápur, Nabi Sáheb of Asar in Bijápur, and Khoja Bande Naváj Sáheb of Kalburga in the Nizám's country. During the Moharram holidays, they kill a goat in honour of these saints and feast on its flesh. They keep some of the principal Hindu holidays, and fast only on two days, the eleventh of the bright half of *Áshádh* in July and on *Shivrátra* in February. The men fast on *Shrávan* or July-August Mondays; and the eldest woman of every family lives on fruit and roots during the *Navrátra* or first nine days of *Áshvin* or October. They worship village and local deities. The smaller images of house gods are made of brass and copper by casters; and the larger images are made of stone by stone-cutters. To bring the god into these images, a Bráhman priest sprinkles them with the *panchámrit*, that is curds, milk, clarified butter, honey, and sugar. Undressed food is given to Bráhmans and Jangams and the caste is feasted. Their customs differ little from those of Kabligers or fishermen. They form a separate community, but there is little unity among them. They have a headman who settles their social disputes and imposes fines and other punishments. He is supposed to be the lineal descendant of the first Ilger, and his son succeeds to his authority after his death. They do not send their children to school or take to new pursuits. As persons of different castes have lately taken to palm-tapping some of the Ilgers have been forced to work as day labourers. On the whole they are a declining caste.

JINGARS.

Jingars, numbering 310, are returned as found in Bádámi, Bágalkot, Ilkal, and Bijápur and in large villages throughout the district. They live in one-storeyed houses with walls of mud and flat roofs. Their home tongue is Maráthi and their family god is Malaya. They look like Marátha Kunbis. The men wear the waistcloth, either the shouldercloth or a short coat and the headscarf, and the women wear the *sádi* or robe with a short-sleeved and backed bodice. The robe hangs like a petticoat from the hip to the ankle and the upper end is drawn over the head. The men wear the top-knot and the sacred thread, and both men and women wear gold and silver ornaments, which do not differ from those worn by the Jingars of Belgaum. Their hereditary calling of saddle-making paid them well when the country swarmed with horsemen. At present they are painters, carpenters, toy-makers, and book-binders. They are a decent, hardworking, intelligent, and well-behaved people. They eat meat and fish and drink liquor. Their slack season is the rainy months and their busy time the fair weather. As their trade has greatly suffered from the want of demand for saddles they find it difficult to make a living. They have to borrow to meet marriage expenses. A family of five spend 10*s.* to £1 (Rs. 5-10) a month on food. They are religious, respect Bráhmans, and employ them to perform their ceremonies. They keep all Bráhmanical fasts and holidays, their chief day being *Dasara* in October. Their boys are invested with the sacred thread and widow-marriage is strictly forbidden. Their marriage ceremonies last four days. On the first day, both in the house of the bridegroom and of the bride, feasts

are held in honour of the house gods. On the second day the bridegroom comes in procession from his house to the bride's. At the entrance to the marriage booth he is received by the bride's father, his feet are washed and wiped with a cloth, and lighted lamps are waved round his face. He is led to a low wooden stool set opposite another stool. The bride is carried into the marriage-hall by her maternal uncle or other kinsman seated on his hip. The bride and bridegroom sit facing each other, and the family priest draws near the couple and a cloth is held between them. The priest hands coloured rice to the guests and repeats sacred verses. While the verses are being repeated both the priest and the guests throw coloured rice on the heads of the pair. When the verses are ended the curtain is withdrawn and a *hom* or sacred fire is lighted. On the third day the girl's father gives a caste dinner and on the fourth day the boy's father entertains the community. They perform a ceremony at the girl's coming of age with the help of a Bráhman priest. Their death rites resemble those of Kunbis. The cord which is used in tying the body to the bier and the stone with which the water-pot is pierced are buried and dug out on the tenth day, when the chief mourner comes to the spot and worships them and throws them into water. Social disputes are settled at meetings of the caste council of adult men. They send their boys to school but take to no new pursuits. On the whole they are a falling people.

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Kabligers, or Fishermen, are returned as numbering 15,033 and as found chiefly along the banks of the two leading local rivers, the Bhima and the Krishna, and in the country between them. They seem to be the same people as the fishing Kolis of the Marátha country. The names in common use among men are Bhimáppa, Kalláppa, Malláppa, Ningáppa, Ráma, Ránáppa, and Shidáppa; and among women, Bhimavva, Gangavva, Gauravva, Nágavva, Shidavva, and Tulsavva. They have no surnames except place and calling names. They are divided into Lingáyat and Bráhmanical Kabligers, the Bráhmanical eating from the Lingáyat division. The Lingáyat branch are described under Handeyavrus. Almost the whole of the Bráhmanical Kabligers belong to the class called Gangimakkals or river children, who are also called Ambekars or watermen from the Sanskrit *ambu* water. There are two other classes, Bail Kabligers or bullock Kabligers, and Kabligers who beg from door to door with an image of the goddess Durgmurgavva. Both of these last are very small classes. Though the three divisions neither eat together nor intermarry, they differ little in appearance, religion, or customs. Among all Kabligers, except Gangimakkals, proved relationship is a bar to marriage. The Gangimakkals have many family-stocks, of which the chief are Ánigundyavru, Bilechhatragiyavru, Ghantenavru, Kengenavru, Halejoldavru, and Haggelavru. Members of the same stock are not allowed to intermarry. The Gangimakkals speak Kánarese. Most of them live in small walled houses one storey high, with flat roofs; a few who are too poor to have a house live in huts. Except one or two dining plates and drinking vessels almost all of their cooking and storing vessels are made of clay. Those who own land keep domestic animals and sometimes a pet dog or sheep. They

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are a hardworking class, and great eaters, their staple diet being millet bread, split pulse, sauce, and vegetables. Sometimes milk and curds are added to the daily food as a change. Like other low-class Hindus their holiday dishes are *polis* or cakes rolled round molasses, *godhi huggi* or husked wheat boiled in milk and mixed with rough sugar, and *shevaya* or vermicelli. They are not bound to bathe daily. The house gods are worshipped on new and full moons and on other holidays. All use animal food and liquor, the animals eaten being the goat, sheep, deer, hare, and fish. All other animals are either held sacred or impure and are not eaten. Besides liquor, hemp-flower or *gánja*, and tobacco are freely smoked. The Gangimakkals, who are the local ferrymen, are often very powerful fine-looking men like their brethren on the Konkan coast. They and the Kurubars are the sturdiest men in the district. The village *pehalván* or athlete is generally either a fisherman or a shepherd, his face and neck beautified with yellow earth, and perhaps with a yellow flower in his ear. The men's dress is a headscarf and a pair of knee-breeches; seldom a coat, and a shouldercloth thrown over the shoulders. The women dress in the ordinary robe and bodice without passing the lower end of the robe between the feet. Both men and women have a few ornaments mostly of silver and of small value. Like most of the local Bráhmanical castes, even the Bráhmanical Kabligers have not escaped the influence of Lingáyatism. Just as a Kurubar or shepherd, if he rises to the position of a village headman, generally puts on the *ling* and calls himself a Hande Vazir, so the Kabliger *pátil* as at Akalvádi in Bijápur, and the Kabliger *kolkár* or *patil's* servant as at Bágevádi and Mungoli in Bijápur, are occasionally Lingáyats. Such cases are rare because few Kabligers have risen to high position. The chief gods of the Bráhmanical Kabligers are Yallamma and Basavanna. Like many other Hindus they make offerings of sugar and frankincense to the Moharram biers. Formerly the Gangimakkals proper had a *guru* or religious teacher who was called Ámbiger Chavadaiyya. Since his death they have no *guru* and have forgotten what relation their old *guru* bore to his disciples. They keep some of the regular Hindu fasts and feasts. Their chief holidays are the *Yugádi* or Hindu New Year's Day in March-April, *Shimga* the full-moon day of *Phálgun* in March-April, *Dasara* the tenth of the bright half of *Áshvin* in September-October, and *Diváli* the new-moon day of *Áshvin* in October-November. Their fast days are *Shivrátra* or Shiv's Night on the thirteenth of the dark half of *Mágh* in February-March, the elevenths of *Áshádh* in June-July and of *Kártik* in November-December. On *Shrávan* or July-August Mondays they eat only one meal in the evening. They worship all village and local gods. They have a strong faith in soothsaying, and like others of the lower orders are great believers in witchcraft and sorcery, and are much afraid of sorcerers. If an Ambiger is possessed by a ghost the first remedy is to make him sit before the house gods and rub his forehead with ashes taken from the god's censer. If the ashes fail to scare the ghost an exorcist is called. He writes texts on a piece of paper and fastens the paper to the arm or neck of the possessed

person. Sometimes, instead of paper, a small copper cylinder, filled with ashes on which charms have been breathed, is fastened to the patient's arm or neck. The spirits which trouble Kabligers are of two classes family ghosts and casual spirits. The family ghosts are the ghosts of young mothers who have died in child-birth, or have died leaving young children behind them, or of young women and men who have died in love or unmarried, or of misers who have left a large hoard. Family ghosts of this kind can never be driven away and their demands are not easily satisfied. The ghost of the young mother generally troubles her children's stepmother, and will not leave her unless the stepmother promises to treat her children well and makes her yearly offerings. The miser generally haunts the man who squanders his hoard, and has often to be satisfied with a yearly offering. Wandering or casual ghosts are driven away by thrashing the possessed person, or by laying an offering of food near the place where the ghost lives. When a male ghost enters into a woman's body or a female ghost enters a man's body the matter is serious. Neither coaxing nor thrashing is of any use and they stay in the person till they weary of them. Serious cases of this kind happen when a man or woman dies with an intense and unsatisfied love. The customs of the different divisions of Bráhmanic Ambigars are much alike. As soon as a child is born its navel cord is cut and both the child and mother are bathed and laid on a bedstead. The mother is given dry cocoa-kernel and molasses to eat and is fed on husked millet boiled soft and eaten with clarified butter. In the evening of the fifth day the midwife worships the goddesss Jivti and carries to her own house the lamp used in the worship. The lamp is covered because, if any one but the midwife sees the lamp, some evil will fall on the child and mother. Bráhmanic Ambigers are married by a Bráhman. Girls are married up to their twelfth year; widow marriage is allowed and is common, polygamy and divorce are allowed and are practised, and polyandry is unknown. When a girl's father accepts an offer of marriage, the boy's father goes to the girl's and lays a pound of sugar and a cocoanut before the girl's house gods. The guests are served with betel and withdraw, and the boy's father is feasted. This ends the engagement. On a lucky day some weeks later comes the betrothal or *báshtagi*. The girl is given a robe or *lugde* worth 10*s*. (Rs. 5) and two bodicecloths each worth 2*s*. (Re. 1). Her mother is given a robe and a bodicecloth worth 1*s*. (8*as*.); and two pieces of bodicecloth are laid before the girl's house gods. In addition to these clothes the girl's parents are given fourteen to twenty-eight pounds of sugar, fourteen pounds of dry dates, fourteen pounds of betelnuts, and some betel leaves. On the day before the marriage day the bridegroom is taken to the bride's and on the marriage day both the bride and the bridegroom are bathed in a *surgi* or square. A copper drinking vessel is set at each corner of the square, and a large water vessel in the centre with some ears of grain in it, and thread is wound five times round the vessels. As among Lingáyats the circle of five threads is cut in two and each half wound round a turmeric root and fastened to the wrists of the boy and girl. The bride is dressed in a white robe and a white bodice and is decked with more ornaments than those worn on the

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báshtagi or betrothal, and a condition is made that on no account shall certain ornaments be removed from the person of the bride. The bridegroom is given a pair of waistcloths seven and a half feet long and a pair of shouldercloths fifteen feet long, a turban, a pair of shoes, and some rings. Rice grains are tied in the skirts of the bride's and bridegroom's garments and the skirts are knotted together. The bride's Bráhman priest leads her to a blanket covered with rice, and the bridegroom's priest leads him to the blanket and makes him stand facing the bride. The bride and bridegroom are told to throw rice five times on each other's head, and the priests recite eight auspicious verses or *mangaláshtak* serving rice to the guests that they may join in throwing the rice over the pair. In the evening the bride and bridegroom are seated on a bullock, and, with their brows adorned with tinsel chaplets go to worship the village Máruti. On their return the guests form into circles of six or seven round a platter and together eat from it. In one of these circles the bride and bridegroom are seated. After the feast the bride and bridegroom bow to all the guests and the guests withdraw. When an Ambiger girl comes of age she sits by herself for five days. On the fifth day she is bathed and the women of the caste are asked to a feast. The lap-filling or *phalshobhan* takes place on the fifth day or on the first lucky day after the fifth. From the third month of her pregnancy a woman conceives longings, and her longings are satisfied lest the child may have an evil eye regarding the article which was not given to its mother when she longed for it. In the fifth month the pregnant woman is given a bodicecloth and in the seventh month the hair-parting or *simant* takes place. In the hair-parting the pregnant woman is given her favourite dish to eat, and the family and kinspeople present her with a green bodicecloth and a betelnut while she sits on a low stool or a blanket. On a lucky day in the seventh month the pregnant woman is given a robe, a white robe or *pátal* and a green bodicecloth, and her lap is filled with a cocoanut, five plantains, five dates, betelnuts, and some rice by her mother-in-law or some other married woman. Her brow is also marked with redpowder. Her husband is given a waistcloth and friends and kinspeople are feasted. Like Lingáyat Kabligers Bráhmanical Kabligers bury their dead but do not call a Jangam. On the third day all of them go to the burial ground, cook a quarter of a pound of rice in a new earthen pot, and lay the rice with raw sugar and clarified butter on the grave. They afterwards light a fire to bring the crows and watch the crows from a distance of a hundred paces. Sometimes many crows come and do not touch the rice. Then the mourners pray and say that they will carry out the dead man's wishes, and the crows begin to eat the rice and the mourners bathe and go home. On the tenth the house is coated with cowdung, the clothes and the household goods are washed, and a goat is killed. A blanket is spread where the corpse was laid and millet chaff is scattered over the blanket. The dead man's clothes are washed and the folded cloth is laid on the chaff. Redpowder is sprinkled on the folds and flowers are laid before the clothes and incense is burnt before them; some cooked mutton is laid before the clothes and four castemen are seated to dine on the spot. After the four men have dined

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the members of the party and the other guests begin to eat. During the fifth or some other odd month after the death a mask or *mukhavata* if the dead was a man, or a top-like vessel if the dead was a woman, is bought from some local goldsmith and is laid among the house gods. To the mask a waistcloth and a head-scarf are offered, and to the top a robe is offered and a goat is killed before the mask or the top and its dressed flesh is offered to the mask or the top on the day when it is first laid among the house gods. If the dead person was a great drinker spirituous liquor is also offered. Child-marriage and widow-marriage are allowed, polygamy is practised, and polyandry is unknown. The Bráhmanical Kabligers have *náiks* or headmen, but their authority is nominal and a committee or *panch* settles all disputes. Though an engaging, sturdy, and independent people, the Kabligers are not likely to rise in wealth or position. They are at present one of the poorest classes in the district, and their children are hardly ever sent to school. At the same time they are a very respectable, contented, and happy class, hardly ever appearing in the police courts except for some assault, generally the result of a quarrel about a woman.

KALÁLS.

Kalá'ls, or Distillers, are returned as numbering forty-seven and as found in Bijápur and other important places in different parts of the district. They are fair with well cut features and the men wear the topknot, the moustache, and whiskers. The women braid their hair at the back of the head without using flowers or false hair. Their home tongue is Kánarese, and they live in one-storeyed houses with walls and terraced roofs either of stone or of mud. The men wear a waistcloth, a short coat with a shouldercloth, a headscarf, and country shoes, and the Bráhmanical sacred thread. The women dress in the full Marátha robe and a bodice with a back and short sleeves. Their staple food is either millet or wheat bread with pulse. They use fish and the flesh of sheep, goats, the hare, and domestic fowls, when they are slaughtered by a Musalmán. They are hardworking and clean, their hereditary calling being the making and selling of liquor. The new excise rules, by suppresisng smuggling and raising the price of liquor, have driven many of them lately to husbandry and labour. Their women and children help the men in the field and in their shops and add to the income of the family by working as day labourers. They are religious. The principal objects of their worship are Shiv, Vishnu, and Máruti, and they show much respect to Deshasth Bráhmans who are their priests. Their marriage and death ceremonies are almost the same as those of Kunbis. The marriage ceremony lasts three days. A Bráhman priest attends on the wedding day and on the twelfth day after a death, and repeats verses and in return is given money and undressed provisions. Child-marriage and polygamy are practised, widow-marriage is forbidden, and polyandry is unknown. They earn enough for their ordinary expenses and have to borrow to meet special charges. Their caste disputes are settled at meetings of castemen. They send their boys to school till they read and write a little.

Chapter III. Population. Komtis.

Komtis, or Traders, are returned as numbering 469. They are found in big towns like Ilkal and Bágalkot. The word Komti is whimsically derived from the Kánarese word *kitikam* dirty. The name is said to have been given them on account of their dirty clothes. They are rare north of the Krishna. They are essentially a mercantile class, though they sometimes combine the farm with the shop. They appear to be the same people as the Vaishya Vánis of the Marátha country. The names in ordinary use among men are Annáppa, Báláppa, Bhimáppa, Gopaláppa, Rangáppa, and Sheshâppa; and among women Bhágubái, Krishnábái, Lakshmibái, Rádhábái, Rukhmábái, and Sitábái. Men take the words *ráv, áppa, anna,* and *sheti* after their names, and women the word *bái.* Calling and place names are their only surnames. They are divided into Tupat Komtis and Yenni Komtis, who neither eat together nor intermarry. The Yennis are found in the Nizám's country; and all Bijápur Komtis are Tupats. The legend of the origin of the two classes is that Kankyamma, the daughter of Kusumsheti, when carried off by a low caste chief vowed a vow and leaped a great leap and was carried to heaven. The Komtis who following the example of Kankyamma leapt as far as she leapt went to heaven and their descendants are the Tupats. The Komtis who leaped short, or who looked so long that they never leapt at all, are the ancestors of the inferior Yennis. The Tupats have one hundred and one *gotras* or family-stocks. In some cases more than one stock has the same *rishi* or founder. Thus the Mulkal, Munikal, and Nábhikal stocks are all branches of the Mudgal stock. At a marriage they have to ascertain not only that the bride and bridegroom belong to different stocks, but that the stocks have a different *rishi* or founder. Their house language is properly Telugu, but many of them can speak Maráthi, and all can speak Kánarese. They appear to have come northwards from the Madras Presidency, but have no memory of when or why they came into the district or of any former settlement. The Komtis of Bágalkot differ little from Sonárs in figure, person, or bearing. The other Komtis are less clean than those of Bágalkot; but do not differ from them in appearance. As a class they are of middle height with well-cut features. They live in ordinary houses one or two storeys high with stone and mud walls and flat roofs, costing £10 to £100 (Rs. 100 - 1000) to build, and with house goods worth £10 to £100 (Rs. 100 - 1000). The houses are clean, airy, and comfortable. Many of them have cows, she-buffaloes, and a pony or two, and those who own land have bullocks. They employ servants and pay them £1 4*s.* to £4 (Rs. 12 - 40) a year with and £4 to £6 (Rs. 40 - 60) a year without food and clothing. They are moderate eaters and good cooks, being fond of sweet dishes. Their staple food includes rice, millet bread or grit, split pulse, vegetables, and *chatnis* with an occasional dish of curds and whey. Their food costs 3*d.* to 6*d.* (2 - 4 *as.*) a head a day. Their holiday dishes are *bundis* that is balls of gram flour passed through a sieve, granulated, fried in clarified butter, and seasoned with boiled sugar; *ghivars* or puffed cakes; *khir* a liquid dish of rice, milk, and sugar; *mándás* or pancakes; *besans* or balls of gram-flour made with sugar and

clarified butter; *daliyás* or balls of wheat flour, sugar, and clarified butter *puris*; or raised wheaten cakes fried in clarified butter; *jilbis* or tubes of wheat flour fried in clarified butter and dropped in boiled sugar; *keshribhát* or rice fried in clarified butter boiled strained and mixed with sugar saffron and other condiments; *motichur* a finer quality of *bundi*; and *básundi* a kind of custard made by boiling milk to a slight consistence and mixing it with sugar and spices. Besides these the poor have their *polis* or cakes rolled round molasses and their *kadbus* or lumps of molasses coated with a thick layer of dough and steamed. Of these dishes one or two are made on every holiday, and four or five at marriage feasts. As a rule every Komti bathes and worships his house gods before eating his morning meal. The religious perform the *vaishvadev* or burnt-sacrifice, in which a little food is thrown into the fire as an offering to the god Agni. Every male Komti who has been girt with the sacred thread is careful to sprinkle a line of water round the plate out of which he is to eat, to set five pinches of food in a line on the right side of his plate as an offering to the Chitraguptas or messengers of Yam the god of death, and to pour a little water on the palm of his right hand and sip it before beginning his meal. When he begins to eat he takes five little morsels into his mouth as an offering to the five vital airs, *apán, prán, samán, udán,* and *vyán.* At the end of his meal he sips a little water in the same way as at the beginning. They neither use animal food nor drink liquor. As a class they are free from vice. Their dress is cleaner and more seemly than that of many of the castes of the district. A man's daily dress includes a headscarf, a waistcloth, a jacket, a coat, a pair of shoes, and rarely a turban, together worth 10*s.* to £2 10*s.* (Rs. 5 - 25). His ornaments are a *bhikbáli* or earring, a *kanthi, goph,* or *chandrahár* round the neck, and finger rings, together worth £20 to £50 (Rs. 200 - 500) and upwards. The women are more careful about their appearance than the men, and dress with taste. They comb and plait their hair in a braid and deck it with flowers. Some of them use false hair. They dress in the ordinary robe and the full-backed bodice, spending £1 to £3 (Rs. 10 - 30) a year on their clothes. Rich women are adorned from head to feet with ornaments, including *chandrakor* and *kevda* for the head; *bugdi, váli, jhamki,* and *bheru* for the ear; *nath* for the nose; *tikke, sejjitikke, sádhitikke, putalyáchimál, sari, avlyáchimál, chandrahár, padm,* and *kathán*e for the neck; *bájubands* and *vákis* for the arms; *pátlis, kánkans,* and *todás* for the wrists; rings for the finger; a *kambarpatta* round the waist; *páijans* and *sákhis* on the ankles; and *jodvis* on the toes, all together worth £100 (Rs. 1000) and upwards. A middle-class woman's ornaments vary in value from £2 10*s.* to £4 (Rs. 25 - 40); and the poorest have at least the lucky necklace worth 4*s.* (Rs. 2). They keep special clothes for holiday use, some of local and others of foreign make. As a class they are orderly, good-natured, hospitable, clean, and thrifty. Some of the rich are fond of show. Only a few Komtis hold land which they rent to husbandmen or till through servants. Most are cloth-sellers, grain-dealers, grocers, cotton and gold merchants, bankers, and moneychangers. They rarely remain as

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servants with other merchants, but trade independently on their own account. Their mercantile year begins on *Kártik shuddh pratipada* in November. They buy grain and cotton from the growers, and cloth in the different weaving centres. Their women mind the house and do not help in their work. They complain that competition has lowered their profits. Komtis have a good social position. They wear the sacred thread, and appear to eat from no one but Bráhmans. In no single case does a Komti wear the *ling*. The great goddess of the Tupats is Kankyamma. They worship almost all Hindu gods and goddesses and are specially devoted to Shiv and Párvati. They visit the places held sacred by Hindus and keep the regular fasts and feasts. They have a religious guide who is a Telugu Yajurvedi Bráhman. He is a married man and his office is hereditary. Like other local high caste Hindus they believe in astrology and have faith in witchcraft and sorcery. Their customs are almost the same as Bráhman customs, and like them they gird their boys with the sacred thread, marry their daughters before they come of age, and forbid widow-marriage. Polygamy is allowed and practised, and polyandry is unknown. Their marriages and thread-girdings are performed by Bráhmans. The details do not differ from the details of a Bráhman marriage except that the texts are not Vedic but Puránic. On the fourth day after the marriage, the *gotra puja* or family worship is performed. In this ceremony the hundred and one caste-stocks are represented by living persons or if there is no one of the stock present by betelnuts, and the persons and the nuts are worshipped. If any one of the guests remembers a stock that has been forgotten he is warmly thanked by all present. The Komtis burn their dead. When the body leaves the house, like Bráhmans, they make a hole in the floor where the body lay and put a light in the hole. On the way to the burning ground there is the usual stop, the heir drops water and sesamum in the corpse's mouth, and the bearers change places, take up the bier, and again go on. The stone which is used to break the earthen water vessel which the heir carries round the pyre is thrown away; and the uppermost of the two stones which were used to cut the string that binds the body to the bier is kept as the *jiv-khada* or stone of life. The mourners before returning to their houses must look at the light which is kept burning where the dead man lay. This light is kept burning for fifteen days. During these days at meal time, before any member of the family eats, food and drink must be laid before the lamp and thrown on the roof of the house. On the sixteenth day the light is put out. On the third day the ashes and bones are gathered and thrown into water. Some bones are kept; and they and the life-stone are taken daily to the river and washed, and a rice ball is laid before them, and thrown into water, and the bones and stone are again brought home. On the fifteenth day the bones and life-stone are thrown into the river. It is not usual to lay food on the grave. The deceased's death day is celebrated in the same way as by Bráhmans, on the corresponding lunar day to the death day in the spirit fortnight in *Bhádrapad* or August-September. They have a headman whose authority seems to

be nominal. He is given the first seat at all meetings and betel leaves and nuts are served to him before any one else. Social disputes are discussed at meetings of adult castemen, and the proceedings are submitted for the orders of the guide, who has the power of fining, putting out of caste, and allowing back into caste. In spite of their grumbles about the effect of competition on trade profits, Komtis are an exceedingly prosperous class, and will probably rise in importance when the district is laid open by railways and its trade is developed. At Bágalkot they freely send their children to school. They do not enter Government service only because trade pays better than Government service.

KOMTIS.

Kshatriya's or **Chhatris** are returned as numbering 6444 and as found all over the district. They hold more village headships than Maráthás, and turn up unexpectedly now and then in quite small villages. The families of village headmen speak only Kánarese and are often remarkably dark and must have been long in the country if they are northerners in more than name. They are dark and tall and most of them live in ordinary houses with stone and clay walls and flat roofs. They dress like cultivating Maráthás and their staple food is Indian millet bread, pulse, and vegetables; but they eat fish and the flesh of goats, sheep, and game. They are clean but hot-tempered, and work as husbandmen, village servants, and labourers. Their customs differ little from Rajput customs. Their family gods are Vyankoba and Máruti and their priests are Deshasth Bráhmans. They keep the usual Hindu fasts and feasts, and believe in soothsaying, witchcraft, and astrology. Their social disputes are settled at meetings of the castemen. They do not take to new pursuits but are a steady class.

KSHATRIYÁS.

Kunbis, returned at 1115, are found in considerable numbers in all parts of the district except Hungund and Indi. Like the Belgaum Kunbis they come from the Marátha country. They speak Maráthi at home, and in appearance, food, dress, customs, and religion do not differ from the Marátha Kunbis of whom details are given in the Statistical Account of Poona.

KUNBIS.

Kurubars, or Shepherds, are returned as numbering 94,786 and as found in all parts of the district. Next to the Lingáyats the Kurubars are the most numerous and important caste in the district. In Muddebihál they have a great majority of the village headships and throughout the district they certainly hold more headships than any other caste, perhaps more than all other castes put together. All speak Kánarese and are essentially sons of the soil. They are a rural not a town tribe, though they are also found in towns. They are divided into Hattikankans or cotton wristlet-wearers and Unikankans or wool wristlet-wearers. These eat together but do not intermarry. The Hattikankans or cotton-wristlets are far the most numerous; but though they hold many village headships they are not so well off as the Hande-Vazirs or Lingáyat shepherds. The Unikankans or wool-wristlets are a smaller body and are found in small numbers everywhere and in considerable numbers in the poorer parts of Bádámi. Hattikankans or cotton-wristlets are divided into Khiláris, Sangárs, and Hatkárs, who eat together and

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intermarry. Both classes of shepherds are small, dark, and strongly built, remarkably sturdy and independent. They are more like the Kabligers or Fishermen than any other class, and with the fishermen and the Musalmáns, as far as bodily vigour goes, form the backbone of the people. The village wrestler is generally a shepherd, and they are fond of taking village service as *válekars* or watchmen. They live in one-storeyed houses with mud and stone walls and thatched roofs, or in wattled huts whose walls are sometimes made of a sedge called *ap* in Kánarese. Their houses have little furniture. Except one or two platters and a few metal drinking vessels called *támbyás*, all their vessels are of earth. They are great eaters, taking two to five meals a day; but are poor cooks. Their staple food is millet bread, a sauce of pulse boiled and spiced, and pot-herbs. Their special dishes are *polis* that is sugar rolly-polies, *shevaya* or vermicelli, *godhi huggi* wheat husked and boiled with molasses, and rice. They eat flesh except beef and pork, drink liquor, and use tobacco and other narcotics. Among the men the rich wear the waistcloth and coat; but the poor of both divisions, village watchmen, small farmers, and others are specially fond of knee-breeches and of a short loose shirt. These form a capital working dress. As his clothes are commonly dyed pink, and as his face and neck are daubed with yellow powder, his head swathed in a large white kerchief, and his ear decked with a flower, the Hattikankan wrestler or watchman is generally a rather picturesque figure. The hair is worn short, the top-knot being seldom more than an inch long, and the face is shaved all but the moustache and eyebrows. There is nothing peculiar in the woman's dress. It is the ordinary short-sleeved and backed bodice and the full robe worn without catching the skirt back between the feet and the upper end drawn over the head. Both men and women have a few ornaments the same as those described in the account of Lingáyats. They are worth £1 10*s*. to £2 (Rs.15-20).

In house and person they are decidedly clean. They are very honest, and have a great name for sturdiness and obstinacy which sometimes results in their appearing as defendants in assault cases. They are a cheerful, frank, and decent people. Large numbers both of the Hattikankans and Unikankans live as husbandmen. In the barer parts of the district the Hatikankans have flocks of 500 to 600 sheep, make blankets of the wool, and sell the lambs. The Unikankans do not own so many sheep as the Hattikankans, but there is a rich settlement at the Darga or tomb close to Bijápur, who own flocks of sheep, weave blankets, till the land, and lend money. The women of both divisions are hardworking. They mind the house and help the men in the field and in carding and spinning wool. Men women and children work from morning till evening taking a short rest at midday. They have only three holidays in the year, the Hindu New Year's Day in March-April, *Dasara* in September-October, and *Diváli* in October-November. In wealth and social position the Kurubars come below the true Lingáyats. Though holding so many headships there are no wealthy merchants among them and the bulk are in humble

circumstances. In the local caste list they rank above Kabligers or fishermen and below Hande-Vazirs or Lingáyat shepherds, who do not eat from them though a Kurubar eats from a Hande-Vazir. They are Bráhmanical Hindus. Their great god is Biráppa, a hill they do not know where, whose ministrants are a class of Kurubars who are called Váders and are the Kurubars' hereditary teachers or *gurus*. They pay homage to Netteppa, whose shrines are at Nágthán in Bijápur and at Ruji in Indi, and whose priest is a Kurubar. Their house gods are Biráppa, Netteppa, and Yallamma. On great days they are worshipped in house shrines under the form of little human metál figures. They keep the leading fasts and feasts both of Bráhmanical and of Lingáyat Hindus and rarely go on pilgrimage. They respect Bráhmans, but their *gurus* or religious teachers are the Váders. Unlike the laity of either division the Váders eat no flesh and wear the *ling*. Jangams do not eat at their houses. A Váder boy occasionally marries a lay Kurubar's daughter, but a Váder girl will marry no one but a Váder boy. The Váder teachers of the Unikankans or wool-wristlets live at Kandgal, Anagvádi, and Budyál. They have a head priest who has power to fine, put out of caste, and let back to caste. The high priest's office is elective and he is chosen from the Váder families by the respectable lay Unikankans or wool-wristlets. All of them believe in soothsaying and witchcraft, and the god Biráppa is the great saver of Kurubars who are possessed by evil spirits. The possessed person is set before the image of Biráppa in the house-shrine, a noise of drums, gongs, flutes, cymbals, and bells is raised, incense is burnt, and lemons and cocoanuts are waved round the possessed person and thrown in a retired spot somewhere outside the house as an offering to the possessing ghost. Their child-birth ceremonies are like those of Lingáyats. Girls are generally married in childhood, sometimes when only three months old. Widow marriage and divorce are allowed by most families; polygamy is allowed and practised, and polyandry is unknown. Some Kurubars marry their sister's daughters. The Váders attend all marriages. Among the Hattikankans or cotton-wristlets the Váders help the Bráhman priest; among the Unikankans or wool-wristlets they perform the whole ceremony on a day chosen by a Bráhman astrologer. In both cases the first day is the turmeric-rubbing day. On this day also, according to the division of the tribe to which the families belong, the women tie wristlets of *hatti* or cotton or of *uni* or wool round the wrists of the bride and bridegroom. On the second day there is a caste dinner; and on the third day the marriage ceremony itself is generally performed. Among the Hattikankans or cotton-wristlets, the boy and girl sit on a blanket spread on a raised seat, before which is set a single *kalash* or water-vessel with five betel leaves, some ears of corn, and a light in a platter. Round the water-vessel a string of cotton is five times wound, broken, and tied to the wrists of the couple. The Bráhman fastens the lucky thread or *mangalsutra* on the girl's neck, mutters *mantrás* or texts, and throws rice. Among the Unikankans or wool-wristlets the Váder performs the marriage and no Bráhman attends. On the first two days five earthen pots are set on the ground one at each corner of a

KURUBARS.

square and the fifth in front of one of the sides of the square. On the great day four metal drinking vessels or *támbyás* and a *kalash* or water-pot are set on the ground with a string wound five times round them. This string is broken and tied to the wrists of the couple. The Váder fastens the lucky-thread or *mangalsutra* round the girl's neck, knots the hem of her dress to her husband's, and throws sacred rice over them. Both the Hattikankans or cotton-wristlets and the Unikankans or wool-wristlets bury. The burial rites are like those practised by Lingáyats. They perform special services on the tenth day and give a caste feast on the twelfth. Only a few keep the memorial or mind-feast at the end of the first year. They do not send their children to school, and as they have taken neither to schooling nor to shopkeeping they are perhaps not likely to rise. Still they are the backbone of the middle-class population: and next to the Lingáyats are the most characteristic caste in the district.

LONÁRIS.

Lona'ris, or Salt-makers, are returned as numbering 716 and as found in Bágevádi, Bijápur, and Muddebihál. Their home tongue is Kanárese, and their family deities are Khandoba and Yallamma. They eat fish and flesh and drink liquor, worship all local gods, keep the usual Hindu holidays, and respect Bráhmans and employ them to perform their ceremonies. They do not differ from the Belgaum Lonáris. They allow widow-marriage, bury the dead, and are bound together by a strong caste feeling, punishing breaches of caste rules at meetings of castemen. They do not send their boys to school or take to new pursuits.

MARÁTHÁS.

Mara'tha's are returned as numbering 15,877 and as found in all large villages, and occasionally in small villages. The Kánarese call them Árers. They hardly differ in appearance from the people of the country. A good many have come lately, but most are old settlers, and many are unable to speak Maráthi. They claim descent from the Kshatriya king Mahish, who, according to the Máhábhárat, ruled from the Godávari to the Tungbhadra. The names in common use among men are Bálu, Govinda, Jánba, Ráma, and Vithoba; and among women Gajái, Ganga, Káshi, Kushi, and Rakhma. They are divided into ninety-six clans who eat together and intermarry. Among the clans are Bhonsle, Gáykavád, Jádhav, Máne, Pavár, Shinde, and Yádav. Men add *ráv* and women *bái* to their names. Their surnames are clan-names. Their main division is into Bármáshás or twelve parts and Akarmáshás or eleven parts; the Akarmáshás are illegitimate, and are not allowed to marry with the Bármáshás. Formerly these divisions did not eat together, but of late this restriction has been removed. Most Maráthás live in one-storeyed houses, with stone and mud walls and flat roofs. Their houses are fairly clean and contain copper and brass cooking and storing vessels. Some employ servants to work in their fields and almost all have domestic animals. They are great eaters, taking two to three meals a day. Their staple diet is millet bread, a sauce of split pulse, and a vegetable. They are fond of sour and pungent dishes. They eat flesh except beef and pork, drink liquor, and use narcotics. They have a few special dishes for holidays and marriages.

Unlike the people of the district they prepare rice balls stuffed with cocoanut scrapings and molasses on *Ganesh-chaturthi* or Ganpati's Fourth in *Bhádrapad* or July-August. Most of them bathe daily, but only a few bathe before eating the first meal of the day; and most of their women bathe only twice a week, on Sundays and Tuesdays. The men keep the top-knot, wear the moustache, and some the whiskers, but none the beard. Except a few who have taken to the Kánarese headscarf, they wear the three-cornered turban, waistcloth, shouldercloth, and coat. The women arrange the hair in a braid or in a knot behind the head. They dress in the ordinary robe and the backed bodice. Some of them pass the skirt of the robe back between the feet, while others leave it loose. Both men and women have the ordinary ornaments of the district. Fighting they say is their hereditary profession. But except a few who are in the army, they are almost all husbandmen. They have one or two headships in the Bijápur sub-division and one or two in Muddebihál, and a few of them are grain and cloth shopkeepers, but they do not hold by any means a high position in respect of wealth, honesty, or social position. They rank above Dhangars and below Lingáyats from whom they eat. Their daily life does not differ from that of other Kánarese husbandmen, and their women mind the house and help the men in the field. A family of five spends £1 to £1 4*s.* (Rs. 10-12) a month. A birth costs them 4*s.* to £1 (Rs. 2-10), a son's wedding £10 to £20 (Rs. 100-200), and a daughter's £1 to £5 (Rs. 10-50). They are Smárts in religion, their guide being Shankarácharya, the pontiff of all Smárt Hindus. They are not very zealous members of the sect, and worship all Hindu deities. Their house deities are Ganpati, Kedárling, Khandoba, Mahádev, Máruti, Tulja-Bhaváni, Vishnu, Vithoba, Vyankoba, and Yallamma. The house gods are worshipped daily and dressed food is laid before them. They keep almost all Hindu fasts and feasts. On *Dasara* in *Ashvin* or October-November all weapons are worshipped under the name of *shastradevta* or the goddess of weapons and a goat is sacrificed to them. They occasionally visit on pilgrimage the shrines of Ganpati at Vái in Sátára, of Kedárling at Kolhápur, of Khandoba at Jejuri in Poona, of Mahádev at Singnápur in Sátára, of Tuljá-Bhaváni at Tuljápur in the Nizám's country, of Vithoba at Pandharpur in Sholápur, of Vyanktesh at Shri Shail in North Arkot, and of Yallamma at Parasgad in Belgaum. They worship village gods and goddesses, and believe in witchcraft and soothsaying.

At the birth of a child its navel cord is cut and with its mother it is bathed in warm water and laid on a bedstead. The mother is given dry cocoanut and molasses to chew and is fed with rice and clarified butter. On the evening of the fifth the midwife worships an image of Shatikavva made by a goldsmith, offers her parsley seeds or *omva* Apium involucratum, orris root or *vekhand* Iris pseudacorus, a marking-nut, and cooked food, and waves a burning lamp before the image. She carries this lamp with the offering to her house under cover lest some one should see it and the mother and child should suffer from illness. On the tenth day the house is plastered with cowdung and the mother's clothes are washed. On the evening of the

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twelfth day the child is laid in a cradle and named; and kinspeople and friends are asked to a feast. When a boy is six or twelve months old his hair is cut for the first time. In the engagement ceremony the boy's father marks the girl's brow with redpowder and lays a cocoanut before her father's house gods. In the *vida* or betel-packet giving, that is the betrothal, the boy's father gives the girl a robe varying in value from 6*s.* to 10*s.* (Rs. 3-5), a bodice-cloth worth 1*s.* (8 *as.*), and ornaments according to his means. When the girl has put on the clothes her lap is filled with one pound of rice, five half-cocoanuts, five dry dates, five betelnuts, and five pieces of turmeric. Sugar and betel are served and the guests go. After the guests leave the boy's father is treated to *polis* or sugar rolly-polies. After fixing the marriage day they take the boy to the girl's house, or if they are very poor they take the girl to the boy's house. On a lucky day two or three days before the wedding day, they rub the boy and the girl with turmeric powder. On the marriage day the bride and bridegroom are bathed at their homes in a square with a drinking vessel at each corner and a thread passed round their necks, and the bridegroom, dressed in new clothes with a sword in his hand, is led in procession to the girl's house. The bride's father gives his intended son-in-law a suit of clothes. The brows of the bride and bridegroom are decked with tinsel chaplets, and they are made to stand on two low stools facing each other. A white cloth marked with a turmeric cross is held between them. The Bráhman priest who officiates at the ceremony repeats lucky verses or *mangalásthaks* and throws grain of coloured rice on the pair at the end of each verse. The guests join in the rice-throwing. The priest tells the bride and bridegroom to throw rice on each other's head five times while he repeats verses. The bride and bridegroom are next seated on an altar and their brows are marked with oiled redpowder with grains of rice sticking to it. This rubbing of redpowder is called *shej bharne* or bed-filling. The bride and bridegroom eat out of one bellmetal dish along with some young boys and girls. On this day or on the next day a caste feast is given. In the evening the bride and bridegroom, seated on a horse, go in procession attended by music to worship the village Máruti. They lay betel leaves before the god, and break a cocoanut, and go on to the bridegroom's. At the bridegroom's a *saváshin* or married woman waves a lamp before them and breaks a cocoanut as an offering to evil spirits. Next day the bride returns to her father's, and the guests eat a meal and return to their homes. When a Marátha girl comes of age, she is seated in a gaily dressed frame called *makhar* for fourteen days or if her family is poor for five days. During the first three days she is held impure, and no one touches her. On the fourth day she is bathed and allowed to move about the house. During these four days her relations bring different sweetmeats for her, and those of her kinswomen who bring dressed food for her are asked to a feast on the day on which the *phalshobhan* or marriage consummation ceremony takes place. In every monthly sickness after this she is held to be impure for three days and during these

three days she lives in a shed or veranda outside of the house. In the seventh month of her pregnancy the lap-filling ceremony takes place. When a Marátha man or woman dies the body is laid on its back on a bier. The whole body except the face is covered with a piece of new white cloth and a basil leaf is laid in the mouth. Four men carry the bier to the burning ground, the son or in his absence the next of kin walking in front with a fire-pot hanging from his hand. After the body has been burnt to ashes, the funeral party bathe and return home. Members of the deceased's family stock are impure for ten days. On the third day the bones and ashes are gathered and thrown into a river or pond, and the ground where the dead body was burnt is swept clean and sprinkled with cow's urine. On this spot a stone is washed, bowed down to, and offered three wheaten balls, a little milk, and a little water. The mourners go and sit at a distance till a crow touches the balls when they return home. On the tenth, they prepare rice balls, lay them in a garden, and wait till a crow touches them. On the twelfth they feast the funeral party. Others are asked but they do not come. They worship the spirits of the dead every year in the Spirits' Fortnight in *Bhádrapad* or August-September. Girls are married before twelve. Widow marriage is forbidden but is occasionally practised. Polygamy is allowed and practised, and polyandry is unknown. As a community they are bound together by a strong caste feeling. Their social disputes are settled at meetings of caste-men whose decisions are obeyed under pain of loss of caste. A few send their boys and still fewer send their girls to school. As a class they are steady and fairly prosperous.

MARÁTHÁS.

Ma'rwa'ris are returned as numbering 235 and as found all over the district except in Bágevádi and Indi. They are immigrants from Márwár. The names in common use among men are Jetháji, Kasturchand, Rámlál, Rámratan, and Surajmall; and among women, Chimni, Ganga, Jamna, Kushi, Párvati, and Rukhmini. Their surnames are A'garvála, Bagati, Bajárji, Battad, Kankani, Mitri, Memdad, Pirádji, and Rati. Persons bearing the same surnames cannot intermarry. Their home tongue is Márwári, and their family god is Báláji otherwise called Vyankatesh of Tirupati. They are dark and strong with well-cut features, the women being shorter and fairer than the men. They live in one or two storeyed houses with mud or stone walls and tiled or thatched roofs. They keep servants and own cattle. They are good cooks and temperate eaters, and their staple food is wheat bread, split pulse, and vegetables, with sugar, milk, and clarified butter. They do not use animal food nor drink liquor and their special holiday dishes are sweetmeats which they buy of local shopkeepers. As a class they are sober, hardworking, stingy, exacting, and unscrupulous. They are retail oil-sellers, grocers, cloth-merchants, corn-dealers, moneylenders, and farmers and servants. Their business year begins either from the first of *Chaitra* or March-April, the fifth of *Shrávan* or July-August, or the first of *Kártik* or October-November. On the first of *Kártik* they close their old accounts and open new books. The poor among them serve their rich relations

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as cooks or clerks on monthly salaries of 4*s.* to £1 (Rs. 2 - 10); they are in course of time admitted to partnership. In spite of spending large sums in marriages, the traders as a class are fairly off. They work from morning to evening with a short interval at noon for food and rest, and close their shops on sun and moon eclipse days. The landholders are said not to be well off. A family of five spends £1 10*s.* to £3 (Rs. 15 - 30) a month on food; a house costs £5 to £20 (Rs. 50 - 200) to build, and £2 10*s.* to £4 (Rs. 25 - 40) a year to rent; a birth costs £2 to £3 (Rs. 20 - 30), a marriage £50 to £100 (Rs. 500 - 1000), and a death £10 to £100 (Rs. 100 - 1000). They rank below Bráhmans and above Kunbis though the local trading classes look down on them. They are religious, worshipping their family god Báláji or Vyankatesh of Tirupati, and offering prayers to the local gods and goddesses. Their principal holidays are *Rám-navami* in March - April, *Gokulashtami* in July - August, and *Diváli* in September - October; and they fast on lunar elevenths or *ekádashis*, and Shiv's Night or *Shivarátra* in February. They make pilgrimages to Benares, Pandharpur in Sholápur, and Rámeshvar. They are Vaishnavs by sect. They have great reverence for Bráhmans and ask Márwár or in their absence local Bráhmans to officiate at their marriages and deaths. They say they do not believe in witchcraft or evil spirits, but have great faith in soothsaying. They do not bathe a new-born child until a lucky day comes, when they call and feast their friends and relations and have the child's name chosen by their Bráhman priest. The mother's term of impurity lasts nine days, and she keeps her room for a fortnight to two months. The child and mother are purified on the tenth and the child is named on the twelfth day. Girls are married between ten and fifteen, and boys between fifteen and twenty-five. When the parents agree to the marriage, the boy gives 2*s.* (Re. 1) to the girl's priest in token of betrothal. On a lucky day the bridegroom visits the bride's with music and friends, and halts at a well furnished house in the neighbourhood. The couple are together rubbed with turmeric paste by the women of the bride's house, but the bride alone is bathed, while the bridegroom is made to touch the porch before her house and enter it. In the porch they are seated face to face on cushions. The priest puts a betelnut and a silver coin in the bride's left hand and covers her hand with the bridegroom's right hand. A piece of cloth is thrown over both, and they walk round a *hom* or sacred fire lit by the Bráhman priest who repeats lucky verses and throws rice over them amidst the greetings of the marriage guests on both sides. The lucky necklace or *mangalsutra* is fastened to the bride's neck, and, escorted by the married women of the bride's family, the couple go to the bridegroom's. All are seated, packets of sugar are handed among the women guests, and 2*s.* (Re. 1) are put in the bride's hands. The bride with her company returns home, and the bridegroom follows in the evening. He spends three days with his wife during each of which he is feasted. On the fourth the ceremony of receiving presents from and of making presents to the bride is performed and the bridegroom takes the bride to his home. When a girl comes of age, she sits apart for three days and then joins

her husband without any special ceremony. They burn their dead and mourn them ten days. The ashes of the dead are gathered on the third day after death and from the first to the tenth day a light is kept burning on the spot where the dead breathed his last. From the third to the eleventh crows are fed every day before the morning meal and on the eighth and ninth balls of boiled rice are buried in the burning ground in the name of the dead. The kinsmen of the dead purify themselves on the twelfth and feed Bráhmans. At the end of the first, sixth, and twelfth months, the son or other chief mourner presents Bráhmans with uncooked provisions and a metal pot filled with water in the name of the dead. On the death-day he holds a yearly anniversary or *shráddh*, and another mind-rite on the lunar day corresponding to the death day in the *Mahálaya Paksh* or All Souls' Fortnight in dark *Bhádrapad* or August-September. There have been no recent changes in their practices or beliefs. Early marriages and polygamy are allowed and practised, widow-marriage is forbidden on pain of loss of caste, and polyandry is unknown. They have a caste council and settle social disputes at meetings of adult castemen. They are accountable to the *Bhái-bhát* or brother-bard of their own caste who is the deputy of their headman in Márwár. The *bhát* keeps a register of all Márwár Váni families, a record of the chief details of their family history, and occasionally visits them to gather yearly tribute from his castemen. They send their boys to school and are fairly off.

MEDÁRS.

Meda'rs, or Basket-makers, are returned as numbering 283. They are found only in towns and large villages such as Sarved and Bilgi. They appear to be the same people as the Buruds or basket-makers of the Marátha country. But unlike the Buruds, though low, they are considered pure. The names in common use among men are Ishvaráppa, Malláppa, Nágáppa, Nurandáppa, Rámáppa, and Yalláppa; and among women Basavva, Dyámavva, Gangavva, Gauramma, Hanmamma, Nágamma, and Yallamma. They have no family stocks, but are divided into several families, each with a separate name. Their commonest surnames are Chendanigeru, Padseru, Pángeru, Sálunkyavru, and Pevreru; persons bearing the same surname may not intermarry. They speak Kánarese and there is nothing remarkable in their appearance or dress. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. They have little furniture, their house goods being earthen vessels and a few quilts. Their ordinary food is millet, split pulse, and vegetables. They eat fish and flesh except beef and pork, and drink liquor whenever they can afford it and always on holidays; also some use opium and Indian hemp. They are moderate eaters and bad cooks, their chief dishes being rice boiled and strained, *polis* or sugar rolly-polies, *kadbus* or sugar dumplings, and *shevayas* or vermicelli are occasionally made. They kill goats in honour of their house gods, on *Márnavmi*, that is the day before *Dasara* in *Ashvin* or September-October, and at the end of marriages. As a class they are orderly, goodnatured, thrifty, and hardworking, but rather dirty. They make bamboo baskets, winnowing baskets, sieves, fans, flower-baskets, silk-cleaning

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machines, and caskets. A few of them are husbandmen. The bamboos used in their work are brought from Haliyál in Kánara. For a cartload of bamboos 2*s.* (Re. 1) are paid as cutting charges, and 4*s.* (Rs. 2) to the forest department. Bamboos are also sold at £1 10*s.* (Rs. 15) the hundred. Winnowing baskets are sold at 1½*d.* (1 *a.*) each, and sieves at ¾*d.* to 3*d.* (½-2 *as.*). Mats sell at 9*d.* to 1*s.* (6-8 *as.*), and blow-pipes or hollow bamboo pieces a foot long at ¾*d.* (½ *a.*). Fans, caskets, and other fancy articles fetch different prices according to the taste and ornament. A man and a woman together make five to six sieves and seven to eight winnowing baskets in a day. Their women help in their calling as well as by working in the fields. They make these articles to order as well as for sale. Some of them are day labourers. Their trade does not make them rich, but keeps them from want. A few add to their income by selling dairy produce. They always find work but the return is small. As they have to invest little or no capital, they rarely suffer from a failure in trade. As their incomes are almost all spent in ordinary charges they are forced to borrow to meet marriage expenses. They borrow money at a half to one and a half per cent a month. When a Burud borrows, the lender finds how many working hands are in the borrower's family; the larger the number of working hands the more he will advance. The Medárs are Bráhmanical Hindus, never wearing the *ling* and having nothing to do with Jangams. Like other low Bráhmanical castes they are not careful to keep the rules of their religion. Their chief divinity is Hulsingráy of Gobar near Kulburga. They are not married by Bráhmans, but by a married or *saváshin* woman of their own caste, who is chosen by a Bráhman before each marriage. One drinking pot and two lamps are used. The priestess ties the luck-giving necklace or *mangalsutra* round the girl's neck and the marriage is over. Medárs bury their dead and hold the *divas* or memorial day on the thirteenth. Their great teacher or *guru* is a Váder or priestly Kurubar of Gobar near Kulburga. He seems seldom to visit Bijápur. They have no headman and appoint a council or *panch* to settle disputes.

MUDLIÁRS.

Mudlia'rs, literally south-east men, also called Kongis, are returned as numbering 130. They are found chiefly in Bágevádi. They are said to have come from Madras. The names in common use among men are Arunjalam, Namashiváy, Náráyansvámi, Parmálayya, Rangayya, Somling, Subráy, Sundaram, and Varadráj; and among women Almelamma, Chinamma, Dhankotiamma, Kuppamma, Lachamma, Sundaramma, and Táyamma. Their surnames are Halvekar, Potti, and Vallálkar. These are calling names and are not taken into account in settling matches. Persons belonging to the same clans intermarry. Their home tongue is Tamil or Arvi and their family gods are Shri-Vyankatraman, Vithoba, Shri-Ranganath, and Chidambar, whose shrines are at Vyankatgiri, Pandharpur, Seringapatam in Maisur, and Chennapattan. They are divided into Kongis and Naidus or Kavres and Vallálars, who eat together but do not intermarry. Except that they are darker, they differ little from other natives of the district. Indoors they speak Arvi or Tamil, and out of doors Maráthi, Kánarese, or Hindustáni. They live in one-storeyed terrace-

roofed houses with mud or stone walls. Their furniture includes earthen and metal vessels, lamps and wooden boxes, and they keep cattle, horses, goats, sheep, and dogs. The rich have servants. They are good cooks and are fond of pungent and sour dishes. Their ordinary diet includes wheat or millet bread, pulse, rice, and vegetables, the cost of each man's keep varying from 3*d.* to 4½*d.* (2 - 3 *as.*) a day. On ordinary days they are not particular about bathing, but both men and women bathe on Saturdays, the men before cooking and the women before taking their meals. On holidays, and at births, girls' coming of age, marriages, and deaths, they prepare special dishes such as cakes and sweetmeats, but they have no rule about preparing particular dishes on particular occasions. They eat fish, mutton, and fowls and drink liquor, especially on the ninth of the Dasara holidays. Some also use hemp-flowers, opium, and other intoxicating drugs. Men wear the waistcloth, the shouldercloth, the jacket or coat, the headscarf, handkerchief, and shoes. The holiday and Saturday dress is a little more costly. A woman's every-day dress is a short-sleeved and backed bodice, and a black, red, green, or yellow robe worn without passing the skirt between the feet. The men shave the head leaving the topknot and the face except the moustache and eyebrows; and the women comb and tie their hair into a back knot. They are tidy in their dress. The favourite colour among men is white and among women red or black. They use either European or native fabrics. The well-to-do keep a store of good clothes for special occasions and the poor use their ordinary dress carefully washed. Men women and children work from morning to evening, Saturday being their busiest day. Their houses cost £20 to £100 (Rs. 200 - 1000) to build, their house goods are worth £2 10*s.* to £10 (Rs. 25 - 100), and the ordinary monthly expenses of a family of five are between £1 to £1 4*s.* (Rs. 10 - 12). They are very religious. They honour Bráhmans who are their family priests, and the objects of their special devotion are Chidambar, Ganesh, Pándurang, and Shri-Vyankatesh. They go on pilgrimage to Tirupati and Pandharpur. Their holidays are the Hindu New Year's Day in March - April, *Nág-panchmi* in July - August, *Ganesh-chaturthi* in August - Septr., *Dasara* and *Diváli* in September - October, *Makar Sankraman* in January, and *Holi* in February - March. Their chief festivals are *Diváli* in October - November and *Makar Sankraman* in January; and their fast days are *Shivrátra* in February, *Áshádhi ekádashi* in June - July and *Kártiki ekádashi* in October - November. Both men and women wear gold and silver ornaments. They are orderly, clean, hardworking, and thrifty. Their chief calling is petty trade, and the women help the men in their work. Some trade with their own capital and some on borrowed funds. Their calling is well paid, steady, and improving: though most borrow to meet their expenses. They rank with the Mudliárs of Madras, below Komtis, Gujarát Vánis, Lingáyats, and other traders. They take food from no caste except Bráhmans. They say they have a religious guide, but are not able to tell where he lives or what are his powers. They offer camphor, dry dates, incense, molasses, and sugar to the village gods on holidays, and cooked food in addition on Saturdays.

Chapter III. Population. Mudliárs.

They have house images of their family gods which are either of stone, of gold, or of silver, and they believe in soothsayers particularly in Bráhman mediums. They assert that they have no faith in witchcraft or in ghosts. They do not regularly observe any of the sixteen Bráhman sacraments. During the first two days after a birth neither the child nor the mother is given any food except a decoction of long-pepper Piper longum. On the third day they cook together pulse vegetables and rice and give it to the mother. This diet is continued until the eleventh day. From the seventh to the eleventh the mother is daily bathed in warm water in which *nim* leaves and the leaves of other trees are boiled. The child is bathed in simple warm water from the third day. On the seventh or ninth day they worship Shatikavva, break a cocoanut, and offer it to her. After this at a lucky time they lay the child in the cradle. Poor women remain in the lying-in room for a fortnight, middle-class women for two months, and rich women for three months. Before the end of the third month they shave the heads both of boys and girls, either at home or at Shri-Vyankatgiri, or any other place where they have vowed to shave the child. They marry their girls either before or after they come of age and their boys after sixteen. When a match is proposed the bridegroom's people go to the bride's with a new robe, a piece of bodicecloth, a cocoanut, two and four-fifths pounds of sugar, ten plantains, betel, flowers, sandalwood paste, and such gold or silver ornaments as they can afford. They are accompanied by friends, the family priest, and neighbours. The priests repeat sacred verses, clothe the girl in a new robe, and put the cocoanut, rice, plantains, betel, and bodicecloth in her lap. Betel is served, the boy's father is feasted, and they return home the next day. After a time the day for holding the marriage is fixed and the house is cowdunged and ornamented with paintings; and either the bridegroom's party goes to the bride or the bride goes to the bridegroom's. When the party draws near the village boundary, it is led in procession to the house. The bridegroom is first rubbed with turmeric paste by women of the bride's house and then the bride is rubbed. They are again rubbed with turmeric paste and bathed in the evening. This is done either three or five times after which both the bride and the bridegroom are again bathed and dressed in new clothes. On the floor of the marriage booth in front of the house they spread rice and on the rice a mat, and seat the bridegroom on the right and the bride on the left. Close to the seat are set two new earthen pots, two smaller pots, and nine still smaller which together cost 2*s.* 6*d.* (Rs. 1¼). These are filled with *sasi* or sprouted rice. A *varvanta* or spice-pestle is rubbed with turmeric paste and a box containing an image of Ganesh is brought out and worshipped. The bride and bridegroom bow before the god. Milk and sugar are boiled together before the pair and offered to the gods, the priest places the lucky necklace on a cocoanut, and it is touched by certain persons of the company. Then the parents of the bride and bridegroom and the bride and bridegroom take in their hands the nine smaller pots, the spice-pestle or *varvanta*, and a lighted lamp, and walk five times round the booth; at the end of the fifth round the

spice-pestle is dropped on the ground, the bride rests her foot on it, and the bridegroom draws her foot off it. Then the couple return to the marriage altar and sit. The family priest kindles a sacred fire and distributes red rice, and ties a cotton thread with pieces of turmeric to the right hands of the bride and bridegroom. The priests who attend recite Sanskrit verses and lay five handfuls of rice in front of the pair; each of the guests lays three handfuls of rice in front of the pair; and all throw coloured rice over the pair's heads. The pair then walk three times round the marriage altar and go into the house where they are seated on a country blanket and are given milk, sugar, and plantains. When this is over the guests and the bride and bridegroom are feasted on rice, curry, cakes, and sweetmeats. A sacred fire is afterwards kindled. The *kankans* or wristlets are taken from the hands of the pair, and sugar is dropped into their mouths. The bride and bridegroom throw red water on each other and on all present, and are then taken into the house and bathed. Afterwards all the people, with the sprouted corn in the pots and with the remains of the sacred fire or *hom*, go to a river, and break a cocoanut, offer it to the river, throw all the things into the river, bathe, and go home. On their return dinner is served. After dinner clothes are presented to the couple, and the bridegroom and his party return to their place. If the girl is a minor she is left with her parents; if she is grown up the puberty ceremony is performed as part of the marriage ceremony and she goes back with her husband to his house. After the third month of pregnancy they provide the woman with anything she may have a craving for, believing that if she is not satisfied the child will suffer from sore ears. Between the fifth and seventh month her parents ask the girl to their house and treat her to a variety of dishes; after this she is also treated by relations and friends.

With the first sign of death they pour into the patient's mouth water in which a *tulsi* leaf has been dipped, break a cocoanut, burn camphor, and rub sandalwood paste and cowdung ashes on the brow. Soon after death they put betel in the mouth and tie together the thumbs and great toes. If the family is rich a canopied chair called *vimán* is made ready, and if they are poor a bier or *sadgi*. When the bier or chair is ready the body is brought out of the house, rubbed over with oil, and then dusted with *shikekai* powder to take off the oil and bathed. The head is left bare and the rest of the body is draped with a small robe and covered with a shroud. The brow is rubbed with sandal paste and cowdung ashes and the body is tied on the bier and covered with flowers. All present throw rice on it and pray that the soul may remain in heaven. The son or other next of kin bathes and walks before the body carrying a fire-pot. On reaching the burning ground the funeral party make ready the pile, lay the body on it, and burn it to ashes. Those who accompanied the body bathe and go to the house of mourning with the chief mourner. In the house the spot where the spirit left the body is cowdunged and a lighted lamp is placed on it. They bow to the lamp and go home. On the third day they gather the ashes and bones and throw them into water. Afterwards cocoanut milk roasted rice and gram are offered to the spirit of the dead on the spot where the corpse was

Chapter III. Population. Mudliárs.

burnt, and then distributed to any lower class people who may be at the burning ground. When this is done they bathe and go home. Betel is served and the guests withdraw. Friends, kinspeople, and the inmates of the house of mourning dine together. On the fifth day they prepare the dishes of which the deceased was fondest and leave them at the burning ground. Friends and kinspeople also offer favourite dishes from the fifth to the fifteenth. On the sixteenth, accompanied by the family priest, they go with cocoanuts, rice, milk, sugar, vegetables, clarified butter, and camphor, incense, and molasses either to the bank of a river or the edge of a grove, and perform the obsequies and offer rice-balls to crows. If the crows do not touch the rice-balls they leave them and go away. The relations bathe and go to the chief mourner, present him with clothes, lead him to the village temple, and bring him home in procession accompanied with music. The community is feasted and provisions and money are given to priests. On the seventeenth the house is cowdunged and the family priest purifies it by reading sacred verses, and the house people rub themselves with oil, bathe in warm water, and dine with relations on bread rice and sweetmeats. At the end of the month the son performs the month ceremony. They also perform a ceremony on the death-day and some keep the corresponding lunar day in the All Soul's Fortnight. Polygamy is common, widow-marriage is not allowed, and polyandry is unknown. They settle social disputes at meetings of adult castemen under an hereditary headman. Those who refuse to obey the decision of the council are put out of caste. The headman has authority over the whole community. They send their boys and some of them send their girls to school. The girls are kept at school till they are twelve, and the boys till they can read and write Maráthi and work easy sums. They are a prosperous class and seldom take to new pursuits.

Mushtigers.

Mushtigers or **Chhetris** are returned as numbering 725, and as found all over the district, especially in Bágalkot. The names in common use among men are Bhimáppa, Hanmayya, Lakshamáppa, Rámayya, Rangáppa, and Timáppa; and among women, Bálavva, Dyámavva, Girevva, Hanmavva, Malavva, and Ráyavva. The men generally add *mushitger* or *chhetri* to their names. They have no surnames or family-stock names, but persons known to belong to the same family do not intermarry. Their home tongue is Kánarese and their family gods and goddesses are Kálamma, Máruti, Vyankatraman of Tirupati, and Yallamma. As a rule they are middle-sized, muscular, and strong, with round faces and well-cut features. They live in one-storeyed flat-roofed houses with walls of stone or mud. They are great eaters and poor cooks and are proverbially fond of sour and hot dishes. Their staple food includes Indian millet bread, pulse, and vegetables, and their special holiday dishes include wheat cakes rolled round boiled pulse and molasses, sweet gruel or *khir*, and vermicelli. They use all kinds of animal food except beef and pork and drink country liquor and hemp-water or *bháng*. Their chief days for eating meat and drinking liquor are the death-days of the famliy dead, *Dasara* in October, and the tenth day of the Musalmán Muharram. The men wear a waistcloth or knee-breeches, a shouldercloth, and a headscarf; and the women

a bodice and a robe without passing the skirt back between the feet. They tie their hair into a knot at the back of the head and cover their head with one end of the robe. As a class they are sober, hard-working, thrifty, and orderly, but dirty. Their chief and hereditary calling is husbandry and some also work as labourers and cart-drivers. They are successful husbandmen but poor gardeners. They eke out their field profits by the sale of dairy produce, but as a class are poor and debt-burdened. They rank below Maráthás and Adibanjigers, and above the impure classes. They work from morning to evening in the field with a short rest at noon, return at sunset, and go to sleep soon after supper. The women mind the house and help the men in the field. Their slack time is during the hot months, March to June. All the year round they rest on Mondays, and on the *Jyeshth* or June full-moon. A family of five spends £1 4*s.* (Rs. 12) a month on food. A house costs £5 to £20 (Rs. 50-200) to build, and 6*s.* to 12*s.* (Rs. 3-6) a year to rent. A birth costs 10*s.* to £1 (Rs. 5-10), a marriage £5 to £7 10*s.* (Rs. 50-75), and a death 12*s.* to £1 (Rs. 6-10). They worship their family gods Kálamma, Máruti, Shri-Vyankatesh, and Yallamma among other Brahmánic and local gods, and keep the usual Bráhmanic and local Hindu fasts and feasts. They ask Bráhmans to officiate at their ceremonies, and after a birth or death ask Osthams to purify them with *tulsi* water. They call three men to attend their marriages, a Bráhman, the *kattimani* or caste headman, and an Ostham. They make pilgrimages to the shrines of their family gods and visit local fairs held in honour of Hindu or Muhammadan saints. Husbandmen keep two special holidays, the full-moon of *Ashvin* or September-October and *Bahuláshtami* or the dark eighth of *Márgashirsh* or November-December. They fast on all *ekádashis* or lunar elevenths, on *Gokulashtami* in July-August, and on Shiv's Night or *Shivrátra* in February which is kept as a fast by people of both sexes and of all ages. Their religious teacher is an Oshtam. They believe in soothsaying and evil spirits. Early marriage, widow-marriage, and polygamy are practised, and polyandry is unknown. On the fifth day after the birth of a child the goddess Shatikavva or Satvái is worshipped, a goat is sacrificed to her, and friends and kinspeople are treated to a dinner. The mother's term of impurity lasts twelve days. On the thirteenth the mother and child are bathed and purified, the house is cowdunged, and the child is cradled. The mother keeps her room a fortnight to twenty days. When this is over, she visits the temple of the village Máruti and follows her usual house duties. The child's hair is clipped before it is a year old, the maternal uncle cutting part of it and presenting the child with a blanket, a pair of shoes, a whistle, and a coat. Boys are married between fifteen and twenty-five and girls between eight and twenty. At the engagement or marriage-fixing ceremony a party comes from the boy's to the girl's. The girl is dressed in a robe presented to her by the boy and her lap is filled with rice, and a cocoanut, plantains, and betelnuts and leaves. Betel leaves and nuts are handed among the guests and the men from the bridegroom's house withdraw. On the *báshtagi* or betrothal the girl wears another robe given by the bridegroom with ornaments

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and a bodice, and, before the house gods, her lap is filled with rice and five kinds of fruit. A day or two before the marriage the god-pleasing or *dev-kárya* is performed in front of both houses and attended by friends and relations and her parents take the girl to the bridegroom's village. The girl's party is lodged at a house close to the boy's and on the same day is treated to a dinner at the bride's. At the bride's house five married women rub the couple with turmeric paste. In the morning with the help of the men five married women build a booth. At noon caste-people are feasted and before sunset the bride's kinswomen bring pots from the potter. A square called *surgi* with an earthen pot at each corner is made ready, a thread is passed round the necks of the pots, the couple and their mothers are seated in the square, and they are bathed in warm water. The thread which was passed round the pot necks is twisted into four separate cords and tied round the wrists of the couple and their mothers. Lights are waved round them to guard them from the evil eye and other evil influences and they bow before the bride's family gods, come out, and fall prostrate in the booth. On the third or marriage day, the bridegroom's kinswomen ask the bride to accompany the bridegroom to his house. The bride agrees and starts followed by a married man carrying an earthen pot called *surgi bhum* or the square earth-offering holding vermicelli, rice, and raw sugar, and a married woman with an earthen vessel filled with water on her head. At the bridegroom's the man is presented with a turban and the woman with a bodice and the couple are received by the boy's household. Sweetmeats and water are laid before the family gods, the hands and feet of the couple are washed with the water, and they are fed with the sweetmeats along with ten married women, five from each house. The marriage party visits the shrine of the local Máruti and the bridegroom and bride are dressed in rich clothes and decked with ornaments. At a lucky hour they are made to stand in the booth face to face on low stools covered with millet and five copper coins and separated by a curtain whose centre is marked with a red Jain cross or *svastik* which they call *nandi* and say it is the goddess of good fortune. Threads are tied round the wrist of the bride and bridegroom, and, at the lucky moment, the priest throws red rice over them and fastens the lucky necklace round the bride's neck. Betel leaves and nuts are handed to the guests and money to the Bráhmans. The hems of the couple's garments are knotted together, and they bow to the family gods and elders. Next comes the *Bhuma Jevan* or earth-offering feast when the couple with five married women on each side feast on cakes, rice, and clarified butter brought in equal quantities from the two houses. Friends and relations are feasted at the bridegroom's and the couple are rubbed with turmeric and made to splash each other with turmeric water. The ceremony ends with presents of clothes made by the relations of the couple. They are then seated on a bullock, taken to Máruti, before whom they break a cocoanut and return home. Lastly they both play at hide and seek. The girl is formally handed by her parents to the care of the bridegroom's mother. The bride's relations return home and the wedding ceremonies are over. When a girl comes of age she sits apart for three days, is bathed on the fourth,

and on some lucky day within the next fortnight a lap-filling or *garbhádhán* ceremony is performed. After death the body is bathed, set close to a wall, and tied in a sitting position to a peg fixed in the wall. It is wrapped in a blanket, laid on a bier, and taken by four men to the burning ground, where the pile is prepared, and the body set on it and burnt. When the pile is nearly consumed, the chief mourner walks three times round it with an earthen pot on his shoulder, pierces three holes in the pot, throws the pot over his shoulder, and beats his mouth with the back of his right hand. Gifts are given to Bráhmans, and the Mhár, who is called the son of the soil, is given something as the price of the land which was used for the pyre. On the third day the ashes of the dead are gathered and thrown into water. On the fifth the chief mourner worships three stones in the name of the dead, and offers them boiled rice without looking to see whether or not it is touched by a crow. On the eleventh day the friends and relations are treated to a rich feast of boiled mutton and wheat cakes. A month after the death goats are killed and caste-people are feasted. The anniversary or death-day mind-feast at the end of the year is optional. They are bound together by a strong caste feeling and settle social disputes at meetings of adult castemen under the hereditary headman or *kattimani*, whose opinion carries great weight in all caste matters. Any one who fails to accept the headman's decision is put out of caste. Breaches of rules are punished by a fine which generally takes the form of a caste feast. Some send their boys to school, but most are illiterate. As a class they are badly off.

MUSHTIGERS.

Oshtams are returned as numbering sixty-two. They are found in small numbers in Bádámi, Hungund, and Bijápur. They seem to have come into the district from Telangan for trade purposes. The names in common use among men are Lakshayya, Rámayya, Shenayya, Timayya, Tirangalayya, Tirpálayya, and Yetrájayya; and among women, Almelamma, Krishnamma, Mangalamma, Narsinhamma, Nanchiramma, Rangamma, Sitamma, Tulasamma, and Yallamma. *Ayya* is added to men's names and *amma* to women's. They have no surnames and all are of the Páráshar family stock. They are degraded Telugu Bráhmans and wear neither the sacred thread nor the top-knot. Their family god is Vyankatraman or Hammir Manár of Tirupati. They have two divisions, Námberu Oshtams and Sátán Oshtams. All Bijápur Oshtams are Námberu and they neither eat nor marry with Sátáns. They are dark, strong, middle-sized, and well-made with long thick face hair and a dull expression. Their home tongue is Telugu and they speak Kánarese abroad. They live in one-storeyed houses with earth and stone walls and thatched roofs, and their house goods include low stools and metal or earthen vessels. They employ no house servants but keep cattle and pets. They are moderate eaters and bad cooks. They are fond of sour and hot dishes, and their staple food includes rice, millet bread, pulse, and vegetables. Before they take their morning meals, they bathe and mark their brow with the *tripundra* or three lines, three upright lines, two side lines of white, and a central red line. They keep a *Sháligram* or round black

OSHTAMS.

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stone representing Vishnu and an image of Máruti in the house and offer them sandal paste, flowers, and frankincense, with food cooked in the house. When they sit to their food they sprinkle a circle of water round their plate, throw five pinches of food to Yam the god of death and his officers, sip some water in the name of *jatharágni* the fire that burns in the stomach, again swallow six pinches of food in honour of the five airs that live in the body and of Brahma the spiritual essence, and then eat. They eat *polis* or cakes rolled round molasses on *Nág-panchami* in August and vermicelli or *shevaya* on *Diváli* in September-October and on New Year's Day in March-April. The use of animal food and of liquor is forbidden on pain of loss of caste. They shave the head and the face, but spare the moustache contrary to the strict Telugu practice. The women plait the hair into braids and tie them into a knot just above the right ear. They neither use flowers nor false hair. Men dress in a waistcloth, a shouldercloth, a coat, a shirt or *bandi*, a headscarf, and a pair of sandals. The women wear the full Marátha Bráhman robe with the skirt passed back between the feet and a bodice with a back and short sleeves. Both men and women have a store of clothes for special ceremonies. The ornaments worn by men are the earrings called *bhikbális*, the wristlets called *kadás*, and the necklace called *kanthi*. Women wear the lucky necklace, armlets called *vákis*, and a number of rings on the fingers and toes. As a class they are dirty, hardworking, honest, orderly, thrifty, and hospitable. Begging was their original calling but some have taken to husbandry and others are priests of Mushtigers and Dandingdásars. Some work as labourers and some are skilful husbandmen. The women mind the house, beg through the village when they have leisure, and sell whetstones and needles. The women in a husbandman's family help the men in the field and sell dairy produce. They find much work in the fair season and little work during the rainy months. They rest on their ancestors' death days. They are fairly off but have to borrow money for marriage and other charges at six to eighteen per cent interest. They rank with none of the local castes as they take food from no one, from Bráhmans to Mhárs. There have been no recent changes in their practice or beliefs. A family of five usually spends £1 to £1 10*s.* (Rs. 10-15) a month on food and £1 10*s.* to £2 10*s.* (Rs. 15-25) a year on clothes. A house costs £6 to £40 (Rs. 60-400) to build, a birth costs 10*s.* to £1 10*s.* (Rs. 5-15), a marriage £15 to £40 (Rs. 150-400), and a death £1 10*s.* to £5 (Rs. 15-50). As a class they are religious. Their family gods are Vyankatraman of Tirupati and the village Máruti, and they also worship all boundary gods, local gods, and village gods. Their priest is a man of their own caste called *Gosht Pedda* whom they ask to conduct their family ceremonies. They show no respect to local Bráhmans. They keep all Hindu holidays except *Shrávani paurnima* and *Ganesh-chaturthi* in August, and *Anant-chaturdashi* in September, and keep fasts such as the eleventh of *Áshádh* in July and of *Shrávan* in August. On the Fridays and Saturdays of *Shrávan* or July-August they eat only once a day. They make pilgrimages to Benares, Rámeshvar, and Tirupati.

Their religious teacher is Bhangár Lokáchárya of the Vaishnav sect, whom they highly respect and consult in all caste disputes. Some of them are priests at the temples of the village Máruti, whom they daily worship with offerings of flowers, sandal paste, and frankincense, and mark the brow of the image with the *tripundra* or three upright lines, two side lines of white sandal paste and a central line of redlead. For these services they enjoy the revenue from the god's land and the offerings made to him. They act as astrologers to Mushtigers and others and have a firm belief in soothsaying. They believe in witchcraft and evil spirits and have recourse to *devrishis* or god-seers when one of them is possessed. Early marriages and polygamy are allowed and practised, widow-marriage is forbidden on pain of loss of caste, and polyandry is unknown. On the fifth day after the birth of a child, the goddess Satvái is worshipped and the ceremonial impurity lasts for ten days. On the tenth the lying-in room is washed with cowdung and the mother is given new clothes to wear. On the thirteenth friends and relations are fed on sugar rolly-polies or *polis* and kinswomen are asked to meet at the house in the evening. They name and cradle the child and leave with a present of *usal* that is five kinds of grain mixed and boiled together and seasoned with salt and condiments. Between the second and the ninth month the child's hair is cropped for the first time. The priest touches the hair with a pair of scissors and the village barber cuts it. No thread girding is performed. Boys are married between twelve and twenty-five and girls between one and twelve. At the time of the engagement the father of the boy visits the girl and presents her with a robe and bodice and makes the women of her house fill her lap with rice, dry dates, betel, lemons, and cocoanut. Friends and kinspeople are asked, packets of sugar are handed round, and they are told of the engagement. After a time comes the *báshtagí* or betrothal, when the girl receives a suit of clothes from her future father-in-law. A lucky day for holding the marriage is fixed, the girl's house is cowdunged and whitewashed, and a booth is raised in front of it. The bridegroom visits the bride's with his friends and kinspeople, the couple are rubbed with turmeric paste, and all are treated to a dinner by the father of the bride. Next day the god-pleasing or *devakárya* is performed. The lucky post or *hálgambhak* is brought, five married women are presented with pieces of bodicecloth or *khans* and a copper coin, and their laps are filled with rice and cocoanuts. Food is offered to the gods and to the lucky post or *hálgambhak* and the bridegroom's party is feasted. Nine *airinis* or earthen pots are brought from a potter's and set before the gods. A square spot marked with lines of wheat flour is prepared in front of the lucky post or *hálgambhak* and the pots are placed in the square and surrounded by a cotton thread dipped in water mixed with turmeric powder. Both the post and the pots are worshipped with flowers and sandal-paste and food is laid before them. On the third day the couple are bathed and seated with their mothers on a square spot marked with wheat flour and dressed in fresh clothes. A cocoanut and betelnut marked with vermillion are worshipped in the name of Vishvakshayan or the all-pervading

Chapter III. Population. Oshtams.

Vishnu and his wife Lakshmi, and the couple are seated face to face on two low stools with a curtain marked with a cross called *nandi* drawn in lines of vermillion held between them. A square is made with a pot placed at each corner and a cotton thread dipped in milk is passed round the pots, and then cut and twisted into two wristlets to be fastened to the wrists of the couple. The priest and the guests touch the brows of the couple with rice marked with vermillion and both of them throw rice at each other. Then the priest makes the bridegroom touch the lucky necklace or *mangalsutra* and then binds it about the bride's neck and puts *kálungur* or toe-rings on her toes. The hems of their garments are knotted together, presents of clothes are made to them both, and the services of the priest are rewarded with a gift of money. The bridegroom and bride bow to the images of their house-gods, and, while five married women sing songs, the *bhum* or earth-offering is performed, and the couple eat from two dishes full of stuffed cakes and other sweetmeats. On a lucky day between the fourth and the sixteenth comes the *sáda* or cloth-presenting when the couple visit the temple of the village Máruti. After this the *bhum* or earth-offering is again performed and then comes the *ghar-bharani* or house-filling when the bride is taken to the bridegroom's. The caste-people are feasted by the bridegroom's father and an earthen potful of grain is sent by the bride's men to the bridegroom. On this the bridegroom's party return the grain pot to the bride's and leave the place for their village, and the marriage is over.

When a girl comes of age she sits apart for four days. On the fifth she is bathed, the *garbhádhán* or marriage consummation is performed within or on the sixteenth day, and she goes to her husband. When a girl is pregnant for the first time, her mother presents her with a green bodice in the fifth or seventh month and she goes to her mother's to be confined. When an Oshtam dies, the body is bathed and dressed in new clothes, five kinds of leaves are laid on the dead head, the brow is marked with two upright lines of ashes, water with a leaf of sweet basil plant in it is dropped into the mouth, and a light is set before the body. If a woman dies before husband, she is rubbed with turmeric and vermillion, an honour which is not paid to a widow's body. The body is laid on the bier and carried by four men who have to bathe and mark their brows with two upright lines of ashes, and then lift up the bier and carry it to the burning ground where a pile is prepared and the dead is placed on it and burnt. On the fifth the ashes of the dead are gathered and thrown into water. Rites are performed either for the first ten days or only from the seventh to the tenth. The bones of the dead are laid in the place where the body was burnt, covered with earth, and a sweet basil bush is planted over them. A waistcloth, shouldercloth, or headscarf is laid before the bush and worshipped, and the priest is presented with a gift of money or *dakshina*. They mourn the dead ten days and on the twelfth friends and relations are feasted on stuffed cakes. They do not offer food to the crows in honour of the dead but remember him on the last day of every month and hold a *shráddh* on his yearly death-day. In honour of a woman who dies before her husband they give food to a married woman on the bright

ninth of *Áshvin* or September-October. The community is bound together by a strong caste feeling. Social disputes are settled at meetings of castemen under their priest or *Gosht Pedda*. The office of the priest is hereditary and he is much respected. Smaller breaches of caste discipline are punished with fines. Caste decisions are subject to the approval of their religious teacher Bhangár Lokáchárya, whose decrees are final. His office like that of the priest is hereditary. They send their children to school, but do not take to new pursuits or show any tendency to rise in wealth or position.

OSHTAMS.

Pa'ncha'ls, supposed to mean Five Craftsmen, are returned as numbering 6122. They are found in considerable numbers all over the district. They claim descent from Vishvakarma, the framer of the universe. The Pánchál all belong to one caste; and some of them have taken to wearing the *ling*. Some of them are Kambhárs or iron-workers, others Badgirs or wood-workers, others Kanchgárs or brass-workers, others Kalkutgárs or stone-workers, and others Agsáls or gold and silver workers. So, though they have not the monopoly of these crafts, for there are Jain Kásárs, and Bailgambhár, Bhui, Jingár, Kabliger, and Panchamsáli iron smiths, the Pánchál are an important class. They are scattered over the district, chiefly in towns and large villages. These five subdivisions belong to five different *gotras* or family-stocks, Anubhavasya, Pratnas, Sanagasya, Sanátanasya, and Suparnasya, the members of which eat together and intermarry. Kambhárs or iron-workers belong to the Anubhavasya stock, Badgirs or wood-workers to the Pratnas stock, Kanchgárs or brass-workers to the Sanagasya stock, Kalkutgárs or stone workers to the Sanátanasya stock, and Agsáls or gold and silver workers to the Suparnasya stock.

PÁNCHÁLS.

Pánchál speak Kánarese at home and show no trace of foreign extraction. The men's dress is the ordinary dress of the country; except that, as they are of good caste and wear the sacred thread and are generally well off, they seem never to wear knee-breeches but always the waistcloth. In appearance and dress, especially the Agsáls, they resemble Bráhmans in many respects. The women's dress is the same as the Bráhman women's dress; they arrange their hair in the same style; and like Bráhman women they add false hair and deck it with flowers. They are neat in their dress and clean in their persons. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. Their houses are fairly clean. They are good cooks, the staple diet including rice, millet, pulse, vegetables, and if available dairy produce; they eat no animal food and rarely touch liquor or other stimulants. They are even-tempered, thrifty, sober, orderly, and fairly hospitable. Besides their five hereditary professions some are husbandmen, and some, most of whom are Agsáls or goldsmiths, hold private or *inám* lands chiefly granted by former governments in return for service as *potdárs* or coin-testers. The other classes are fairly off though they are neither so well off nor so neat and clean as the goldsmiths. As a class they are free from debt, though a few of them borrow to meet marriage

Chapter III. Population. PÁNCHÁLS.

and other special charges. A family of five spends £1 10*s.* to £2 10*s.* (Rs. 15-25) a month. The Pánchál, especially those of Bágalkot, call themselves Pánchál Bráhmans and consider themselves higher than ordinary Bráhmans, but ordinary Bráhmans look down on them. They eat no food but what is prepared by their own castemen. They are careful to keep the leading rules of their faith, and are prone to excitement about their social position often quarrelling with Bráhmans for superiority. Their household gods are Vishvakarma and Kálamma, but the chief object of their devotion is Vishvakarma, whose image is in the form of a man. These gods are worshipped daily and are offered cooked food on holidays. They bathe daily, the devout bathing in the early morning. If they have nothing to do with Jangams, they at any rate do not seem to have much more to do with Bráhmans. They will not eat from a Bráhman nor from any one else. Their marriages and other ceremonies are conducted by *gurus* or religious guides of their own caste, some of whom live at Bijápur, Gangápur in Muddebihál, and elsewhere. The *gurus* belong to two monasteries called *math-sinhásans* or religious lion-thrones. One of these is at Antarvalli in the Nizám's country and the other at Yátgeri in Bijápur. The Antarvalli pontiff has for his disciples the goldsmiths, blacksmiths, and carpenters; and the Yátgeri pontiff claims the devotion of the coppersmiths and stone-cutters. All the Pánchál revere the heads of both houses. Though not so learned in the sacred books as Bráhmans, their teachers show some acquaintance with them and have a smattering of Sanskrit. Most of the laity know little of their religion. The teachers are married men and their office is hereditary. Of late, since the establishment of the two religious houses a few Pánchál have dedicated their sons to these houses where they live studying religious books and lead a celibate life. The books which they quote as their authority for stating they are Bráhmans are said by Bráhmans to be spurious and modern. They worship no gods but their house-gods, they say all other gods sprang from them. In Bijápur the village guardian is always the goddess Lakshmi and Lakshmi's ministrant is always a Badgir or carpenter of the Pánchál caste. They have faith in soothsaying and admit the existence of ghosts, but profess not to believe in witchcraft. Their birth and boyhood ceremonies including the thread-girding are the same as those of Bráhmans. Girls are married at an early age, polygamy is allowed and sometimes practised; polyandry is unknown. Their marriage ceremonies last five days. Four are spent in feasting, and one on the actual wedding ceremony. No *kalashás* or water-pots are used to mark the corners of the *surgi* or square in which the bride and bridegroom are bathed. Four or five boys stand round the bride and bridegroom with one finger up, and the string, which is eventually to be broken and tied to the wrists of the couple, is passed five times round, being hitched each time on to the fingers of the boys. The teacher ties a luck-giving necklace or *mangalsutra* round the girl's neck, repeats the marriage texts, and, throwing rice on the wedded pair, completes the marriage. Pánchál burn the dead.

All their funeral ceremonies, even to keeping a lamp burning fifteen days on the spot where the dead breathed his last, closely resemble Bráhman ceremonies. Pánchál̀s do not allow widow marriage, and never eat flesh. This taken in connection with their wearing the sacred thread, and refusing to eat from Bráhmans, shows that they are a superior caste. This high religious position they maintain socially; for, though so large a community must include some poor the caste as a whole is well off and forms a highly respectable body.

PATVEGÁRS.

Patvega'rs, or Silk-band Weavers, returned as numbering 1029, are an important section of the people of Guledgudd in Bádámi and of Ilkal in Hungund and are specially common at Bágalkot. They seem not to be found north of the Krishna. According to the Bágalkot Patvegárs they have come from Gujarát. Once every two or three years a Bhát or genealogist from near Baroda in Gujarát comes and records the births and deaths which have taken place in each family since his last visit. They are almost the only weavers who have no Lingáyat leanings. The men keep the top-knot, wear the sacred thread, respect the sweet basil plant, hold yearly memorial or mind feasts in honour of the dead, and are married by Bráhmans. None of them wear the *ling*. In their homes they speak a mixture of Gujaráti Maráthi and Hindustáni.[1] The names in ordinary use among men are Jurása, Kanthisa, Lakshmansa, Mániksa, Mávarsa, Rámkrishnasa, and Sakusa; and among women, Ambábái, Ánandibái, Krishnabái, Nágubái, Sarasvatibái, and Tuljábái. In Western India the ending *sa* to men's names is peculiar to Gujarát. Their surnames are the names of places and of ancestors. Families bearing a particular surname belong to a particular *shákha* or branch of a *gotra* or family-stock. The Bhartárghars belong to the Káthva branch of the Káshyap *gotra*; the Dájis belong to the Dáji branch of the Párisva *gotra*; the Jálnápurkars belong to the Rupekatár branch of the Gokul *gotra*; the Kalburgikars belong to the Gambva branch of the Gokul *gotra*; and the Maljis belong to the Sonekatár branch of the Gautam *gotra*. They marry with the same family-stock but not with the same branch of a family-stock. They have no subdivisions. They live in ordinary one storeyed houses with mud and stone walls and flat roofs; and have nothing in their appearance, food, dress, or character to distinguish them from Rangáris. Dyeing silk in five different colours is said to be their hereditary calling; but many of them have taken to weaving, and in this they have prospered. They claim to be Kshatriyás, but are known by the name of Patvegars or silk-band makers and rank with local weavers. They do not like to rank themselves with any other caste and eat no food but what is prepared by their own people. Their daily life differs little from that of

[1] Thus, Tell me what is the matter would be *Majkur káy chhe te bolo*; the first two words Maráthi, the second two Gujaráti, and the fifth Hindustáni. Some of their phrases as I will come soon, *Avách sávni*, can hardly be traced to any of these three languages.

Chapter III. Population. PATVEGÁRS.

other craftsmen. They work from morning till eleven and after a midday rest begin work at three and work till dark. As among Rangáris the women and children help the men. They take thirteen holidays out of which two are in the Musalmán month of *Moharram*. A family of four or five spends about £1 10*s*. (Rs. 15) a month. Their chief divinity is the Tuljápur Ambábái as they believe her to be an incarnation of their patroness the goddess Ingláj who is said to have saved them from the destructive axe of the Kshatriya-slaying Parashurám, the sixth incarnation of Vishnu. They often have Yallamma also in their houses. They visit the shrine of Ambábái at Tuljápur in the Nizám's country and that of Vithoba at Pandharpur in Sholápur. Milk and molasses not dressed food are daily offered to the house-deities. They keep almost all Hindu fasts and feasts, *Shivrátra* in *Mágh* or January-February, the eleventh of bright *A'shádh* or June-July being their chief fast days. Besides Shankaráchárya, the pontiff of all Smárt Hindus, they have a separate *guru* or religious teacher. He is a Bhát by caste, and occasionally visits his disciples and collects money from them. His disciples treat him with great reverence and ask him to dine with them. They do not worship evil spirits, but have faith in witchcraft. They believe in soothsaying, and consult astrologers. Their ceremonies do not greatly differ from those of the Rangáris or dyers. The chief peculiarity is that their boys are girt with the sacred thread between five and ten at a cost varying from £2 to £3 (Rs. 20-30). Child marriage is the rule; widow marriage to a second but not to third husband is allowed; polygamy is occasionally practised, and polyandry is unknown. Their marriage customs differ slightly from those described under Rangáris. The early rites are the same as those of Rangáris. At the time of marriage the bride and bridegroom are made to sit facing each other on a carpet, and a white sheet is held between them. The priest and the guests shower grains of rice on the heads of the pair; and the white curtain with the cross on it is removed. The bride's father performs the girl-giving or *kanyádán* in which the nine Hindu planets are worshipped, and a burnt offering is made in their honour.[1] The bride's father presents drinking vessels and platters as his daughter's dowry; and the friends and kinspeople present the bride and bridegroom with ¾*d*. to 2*s*. (Re. $\frac{1}{32}$-1) in cash. The bride and bridegroom are led to the bridegroom's house either on foot or on horseback. The *varát* or married couple's homeward procession is like that of the Rangáris. At the bridegroom's house five married women with their husbands are feasted.

They burn the dead, but have no *jivkhada* or life-stone as a lodging for the soul of the dead. On the way to the burning ground there is the usual rest and the usual change of place among the

[1] The nine planets or *navgrahas* are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Ráhu*, and *Ketu*.

bearers. At the burning ground the heir as usual carries an earthen water vessel round the pyre and lays a quarter-*anna* piece near the pyre. Balls of food are laid on the spot where the body was burned, and on the third day the bones are gathered and thrown into water. On the eleventh a dinner is given to friends. They hold that a death in the family causes ceremonial impurity and they stop work for thirteen days. They give both monthly and yearly mind-feasts. They have no *náik* or headman. Social disputes are settled by the *panch* or caste-council. Though not so wealthy as the Hatkárs and Sális they are comfortably off. Their condition rises or falls with the state of the weaving trade. Some of them send their sons to school; but they attach less value to schooling than the Hatkárs.

PATVEGÁRS.

Raddis, said to mean Strong Arms, are returned as numbering 29,055. Except in Indi, where they are rather rare, they are found all over the district in considerable numbers especially in the rural parts. Bágalkot, Bágevádi, and Muddebihál have villages almost solely of Raddis. They claim descent and take their name from one Hem Raddi, the son of Kudvakkalge, the only brother of Kurupi, the first parent of the Kurubars or Shepherds. Raddi, a corruption of the Kánarese *ratti* the human arm, is said to have been added to Hem's name on account of his personal strength. They say that a woman Mallava Raddi, who was a devotee of Vyankatesh of Vyankatgiri in North Arkot, secured for her caste the boon of plenty from her favourite god Shri Vyankatesh. They have a tradition that they originally came to South Bijápur from Vyankatgiri in North Arkot. They are divided into Chitmats, Matmats, Námads, Nirmals, Páknáks, and Pentpents, who neither eat together nor intermarry.[1] Of the six divisions the Námads and the Páknáks are alone found in considerable numbers in Bijápur, and of these two sub-divisions the Páknáks are by far the largest and hold many hereditary village headships. Námads are very common about Bágalkot and Guledgudd. The Námads are Bráhmanical and the other five divisions Lingáyat. They are married by Jangams and in their religious and social observances closely resemble Panchamsális. Among Námad Raddis the personal names in common use among men are Bálappa, Govindáppa, Krishnáppa, and Rámáppa; and among women Bálava, Krishnavva, Lakshmavva, and Vyankavva. They have no fixed family names, their surnames being place and calling names. These six divisions include thirty-six *bedags* or family-stocks, of which Bhimalvále, Chhallvále, Dadigallvále, Durmandalvále, Gadgivále, Galvále, Guggulvále, Jákvále, Jhyangtivále, Kadallvále, Kathárvále, Kondraddivále, Mulivále, Padgalvále, Raddikondvále, Ragtivále, and Sangtivále are the most important. Members of the same family-stock may not intermarry. In appearance they differ little from Panchamsális. They are of middle height with well-knit frames, somewhat oval faces, long nose, and a lively expression.

RADDIS.

[1] In Belgaum Kudvakkals and Kunchivakkals take the place of Chitmats and Pentpents.

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Though not fair they are less dark than Kurubars or Kabligers. They are a healthy, good-looking, and long-lived class. The women are like the men only slimmer. Kánarese is their home tongue. They live in large badly aired one-storeyed houses with stone and clay walls and flat roofs, the air often tainted by the practice of keeping men and cattle under the same roof. Their house goods include quilts and blankets, cots and boxes, and earthen and metal vessels. Some of them keep servants and almost all own domestic animals, four to thirty-four bullocks, one to four cows, and sometimes one or two she-buffaloes. They are great eaters, taking three to four meals a day, and are fond of sharp and sour dishes. Their staple food is millet and wheat bread, husked millet grit boiled and eaten with whey, split pulse, and vegetables. Milk, butter, whey, and curds are sometimes added to the daily food. Their holiday and wedding dishes are *polis* or sugar rolly-polies, *kadbus* or sugar dumplings, rice boiled and strained, *shevaya* or vermicelli, and *sár* or tamarind sauce. Of these dishes the *shevayas* or vermicelli is prepared on the Hindu New Year's Day in March-April and on *Diváli* in *A'shvin* or September-October, and *polis* and *kadbus* are made on any holidays. On *Nág-panchmi* or the Cobra's Fifth in *Shrávan* or July-August a special dish of Italian millet flour and sugar is made and is called *tambit ládus* or millet balls. They neither eat flesh nor drink liquor. As a rule men bathe before eating the morning meal, and worship the house or village gods; women bathe only on Mondays, Tuesdays, Fridays, and Saturdays; because Monday is sacred to Basavánna, Tuesday to Yallamma, Friday to Shri Vyanktesh, and Saturday to Máruti. The men shave the head except the top-knot, and the face except the eyebrows and moustache. They mark the brow with the *nám* or two parallel lines of sandal-paste. Instead of knee-breeches which were formerly generally used, men wear a waistcloth seven and a half feet long, a shouldercloth or a blanket, a jacket, and a headscarf. The women wear the hair tied in a knot at the back of the head without using flowers or false hair. They dress in a full Marátha robe, without passing the skirt back between the feet and a bodice with a back and short sleeves. All married women should wear glass bangles and mark their brows with *kunku* or vermillion. Both men and women have rich clothes in store for holiday use, and have gold or silver ornaments according to their means, the same in shape as those worn by true Lingáyats. As a class they are fairly clean, hardworking, honest, orderly, sober, even-tempered, and hospitable, but rather thriftless. Agriculture is their hereditary calling, and almost all follow it, though a few have taken to trade in grain and to moneylending. The Raddis are among the best dry-crop cultivators in the district; they seldom attempt garden tillage. Most of them till their own land, and others hire fields paying the owner one-third to one-half of the produce. Those who own no land live by field labour which lasts almost throughout the year. Their women mind the house and help the men in the field. They cut off millet ears in harvest time, pick and gin cotton, weed, and scare birds. Boys begin to help from their twelfth year. Many Raddis are substantial farmers, and, though most of them suffered in the 1876 famine, as a

class they are fairly off and free from debt. Like other Bijápur husbandmen Raddis have many field rites. The beginning of each of the leading field processes is marked by one of these rites. The leading rites are the *kurgi-puja* or drill-plough worship, *charags* or Lakshmi's feasts, and the *dáng* or a feast in which the *dáng* or field song is sung. The *kurgi-puja* or drill plough worship is held on the day or the day before sowing is begun in late May or June in the beginning of the south-west monsoon. The day for worshipping the plough and beginning other field works is fixed either by the *joshi* or village Bráhman astrologer, or, where there is no Bráhman astrologer, the village Máruti by. In consulting Máruti *Yes* is written on one piece of paper and *No* on another. The two papers are rolled into small balls and thrown before the god, and a boy of three or four is told to pick one of the two. If the boy picks the Yes paper, the rite is begun on the proposed day. If he chooses the No paper, the rite is put off and the oracle is again consulted. The drill-plough worship is held in the house, in the front yard, or in the field which is to be sown. When the plough is worshipped in the house or in the front yard the spot on which the plough is to be worshipped is cowdunged, a cocoanut is broken, and the pieces are thrown to the right and left as an offering to the place spirits, that they may leave it and make room for Lakshmi who is to be worshipped in the form of the plough. The plough is made ready and complete in every part. It is washed in fresh water, wrapped in a robe or *lugde*, part of it is clad in a bodice, and it is set on the cowdunged spot. If the worshipper is a Bráhmani Hindu, he marks the plough with sandal-paste; if he is a Lingáyat, he rubs it with ashes and throws turmeric powder, vermillion, and flowers on it. Glass bangles and women's gold and silver ornaments are hung from different parts of the plough, frankincense is burnt before it, and sweet food is offered to it. Sometimes the old silver or brass mask or *mukhvata* of the village Lakshmi is fastened to the plough as its face-plate. Afterwards, when the plough is taken to the field, a cocoanut is broken and the pieces are thrown to the right and left of the path along which the plough is taken to please the place spirits, and prevent them doing mischief to the plough, for, if they are not pleased, the spirits will break the plough. When the worship takes place in the field it is performed on the day on which sowing is begun. It is done in the same way as in the house or front yard without much show, as the plough is to be used soon after the worship. Before beginning to plough the field-guardian is worshipped. The field guardian lives in a small stone generally under a *shami* tree Mimosa suma, which was set there for it when the field was first ploughed and has since been regularly smeared with redlead. A pot of water is poured over the stone, it is daubed with sandal-paste or ashes, and dressed food is laid before it. Before the bullocks are yoked to the plough, their heads are rubbed with cowdung-ashes and the owner bows before them. They are given a sweet dish to eat and some dressed food is waved about them and thrown to the spirits. The first of the *charags* or Lakshmi's feasts falls on the *Bhádrapad* or August-September no-moon which is called *yellámási* or the sesame no-moon, from *yell* sesame and *ámási* no-moon.

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Dressed food is taken to the field and some of the dressed food is thrown to the four quarters of heaven and the rest is eaten by the house-people. The next feast comes on the *Ashvin* or September-October full-moon which is called *Sigihunnavi* that is the earth-cone full-moon. Five days before the full-moon, on *Dasara* or the bright tenth, married women take a copper dish filled with millet, go to a potter's, give him the millet, and bring from him in the dish two cones of earth of unequal height, six to eight inches high, and five to eight smaller earthen cones about a couple of inches high. The large cone is supposed to represent the father, the slightly smaller cone the mother, and the tiny cones the children of the family. Besides the millet the potter is given a betelnut and a copper coin and all the cones are daubed with *kunku* or vermillion. They are set in a niche in the house, rubbed with sandal-paste or ashes, and rice and flowers are put on them and dressed food is laid before them. On the full-moon day the cones are marked with alternate stripes of lime and redlead and worshipped in the same way as on *Dasara*. At noon all cultivators except Bráhmans take dressed food to the fields. At the time of going to the fields they take with them four of the tiny cones, set them in the middle of the field, and offer them food. Afterwards some food is thrown in the middle and into the four corners of the field. The food offered to spirits includes a sweet dish and generally boiled rice mixed with curds, a favourite dish with almost all spirits. The people then sit down to eat. Before eating they throw pinches of food round their dishes as an offering to the spirits of the place on which they sit, that the spirits may not disturb them. In the evening they return, and next day the married women dressed in new clothes, and singing songs as they go, take the remaining cones and throw them into a river or pond. In cotton fields boiled rice and curds are thrown into different parts of the field before the cotton-picking begins. The *khanad charag* or thrashing-floor-Lakshmi's feast is held when the thrashing floor is prepared; it does not differ from the *yellámási charag*. When the thrashing floor is ready a post is driven into the ground in the centre of the floor, and the floor is cowdunged. The post is rubbed with ashes or sandal-paste and frankincense is burnt before it. Some ears of grain are thrashed by a wooden pestle, and the grains are boiled whole in an earthen vessel and are offered to the post. When the place is consecrated no one with shoes on is allowed to step on the floor, though persons with sandals may walk freely across it. In the evening the ears of grain that are to be trampled are heaped round the post and four to eight bullocks are made to go round the post. As they drive the bullocks they sing songs which are called *dángors*, and hence the rite is called *dángor*. In driving the bullocks they are not allowed to use the whip. On the day after the grain has been winnowed, a cocoanut is broken, and pieces of it are thrown to the right and to the left of the grain heap as an offering to spirits, frankincense is burnt before the heap, and turmeric powder and vermillion are thrown on the heap. Most local husbandmen, sometimes even Lingáyats and Bráhmans, sacrifice a goat. The Lingáyat or Bráhman does not kill the goat himself but pays the price of the goat, and a Marátha

Rajput or some flesh-eating Hindu kills the goat before the heap of grain and sprinkles its blood about the thrashing floor. If the owner of the field is a flesh-eater he dresses the flesh, offers it to the heap, throws it to the spirits, and eats it with his family and friends. Before measuring the grain, the grain heap, the measure-basket, and the broom are worshipped in the following manner. On the top of the heap is set a small cone of bullock-dung which was dropped by bullocks as they left the thrashing floor; and on the cone some hair of the bullock's tails are stuck as a top-knot. Before the heap, the basket, and the broom, frankincense is burnt, and four lemons and ten plantains are laid. A cocoanut is broken and its pieces are thrown to the left and to the right. As a rule the new grain is measured either in the first part of the day or in the first part of the night, never after midday or midnight. When waste land is brought under tillage, the day on which the clearing is to begin is fixed either by the Bráhman astrologer or *joshi* or by asking the village Máruti. Before beginning to clear the field the owner breaks a cocoanut and throws the pieces about the field as an offering to the place spirits. When the field is cleared and made fit for ploughing the *kurgi* or plough is worshipped as has been described with this one difference that it is worshipped either in the house or house-yard and never in the field. When the plough has been worshipped a stone is picked in the field, washed with fresh water, smeared with vermillion paste, and set under a tree, generally a *shami* Mimosa suma, as the field guardian or *kshetrapál*.

Raddis though classed by Bráhmans among Shudrás, rank with Lingáyats, hold a high position, and will not eat from the hands of Bráhmans. In the wet months (June-November), which is their busy season, the men go to their fields in the early morning and return at ten or eleven, eat their dinner, and after a short rest go to work, and return at lamplight. In the hot months, they do not go regularly to their fields, and when they go they do not start till after the morning meal. Women after serving food to men eat their food and go to work returning before the men and making ready their supper. A family of five spends £1 10*s.* to £2 10*s.* (Rs. 15-25) a month on food and dress. A house costs £4 to £20 (Rs. 40-200) to build, and 1*s.* to 4*s.* (Rs. ½-2) a month to rent. Their house goods and furniture are worth £2 10*s.* to £10 (Rs. 25-100). A servant's yearly pay with board and lodging is £2 to £3 (Rs. 20-30). A birth costs £1 to £3 (Rs. 10-30), a boy's marriage £12 10*s.* to £40 (Rs. 125-400) and upwards, a girl's marriage £5 to £20 (Rs. 50-200), and a death 10*s.* to £1 10*s.* (Rs. 5-15).

Raddis are a religious people, their family deity is Shri Vyankatesh, to whom they are specially devoted and to whom on Friday every family offers *kadbus* or sugar dumplings and a mixture of rice and pulse boiled and strained and called *khichdi*, and the *dásás* or servants of the god are asked to a feast on Fridays and holidays. Besides Shri Vyankatesh, Yallamma, and Máruti are also worshipped in their house-shrine. They belong to the Shri Vaishnav sect, which was founded in the twelfth century by Rámánujachárya, a native of Shri Permatur near Madras. He studied at Conjevaram, and

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travelled over the greater part of Southern India. He perfected his system and composed his religious works in the island of Seringapatam, at the meeting of the Káveri and the Kolerun. From Seringapatam he was driven by king Kerikal Chol, who was an uncompromising Shaiv, and who required Rámánujáchárya and all other Bráhmans to subscribe a declaration of faith in Shiv. From Seringaptam he fled to Maisur, and in 1117 converted Vishnuvardhan Ballál the king from the Jain faith Rámánujáchárya is said to have treated the Jains with great severity. He established his throne at Mulekot, which is still occupied by the *guru* known as the Parkálsvámi. Twelve years after the death of the Chol king Rájmánuj returned to Seringapatam and there ended his days. Rámánuj asserted that Vishnu was Brahm, that he had been before all worlds, and was the cause and creator of all things. Though like him he maintained that Vishnu and the universe were one, in opposition to Shankaráchárya he denied that the deity was void of form or quality, and regarded him as endowed with all good qualities and with a twofold form, the supreme spirit *parmátma* or cause, and the gross spirit or effect that is the universe or matter. The doctrine is therefore called the *vishishthádvait* that is unity with attributes. Raddis respect Bráhmans and call local Bráhmans to officiate at their ceremonies. Their special holidays are *Holi* in *Phalgun* or February-March, the Hindu New Year's Day in *Chaitra* or March-April, *Nágpanchmi* or the Cobra's Fifth in *Shrávan* or July-August, *Ganeshchaturthi* in *Bhádrapad* or August-September, *Dasara* and *Diváli* in *Ashvin* or September-October, and the full-moons of *Ashádh* or June-July, *Áshvin* or September-October, *Kártik* or October-November, and *Márgshirsh* or November-December. On the full moon of *Áshádh* or June-July small earthen bullocks are washed with sandal-paste, grains of rice and flowers are thrown over them, frankincense is burnt before them, and they are offered cooked food. Their special fast days are *Shivrátra* which is known as *Maha Shivrátra* in dark *Mágh* or January-February; the lunar elevenths of both *Áshádh* or June-July and *Kártik* or October-November; and the dark eighth of *Shrávan* or July-August known as *Gokulashtami*. On *Gokulashtami* they fast the whole day. In the evening they make an earthen image of Krishna, mark it with sandal paste, throw grains of rice and flowers over it, lay fruit before it, set it in a cradle, and sing songs. Afterwards they eat a light repast. They believe in soothsaying, astrology, lucky and unlucky days, and witchcraft. Their great spirit-scaring god is Máruti; when a person is possessed by a spirit he or she is seated before the god and ashes from the censer are rubbed on the sufferer's forehead.

Mámad Raddis claim to keep and some of the well-to-do keep, nine of the sixteen Bráhmanic *sanskárs* or sacraments. As soon as a child is born, the midwife cuts its navel cord with a knife and bathes both the mother and child in warm water. If the family is rich the father of the child performs the *játkarm* or birth ceremony. Before the child's navel cord is cut the child's father bathes and sits by

the mother. The Bráhman priest comes into the lying-in room, makes a small heap of rice on a low stool, and worships a betelnut in the name of Ganpati. He washes the betelnut with water, rubs it with sandal paste and red rice, lays flowers on it, and waves a light before it. He tells the father to let a drop or two of honey fall from a gold ring into the child's mouth. The mother is given turmeric powder and vermillion, her lap is filled, and a lamp is waved before the father, mother, and child. The Bráhman priest is given money and undressed food. During the whole ceremony musicians play on drums and clarions. When the father and other people have gone out of the room, the midwife cuts the navel cord, puts it in a small earthen vessel with a bit of turmeric root and a betelnut, and buries it. The mother is given dry cocoa-kernel and molasses and is fed on boiled and strained rice and clarified butter. On the fifth day a caste feast is given and in the evening the midwife worships the goddess Shatikavva or Satvái, offers her dressed food, waves a light before her, and carries the food and the lamp to her own house. She covers the lamp and does not let the father see it, for if the father sees it the mother and child will sicken. A child is named and cradled either on the twelfth, thirteenth, or fourteenth. In the morning of the naming day friends and kinspeople are asked to a feast of *polis* or sugar rolly-polies. In the evening some near married kinswoman of the child's father bends over the cradle and thrice repeats in the child's ear the name which it is to bear. The name is either chosen by a Bráhman astrologer, who is told the time of the child's birth, or by the eldest woman of the house. The married friends and kinswomen who come to the naming bring with them a bodice-cloth for the mother and a cap or a jacket for the child. At the end of the ceremony they are given turmeric powder and vermillion, and handfuls of gram, wheat, and millet boiled together. Vermillion is rubbed on their brows and turmeric paste is given into their hands, which they afterwards rub on their cheeks. On a day between the thirteenth and the thirtieth, the goddess Satvái is again worshipped by the child's mother and a bodicecloth is presented to her. All a child's ailments during the first month of its life are said to be due to the influence of the goddess Shatikavva, and any sickness after the end of a month is said to be due to the disfavour of some other god. On a lucky day after the first month and before the end of the third month comes the *nishkraman* or going out of doors. The mother asks some married kinswomen to come with her to the chief temple of the village. When they have come she takes her child with her and goes to the temple, breaks a cocoanut before the god, bows with her child before the god, and returns home. Turmeric paste, vermillion, and betel are served to the women who went with her and they withdraw. On this day some sweet dish is cooked. On a lucky day at the end of the first year, the mother feeds the child on a mixture of milk, clarified butter, and honey. Boys only are shaved. A boy's first shaving takes place on any lucky day between the first and the third year. On a lucky day the father, mother, and child are rubbed with scented oil and bathed in hot water. The father and mother sit on two low stools placed side by side and the

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boy on a third low stool in front of them. The Bráhman priest worships a betelnut in the name of Ganpati in the same way as in the *játkarm* or birth-ceremony. The father takes the child on his lap and the barber cuts the boy's hair with a pair of scissors, leaving the top-knot. After the boy has been shaved, the boy and his father are again rubbed with scented oil and bathed in hot water; and dressed in new clothes. They then with the mother sit on three low stools, and some married woman of the family waves a lamp before them. The Bráhman priest is given undressed food enough for a meal and money, and the barber undressed food enough for a meal and 1½*d.* (1 *a.*). On this day some sweet dish is prepared for dinner. Raddis allow and practise child and widow marriage, polygamy is allowed but is not common, and polyandry is unknown. When the parents of the boy and girl have agreed to marry them, the boy's father goes to the girl's house with a robe, a bodicecloth, and a silver neck ornament or some gold and silver ornaments if he is rich. After the boy's father has come, the girl's father calls his friends and kinsmen and a Bráhman to his house to be present at his girl's *báshtagi* or betrothal. The boy's father places a cocoanut and seven pounds and a half of sugar before the girl's house gods. The girl is brought before the boy's father, who gives her the robe, bodicecloth, and ornaments he has brought, marks her brow with vermillion fills her lap with two-thirds of a pound of dry dates, two-thirds of a pound of betelnuts, 100 betel leaves, one-sixth of a pound of turmeric roots, and five plantains, and puts a little sugar into her mouth. The girl's father rises and taking betel in his hand says to the boy's father 'My daughter is betrothed to your son,' and ties the betel to the skirt of the father's shouldercloth. The boy's father then rises, says to the girl's father 'My son is betrothed to your daughter,' and ties the betel to the skirt of the girl's father's shouldercloth. Sugar and betel are served to the guests and Bráhman priests and undressed food and money to the Bráhman priests alone. The girl's father treats the boy's father and his relations to sugar rolly-polies. After some days the girl's father with one or two kinspeople goes to see the boy, and is feasted by the boy's father. When they have gone, the boy's father goes to his Bráhman priest and asks him to fix a lucky day for the wedding. When the priest has fixed the day, the boy's father sends a message to the girl's parents and asks kinspeople, friends, and castemen to the marriage. Marriage booths are built in front of both houses and a *bahule* or marriage altar is built in the girl's booth. On a lucky day two or three days before the wedding the fathers of the boy and girl worship Ganpati with the help of a Bráhman priest at their own houses in the same way as is done in the *játkarm* or birth ceremony, give money and undressed food to the Bráhman priest, and feast their kinspeople. Next day at a lucky hour, the boy is rubbed with turmeric powder and oil, and is seated with his father mother and two married kinswomen in a square or *surgi* with a water-pot at each corner and a thread passed several times round the necks of the jars. These jars are filled with water, turmeric powder, and vermillion, and the persons seated in the square are bathed in hot water by married women. When the pouring of hot water is over

the persons in the square are told to bend down, and a *támhan* or brass or copper dish is held over them with its bottom up. On the bottom is placed a gold nosering and water is poured on the ring. The thread passed round the jars is unwound and tied to a post of the marriage booth. Afterwards married women go to the girl's house in procession accompanied with music. They carry turmeric powder, vermillion, turmeric paste, a white robe or *pátal*, and a bodice for the girl; and a cocoanut, rice, and betelnuts to fill the girl's lap. When the women come to the girl's house, the girl's mother or some other married woman rubs her with the turmeric paste and the girl is bathed in the same way as the boy was bathed. On the night before the wedding day the boy and his party go to a temple and after they are seated they are joined by the girl's father and a band of his friends and kinspeople. When the men and women of the two parties meet they throw *abir* or scented powder on one another. The girl's father washes the boy's feet, marks his brow with sandal paste, and presents him with a dress. Afterwards the boy is led on a horse in procession with music. On the wedding day a hour or two before the time fixed for the wedding the girl's sister takes vermicelli or *shevaya* cooked in milk with molasses, and gives the dish to the boy to eat. After he has eaten the dish the boy is given a packet of betel leaves and nut to chew, is dressed in a new suit of clothes, and is led on horseback in state to the girl's. After he arrives the girl is brought in her marriage dress, and the boy and the girl are made to stand facing each other separated by a curtain with a central turmeric cross. Bráhman priests hand the guests red rice, read the marriage service, and at the end of each verse throw rice on the pair, the guests joining the priests in throwing the rice. At the end of the service the curtain is drawn on one side, the boy with his two hands throws rice on the girl's head and fastens the lucky necklace round her neck, and the wedded pair are taken to bow before the house gods. The priests are given undressed food and money, and the guests are dismissed with betel. In the evening the girl's father gives a dinner to his caste-people; and in the feast the pair eat out of the same dish. After the feast the bride and bridegroom are led on a horse in state to bow before the village Máruti. Men walk in front of the horse and women behind the horse singing marriage songs. Among the women walk the sisters of the bride and bridegroom with a lamp in a platter, wave the lamps before the god, and the ministrant breaks a cocoanut in front of him. From the temple the procession goes to the bridegroom's. At the bridegroom's the pair sit on two low stools side by side and with the help of the Bráhman priest worship Ganpati who is represented by a betelnut placed on a small heap of rice on a low stool. The Bráhman priest blesses the pair, takes money and betel, and goes home. The girl is made to sit on the laps of the chief of the boy's kinsmen and kinswomen, and is duly handed to the boy's mother with the request that the girl may be treated as one of her own children. The boy's father asks the leading members of the girl's party to a feast, and after the feast they take the girl to her father's house. Next day the girl's father asks the boy, his father,

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and leading kinspeople to his house, feeds them on sweet dishes, and presents them with clothes. This feast ends the marriage ceremonies and the guests withdraw. When a widow wishes to marry she tells her parents or some elderly relation who settles with the intended husband. When everything is settled a Bráhman astrologer fixes a lucky day for the marriage. On the day the bridegroom with some of his kinspeople go to the woman's house. The bride and bridegroom are rubbed with oil and bathed in hot water. The bridegroom gives the bride robes, bodicecloths, and ornaments, and lays a cocoanut and rice in her lap. Both of them drop wreaths of flowers round each others necks; and an elderly kinsman of either party knots together the hems of their garments. The bride, in the presence of all, addressing the bridegroom declares that she has become his wife, and puts her hand in his. The bridegroom fastens the lucky necklace or *mangalsutra* round her neck and marks her brow with *kunku* or vermillion; and both of them bow to all present. A caste feast is given and sometimes money and uncooked food are presented to the Bráhman family priest. Divorce is allowed and practised. When a Raddi girl comes of age, she is held unclean for four days and is seated apart. On the fifth day or on a lucky day within the first sixteen days, the girl and her husband are bathed together in hot water. They sit side by side on two low stools and worship Ganpati in the same way as is done in the *játkarm* or birth-ceremony. The Bráhman priest who helps at the worship blesses the couple, takes money and uncooked provisions, and goes home. The husband rubs turmeric powder on his wife's hands, marks her brow with vermillion, lays a cocoanut, betelnuts, dry dates, and rice in her lap, and places a packet of betel leaves in her hand. The wife rubs sandal paste on the husband's body, throws a wreath of flowers round his neck, puts a packet of betel leaves in his hand, and bows before him with joined hands. Near kinspeople are asked to dinner and when they come they present the pair with clothes. Married women wave lamps before them and the ceremony ends with a feast. In the eighth month of her pregnancy the *simant* or hair-parting takes place. The husband and wife are bathed in hot water and Ganpati is worshipped as in the *játkarm* or birth-ceremony. The husband fills the wife's lap and she applies sandal-paste to his body, puts a flower wreath round his neck, and gives him a packet of betel leaves. Married women lay rice, a cocoanut, betelnuts, and dry dates in the pregnant woman's lap, and wave a lamp before her. The Bráhman priest is given money and undressed provisions and the caste-people a feast of sugar and pulse rolly-polies. Raddis burn the dead. If the dead is a man he is bathed, dressed in his daily clothes, and placed in a sitting position. If a woman she is bathed, dressed in a robe and bodice, and placed in a sitting position; and if she has died leaving a husband her brow is marked with *kunku* or vermillion and her head is covered with a net of flowers. When the chief mourner has bathed and prepared the fire which is to be carried to the burning place to set fire to the pyre, the corpse is laid on the bier and redpowder or *gulál* and

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betel leaves are thrown on the corpse. At the burning place the chief mourner buries 1½*d.* (1¼ *as.*) on the spot where the body is to be burnt, and other mourners build the pyre, strip the clothes off the body, and lay it on the pyre. The chief and other mourners lay *durva* grass on the body, the chief mourner sets fire to the pyre, and all of the party clap their hands, and say the dead has gone to the highest heaven. When the body is consumed all bathe and return to the deceased's house where the chief mourner dismisses them expressing the hope that they may not again have to come to his house to carry a corpse. In the evening millet is boiled with split pulse and spices and the four body-bearers are feasted. On the third day the ashes and unburnt bones are gathered and thrown into water. On the sixth, ninth, or eleventh the clothes and ornaments of the dead are washed, and laid before the house-gods along with an offering of boiled rice and sugar rolly-polies. Within the first month a brass or silver plate is made with a rudely embossed figure, is placed with the house gods in the name of the dead, and is worshipped. Every month for twelve months on the lunar day corresponding to the death-day cooked food is offered to the ghost. They are bound together by a strong caste feeling and social disputes are inquired into and settled at meetings of the old and respected members of the caste. Though they are not fond of sending their boys to school and take to no new pursuits, Námad Raddis are an intelligent, well-to-do class, who are likely to take advantage of openings to which the introduction of railways may give rise.

Among Páknák Raddis the men's names in common use are Basáppa, Malláppa, Malkáppa, and Shankaráppa; and the women's Gangavva, Párvalevva, and Shankaravva. They differ little from Námad Raddis in form, speech, food, or dress. Like Námad Raddis husbandry is their hereditary calling, and they have the same beliefs and observe the same field rites. Shiv is their great god and *Shivrátra* in February is their great fast day. As they are Lingáyats they profer cowdung-ashes to sandal-paste, and in their field rites mark the object of worship first with ashes and then by sprinkling it with scented powder. Though they are old converts to Lingáyatism and are staunch supporters of Jangams, they have not left off all their former customs. To a stranger their marriage ceremonies differ little from those of Námad Raddis. Though they are married and buried by Jangams they show as much honour to Bráhmans as they show to Jangams. Like true Lingáyats rich Raddis carry their dead in a canopied chair or *vimán*, bury them, close the grave with a stone slab, and wash the feet of the beadle or *mathpati* on the top of the grave. Like Námad Raddis they carry food to the grave, deify the ancestral spirits, and worship them as house gods. Like Námad Raddis, Paknák Raddis seldom send their boys to school and take to no new pursuits. They are an intelligent well-to-do class with fair prospects.

RAJPUTS.

Rajputs, returned as numbering 4414, are found in small numbers in most towns and large villages. They are locally called Suratváls, and are said to be the offspring of Kshatriya fathers and Marátha, Lingáyat, or Dhangar mothers. Their ancestors formerly

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lived in Upper India, and came to Bijápur in search of employment. Most of them were soldiers and were engaged in the service of local chiefs. Some of them won estates and rent-free lands and settled in the district. The names in common use among men are Bhimsing, Lakshmansing, Madansing, Mohansing, Pratápsing, Rámsing, Ráyasing, and Vijayasing, the last syllable *sing* being a corruption of the Sanskrit *sinh* a lion. The names in common use among women are Durgábái, Gangábái, Gunjábái, and Lakshmibái. They say they have twenty surnames, but they know only ten, Bishne, Chandele, Chaván, Dikhit, Ghairvár, Nenvár, Pavár, Rajbanse, Sengar, and Tavár. Persons bearing the same surname do not intermarry. They have no divisions and no *gotras* or family-stocks distinct from their surnames. A Rajput is known by his military air and proud look. They are larger, better-featured, stronger, and fairer than Maráthás. They are above the middle height, with well developed muscles and strong frames. The expression of the face is lively, the nose is long and straight, the cheek-bones either high or low, the hair generally lank. Their home tongue is Hindustáni; but they also speak an incorrect Maráthi and Kánarese. In Kánarese, they generally use aspirate consonants for unaspirate, as *khatigi* for *katigi* a piece of wood, and *tholi* for *toli* a beam. They live in ordinary one-storeyed houses with brick and mud walls and terraced roofs. Their houses are clean and the furniture is clean and neatly arranged. Those who are landholders, traders, and proprietors employ servants, and they are fond of pets, keeping dogs, deer, and parrots. They have also cows, bullocks, she-buffaloes, and horses. Their state is middling and they are fairly off. They are moderate eaters and good cooks. Their staple food includes unleavened cakes of wheat flour, clarified butter, sugar, rice, split pulse, and brinjals *bhendes* and other vegetables seasoned with heated oil or clarified butter, mustard-seed, cumin-seed, and assafœtida. They eat rice with a curry of whey seasoned with heated clarified butter, assafœtida, cumin-seed, and the leaves of the *kadhinimb* Bergera koenigi. Sometimes the whey curry is made by cooling a red-hot stone in it. Some use millet bread and a preparation of millet grit. They are also fond of *ámbat-varan*, a liquid mixture of split pulse, tamarind juice, molasses, and spices. Their holiday dishes are *khir* or rice boiled with sugar and milk, *puris* or wheat-flour cakes fried in clarified butter, and *besan* or gram-flour balls. On *Nág-panchmi* in *Shrávan* or July-August and on *Ganesh-chaturthi* in *Bhádrapad* or August-September, they prepare *kadbus* or sugar-dumplings, and offer them to Nág and Ganesh. They are extremely particular about the purity of their food. No one but a Rajput may touch it and no Rajput may touch it without bathing or may even enter the kitchen in every-day dress. Every morning their women bathe, put on newly washed and untouched clothes, cowdung the kitchen, and begin to cook their daily food. If when cooking a woman is touched by any one who is not similarly dressed, she bathes and puts on fresh clothes before going on with her cooking. A woman, while cooking, should not step out of a cowdunged square near the hearth. If she steps out of the

square she must bathe again. Men bathe daily, and worship the house-gods, and offer them cooked food, before they sit to the morning meal. They give caste feasts at marriage, puberty, and other ceremonies. On *Dasara* in September they worship a sword with the image of Tuljá-Bhaváni, and with the sword sacrifice a goat in front of the goddess and feast on it. They eat the flesh of the goat hare and deer; but will not touch domestic fowls or fish. They never openly eat onions. It is cost, and not religious scruples, that prevents them using animal food daily. Except the goat sheep hare and deer, they hold all animals either unclean or sacred, and do not eat their flesh. They formerly drank no intoxicating liquor, but of late some of them have begun to drink. Most of them smoke hemp-flowers or *gánja*, drink hemp-water or *bháng*, and eat opium, and almost all chew or smoke tobacco. Some of these narcotics are especially used when animal food is eaten. The use of narcotics is said to be increasing. Both men and women are fond of good clothes, and show taste and care in their dress. Men wear the topknot and a full moustache and whiskers, and some of them never let a razor touch the head. Men wear a flat round turban set jauntily on the head, a jacket, a tight-fitting longcloth coat with very long sleeves gathered in puckers from the wrist to the elbow, a waistcloth seven and a half feet long or tight breeches reaching below the knees, and elegant shoes. They have special silk-bordered waist and shouldercloths, chintz jackets, and silk coats for holidays. On festive occasions a fancy walking stick and a handkerchief complete a Rajput gentleman's dress. Their women tie the hair in a knot by a woollen thread without decorating it either with false hair or flowers, and dress in a robe and a bodice of different colours; some of them pass the skirt of the robe between the feet and tuck it into the waist behind in the ordinary Marátha fashion, and all completely cover the head with the upper end of the robe. Out of doors they wrap a white sheet or a shawl round the body. Most of them have separate holiday robes including silk-bordered robes and brocade-bordered bodices. Most of the articles of male and female dress are made in the district, chiefly at Ilkal, Bágalkot, Bádámi, Guledgudd, and Mamdápur; others come from Hángal and Sháhápur in Belgaum, and from Hunur and Jamkhandi in Jamkhandi. Their ornaments differ little from those worn by Lingáyats. As a class they are orderly, hot-tempered, clean, and bold, but lavish and fond of show. They are not quick to take offence, but in revenge they are staunch and unwearying. War is their hereditary calling and even in these days of peace most of them are trained in feats of arms. Formerly they followed no profession but arms and always carried weapons. Since the establishment of British rule, their employment as fighters has ceased, and they have been disarmed. When the district passed to the British many left their homes and wandered in search of military employment taking service with the different princes and chiefs. The rest remained at home, and took to more peaceful ways of life, husbandry and trade. A few are land-proprietors, and a few are excise and ferry contractors. Those who trade deal chiefly in corn and cloth and those who live by agriculture are over-

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holders, tilling their lands through servants or through tenants who pay them half the crop. A few are Government clerks. A Rajput who chooses trade as his calling begins as a clerk or salesman in a trader's office on a monthly pay of 10*s.* to 12*s.* (Rs. 5-6) and sometimes without any salary. The women do the whole of the housework, but do not help the men in the field or in the shop. Though prosperous as a class, some are in debt on account of their extravagance especially in marriages. A few have credit with moneylenders and are able to borrow on personal security; others have to mortgage land or to pawn ornaments before they can raise money. They call themselves and are called Rajputs. They rank themselves below Bráhmans and Kshatriyás only, and eat only from Bráhmans and Kshatriyás. Except Bráhmans, Kshatriyás, Sonárs, and Lingáyats, almost all castes eat food prepared by Rajputs. Men women and children rise early. The men go to work, the children to school, and the women busy themselves in the house. At eleven men and children return home, and, after bathing and worshipping the house-gods, the men eat their first meal along with their children. After dinner men rest for a time or take a nap, then go back to business, and stay at work till evening. Except some of the Government ferry contractors who find work only during the monsoon, all are fairly busy throughout the year. On holidays and other festive occasions they close their shops and rest. The average monthly charges of a middle-class Rajput family vary from £1 10*s.* to £2 (Rs. 15-20). A rich man's house costs nearly £100 (Rs. 1000) to build, a middle-class man's over £50 (Rs. 500), and a poor man's over £10 (Rs. 100). The value of a rich man's house goods is over £50 (Rs. 500), of a middle-class man's over £20 (Rs. 200), and of a poor man's over £7 10*s.* (Rs. 75). A servant's monthly pay varies from 6*s.* to 8*s.* (Rs. 3-4) without board, and from 3*s.* to 4*s.* (Rs. 1½-2) with board. Their special marriage and other expenses are like those of Lingáyats, except that the marriage of a Rajput's daughter costs half as much again as a son's marriage. The Rajput has a strong tendency to spend more than his income. They are religious and their family-deity is Báláji or Vyankatesh of Giri in Madras. Their house priests are Kanoj Vaishnav Bráhmans whose brows are marked with the *tripundra* or three upright lines, side lines of white *gopichandan* or sacred white earth and a red central line. They honour their priests and call them to conduct their marriages. They used to treat local Bráhmans with scant courtesy, but since they have settled in the district, they have begun to make small presents to any local Bráhmans who may be present at their ceremonies. They keep all Hindu holidays and some Hindu fasts, especially the *ekádashis* or lunar elevenths of *Áshádh* or July-August and of *Kártik* or November-December, and *Shivrátra* in February. On the first day of the *Navrátra* or first nine eves of *Áshvin* or October which lead to *Dasara*, they set the image of Báláji on a holy spot, and round the image place lamps fed either with oil or clarified butter, and keep them burning during nine days. On the tenth or *Dasara*, which the Rajputs hold the holiest day in the year, their servants wash their horses and lead them to the village or town gate. In the middle of the gateway

a Kátak or butcher, who is generally a village watchman of the Kabliger or fisher caste, cuts off a goat's head with one stroke of a sword and marks the portal with its brow. The body of the goat is waved about the horses and taken home to be distributed among the village watchmen. The grooms then lead the horses to their masters' houses, where the mistress of the house breaks a cocoanut in front of the horse, washes its forehoofs with cocoanut water, marks its brow with *kunku* or vermillion, and waves a lamp about its head. At dinner time the horse is also fed with holiday dishes. In the evening comes the boundary crossing or *simollanghan*. They choose a leading Rajput to conduct the worship and with music and a band of men and a Bráhman to help they go to some *shami* or Mimosa suma tree outside of the village boundary. A weapon is placed at the root of the tree, and the tree and the weapon are worshipped. The leading Rajput cuts a branch of the tree, and its leaves are distributed among friends and relations as pieces of gold. They believe in witchcraft and soothsaying; but are not much given to the practise of these arts.

Their birth ceremonies differ little from Marátha birth ceremonies. In the marriage engagement the girl's father and his relations go to the boy's house and present the boy with a bellmetal dish filled with rice, a *shela* or rich shouldercloth, a cocoanut, and a rupee or more according to their means. The boy's father gives the girl's father a turban, and feeds him and his relations on sweet dishes. In the beginning of the marriage ceremony a near relation of the bride goes to the bank of a river or to the edge of a lake, and worships the earth by pouring a little water on it, daubing it with sandal-paste, and throwing flowers and rice on it. After worshipping the earth he spreads his waistcloth on the earth, loosens the earth with a stroke of a pickaxe, lays on the cloth as much earth as is loosened, and carries it to the marriage booth. A betelnut under the name of *mandap-devata* or the marriage-booth guardian is set on the earth and is worshipped. A near kinsman of the bridegroom does the same in his marriage booth. Before rice is thrown on the heads of the bride and bridegroom, the bridegroom walks seven times round a stake on which a wooden or grass bird is perched. While the bridegroom is walking round the pole, the bride's father asks the guests whether they know of any act of the bridegroom's which has stained his character and degraded him. If the guests say they do not know of any unworthy conduct on the part of the bridegroom, grains of rice are thrown on the bridegroom's head. The rice-throwing is supposed to confirm the marriage and make it binding till death.

They marry their girls at an early age. Formerly widow marriage was forbidden, but they have lately begun to allow their widows to marry. There are no admitted traces of polyandry, but polygamy is allowed and practised. A person who has been at a distance from his kinspeople and friends for four or five years, on his return is not allowed to sit in the same row with them to take his food with them unless he produces certificates

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from respectable people of the place where he lived stating that he has not eaten with the people of any caste but his own. The other Rajput ceremonies do not differ from Marátha ceremonies. They generally burn the dead, and conduct the funeral ceremonies in the same way as Maráthás. Perhaps from the small numbers in which they are found there is little caste union among Bijápur Rajputs. Social disputes are settled by meetings of the castemen and the decisions are circulated or reported by a poor man of the caste, who is paid by the community. Sometimes these decisions are made known to the caste by means of *batáki* or proclamation. They send their children to school; and keep their boys at school till they gain a good knowledge of reading, writing, and arithmetic, and their girls till the age of ten. Besides their school lessons boys from the age of five are taught gymnastic exercises and from the age of ten or twelve are trained in the use of the sword and spear. When, according to Rajput notions, a boy's mental and physical training is finished he takes to trade, husbandry, or Government service according to his own or his parents' tastes. They are a steady pushing class and are held in respect.

RÁVALS.

Ra'vals, returned as numbering 130, are found in small numbers all over the district except in Sindgi and Muddebihál. They are like Maráthás. They live in small terrace-roofed houses with mud walls. They keep cows, goats, and fowls, and are temperate in their habits. Their common food is millet-bread pulse and vegetables, and they eat flesh and drink liquor. The men dress in a waistcloth, shirt, coat, and headscarf; and the women in a short-sleeved and backed bodice and a full robe whose upper end they draw over the head and whose skirt they wear like a petticoat without passing the end back between the feet. They are hardworking, sober, and thrifty, but dirty. Some of them own lands which they cultivate; some are messengers, some weavers, and some beggars. The women help the men in their work and their children mind the cattle. They sell milk, butter, and curds, and add to their earnings. They worship the ordinary Bráhman gods and have the greatest respect for Mahádev. They employ Bráhmans to perform their birth, death, marriage, and puberty ceremonies, and believe in soothsaying. Their customs do not differ from Kunbi customs. They bury their dead and allow widow marriage. Breaches of social rules are punished by the caste. Some send their boys to school, and as a class they are fairly prosperous.

SHETIYÁRS.

Shetiya'rs are returned as numbering thirty-six, and as found in Bágalkot alone. They are said to have come as traders with a Madras army, probably some of the troops under Sir Thomas Munro in 1817. The names in common use among men are Armugshetti, Govindráj, Murgeyáshetti, Náráyansvámi, Punsváini, and Sundrájshetti; and among women, Anamma, Chinamma, Karpáyamma, Káshamma, and Lakshamma. Their surnames are place and calling names which are of no account in marriage. The Bijápur Shetiyárs are not known to have any divisions; but they include several *gotras* or family-stocks, some of which are Gund-

mudya, Kallumudya, Maludya, Mudipalludya, Palarudhiyamahárishi, and Vairmudiyamahárishi. Persons belonging to the same family-stock are not allowed to intermarry. They do not differ in face, features, or bearing from the Mudliyárs and speak Arvi or Tamil at home. Most of them understand and speak Telugu and Kánarese and a few understand Hindustáni. They live in ordinary one-storeyed houses, with flat roofs and mud and laterite walls, costing £10 to £100 (Rs.100-1000) to build. The houses are fairly clean and contain furniture and house goods worth £2 to £10 (Rs. 20-100). They are moderate eaters, the staple diet being rice bread, pulse, and vegetables. They are not good cooks and have few holiday dishes. They have no rule that they should bathe daily before eating the first meal, and both men and women bathe only twice a week. A few bathe daily and they alone daily worship the house gods, otherwise the gods are worshipped on holidays only. Unlike other Bijápur Hindus, Shetiyárs rarely offer cooked food to their gods. They eat goats, cocks, fish, and hares, the flesh of other animals being held either unclean or sacred. They have no objection to use animal food daily, but on account of its costliness it is used only on holidays. They drink liquor and are fond of smoking *gánja* or hemp-flower. The men shave the head except the top-knot and the face except the moustache. The women arrange the hair either in a knot at the back of the head or twist it in a single plait which is wound into a ball. They sometimes though rarely wear false hair and deck their heads with flowers. Both men and women dress like Lingáyats, the yearly clothes charges being 10*s.* to £2 10*s.* (Rs.5-25) for a man and 16*s.* to £2 10*s.* (Rs.8-25) for a woman. Their ornaments are like those of Lingáyats and are worth 10*s.* to £10 (Rs. 5-100) and upwards for men, and 8*s.* to £10 (Rs. 4-100) and upwards for women. They are an orderly class with no marked characteristic. Their chief calling is trade, most of them being shopkeepers and moneylenders. A few who are too poor to trade on their own account, serve in their castemen's shops. Women help the men. Some of them trade on borrowed capital and others have funds of their own. They are fairly off, though some who have borrowed to meet trade losses or special expenses are in debt. Men women and children work from morning to evening, taking the usual midday rest. Their busy time is during the dry months and the marriage season. They rank themselves below Bráhmans and eat no food that is not prepared by their castemen or by Bráhmans. They are Bráhmanical Hindus, their family deities being Vyankatesh, Máruti, Basavanna, Panchamma of Árelur in Trichinapalli, and Angalamma. They are specially devoted to Vyankatesh of Giri in North Arkot, whose shrine they occasionally visit. Some of them fast on the lunar elevenths of every Hindu month and on *Shivrátra* in February-March. Their chief holidays are *Sankránt* in January and *Diváli* in September-October. They respect Bráhmans and call them to officiate at their marriage and other ceremonies. They have a married hereditary Bráhman religious guide or *guru* who lives in the Madras Presidency and never visits Bijápur. His title is Jnyánshiváchári. They believe in astrology, and profess to have no faith in witchcraft. Unlike other

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inhabitants of the district, they do not bathe the mother or the child as soon as it is born, but wipe them with cloths. The mother and child are bathed in warm water after the fourth day, and the mother is fed on rice boiled and strained and wheat bread with or without clarified butter. The goddess Satvái is worshipped on the fifth or the eleventh day and the midwife is paid 6*d.* to 4*s.* (Rs.¼-2). On the eleventh, twelfth, thirteenth, or fifteenth day the family priest offers a burnt offering and the child is cradled and named. The priest is given a pair of waistcloths. A poor woman keeps her room for nine days, a middle-class woman for thirteen days, and a rich woman for fifteen days. The birth rites cost £1 (Rs. 10) for a poor woman, £2 (Rs. 20) for a middle-class woman, and £2 10*s.* to £5 (Rs. 25-50) for a rich woman. The child's hair is first cut in the fourth, sixth, or twelfth month. A lock of hair is first cut by a goldsmith with a pair of scissors and then the whole head is shaved by a barber; the child is bathed and dressed in new clothes; and the lobes of his ears are pierced. Boys are girt with the sacred thread in their third, fifth, eighth, or tenth year. Among Shetiyárs thread-girding is not attended with any pomp and it is sometimes performed as part of the marriage ceremony. It is also incomplete as the thread of *munj* grass is not tied round the boy's waist. From his fourth or fifth year a boy begins to wear a loincloth hung from the waist-thread. Girls and boys are married at an early age, and widow-marriage is forbidden. The cost of marrying a boy is £20 to £100 (Rs. 200-1000) and upwards, and of marrying a girl £2 to £10 (Rs. 20-100). The offer of marriage comes from the boy's parents. When the girl's father agrees to give his daughter in marriage, the boy's father goes to the girl's house to perform the betrothal or *báshtagi*. He brings a robe worth 8*s.* to £1 10*s.* (Rs. 8-15), a bodicecloth worth 2*s.* to 4*s.* (Rs. 1-2), a quarter to a hundredweight of sugar, seven to fourteen pounds of betelnuts, two thousand betel leaves, five to eleven cocoanuts, fifty to a hundred plantains, five halves of cocoa-kernel, three-quarters of a pound of turmeric root, three-quarters of a pound of dry dates, and ornaments according to his means. When the guests are come the family priest blesses the girl and tells the boy's father to give her the robe. When the girl has put on the robe, the boy's father fills her lap with five of the things brought by him, and the priest, naming the family-stocks and the fathers of the boy and girl, declares that the girl is betrothed to the boy. Sugar and betel are served and the guests withdraw. The boy's father is feasted on rice, *polis* or sugar rolly-polies, and tamarind curry or *sár*. On a lucky day after some time the marriage takes place. The boy is generally taken to the girl's village. When the boy's party come to the girl's village they are lodged in a separate house. On the third day before the marriage both the boy and the girl are rubbed with turmeric paste. On the day before the marriage, the clothes which are to be worn on the marriage day are laid before the house-gods. On the marriage day the girl's father with his friends and relations brings her and a tray containing cocoanuts, plantains, betel leaves, flowers, turmeric powder, and vermillion, in procession to the boy's lodging The officiating priest tells the bride and bridegroom to put on the marriage dress and sit on two low stools facing the east.

The priest makes a burnt offering before them, and when all have touched a dish in which the luck-giving necklace is kept the boy is told to fasten it round the girl's neck. The *kankans* or thread wristlets, each with a turmeric root tied to it, are bound round the wrists of the bride and bridegroom, and the hems of their garments are knotted together, and, without holding any cloth between them, grains of rice are dropped on their heads. They are then made to go round the burnt offering. After this the hems of their garments are untied, and two small patches of gold leaf are fastened to their foreheads. In the evening a burnt offering is made and the thread wristlets or *kankans* are unfastened. At night the bridegroom takes the bride to bow to the house-gods and her mother hands the bride to her mother-in-law. The bride goes to the bridegroom's, stays four days, and returns to her father's. Polygamy is allowed and is occasionally practised; polyandry is unknown. When a girl comes of age she is held to be unclean and is made to sit apart for five, seven, or nine days. She is then bathed and sent to live with her husband. In the seventh month of her pregnancy her mother presents her with a green bodice. Shetiyárs burn their dead, unless they are very poor when they bury them. Like Bráhmans they carry the dead on a bier and like them they burn them with consecrated fire. When the body is consumed the persons attending the funeral bathe, and each taking a handful of grass returns to the house of the deceased. Atthe house they bow to the lamp which has been set on the cowdunged spot where the deceased breathed his last, throw the grass before it, and return home. On the third day the son or chief mourner goes to the burning ground with his relations, removes the ashes and unburnt bones, and sprinkles the spot with a quart of milk. The men who go with him join him in sprinkling the milk. On the sixteenth the son or chief mourner goes with his priest outside of the village, worships the nine Hindu planets, makes a burnt offering, and offers rice-balls to the departed soul. One of the balls is offered to the crows. When a crow has pecked the ball the chief mourner bathes, returns home, and with friends and relations sits to a feast. On the seventeenth day the women of the house sweep the house, wash it with cowdung, bathe, and anoint their hair with oil. The priest purifies the family by givng them the *panchgavya* or five cow-gifts and making the men change their sacred threads, and a feast is given to friends and relations. Like Bráhmans they keep all memorial feasts. A strong caste feeling binds them together as a community. Their social disputes are inquired into and settled by a caste council headed by an hereditary *chaudhari*. Most of them send their boys and a few send their girls to school. They keep their boys at school till about fourteen. They suffered severely during the 1876 famine. They are not a pushing or rising class and do not take to new pursuits.

Shimpis.

Shimpis, or Tailors, are returned as numbering 5045 and as found in small numbers in all large villages and towns. They are of two distinct castes, Maráthi Shimpis and Kánarese Shimpis. The Maráthi Shimpis are of the Námdev division. The Kánarese Shimpis are Nágliks, who have given up sewing and taken to dyeing thread red and other colours. Five or six houses of Marátha Shimpis are

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found in Bijápur, a few in Ilkal Indi Bágevádi and Muddebihál, and a great many in Bágalkot and Tálikot. The names in common use among men are Anna, Bábáji, Bápu, Bhima, Narsing, Náruba, Omkári, Ráma, Santrám, and Umáji; and among women Ambábái, Káshibái, Nágubái, Narsubái, Sálubái, Tuljábái, and Yamunábái. Their surnames are place-names, Bilankar, Mirajkar, Nilekar, Omkári, Pukalkar, and Radekar, and are of no importance in matchmaking. Among their *gotrás* or family-stocks are Atma Rishi, Pimpal Rishi, and Shring Rishi; members of the same family-stock on the father's side cannot intermarry. They are divided into Rangáris or Dyers and Shimpis or Tailors who eat together and intermarry. They mark their brows with sandal-powder like Sonárs or goldsmiths and Sutárs or carpenters. As a class they are middle-sized, strongly built, and robust. The skin is brown, the nose aquiline and long, the lips thin, and the cheeks gaunt. The expression is quick, occasionally somewhat fierce. They speak Maráthi indoors and a badly pronounced and incorrect Kánarese or Hindustáni out of doors. In their Maráthi they use some curious words as *lai* for *phár* much, and *dod* for *dvád* naughty. Most of them live in clean one-storeyed houses with walls of stone and flat roofs. Except a few copper and brass drinking pots and dining plates, their vessels are of earth, and are clean and neatly kept. They have little house furniture. Many of them keep domestic animals, but only the rich have servants. Their staple food is bread, split pulse, vegetables, and relishes representing to each man a daily cost of 1½*d.* (1 *a.*). They largely use onions and garlic with their daily food and are fond of sour and pungent articles. Their holiday dishes are *polis* or sugar rolly-polies, rice, and rich vegetables. They eat the flesh of the goat, deer, hare, and fowls. They are excessively fond of flesh and would eat it every day if they could afford it. They kill a goat in honour of Tulja-Bhaváni on *Dasara* in September-October, offer its dressed flesh to the goddess, and feast on it. They bathe in cold or warm water before eating. They put on freshly washed clothes, and wash the house-gods with fresh water and worship them with sandal powder, flowers, and *bel* leaves. They burn frankincense before the gods and take a little of the incense ash, mark their brows with it, and put a little in their mouth, and offer the gods cooked food. Some of them bathe in a river or pond, and on their way home worship Máruti by pouring a potful of water on the god, bowing low before the god, and marking his brow with redlead paste from the body of the god, and on reaching home worship a basil plant and sip as holy water a little of the water from the root of the plant. They generally mark their brows with a large round spot of sandal-powder. They drink spirits and fermented palm-juice almost daily and always when they eat flesh. On *Dasara* they drink to excess. Some of them also use hemp-water or *bháng*, smoke hemp or *gánja*, and eat opium. A considerable number of them are excessively fond of stimulants and narcotics. Men shave the head except the top-knot and the face except the eyebrows and moustache. They wear a waistcloth, a jacket, a head-scarf, a pair of shoes, and a shouldercloth about ten feet long which they throw loosely about the body. The men spend 8*s.* to £1 10*s.*

(Rs. 4-15) a year on dress. Their usual ornaments are earrings, bangles, twisted waistchains, and rings. A rich Shimpi's ornaments are worth more than £10 (Rs. 100) and a middle-class Shimpi's more than £5 (Rs. 50). The rich have special holiday clothes and the rest wash their every-day clothes. Women tie the hair in a knot passing a woollen cord round it; and girls deck the hair with flowers and sometimes plait it in braids before they come of age. They wear the ordinary Maráthi bodice with a back and short sleeves. They wear the full Marátha robe but without passing the skirt between the feet. Some of them cover the head with one of the ends of the robe, others go bareheaded. The price of silk-bordered bodicecloths varies from 9*d.* to 6*s.* (Rs. ⅜-3) and plain bodicecloths vary from ¾*d.* to 6*d.* (1-4 *as.*). A few buy new clothes for holiday use, but most wear the robes and bodicecloths which were given them at marriage and other ceremonies. They seldom use any but local handwoven cloth. The women spend 10*s.* to £1 10*s.* (Rs. 5-15) a year on dress. Their ornaments are like those worn by Lingáyats. A rich woman's stock is worth over £50 (Rs. 500), a middle-class woman's over £10 (Rs. 100), and a poor woman's over £1 (Rs. 10). They wear silver girdles or *kambarpattás* before but never after they have had a child; and girls wear silver ankle-chains till they come of age. Shimpis are clean, hardworking, patient, and rough-mannered. They are extravagant and showy and have a bad name for unscrupulous dealing. The Maráthi proverb says, 'Friend, have no dealings with the goldsmith, the tailor, the village clerk, or the Lingáyat trader.'[1] They are tailors and dyers. To sew a first-class broadcloth coat a tailor takes three days and charges 10*s.* (Rs. 5); a second-class broadcloth coat takes two days to sew and costs 6*s.* (Rs. 3); and a third-class broadcloth coat takes one day and costs 3*s.* (Rs. 1½). A cotton cloth coat takes a day to sew and according to the style of cloth costs 1*s.* 6*d.* (12 *as.*), 1*s.* (8 *as.*), or 9*d.* (6 *as.*). According to the kind of coat the sewing of a coarse cloth coat costs 6*d.* to 1*s.* (4-8 *as.*). The women sew bodices charging 1½*d.* to 6*d.* (1-4 *as.*) for the sewing of each. A good tailor makes £1 10*s.* to £2 (Rs. 15-20) a month, a middling tailor £1 to £1 4*s.* (Rs. 10-12), and a poor tailor 14*s.* to 16*s.* (Rs. 7-8). Of late years tailors are said to have suffered from the competition of sewing-machines. Dyeing or Rangári Shimpis colour turbans, sheets, and shawls, and print chintz. In making dyes they chiefly use a solution of safflower powder, soda or plantain-tree ashes, and lemon-juice. Soda or plantain ashes are used in the proportion of half a pound of soda to eight pounds of safflower, a quantity which requires the juice of 100 lemons. The safflower powder is first strained in an open-mouthed vessel with two gallons of water. The solution is kept aside and used in making different colours. To the dregs of the powder half a pound of soda ashes is added and the whole is again strained with water. This solution mixed with a little of the first straining gives a red colour. To dye red, a white

[1] The Maráthi runs: '*Sonár, Shimpi, Kulkarni, Apa, yánchi sangat nako re bápa.*'

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turban is coloured with a solution of turmeric powder, and then steeped in the red colour and wrung dry. If the tint is dull, it is brightened by dipping the turban in lemon-juice mixed with water. To dye dark-purple, the cloth is first dyed with indigo and is then steeped in red. To dye light pink the cloth is steeped in red with lemon-juice and a quart of water; and to dye pink the quantity of the red solution is increased. To dye orange the turban or cloth is dyed with a solution of turmeric powder and is then steeped in a weak solution of red. To dye dark red the cloth is steeped in a solution of indigo and then in red. In dyeing yellow the turban is kept half an hour in turmeric and soda. It is wrung, soaked in lemon-juice, and again steeped in turmeric and soda. If less turmeric powder is used the colour becomes paler. Green is produced by a mixture of indigo and turmeric with lemon-juice. For dyeing a turban red or green they charge 2*s.* to 4*s.* (Rs. 1-2), which leaves them a profit of 6*d.* to 1*s.* 6*d.* (4-12 *as.*). The charge for dyeing orange yellow varies from 6*d.* to 2*s.* (Re. ¼-1). Like a tailor a good dyer makes £1 10*s.* to £2 (Rs. 15-20) a month, a middling dyer £1 to £1 4*s.* (Rs. 10-12), and a poor dyer 14*s.* to 16*s.* (Rs. 7-8). Their women clean and reel silk and sometimes make 6*d.* to 2*s.* (Re. ¼-1) a day. Some lend money at twenty-four per cent a year on personal security and twelve per cent if an article is pawned; some deal in silk and some rent lands to tenants receiving one-half to one-third of the produce; some take service with traders and merchants. Dyeing is not a prosperous calling. Most Márwáris, Musalmáns, and Maráthás dye their own turbans with safflower, and the competition from foreign dyes tends constantly to become more severe. Besides, since the famine, the bulk of the people have taken to wearing white headscarves instead of coloured turbans. Shimpis and Rangáris rank with Maráthás with whom they eat. They also eat with Patvegárs or silk-band makers. They eat from the hands of Bráhmans, Gujarát Vánis, Lingáyats, and Rajputs; but these castes do not eat from them. Men women and children work all day long. Their work is brisk during the dry season, but dull during the south-west rains. They rest on the leading Hindu holidays. The monthly charges of a family of four or five members vary from 16*s.* to £1 (Rs. 8-10). A rich Shimpi's house costs £20 (Rs. 200) to build, a middle-class Shimpi's about £10 (Rs. 100), and a poor Shimpi's about £5 (Rs. 50). The house goods in a rich Shimpi's house are worth £8 to £10 (Rs. 80-100), in a middle-class family £4 to £5 (Rs. 40-50), and in a poor family £2 to £2 10*s.* (Rs. 20-25). Birth charges are about £3 (Rs. 30) in a rich family, about £2 (Rs. 20) in a middle-class family, and about £1 (Rs. 10) in a poor family. On the marriage of a son or daughter a rich man spends £15 to £20 (Rs. 150-200), a middle-class man £8 to £10 (Rs. 80-100), and a poor man £3 to £4 (Rs. 30-40). The death of grown member of a rich family costs about £3 (Rs. 30), of a middle-class family about £2 10*s.* (Rs. 25), and of a poor family £1 10*s.* to £2 (Rs. 15-20). They are religious. They honour Bráhmans and call them to their marriages, a girl's coming of age, funerals, and mind-rites. Their family-deities are Jotiba of Kolhápur, Khandoba of Jejuri in Poona, Tulja-Bhaváni of Tuljápur in the Nizám's country,

Vithoba of Pandharpur in Sholápur, and Yallamma of Parasgad in Belgaum. Their chief objects of worship are Vithoba and his wife Rakhmábái. They make pilgrimages to the shrines of their family gods. Some go yearly to Vithoba at Pandharpur and in the north of the district some go on every bright eleventh and many on the two great festivals, on the bright eleventh of *A'shádh* in July and on the bright eleventh of *Kártik* in November. Shimpis consider Pandharpur specially holy because it was a favourite resort of the Shimpi poet and saint Námdev who lived about A.D. 1290. All are careful to fast on the bright elevenths of *Áshádh* in June-July and *Kártik* in October-November. Some fast till evening on *Shrávan* or July-August Mondays. They have two *gurus* or religious teachers; one who lives at Dhamangaon in Sholápur and is called Bodhalebáva, and the other who lives at Tuljápur in the Nizám's country and is called Kánphátebáva. Both visit their disciples every year and initiate any children who have grown old enough to understand the rite. The disciples raise a subscription, each working member of the caste subscribing not less than 10*s.* (Rs. 5) and handing £10 to £20 (Rs. 100-200) to the teacher. The teacher initiates both boys and girls and even gets disciples from new families. They worship village and local deities. Their house images are of brass and copper and some of stone. They believe in witchcraft and soothsaying, and they consult those who are acquainted with these arts. At the birth of a child the child and mother are bathed in warm water and laid on a cot. The mother is fed on dry cocoa-kernel, molasses, and garlic with clarified butter, and some are given three-quarters of a pound of clarified butter to drink. During the first five days the mother is fed with rice and clarified butter; and garlic rind is burnt under her bed in a chafing dish. On the fifth day she is fed with rice and wheat flour cooked with clarified butter and sugar. In the evening the midwife worships the goddess Jivati and as among Lingáyats carries away the lamp under cover. On the tenth the whole house is plastered and the child's and the mother's clothes are washed. On the twelfth or thirteenth they hold a feast in which rice cakes or *polis* and vegetables are served. In the evening the child is laid in a cradle and named by several female relations; the first name given is always taken, the other names are used as pet names. At a marriage engagement the boy's father gives the girl a robe worth 8*s.* (Rs. 4) and a bodice worth 1*s.* (8 *as.*) After the boy's father has made these presents betel is handed round. In the betrothal or *báshtagi* ceremony the boy and girl are made to sit on a blanket or a carpet in front of the house gods. The boy's father marks the girl's brow with redpowder and gives her a robe, a bodice, eight pounds of sugar, eight pounds of betelnuts, and twenty-eight pounds of molasses. Guests are given 2*s.* 6*d.* (Rs. 1¼) and small pieces of cocoa-kernel mixed with molasses. The girl's father treats the boy and his relations to a feast of vermicelli, sugar, and clarified butter without anything pungent or sour. An astrologer chooses a lucky day for the marriage. A few days before the day fixed the girl's father sends for the boy and his relations. After the boy and his relations come to the girl's village, the boy's party takes turmeric powder and oil to the girl's house, and the girl's party

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takes the turmeric and oil to the boy's house. At their own houses the boy and the girl are rubbed with turmeric powder, bathed, and seated in squares or *surgis* with a water-pot at each corner and a thread passed seven times round the neck of each jar. When the boy or the girl comes out of the square a person stands at each corner of the square, and they lift the thread and make the boy or girl pass under it. Women throw rice and wave lamps before them to guard the pair against unfriendly influence or the effects of the evil eye. The second or third day after the turmeric-rubbing, the bride's father sends for the bridegroom and his relations. When they come, the bride and bridegroom are dressed in their marriage clothes and stand in front of two lamps behind which a cylindrical cup or *panchpátra* is placed. The Bráhman priest holds between them a white cloth, with a central turmeric cross, repeats verses, and along with the guests throws grains of rice on the heads of the pair. The priest recites sacred verses and the bridegroom ties the lucky-thread or *mangalsutra* round the bride's neck. The bride's father treats the bridegroom's father and his relations to a feast. Next day the bridegroom's father and his relations lead the bride and bridegroom to worship Máruti. Some one of the party breaks a cocoanut before the god, marks the brows of the married pair with sacred ashes, and gives the bridegroom a piece of cocoa-kernel, who catches it in his robe as a gift from the deity. From the temple the procession goes to the bridegroom's, where the bride and the bridegroom feed each other, the bride putting five morsels into the bridegroom's mouth and he putting five morsels into her mouth. After this at the time of betel-chewing the bridegroom holds a roll of betel leaves in his teeth, and the bride tries to bite off the end of the roll. Then the bridegroom sits on a blanket and the bride rubs sandal-powder on his hands and neck and gives him a roll of betel leaves. The bridegroom in turn marks the bride's brow with red. The bridegroom's father gives a feast and next day the bride's father gives a caste feast and lets the bridegroom's party go. When a girl comes of age, she is made to sit for four days in a gaily dressed frame or *makhar* and on the sixteenth her lap is filled with rice, betelnuts, betel leaves, and a cocoanut, and a caste-feast is held. In the seventh month of her pregnancy a Bráhman priest attends and the hair-parting or *shimant* and lap-filling are performed. Shimpi girls are sometimes married in infancy, as young as nine months. A widow may marry once but if the second husband dies she must remain a widow for the rest of her life. Polygamy is allowed and practised; polyandry is unknown. Shimpis burn their dead, and hold the mourning family impure for ten days. A Bráhman priest attends, and on the tenth day they lay ten balls of rice on the spot where the body was burnt. The mourners stand at a distance and watch the crows. If the crows do not come the mourners touch the balls with holy grass shaped into the form of a crow, and go home, and in company with other castemen eat unleavened wheat cakes, rice, and *varan* a dish of split pulse. On each of the next two days they give a caste feast adding sugar and clarified butter to the dinner served on the tenth day. They hold no mind-feasts during the All Souls Fortnight or *mahálayapaksh* in dark *Bhádrapad* or August-September. Instead at

Diváli in October-November a waistcloth is laid out for the father and a bodice for the mother and food is offered.

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The feeling of caste is fairly strong among Shimpis. Social disputes are settled by a caste council whose decisions are enforced by fine or loss of caste. Most Shimpis send their boys to school to learn Kánarese reading, writing, and arithmetic; a few send their girls for a short time. They take to no new pursuits and in spite of their complaints are comfortably off.

SURYAVANSHI LÁDS.

Suryavanshi La'ds, that is South Gujarátis of the Sun race, also called Khátiks or Butchers, are returned as numbering 1013 and as found all over the district. The names in ordinary use among men are Bamanna, Bhimáppa, Hiráji, Malkáppa, Rájeba, Subhána, Vyankanna, and Yalláppa; and among women Akkavva, Ammavva, Godavva, Godamma, Holevva, Mánkavva, and Nágavva. Their commonest surnames are Bilgikar, Bujurukar, Chendukál, Dharmkámbla, Govindkar, Parbhukar, and Rájápuri. Persons bearing the same surname do not intermarry as they are supposed to be the descendants of a common ancestor. Khátiks are divided into Suryavanshi Láds and Sultáni Khátiks, who neither eat together nor intermarry. In appearance they resemble the other middle-class castes of the district. They are of middle height with strong firmly-knit frames. Most are dark and a few are brown with a somewhat heavy expression of face. At home they speak Maráthi, but they know Kánarese and Hindustáni. They live in ordinary houses with stone and mud walls and flat roofs. They keep their houses neat and are clean in their dress and persons. Their few house goods are kept clean and fresh and are laid out with care. Only those who are husbandmen own cattle, and a few have half-fed ponies. A house costs £5 to £10 (Rs. 50-100) to build, and 6*s.* to £1 4*s.* (Rs. 3-12) a year to hire. They are neither great eaters nor good cooks. They are fond of sour, pungent, and sweet dishes. Their every-day food is bread, and either split pulse or vegetable sauce, the two sauces being alternately used. To their regular meal a dish of rice is occasionally added as a change and a dainty. Their every-day food costs them 3*d.* (2 *as.*) a head. Their holiday dishes are rice, *polis* or sugar rolly-polies, *sár* a sauce either of mango or tamarind, and vermicelli which is always served on the Hindu New Year's Day in March-April. They sacrifice a goat to Bhaváni on *Márnavmi* in *Ashvin* or September-October, and feast on its flesh. Besides goat, the animals they eat are deer, hare, doves, domestic fowls, and fish. They would use animal food daily if they could afford it. They drink liquor on any day, especially on holidays but always in moderation. Some of them drink hemp-water or *bháng*, smoke hemp-flowers or *gánja*, and eat opium. The men shave the head except the top-knot, and shave the chin. Their dress is plain and generally white. It is a waistcloth seven and a half feet long or a pair of short breeches, a shouldercloth, a jacket, a coat, a headscarf or a turban, and a pair of shoes. A man's dress costs him 8*s.* to 16*s.* (Rs. 4-8) a year; and their ornaments, which include earrings, wristlets, twisted waistchains, and finger rings, vary in value from £2 to £4 (Rs. 20-40). Some of their women comb their hair and tie it in a knot; others tie

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it in a loose roll without combing it. They dress in a robe and a bodice, passing the upper end of the robe over the head; but unlike other Marátha women letting the skirt fall to the feet like a petticoat. Their favourite colours are red and black. A woman's dress costs her 10*s.* to 16*s.* (Rs. 5-8) a year. Besides the lucky thread or *mangalsutra,* which is worth 2*s.* (Re. 1), the well-to-do wear earrings, noserings, necklaces, armlets, and wristlets, together worth £2 10*s.* to £5 (Rs. 25-50). Only rich and well-to-do Khátiks have spare clothes for holiday wear; the rest wear their freshly washed every-day clothes. Their clothes are of local hand-woven cloth; and their ornaments are made by local goldsmiths of the Pánchál caste. As a class they are clean, orderly, fairly hospitable, and thrifty. Most of them are mutton butchers, and a few are excise contractors and landowners, who employ servants to till their fields. They buy goats of Dhangars or shepherds, kill them, and sell the mutton at 2½*d.* to 3*d.* (1½-2 *as.*) a pound. Their daily profit varies from 6*d.* to 1*s.* (4-8 *as.*) They borrow money to meet marriage expenses and sometimes to cover trade losses. They have fair credit and can borrow at six to eighteen per cent interest. They call themselves Suryavanshi Láds, but others call them Khátiks. They rank below Kurubars and take food from their hands. Vadars and Lamáns eat food cooked by Khátiks; but Khátiks do not eat food cooked by them. They work from morning till evening. Some close their shops on *Shivrátra* in January-February and on all *ekádashis* or lunar elevenths. Their women mind the house, but do not work as butchers or sell in their shops. Their children sometimes help them in their work. Khátiks are not a religious class. Their family deities are Durgavva, Dyámavva, Máruti, Shidráya, and Yallavva; and they go on pilgrimage to Máruti's shrine at Tulshigeri, to Yallavva at Parasgad, and to Shidráya in Bijápur. Before worshipping these deities, a Khátik bathes, and putting on a newly washed waistcloth, worships them with water, sandal-paste, flowers, cocoanuts, betelnuts, sugar, molasses, dry dates, camphor, and frankincense, and on holidays with an offering of dressed food. Their images are in the shape of human beings, the *ling,* or a monkey. Though they worship these deities, the object of their special devotion is the Sun, whom as Suryavanshis or of the sun-stock, they claim as their first ancestor. The day sacred to their house-gods is the Hindu New Year's Day in *Chaitra* or March-April. They keep many Hindu holidays; but only a few fast on *Shivrátra* in March-April and on *ekádashis* or lunar elevenths. On *Ganesh-chaturthi* or Ganpati's Fourth in August-September an earthen Ganpati is brought from the market, set in the house, worshipped, and presented with fried *kadbus* or sugar dumplings. In *Ashvin* or September-October, during the *Navrátra,* that is the nine nights before *Dasara,* a festival is held in honour of Bhaváni. They respect Bráhmans and call them to officiate at marriages. They have great faith in soothsaying and never begin an undertaking without consulting an astrologer. They say they have not much faith in witchcraft, though they believe in ghosts and in spirit-possession. Among Khátiks, a woman's confinement lasts from a fortnight to six weeks. During the first fifteen days

a chafing dish is kept under the bedstead, and the mother is given molasses, dry cocoa-kernel, dry ginger, pepper, gum, and dry dates pounded together and mixed with clarified butter. She is fed on *sánja* or wheat-flour boiled with sugar and clarified butter. After the first fortnight till the end of her lying-in her daily food includes wheat-bread and vermicelli. Unlike most castes in the district, an elderly woman of the family worships the goddess Satvái or Mother Sixth on the fifth day after a birth and gives the midwife enough dressed food for a meal. If the family is rich, friends and kinspeople are asked to a meal in which mutton is served. On the thirteenth day the child is named and cradled by married women, who are given a mixture of five different grains to eat. The hair of the child, whether it is a boy or a girl, is cut for the first time in the third or sixth month without much ceremony. If they can afford it they marry their girls in childhood, but they do not hold themselves bound to marry their girls before they come of age. They marry their girls from a month to nineteen years old, spending £2 10*s.* to £10 (Rs. 25-100). A boy's marriage costs more, as £5 to £12 10*s.* (Rs. 50-125) have to be given in ornaments to the girl. When a girl's father agrees to give his daughter in marriage, the boy's father lays two cocoanuts, one and a quarter pounds of dry cocoa-kernel, and seven or ten pounds of sugar before the girl's house-gods, and in the presence of caste-people declares that the daughter of so and so is engaged to his son. Sugar and betel are served to the caste-people and they withdraw. The boy's father is feasted on rice, sugar, and clarified butter. On a lucky day the *báshtagi* or betrothal is performed in which the girl is sometimes taken to the boy's house and the boy is sometimes taken to the girl's house. The boy's father gives twenty-eight pounds of sugar, seven pounds of dry cocoa-kernel, one and a quarter pounds of poppy-seed, one and a quarter pounds of betelnuts, 200 betel leaves, and four bodicecloths to the girl's father, and a silver necklace, silver bangles, and a robe to the girl. He makes the girl sit before the house gods and fills her lap with five betelnuts, five dry dates, five halves of dry cocoa-kernels, five plantains, and ten pounds (5 *shers*) of rice. If the boy is present the girl's father gives him a *shela* or rich shouldercloth and a turban. Sugar and betel are served and the guests withdraw. As it is a rule that new relations should not be fed on sour or sharp dishes, the boy's father and his party are feasted on rice, sugar, and clarified butter. After a short time the boy's father asks the girl's father whether he is ready to give his daughter in marriage and tells a Bráhman astrologer to find out a lucky day to hold the wedding. The Bráhman fixes on a day and writes the day and the names of the bride and bridegroom on two pieces of paper, and gives the boy's father the slip on which the boy's name is written and the girl's father the slip on which the girl's name is written. At the time of marriage these slips of paper are fastened in cloth and are tied round the necks of the bridegroom and bride. On this occasion the boy's father gives the girl two white bodicecloths and three and a half pounds of rice. Some days before the marriage day the bridegroom is rubbed with turmeric paste and bathed in a *surgi* or square with a

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drinking pot at each corner and a cotton thread wound round the necks of the pots. On the same day the *devkárya* or god-pleasing is held, and the bridegroom and his party start for the girl's village. At the village he is met by the bride's father and relations, who lead him to a house which has been made ready for him and his party. On the marriage day the bride and bridegroom are bathed in different squares at their own houses and dressed in new clothes, the bride's clothes being a white robe and a white bodice. The bridegroom is seated on a horse and led to the bride's in procession with music. At the bride's, he is led into the marriage booth, where he stands in a basket, containing millet and a rope, facing the bride who stands on a grindstone. A cotton wristlet made of the thread that was tied round the four water-vessels is wound round the bride's left wrist and another round the bridegroom's right wrist; a curtain marked with a cross in the centre is held between them; and the priest recites the eight luck-giving verses and when the verses are ended throws grains of rice over the couple; the guests join in throwing the rice. Then betel is served and the guests go. Next day the bride and bridegroom are bathed in the same square and dressed in new clothes. In the evening the *varát* or married couple's homeward procession starts from the bride's for the bridegroom's. On the way it halts at the temple of the village-god, where the bride and bridegroom bow, and break a cocoanut before the god. In this procession the pair are seated on a bullock, the bride sitting in front of the bridegroom. At the bridegroom's her mother hands the bride to her mother-in-law, and the bridegroom's father gives 2*s.* (Re. 1) to the bride's party. On the third day the bride's father gives a caste feast, presents suits of clothes to the bridegroom's father and mother, and gives 2*s.* (Re. 1) as a money present to his caste-people. On the fourth day the bridegroom's father gives a caste feast and makes similar presents to the father and mother of the bride, and a money gift to the caste-people double that given by the bride's father. The present of money is spent on liquor; and on the fifth day the bridegroom with his party returns to his house. They allow and practise polygamy, but forbid widow marriage. They are not particular about the ceremonial impurity caused by a girl's coming of age; some observe it and some disregard it. The girl is made to sit by herself for the first five days and is bathed every day and rubbed with turmeric paste. On the sixth she is bathed from head to foot, and on the first lucky day she goes to her husband. In the fifth or seventh month of her pregnancy, her mother makes her a present of a green bodice. Khátiks who live among the Maráthás generally burn their dead; in Bijápur under Lingáyat influence most of them bury. The funeral party bathe after burying the dead body, and return to the house of mourning with some blades of *durva* grass which they throw into a drinking pot full of water which is placed on the spot where the spirit parted from the body. On the third day the mourners place parched rice and gram, dry dates, dry cocoa-kernel, molasses, cooked rice, and small wheaten cakes on the stone slab which is laid over the grave. To these things the persons who accompanied the funeral add a few drops of milk, each dropping a little in turn. All go

and stand at a distance till crows come and eat what has been offered. If crows do not come, they pray to the departed and promise to carry out all his wishes. If, even after this promise, crows will not come the food is given to a cow. The shoulders of the four body-carriers are rubbed with curds and washed to remove the uncleanness caused by bearing the bier, and food enough for a meal is served to them all in a single platter. If they cannot eat the whole what is left is given to a cow. Their dinner includes cooked rice, cakes of wheat flour, clarified butter, and split pulse sauce. In the evening a feast is given of which mutton forms a part, and to which caste-people are asked one from each family. On the eleventh day a silver image of the dead is made and is worshipped along with other ancestral images kept in the house-shrine on a blanket stretched under a tree on the bank of a river. To the new image according to the sex of the dead a man's or woman's dress is offered. All who join in this ceremony are asked to a feast. Some of them perform the mind-rite on the bright third of *Váishákh* or April-May which is known as the Undying Third. They spend 16*s.* to £1 10*s.* (Rs. 8-15) on a death. They form a united community and are bound together by a strong caste feeling. Social disputes are inquired into and settled at a meeting of respectable members of the caste; and their decisions are enforced by putting the offender out of caste. Only a few of them send their boys to school and fewer still take to new pursuits. They are a fairly prosperous but not a pushing or a rising community.

SURYAVANSHI LÁDS.

Ya'klars are returned as numbering 132 and as found in Bádámi, Bágalkot, and Hungund. The names in common use among men are Bhimáppa, Bharamayya, Guráppa, Hanamáppa, Laksháppa, Satyáppa, Timáppa, and Vyankáppa; and among women, Bálavva, Devavva, Hanmavva, Lakshmavva, Satyavva, Vyankavva, and Yallavva. Their surnames are Kanchinavvanpujári or ministrant of Kanchinavva and Hanumantpujári or Hanumant's ministrant and the names of their family-stocks are Beramalár, Jallárvaru, Mallavaru, Nugganuriyavru, and Potguliyavru. Marriage is barred by sameness of stock, not by sameness of surname. Their family deities are Hanamantdev or Máruti and Kánchinavva of Kategiri in Bádámi. They have no subdivisions and rank with local Dhangars or shepherds. They are dark, strong, middle-sized, and well-made, and speak a corrupt Kánarese both at home and abroad. They live in one-storeyed houses with earth or stone walls and thatched roofs. Their house goods include low stools and earth and metal vessels. Among them landholders engage servants to work in their fields and all own cattle and pets. They are bad cooks and moderate eaters, and are fond of sour and hot dishes. Their staple food includes Indian millet bread, pulse, and vegetables. They bathe twice a week before they take their morning meals and worship their family deities. In worshipping their family deities they set two earthen jars or *mogás* on a raised altar or *kata* and deck each of the jars with a puckered robe which is tied by a cord round the neck of the jar. In the neck is set a female bust of silver or brass. They offer these goddesses flowers, vermillion, and food, burn frankincense before them, and wave lights about them.

YÁKLARS.

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The worshippers of Máruti have to bathe and worship the image of the god daily with sandal-paste and flowers. On New Year's Day or *Ugádi* in April and on *Diváli* in October they eat vermicelli boiled in cocoa-milk mixed with molasses, and on *Nág-panchami* in August cakes stuffed with molasses called *kánolás*. Except shrine ministrants or *pujáris*, who as a rule abstain from flesh and liquor, they eat flesh and drink liquor and hemp-water or *bháng* and smoke hemp-flowers or *gánja*. The men shave the head except the topknot and the face except the moustache and eyebrows. The women comb their hair with neatness and care and tie it into a knot at the back of the head, but wear neither false hair nor flowers. The men dress in a waistcloth, shouldercloth, headscarf or *rumál*, shirt or *bandi*, coat, and a pair of shoes or sandals; the women dress in a coloured robe hanging like a petticoat from the waist to the ankles, and a bodice with a back and short sleeves. Only the rich have a store of fine clothes for holiday wear; others wear their usual clothes washing them first with great care. The ornaments worn by men are the earrings called *bhikbális*, the wristlets called *kadás*, and the girdle called *katdora*; those worn by women are the necklaces called *tikis*, the wristlets called *gots*, and the armlets called *vákis*. As a class they are honest, hardworking, orderly, thrifty, and hospitable. They live as temple-ministrants or *pujáris* and as husbandmen. They either till their own land or hire the land of others. They are not skilful husbandmen and some work as labourers. The women mind the house and help in the field. As a class they are poor and often run in debt if their crops fail from want of rain. They rest every Monday and on the *Jyeshth* or June full-moon. A family of five spends 14*s.* to £1 4*s.* (Rs. 7-12) a month. A house costs £10 to £30 (Rs. 100-300) to build and the house goods are worth £2 to £3 (Rs. 20-30). The yearly clothing charges vary from £1 to £2 (Rs. 10-20) a birth costs 4*s.* to 8*s.* (Rs. 2-4), a boy's marriage £5 to £10 (Rs. 50-100), a girl's marriage 10*s.* to £1 10*s.* (Rs. 5-15), and a death 4*s.* to £1 4*s.* (Rs. 2-12). Their family gods are Kanchinavva, a pot dressed in a robe and with a female image stuck in its neck, and Máruti the monkey-god. Their priest is a Bráhman who officiates at their marriage ceremony only. To all other ceremonies they call a representative of their religious teacher or *Kattimanicha* of their own caste whom they highly respect. They never go on pilgrimage to holy places. They keep the usual Hindu holidays and fasts except *Ganesh-chaturthi* or Ganpati's Fourth in September and *Shimga* or *Holi* in March. They are careful to bathe on Tuesdays, Fridays, and Saturdays the days of their god Máruti, and worship his image with sandal-paste, flowers, and food. They believe in soothsaying, but profess to have no faith in witchcraft or in evil spirits. Early marriage, polygamy, and widow-marriage are allowed, but girls often remain unmarried even after they come of age; polyandry is unknown. On the fifth day after the birth of a child an image of Satvái is worshipped with an offering of *khichadi*, that is rice and pulse boiled in water and mixed with clarified butter molasses and cocoa-scrapings. The mother is given a mixture of cocoanut, ginger, black pepper, and *pimpali* or long pepper, all pounded together and mixed with molasses. Fire is kept under her cot and she is fed on

wheat-flour boiled in clarified butter and mixed with molasses. The child is named and cradled on the thirteenth day and in the seventh month, when it is seated in its uncle's lap and its head is shaved. As soon as both parents agree to the marriage terms the boy's father takes to the girl's house a present of five dry dates, five betel leaves with five nuts, and four pounds of sugar with a pair of armlets or *vánkis*; lays them before the image of her family god in the house; seats her before the god, and puts sugar in her mouth. Her lap is filled with rice and cocoanuts, the guests are feasted on vermicelli, and the engagement is completed. Next comes the betrothal or *bashtagi*. On a lucky day the boy's father with a party of friends visits the girl's, taking a robe, two pieces of bodicecloth, 4*s*. (Rs. 2) in cash, ten to twenty pounds of sugar, two pounds of betelnuts, two pounds of dry date, and 100 betel leaves, and hands them to her parents. The girl is dressed in the robe, seated before the family images, and sugar is again put in her mouth. The guests are told that the boy and girl are betrothed, betel is served, and they withdraw. After the guests leave the bridegroom's party are feasted on vermicelli and on the next day another dinner of stuffed cakes is given. A lucky day is fixed for the marriage and the house is washed with cowdung and lime. The bride's party take the bride with them and go to the bridegroom's. The couple are rubbed with turmeric and bathed. Next day the god-pleasing is performed, the lucky post called *hándar gambh* or marriage porch post is brought, and a booth is raised in front of the bridegroom's house. On the same day the women of the bridegroom's house bring six small earthen pots or *airanis* from the potter's who is paid in uncooked provisions, betel leaves and nuts, and ten coppers. The pots are laid before the family gods. The couple are bathed, and with their mothers are seated on a square or *surgi* made by setting four of the six earthen pots one at each corner. A thread is wound round a betel leaf, and, under the name of *pánkankan* or leaf-wristlet, is tied round the wrist of each of the pair and friends and relations are feasted. On the third day the couple are again bathed in the square and dressed in new clothes, the bride wearing a white robe and bodice. The bridegroom's brow is decked with a marriage coronet or *báshing* literally a browhorn, and the bride's head with a network of flowers. They are made to stand in the booth face to face with a curtain bearing a cross or *nandi* marked with lines of vermillion between them. The boy stands on a stone slab and the girl on a heap of millet in a bamboo basket. Thread wristlets wound round pieces of turmeric root are tied to the wrists of each of the couple and lucky verses are repeated by a Bráhman priest. Then all present in turn press lucky rice on their brows and betel leaves and nuts are handed round. Five married women sit with the couple in a line before the family gods to perform the *bhuma* or earth's food ceremony, and eat from two dishes of cakes, vermicelli, and sweetmeats, and sing songs. Presents of clothes are given and received by the bride's and bridegroom's parties. The couple are seated on a bull and taken to the temple of Máruti, where they present a cocoanut to the god and bow to him. On their return, the bride's parents formally make over the girl to the care of the bridegroom's mother and leave the bridegroom's house

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with the bride for their own village. On a lucky day after seven or eight months the girl returns to her husband's and finally goes to live with him when she comes of age. When she comes of age she may or she may not sit apart for three days. In any case she is bathed on the fifth and sent to the temple of Máruti. Except that her mother gives her a green robe no ceremony is performed on a girl's first pregnancy. When a Yáklar dies the body is placed in a sitting position and is made fast with strings passed round a peg fixed in the wall. If the dead is a man he is dressed in a waistcloth, a shoulder-cloth, and turban; and if a woman in a robe and bodice. A woman who dies before her husband has her head wreathed with flowers or is crowned with a cup full of water. These honours are not paid to a widow. The body is laid on a blanket or some rough cloth and taken to the burial ground. They either burn or bury their dead. When a person is buried they fill the grave with earth and set a stone over it. Their priest or *ayyanavru* comes and scatters *bel* leaves and pours water over the stone. He also gives each of the mourners some *bel* leaves and they strew them on the grave shouting *Har, Har,* that is Shiv, Shiv. All bathe and return to the house of the dead. The spot where the dead breathed his last is cowdunged and a copper vessel full of water is set on it. They lay *durva* grass and leaves on the pot and go home. On the third day they leave two stuffed cakes and rice with an earthen vessel full of water on the grave and wait to see if a crow will touch them. If no crow comes to eat they set the food before a cow. All married dead are honoured by a caste-feast called *dinkárya* on the fifth or eleventh day after death. Either at the end of a month or of a year after the death a waistcloth and turban or a robe and bodice are laid on the spot where the dead breathed his last, and the members of the family are treated to a dinner of stuffed cakes or *kánolas*. No anniversary feast is kept. They form a united body bound together by a strong caste feeling. Social disputes are settled at caste meetings subject to the approval of the Vyankanna of Meligiri in Mudhol who is their religious head and whose orders are obeyed on pain of loss of caste. His office is hereditary and his power over the men of the caste is unlimited. They do not send their children to school nor do they take to new pursuits. On the whole they are a stationary class.

Wandering Bráhmanical Hindus include seventeen divisions with a strength of 26,552 or 4·67 per cent of the Hindu population. The details are:

Bijápur Wandering Bráhmanical Hindus, 1881.

Division.	Males.	Females.	Total.	Division.	Males.	Females.	Total.
Advichinchers	50	62	112	Jogers	60	60	120
Bháts	19	13	32	Kaikádis	298	303	601
Budbudkers or Davris	91	102	193	Kiliketa	184	190	374
Dandig Dásars	167	171	338	Korchers	13	16	29
Dásars	353	380	733	Korvis	2438	2478	4916
Dombáris	81	109	190	Lamáns	3122	2586	5708
Ghisádis	19	21	40	Vadars	5993	5837	11,830
Gondhlis	261	276	537				
Gosávis	207	187	394				
Hole Dásars	205	200	405	Total ...	13,561	12,991	26,552

Advichinchers, also called **Chigri Betkars** or Phánsepárdhis, are returned as numbering 112, and as found in small numbers all over the district. It is odd that Gujarát should have contributed the three tribes which next to the Ghante Chors are the most dishonest in the district. The Lamáns are settling down as honest farmers and the professional bullock stealers the Bháts fortunately only occasionally visit the collectorate, but the Phánsepárdhis live in the district and so far show no sign of improvement. The names in common use among men are Lingáppa, Rámáppa, Rudráppa, Sidrám, and Shiváppa; and among women Basavva, Bhágavva, Chenavva, Lingavv, Nilavva, and Rudravva. They are a mixed class composed of Dhangars, Kabligers, and Rajputs, who neither eat together nor intermarry. The Dhangars are divided into Hattikankans or cotton wristlet wearers and Unikankans or woollen wristlet wearers who eat together and intermarry. The Rajputs keep up their clan distinctions, and forbid marriage among members of the same clan. As Mhárs are sometimes found as part of a Lamáni *tánda* or band, so Bedars occasionally accompany the Phánsepárdhis. They are made to live at a little distance from the band, and the others do not marry with them. Their language is a dialect of Gujaráti, though all speak Kánarese perfectly and generally Hindustáni as well. They have a peculiar intonation which in a court of justice turns to a whine. They are not a dark race though the true colour of the skin seldom pierces the coatings of dirt. They are perhaps the wildest-looking people in the district, their bodies filthy, their tangled locks covered with a few wisps of dirty rag, a tattered brown cloth thrown over the shoulders and a loincloth hung from a waist-string. The women wear a dirty and dingy petticoat and a loose bodice. Their only ornaments are bead necklaces, glass bead bangles, and a few brass ornaments. The number of Phánsepárdhis, which happily is generally small, are recruited when the crops ripen, by bands from the Nizám's country. They live in the fields, generally without huts, and with merely a screen to keep off the wind. They have no house goods or other property. Millet bread and bruised chillies are their daily dishes, and flesh is a most important article of food. They deny that they eat pork or beef, but are at times charged with stealing and eating cows. They are excessively fond of liquor and narcotics. They make no pretence of working but live by robbing the standing crops. The landholders stand in such awe of them that they secure their goodwill by submitting to a regular system of blackmail. If they refused to let the ears be taken, they would run a good chance of losing the whole crop when it was gathered into the thrashing floor. Advichinchers think nothing of walking off in broad daylight with cattle or anything else they may see about. When the police make a raid on them they are alleged occasionally to kill some orphan child and accuse the constables of murdering it. Their nominal occupation of killing deer is a blind and pastime. Their women sell healing herbs and beg. They are Bráhmanical Hindus, and their great gods are Yallama, Tuljá-Bhaváni, and Vyankatesh, whose images are kept tied in cloth and are taken out once a year on *Márnavmi* in *Ashvin* or September-

Chapter III. Population. WANDERERS. *Advichinchers.*

October and worshipped with an offering of milk. They keep no fasts or feasts and never make pilgrimages. They believe in witchcraft and soothsaying. They say they formerly tested their women's chastity by a yearly ordeal. Every year after *Diváli* in *Ashvin* or September-October they visited a holy place and held a caste feast. When the feast was over all the women dressed in new clothes and each dipped her finger in boiling oil. If the oil did her finger no harm she was declared chaste. They have no child-birth ceremonies; but the head of the child whether male or female is shaved on the fifth day. From that day till the child has cut all its teeth the head is shaved at regular intervals and never after. Girls are married at any age as there is no rule that girls should be married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. On the marriage day the bride and bridegroom are decked with chaplets of *pipal* leaves, a tassel of thread hanging over each temple. The skirts of the bride's and bridegoom's robes are knotted together seven times, the guests throw red rice over the pair's heads and the marriage is complete. If they can get fuel they burn their dead; if not they bury them. The body is carried to the grave by three men one holding the head, a second the feet, and a third the waist. On the third day a little molasses and a little clarified butter are laid on the grave. This is their only funeral rite and they have no mind-feasts. Social disputes are inquired into and settled at a meeting of the old men of the caste.

Bháts.

Bha'ts are returned as numbering thirty-two, and as found in Indi, Bijápur, Bádámi, and Hungund. They are wandering beggars who foretell the future. They look and speak like Kunbis; they have no houses, and live in temples and rest-houses. Some own ponies, cows, fowls, and dogs. Their ordinary food is Indian millet pulse and vegetables, but they eat fish and flesh except beef and pork and drink liquor. They keep all local holidays, worship the ordinary village gods especially Máruti, and carry with them the images of Sidhoba and Máyáráni. Bháts believe in soothsaying, witchcraft, and lucky and unlucky days. Their customs do not differ from Kunbi customs. Their priests who officiate at their ceremonies are Bráhmans, and their breaches of caste discipline are enquired into and disposed of by their *guru* or teacher. They do not send their boys to school or take to new pursuits. As a class their condition is steady.

Budbudkers.

Budbudkers, or Drummers, also called Davris, are returned as numbering 193, and as found in small numbers all over the district. The name is taken from their little hour-glass shaped drum or *budbudki*. It is the name of a profession rather than of a caste and includes several distinct classes of Hindus and Musalmáns. The chief class of Budbudkers are closely allied to the Gondhalis. They claim to be Maráthás, and speak Maráthi at home. They are hardly wanderers as they have fixed head-quarters from which they make begging tours to neighbouring villages. They are found at Tálikot where they have been long settled. They hold the post of village astrologers or Joshis at Mungoli and at several other large villages. They freely marry with the Marátha Gondhlis from whom they differ only in profession. Their language seems

to show that they are immigrants from the Marátha country; but they came so long ago that they have lost all tradition of the time and the cause of coming. Their chief *kuls* or clans are Gáykavád Povár and Shinde. The names in common use among men are Bábáji, Báloba, Káshirám, Parshurám, Subhána, and Santu; and among women Báyja, Gangavva, Káshibái, Tuljavva, and Tulsábái. Many men take *ji* after their names and a few add *ráv*; and *bái* or *avva* is added to women's names. Like Maráthás they are divided into Bármáshás and Akarmáshás, who eat together but do not intermarry. In appearance they do not differ from local Marátha Kunbis. As some Jangams under a vow allow their hair to grow, and as some Kilikets never cut the hair of their heads, so some Budbudkers grow beards in honour of a Musalmán saint called Yemána Sáheb. None of them are wild-looking. Though in no way held impure they generally live outside of the village in small thatched houses with stone walls. Like most people of the district their staple food is millet, split pulse, and vegetables. They season their food like Maráthás, and like Maráthás they use animal food and liquor when they can afford them. They are not bound to bathe daily and they worship their house gods only on holidays. On Saturdays all of them bathe and worship the village Máruti. The women dress like Kunbi women; and at home or in the field men wear the usual coat and waistcloth. A Budbudker got up for a begging tour is a quaint figure. He is dressed in a large dirty white turban with red cloth twined over it, a long white coat, a pair of white pantaloons, a red and white striped shouldercloth, and a necklace of *rudráksh* beads. In one hand is a staff and in the other the name-giving hour-glass drum. A knotted cord is fastened to the drum and when the drum is shaken the knot strikes against the membrane of the drum and makes a tinkling sound. In a bag by his side is his Chintámani, a collection of pictures on small pieces of cardboard. These pictures are used as guides or omens. A traveller starting on a journey, or a trader anxious to know how his last venture will turn out, takes a pin which is tied to the Chintámani, pushes it among the pictures, and the Budbudker opening at that picture tells the inquirer whether the result will be good or bad. As a rule they are goodnatured patient and thrifty, but dirty, cunning, and given to drink. Their chief occupation is fortune-telling, and as fortune-tellers they sometimes hold Grám Joshi or village astrologers' rent-free lands. As they are generally unable to read, in telling fortunes they do not go much by almanacks and books, but judge by the face, the lines on the hand, and especially by the cries of night birds. Their favourite instructor is the *pingla* or spotted owlet, Carine brahma, from whom they are called Pingla Joshis. They go to the owlet's haunts in the early morning to hear what the birds have to say. They know to what class of their customers the owlet's remarks refer by the place she chooses for her perch. The remarks of an owlet from a *bábhul* tree refer to tanners, from a *nim* tree to traders, from a tamarind to hunters, from a mangoe to gardeners, from a *pipal* to Bráhmans, from a guava to fruiterers, from a village wall to watchmen. As the owlet soothsayers find that people pay best when in best humour,

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the owlet, whatever its perch, is generally found to foretell little but good. The owlet soothsayers teach their boys this art as soon as the boys are able to understand human nature. They are a poor class whose marriage expenses and drunkenness often plunge them in debt. They rank themselves with Maráthás, but Maráthás will not eat with them because they take alms from Mhárs and Mángs and receive cooked food from persons with whom Maráthás do not eat. The men and the children beg all day long; the women, besides minding the house, work as day-labourers. During the dry season the result of their begging is satisfactory, and, in the harvest time, they store a good deal of corn on which they live during the rainy season. A family of five spends 6*s.* to 8*s.* (Rs. 3-4) a month on food and dress. Their house goods are worth £1 to £5 (Rs. 10-50). A boy's wedding costs £1 10*s.* to £5 (Rs. 15-50), a girl's £1 to £2 (Rs. 10-20), and a death 8*s.* to 10*s.* (Rs. 4-5). Marátha Budbudkers chiefly worship Yallama, Máruti, and Ambábái. If a family is troubled by sickness they believe the sickness is sent by some angry ancestral ghost, and to please the ghost they set its image among the house gods and worship it. They keep twelve Hindu holidays, and fast only on *Shrávan* or July-August Mondays. During *Shrávan* they take dressed food from no one and eat only one meal a day. Their teacher lives at Chitgupa in the Nizám's country and is called Shidoba. He visits his disciples every year, who treat him to a feast, raise a sum of money for his benefit, and present him with it. He presides at caste meetings assembled to settle social disputes and disposes of cases. They worship village gods, but have no faith in witchcraft. Their customs differ little from Marátha customs. Most of their marriages are conducted by Bráhmans, but some are performed without the help of any priest. At their marriages two waterpots are set down, one for the bride the other for the bridegroom, with five copper coins and five betelnuts in each, and a string is wound round their necks. When a Bráhman is present at a wedding he ties a piece of turmeric root into each string, and binds one on the husband's wrist and one on the wife's. He also ties the *mangalsutra* or lucky thread round the girl's neck. They bury their dead. On the third day a goat is killed and flesh and bread are taken to the grave. There is also a yearly mind-feast on the death day. Almost none have any book learning and do nothing towards teaching their children. They are a blameless people, honest and free from crime; they show no signs of quitting their begging life.

Dandigdásars.

Dandigda'sars are returned as numbering 338 and as found only in Bágalkot. The names in common use among men are Bhimdás, Hanamdás, Lakshmandás, Sanjivdás, and Udandadás; and among women Girevva, Kankavva, Nyámavva, Rindavva, and Tulsavva. The men take the word *dás* or slave and the women the word *avva* or mother after their names. They have no surnames. They have several family stocks or *gotrás*, the chief of which are Avalvaru, Badnipattiyavru, Chadyánavru, Chhepardavru, Chinchalvaru, Godkalvaru, Gopáliyavru, Kudlavaru, Mailánavru, and Yermalvaru. Persons belonging to the same family stock do not intermarry. Kánarese is their home tongue, but most of them

understand Maráthi and Hindustáni. They are dark of middle height and with muscular frame. Most of them live in poor one-storeyed houses with mud walls and thatched roofs. They have little furniture except cooking and storing vessels which are mostly of earth. The houses are comfortable looking clean and well swept, most of them with a front yard in which is a basil plant. The floors are cowdunged once a week and the front of the house is painted with red ochre. Their staple food is millet, split pulse, and vegetables. They eat fish and flesh except beef and pork, drink country liquor, and smoke *gánja* or hemp flowers. They eat flesh at funeral and memorial feasts and on Márnavmi the day before *Dasara* in September-October, when they offer a goat to their house gods. Except Basvis or Kasbis, as the courtezans of this caste are called, and devout persons who bathe daily, they bathe and worship their house-gods only on Fridays. The men mark the brow with three upright lines a red between two white. They keep the top-knot and moustache, and dress in a short waistcloth, a shouldercloth, a headscarf, and a jacket. The women wear the hair in a back knot, and dress in a full Marátha robe without passing the skirt back between the feet, and a bodice with a back and short sleeves. The Kasbis, who are neat and showy in their dress, deck their heads with false hair and flowers. Both men and women have a few ornaments and the well-to-do have special clothes for holiday use. As a class they are orderly, goodnatured, clean, and thrifty. They are hereditary beggars, but some are husbandmen, others field-labourers, and a few weavers of coarse cotton cloth. Some own a cow or two, selling their milk only to their caste people as no high class Hindu will buy milk from them. Some are hereditary village temple servants and own *inám* or rent-free lands. They sweep the temple yard, but are not allowed to pass within the door. Those who beg are called Gopálpattidásars. They beg from door to door, gathering their alms in a narrow-mouthed bamboo basket which hangs by their side. As they stand before a house begging they recite a song in praise of the god Vishnu and at the end call out Vyankatraman Govinda or simply Govinda. The temple servants and beggars go with a basket into the fields at harvest time and beg ears of corn from the husbandmen. Besides the produce of their rent-free land, they get the dressed food which is offered to the village Máruti. As a class they are free from debt. They rank above Lamáns and Vadars. The daily life of the husbandmen and weavers does not differ from that of other husbandmen and weavers. Temple servants sweep the temple yard and return home after taking the dressed food offered to the god. Beggars beg from morning to noon except on lunar elevenths and on *Gokulashtami* in July-August. Those who weave stop their work like other weavers on *Holi* in March and on *Dasara* and *Diváli* in September-October. They are Bráhmanical Hindus and are careful to keep the main rules of their religion. They respect Bráhmans, but do not call them to officiate at any of their ceremonies. Their priests are the representatives of their Kattimani or headman who is a married man of the Oshtam caste. Vyankatesh and Yallamma are their house deities, and they are specially devoted to Vyankatesh. They make

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pilgrimages to neighbouring shrines and sometimes to Vyankatgiri in North Arkot where they remain at the foot of the hill as they are not allowed to go to the temple. Except *Ganeshchaturthi* in August-September, they keep most Bráhmanic Hindu holidays. Their special fast days are the lunar elevenths of *Ashadh* or June-July and of *Kártik* or October-November, and *Gokulashtami* in *Shrávan* or July-August. They have strong faith in soothsaying and witchcraft. Dandigdásar women are brought to bed with the help of a midwife of their own caste. After delivery the midwife cuts the child's navel cord, washes the mother and child, and lay them on a cot. The mother is given dry cocoa-kernel, dry ginger, dry dates, and molasses, and for four days is fed on boiled wheat-flour and clarified butter. The mother is held unclean for four days. On the morning of the fifth the midwife worships the goddess Satvái, and the father of the child or some one of the family kills a goat before the goddess. The head of the goat is laid before the goddess and is eaten next day, and the flesh is dressed and served at a feast to friends and kinspeople. On the morning of the thirteenth the mother goes to worship the village Máruti, and, in the evening, the child is cradled and named. The child's hair is first clipped in the third, fifth, or seventh month by its maternal uncle who gives it a cap or a jacket. Girls are married at any age; there is no rule that girls should be married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. When a marriage engagement is concluded the boy's father lays before the girl's house-gods three and half pounds of sugar, five pieces of cocoa-kernel, and 4*s.* to 8*s.* (Rs. 2-4) in cash, and bows before them. He comes into the room where castemen are met to witness the ceremony, says that Girevva the daughter of Bhimdás of the Avalvaru family is engaged to his son Udandadás of the Kudlavaru family, and gives a copper coin to one of the caste beggars who calls aloud Govind. The girl's father asks the boy's father to a feast. At a betrothal the girl sits before her father's house gods and the boy's father presents her with a robe, two bodicecloths, and an ear ornament. The girl is dressed in the new robe and brought to the room where the guests are seated, and a married woman lays in her lap a cocoanut, five dry dates, five betelnuts, two lemons, five plantains, and a handful of rice. Betel is served and the guests withdraw. The girl's father treats the boy's father to a feast of *polis* or sugar rolly-polies and boiled gram pulse. The boy's father fixes the marriage day with the help of a Bráhman priest and sends word to the girl's father. Two or three days before the day fixed the girl's father with a party of friends goes to the boy's village and is lodged in a separate house. On the day they arrive they are feasted at the boy's. In the evening the boy and girl are rubbed with turmeric paste at their own houses. Next day five married men from each party bring a sapling and set it before the house as *handar gambh* or the marriage booth-pole and set up the booth. When they have raised the booth a married woman waves a lamp about their faces. In the evening married women of both parties go to a potter's, give him fourteen pounds of millet and 3¾*d.* (2½ *as.*), and bring thirty-two large and small

earthen vessels. On returning from the potter's house, they bathe the boy and his mother and the girl and her mother. Two pieces of thread are tied to the wrists of the boy and girl and two other pieces of thread each with a betelnut to the wrists of their mothers. Married women wave the lamp and grains of rice about the boy, the girl, and their mothers, and throw the rice as an offering to spirits. The boy and girl are taken to bow to their house gods and to the seniors of their families. Next day the boy's father sends for the girl, her parents, and her kinspeople, and they bring with them *shevaya* or vermicelli in a bamboo basket. The boy touches the basket, and the basket is taken into the house where five married women from the boy's party and five from the girl's party eat the vermicelli. The boy goes on a bullock in state to worship the village Máruti. Before he returns the girl is dressed in a white robe and a bodice. At the time of marriage the bridegroom stands facing the bride who is standing on a low stool, in a basket containing millet and $\frac{5}{8}d.$ ($\frac{5}{12}$ *a.*). Round the couple stand four married women with their second fingers raised, and a cotton thread moistened with milk and clarified butter is passed five times round, and each time is hitched on to the fingers of the married women. This thread with five strands is cut into two pieces. One piece with a bit of turmeric root is tied to the bridegroom's right wrist, and the other with a bit of turmeric root to the bride's left. A curtain with a central turmeric cross is held between them, and the Oshtam priest recites marriage verses and drops grains of rice on the couple. After the marriage is over two *bhums* or earth offerings are made. One is called the bride's *bhum* and the other the bridegroom's *bhum*. Each offering consists of twenty-five *polis* or sugar rolly-polies, three pounds of rice boiled and strained, and three quarters of a pound of clarified butter. The dish is shared by the bride and five married women of her party if it is made in her name, and by the bridegroom and five women of his party if it is made in his name. Each of the women who eat the *bhum* is given $\frac{3}{4}d.$ ($\frac{1}{2}$ *a.*). Afterwards the bride and bridegroom play at odds and evens with turmeric roots, and throw redpowder on each other. In the evening the bride and bridegroom, seated on a bullock, go to worship the village Máruti. When they return a married woman waves a lamp and rice about them and throws the rice away. As they enter the house a married kinswoman of the bridegroom holds fast his feet and does not allow him to go until he promises to give his daughter to her son in marriage. The bride and bridegroom go and sit to the left and to the right of the bridegroom's mother. They change places five times and each time the surrounding women cry out *Hubhár Kaibhár*, that is Is the flower heavy or is the fruit heavy. After this the bride's mother hands her over to the bridegroom's mother. As among Holiás, when a Dandigdásar has a family of daughters and no son, he keeps one of his daughters unmarried. She lives as a prostitute and is called Basvi or Kasbi. Her children inheirit her father's property. If a Kasbi has all daughters and no sons she also keeps one of her daughters unmarried. Dandigdásars have no ceremony when a girl comes of age, but hold women unclean for five days during their monthly sickness. They

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burn their dead, and hold the family impure for ten days. After death the body is washed and laid on its back, and frankincense is burnt in front of it. When the Oshtam priest comes he drops a little basil leaf water into the mouth of the corpse and gives a sip of the water to each of the four men who are to bear the corpse. The heir walks in front of the bier carrying an earthen fire-pot. After the body is burnt the mourners and others who go with them to the burning ground bathe and return to the house of mourning. The heir dismisses them with the hope that they may not again have to come to his house to carry a corpse. On the fifth day the heir gathers the ashes and unburnt bones and throws them into water. He cowdungs the spot where the body was burnt, and the priest worships it with sandal paste, grains of rice, and flowers. A goat is killed, some of its flesh is cooked, laid on the spot where the body was burnt, and given to all men who are present. The priest is presented with undressed food and money, and castemen are fed in the evening. On the eleventh day a goat is killed, its dressed flesh is laid on the spot where the dead breathed his last, and in the evening caste people are fed. On a lucky day within the first month an image in the name of the deceased is worshipped and caste people are fed on *polis* or sugar rolly-polies. They are bound together by a strong caste feeling, and their social disputes are inquired into and settled at meetings of the caste elders under the Kattimanni or headman or his representative. A few send their boys to school and take to new pursuits. They show no signs of bettering their condition.

Dásars.

Da'sars, or Slaves, are returned as numbering 733 and as found scattered all over the district in small numbers. They are said to have been recruited from Kabligers or fishermen, but Kabligers do not eat from their hands. They are said to have come from Telangana begging and to have settled in Bijápur. The names in common use among men are Adveppa, Bálappa, Bhimáppa, Hanmáppa, and Honsunuri; and among women Báli, Bhimi, Girji, Gurvi, Hanmanti, Rámi, Shivlingi, Yamni, and Yeli. They have twenty-two surnames Bingiyavru, Chinmavru, Chintákálvaru, Dásru, Gantalvaru, Goralvaru, Guralvaru, Hanmasaniyavru, Intiyavru, Jatbeniyavru, Kamalvaru, Káknurvaru, Kanchakamvaru, Maddebinvaru, Malkanbinvaru, Maráthiyavru, Nerliyavru, Puliyavru, Shirmavru, Tinmavru, Uddaru, and Ulliyavru. Persons bearing the same surname may not intermarry. They are divided into Tirmal Dásars and Gand Dásars who eat together but do not intermarry. The cause of the split is that Tirmaldásars allow their women to carry on prostitution and take part in plays and dances; while the Gand Dásars in acting give the women's parts to boys and have no unmarried women. They differ little from Kabligers except in being wilder and more active. Telugu is said to be their home tongue, but they speak Kánarese with more or less ease out-of-doors. They seem to prefer living under temporary shades outside the village like Ghisádis or wandering tinkers. They have very little furniture, though they sometimes own domestic animals. Their ordinary food is millet, split pulse, and vegetables. They

are moderate eaters, and poor cooks, their holiday dishes being *polis* or sugar rolly-polies, *kadbus* or sugar dumplings, and *shevaya* or vermicelli. They eat meat except beef and tame and wild pork, and drink liquor when they get it cheap. They eat opium, drink hemp-water, and smoke hemp flowers. They kill goats in honour of the Musalmán saint of Yamnur in Dhárwár and of Hassan and Hussain during the Moharram. The men generally dress in white, and the married women in dull colours. The men keep the top-knot, shave the chin, and dress in a waistcloth, shouldercloth, coat, and headscarf. The women dress in the robe without passing the skirt back between the feet, and in a bodice with short sleeves and a back. Both men and women wear ornaments mostly of silver and rarely of gold. The women who dance and carry on prostitution are careful of their appearance, wearing clean clothes, and decking their heads with false hair and gold ornaments. The men spend 8*s.* to £1 10*s.* (Rs. 4-15) a year on their dress, and £1 to £2 10*s.* (Rs. 10-25) on their ornaments; the women spend 10*s.* to £2 (Rs. 5-20) on their yearly clothes, and 3*d.* to £10 (Rs. $\frac{1}{8}$-100) on their ornaments. Their hereditary calling is dancing and begging. They are paid 6*s.* to £3 (Rs. 3-30) for each play they perform, according to the merit of the play. They never work either as labourers or as husbandmen, those who own land let out their fields to husbandmen. Their married women do not wander with their husbands but remain at home, and mind the house. They prepare a specific for sore eyes. The kernels of five or six marking-nuts are mixed with salt, ground to fine powder, heated, and put into the eye for three days during which the patient must eat nothing but winter millet, clarified butter, and *varan* that is boiled *tur* pulse seasoned with turmeric and salt. The proceeds of a performance are divided among the company; and the earnings of prostitution are private property. They are poor but not in want, and as, except small dealings among themselves, they have no credit, they are free from debt. Their busy season is from March to June. They are Bráhmanical Hindus and are married by Bráhmans. Máruti is their chief divinity, though they worship other gods and occasionally visit their shrines. Most attend the yearly fair held in honour of the *pir* or Musalmán saint of Yamnur. As Saturday is sacred to Máruti it is the Dásars' chief holy day; all bathe and worship the house-image of Máruti. Though they always bow to the village Máruti, they never worship his image with their own hands. The Hindu New Year's Day in March-April, *Nágpanchmi* in July-August, and *Dasra* and *Diváli* in September-October are their leading holidays. Unlike other local Hindus they never keep *Ganeshchaturthi* in July-August or *Shimga* in March; and never fast on any day. They have a religious guide of the Oshtam caste, who lives on the freewill offerings of his disciples, is a married man, and his office is hereditary. They admit the existence of ghosts, but pretend ignorance of sorcerers and exorcists. They say that people who die with unfulfilled wishes become ghosts, and trouble the members of their families as well as strangers. They know only one way of driving out ghosts, and that is to make the patient sit in a temple of Máruti. As soon as a child

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is born it is washed and the mother is bathed, and both are laid on a blanket and warmed by heated pads of rags. The mother is fed on thick-boiled millet flour and water for the first five days, after which she begins to move about the house and look after her house work. In the evening of the fifth day the goddess Satvái and with her five small stones are worshipped. On the ninth the child is named and cradled in an oblong piece of cloth hung from four strings fastened from its four corners. The boy's or girl's hair is cut for the first time before he or she is two years old. When a father wishes to cut his child's hair for the first time, he takes the child to a Máruti's temple and places it on the lap of the ministrant of the god, who cuts the first lock of hair and then the whole head is shaved by the child's father or by its maternal uncle. The ministrant is given undressed provisions enough for a meal. At the age of ten, at a cost of 10*s.* (Rs. 5), boys pass through a ceremony which is called the *munj.* The boy is bathed in a square formed by four drinking pots or *támbyás* placed at its four corners with a thread passed five times round the necks of the pots; a lamp is waved about his face, and his head is shaved by a barber, who is given one of the clothes which the boy was wearing. The *pujári* or ministrant of a Máruti's temple is given 1¼ *a.* (1½*d.*). From this day the boy is shaved by a barber, as there is a caste rule that unless a boy has undergone the *munj* ceremony, he should not be shaved by a barber but by one of his relations. The *munj* generally ends with a feast. Child marriage is the rule, and widow marriage is allowed and practised; polygamy is allowed but seldom practised, for boys are always at a discount, and find great difficulty in getting a wife. The scarcity of girls is partly due to their carrying on prostitution. Proposals for marriage come from the boy's parents. They have an engagement ceremony, but unlike most local Hindus they have no betrothal or *báshtagi.* In the engagement ceremony the castemen are called and in their presence the boy's father promises to give £1 12*s.* (Rs. 16) to the girl. The marriage takes place at the boy's and when the day fixed draws near the girl and her parents and relations come to the boy's village and put up in a house provided by the boy's father. On the day they come to the boy's village they give a caste dinner, and on the same day the boy's father also gives a caste dinner. In these feasts, if one casteman goes to the bride's, two go to the bridegroom's. Only two dishes are served mutton and boiled rice. In the evening the boy and girl are rubbed with turmeric paste, and bits of string with pieces of turmeric roots are tied to their wrists. Next day they are bathed in two *surgis* or squares and dressed in rich clothes. The boy's father gives the girl a robe and bodice, and her father gives the boy a waist-cloth, shouldercloth, and turban. Similar presents are made by relations to the boy and girl. The Bráhman priest makes the boy and girl sit astride on a horizontal *musal* or wooden pestle with an iron knob at one end, and ties the hems of their garments together into a knot. He tells the bridegroom to touch the *mangalsutra* or luck-giving necklace, which he ties to the neck of the bride and forms a *surgi* or square round them. The priest drops rice on the pair, the guests follow the priest's example, and the pair are wedded.

Betel is served and the guests withdraw. Like other Telugu people they do not hold a curtain between the bride and bridegroom. After dinner the married pair go on a bullock or on foot to worship the village Máruti. On the third day the girl and her relations are feasted and return to their home. When a girl comes of age she is held unclean for four days and bathed on the fifth day. To purify her a little gold powder is heated and laid on her tongue as if to brand it. After this the girl and her husband are taken to worship the village Máruti; and on the first lucky day begin to live together as man and wife. No ceremonies are performed during a woman's pregnancy. They burn the dead and consider the family impure for three days. After death butter is rubbed on the head, and the body is washed and placed sitting against a wall and dressed in a full suit of clothes. If the dead is a man, the Kattimani or caste head, or one of his kinsmen, marks its brow with the *nám* or three upright lines and puts a packet of betel leaves into its mouth; if the dead is a woman whose husband is alive, she is dressed in the usual robe and bodice and her brow is marked with vermillion; a widow's brow is not marked with vermillion. When the body is dressed and placed against the wall the persons who have come to join the funeral, burn incense before it, and sing a song in praise of Vishnu. They then carry the body to the burning place in a blanket or worn cloth. The heir carries fire in front of the body, and when the body is nearly consumed, the party bathe and every one of them throws into water a little molasses brought from the deceased's house and given to them by the heir. Meanwhile the house is cowdunged, and a lamp is placed on the spot where the person died. When all return, the heir sprinkles water on them out of a drinking pot, they sing a song in praise of Vishnu, and the heir dismisses them with the hope that they may never have to come again to his house to carry a body. In the evening the four corpse-bearers are asked by the heir to dine with him and are fed on two pounds of rice. On returning to their houses the bearers bathe and are pure. On the third day the unburnt bones and ashes are gathered and a square mound is built over them on the spot where the body was burnt. A goat is killed, its flesh is dressed at the deceased's house, and the relations of the deceased and the head of the caste take some of the flesh and cooked rice to the burning place, lay them on the newly made tomb, and eat all that is left. They return home, leaving the rest of the food behind them, and on their return are treated to a feast of mutton and cooked rice. During the first year on any convenient day the heir kills a goat in honour of his house-gods, and a brass image representing the dead is added to the number of the gods. The caste-people are asked to a dinner, and the heir is freed from all impurities and is allowed to mark his brow with the *nám* or three upright lines which he has not applied since the death. They have a headman called Kattimani who with the help of a *guru* or teacher inquires into and settles social disputes. They do not send their children to school, or show signs of being anxious to improve their state.

WANDERERS.

Dásars.

Domba'ris, or Tumblers, are returned as numbering 190, and as found in small numbers except in Muddebihál. They are said

Dombáris.

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to have come from Gujarát and the Marátha country, and are divided into Gujarát Kolhátis, Dakshni Kolhátis, and Áre Kolhátis who neither eat together nor intermarry. All of them, except Gujarát Kolhátis who claim Rajput descent and bear Rajput names, claim Marátha descent and bear Marátha surnames, as Bhorje, Gángle, Jádhav, Jámble, Kále, Musle, and Yádav. Persons bearing the same surname may not intermarry. The names in common use among men are Aba, Áppa, Bápu, Dáda, and Hanmanta; and among women Báyja, Báli, Gangi, Káshi, and Koyna. They are tall strong and dark, and look like Maráthás. The women are like the men, except that they are rather slimmer. The Áre and Dakshni Kolhátis speak Maráthi, and the Gujarát Kolhátis speak Lád at home, which is probably a South Gujarát dialect, and all of them speak Kánarese abroad. Like other wandering tribes they live in huts of twig matting in the outskirts of villages and towns. The sides and back of the hut are closed by three mats, the front is open, and the top is covered by a fourth mat. Every family has two huts, one for cooking the other for sleeping and sitting. Their house goods include a few patched quilts and blankets, a few earthen vessels, and one or two metal drinking pots and dining plates. They rear goats and hens, and keep asses to carry their huts and house goods from place to place. They are great eaters and poor cooks, being fond of sharp and sour dishes. Their every-day food is millet bread and a *chatni* or relish of bruised chillies, onions, garlic, and wild herbs. They eat fish and flesh, except beef and pork, drink country liquor, and smoke *gánja* or hemp-flowers. Every year on *Dasara* in September-October they offer a goat to the goddess Yallamma, and after offering the animal eat its flesh. They bathe only once a week either on a Tuesday or a Friday, and when they bathe they worship their house gods. The men either keep or shave the topknot and wear the moustache. They dress in a short waistcloth, a jacket, a shouldercloth, and a headscarf. The women wear the hair in a back knot, and dress in a full Marátha robe passing the skirt back between the feet, and a bodice with a back and short sleeves. Most of their clothes are given them in presents. Both men and women have a few brass and silver ornaments. Except prostitutes, men and women are dirty in their dress. As a class they are orderly and goodnatured, but dirty and given to drink. Áre Kolhátis perform their feats on a single upright pole; their women take no part in the performance, remain at home, and mind the house. Dakshni Kolhátis make and sell combs by day, and perform as tumblers at night, earning 4*s.* to 10*s.* (Rs.2-5) in a single performance. Their women take part in the performance, but do not practise postitution. Gujarát Kolhátis are mostly rope-dancers. The appliances of a rope dance are a drum, a flute, a leather strap, and five poles fifteen to twenty feet long. They make two stands each of two poles crossed on each other and place them at a distance of twenty feet. One end of the strap is tied to the top of one of the stands, and the strap is carried to the other stand where it is hitched on the top and the remaining part is left hanging to the ground. A man or woman puts on shoes and climbs on to the stand by the hanging part of the strap. He throws down his shoes and walks on the strap

from one end to the other, balancing the body with a pole held horizontally in the hands. He lays a platter on the strap, bends down till his chest is in the platter, draws his feet over his head, and in this position moves the platter from one end of the strap to the other. They perform many other feats both on the strap and on the ground and earn 4*s.* to £1 (Rs. 2-10) a day. Some of the women are dedicated to Yallamma and practise prostitution. Boys and girls are trained to tumble from the age of five and are good tumblers by eleven. They make less by their tumbling than they used to make and as a class are badly off. They perform on any day especially on holidays when they have a chance of gathering a large crowd. They like to rank with Maráthás, but Maráthás do not own them and have no connection with them. Other people place them next above the impure classes. A family of five spends 8*s.* to 12*s.* (Rs. 4-6) a month on food. A boy's marriage costs £5 to £10 (Rs. 50-100), a girl's marriage £1 to £5 (Rs. 10-50), and a death 2*s.* to 10*s.* (Rs. 1-5). The Dombáris' family-deities are Khandoba of Pál in Sátára, Tulja-Bhaváni of Tuljápur in the Nizám's country, and Yallamma of Parasgad in Belgaum. They sometimes visit the shrines of these deities. They respect Bráhmans and call them to conduct their marriages. They keep most Hindu feasts, but no fasts. They believe in soothsaying, witchcraft, and lucky and unlucky days. Their girls are married between ten and twelve; widow marriage is forbidden, polygamy is allowed and practised, and polyandry is unknown. Their marriage and death rites differ little from those of Maráthás. Their social disputes are inquired into and settled at caste meetings. They do not send their children to school, and take to no new pursuits. They show no sign of bettering their condition.

Dombáris.

Ghisa'dis, or Tinkers, are returned as numbering forty and as found in small numbers in Bágalkot, Bágevádi, Bijápur, and Muddebihál. They seem to take their name from *ghisne* to rub, probably because they used to sharpen and polish arms. Their story is that the founder of the class got his name because he threw a professional wrestler and rubbed him on the ground till he died. The names in common use among men are Bábáji, Chandu, Khandu, Lakshman, Malhári and Tuljáram; and among women Dhondubái, Jánkubái, Jayábái, Káshibái, Kusábái, Rakhmábái, and Satubái. Their commonest surnames are Chavhán, Jhende, Khetri, Padvalkar, Pavár, Sálunki, Shallár, and Surveshi; persons bearing the same surname are not allowed to intermarry. Their family deities are Tulja-Bhaváni, Khandoba, and Yallámma of Parasgad. They look like Musalmáns, but they follow most Marátha customs, and wear the sacred thread. They are of middle height, dark, wild-looking, strong, and muscular. Their home speech is a broken Gujaráti with a Márwári accent and a large sprinkling of local words. They also understand Maráthi, Kánarese, and Hindustáni. As they are always on the move, rarely build even huts, and live in temporary sheds on the skirts of villages. They stay under a shed so long as they find work. When work grows scarce they break up the shed, pack their things, and move to some other village in search of work. Each family has at least one ass to carry its house goods. They have little furniture,

Ghisádis.

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except earthen cooking vessels and a few brass drinking pots and dining plates, together worth 10*s.* to £1 10*s.* (Rs. 5-15). Some of them own goats, bullocks, and sometimes cows, and many rear fowls. They are moderate eaters and poor cooks; their staple food is millet bread, split pulse, and vegetables, costing 2¼*d.* (1½ *as.*) a head a day. Their holiday dishes are rice, *polis* or sugar rolly-polies, wheat cakes, and mutton. They sacrifice goats on *Márnavmi* in September-October during the *Moharram*, and sometimes on *Holi* in March-April. They are not bound to perform any rites before eating. Both men and women bathe on Sundays and Tuesdays once or twice in a fortnight, and worship the house-gods on those days. They drink liquor, some of them to excess, and hemp-water, smoke hemp-flowers, and occasionally eat opium. The men shave the head except the top-knot, and wear the moustache and whiskers and some wear the beard. They are shabby in their dress, the men wearing the waistcloth or short breeches, the jacket, the coat, the shouldercloth, the headscarf or the turban, and shoes or sandals, costing 8*s.* to 16*s.* (Rs. 4-8) a year. Only the well-to-do have a stock of clothes for holiday use. Their ornaments are earrings, wristlets, and twisted waistchains, worth £1 12*s.* to £3 (Rs. 16-30). Their women tie the hair in a back knot or plait it in a braid which is wound into an open circle like the circle at the back of a Bráhman woman's head. They dress in a bodice and robe, passing one end of the robe over the head, and having the other end elaborately puckered and tucked into the band in front. Their dress costs 10*s.* to £1 (Rs. 5-10) a year, and their ornaments, which include rings, necklaces, armlets, and wristlets, are worth £2 to £3 (Rs. 20-30). The only ornament of the poor is the luck-giving necklace worth 2*s.* (Re. 1). The nose-ring is worn by maidens and not by married women. Only well-to-do women buy new clothes for holidays; the poorer women wear the robes and bodices they received when they were married. They are dirty, thriftless, and quarrelsome. They are travelling tinkers and blacksmiths, making and mending field-tools and earning about 1*s.* (8 *as.*) a day. They also make ladles, pokers, tongs, chains, nails, hinges, blades for cutting and scraping vegetables, stirrups, and currycombs. They buy iron bars at 4*s.* to 6*s.* (Rs. 2-3) the quarter, and sell the made articles at 10*s.* (Rs. 5) the quarter. For making a hoe they charge 1*s.* (8 *as.*), for an axe 4½*d.* (3 *as.*), and for a blade used for cutting and scraping vegetables 3*d.* (2 *as.*). They either make these articles to order or keep them ready made. Their women and children help by blowing the bellows and hawking the ladles and tongs in the streets. Their trade is on the decline, as the markets are always overstocked with English cutlery and hardware. They borrow large sums to meet marriage expenses, and are always more or less in debt. They have credit with moneylenders and borrow money at a half to one and a half per cent monthly interest. They rank below Dhangars from whose hands they eat, and above Vadars, and Lamáns, who do not object to eat from them. They stop their work five days for *Holi* in February-March, one day for *Nágpanchami* in July-August, and two days for *Dasara* and one day for *Diváli* in September-October. During the first five days after a birth, they say because the mother requires the

whole hut, the father does no work. At the end of the five days the wife begins to move about the house and help him. During a marriage, work is stopped for fifteen days; and after a death till the funeral rites are over. They are not particular in religious matters, worshipping Musalmán saints and keeping some Musalmán holidays. They respect Bráhmans and call them to conduct their marriage and death ceremonies. They go on pilgrimage to Tuljápur in the Nizám's country, Jejuri in Poona, and Parasgad in Belgaum. Some of them visit Yamnur in Dhárwár to pay their respects to Rájebakshi, the Musalmán saint of the place. They keep many of the Hindu holidays especially *Diváli* in September-October and *Holi* in February-March; they are indifferent to fasts. They have faith in soothsaying and witchcraft, and place implicit confidence in the words of a Bráhman astrologer. A Ghisádi spends £1 to £2 (Rs. 10-20) on the birth of a child and during his wife's confinement. After birth the navel cord is cut and the child and mother bathed, and the midwife lays them on a mat covered with a blanket; a few have of late begun to use a cot. The mother is given dry cocoa-kernel, *nim* leaves, parched gram, hardened molasses, dry dates, dry ginger, and pepper pounded and mixed with clarified butter; and is fed on boiled wheaten flour and clarified butter for the first four days. On the morning of the fifth the goddess Satvái is worshipped and a goat is sacrificed. The head of the sacrificed goat is laid before the goddess, and its flesh is served to friends and relations in the evening. Next day the head of the goat is roasted and eaten. On the seventh day the mother goes to the bank of a river to worship water with five or six married women. On the bank she places five stones, marks them with vermillion, burns frankincense before them, and offers them five kinds of grains boiled whole and strained, and a little clarified butter. Before returning, the midwife fills a drinking vessel with the river water and brings it home. When the women and the mother enter the house, they rub their feet against a dog. The women cradle the child in a wide-mouthed bag, name it, and lull it to sleep by singing a lullaby. The child's father gives them 6*d.* to 10*s.* (Rs. ¼-5). During the first five weeks the mother puts on no glass bangles, and touches neither bread nor water with her hands as they are unclean. As among Khátiks and Gavlis the hair of a male or female child is first cut by the maternal uncle, gifts are interchanged, and friends and relations are feasted. Baby-girls are sometimes married by tying the marriage coronet to the cradle. At the same time they have no rule that girls should be married before they come of age. Their women sometimes remain unmarried till they are thirty. Widows may marry as often as they like; polygamy is allowed and practised, and polyandry is unknown. A boy's marriage costs £10 to £20 (Rs. 100-200), as the boy's father has to bear all the marriage expenses. At the betrothal, the boy's father places 4*s.* to £2 (Rs. 2-20) before the assembled castemen, and distributes sugar and betel leaves and nuts. The castemen spend the money on liquor and wheat, which they divide equally among themselves, giving two pounds of wheat extra to the bridegroom's party and to the bride's party. On the marriage day the boy's father with his son on horseback goes to the girl's village, where he is lodged

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in a house on the right side of the girl's house. He makes over to the girl's mother all the clothes that are to be given to the girl. The bridegroom is rubbed with turmeric paste, and the bride with such of the paste as is over. On the same day the wrists of the bride and bridegroom are encircled with yellow thread wristlets. The bride's father asks the bridegroom and his relations to a meal. Next day the bridegroom's father gives a return feast to the bride's party and to other caste-people. In the evening the bride and bridegroom are bathed in a *surgi* or square, and fresh *kankans* or wristlets, each having a betelnut, are tied round their right wrists. They are made to stand facing each other on a blanket with a curtain between them, and are married by a Bráhman priest with the same details as at a Marátha marriage. In the evening marriage guests are fed at the expense of the bridegroom's father. On the third day the bride's father kills two goats in the marriage booth, dresses their flesh, and serves it at a caste-feast. On the fourth day the newly married couple are asked to dinner by their friends and relations. In the evening of the fifth day the *varát* or return procession starts from the bride's to the bridegroom's halting by the way at the temple of the village god. In this procession the bride and bridegroom, with a network of flowers and a tinsel chaplet on their heads, are seated on a horse, and a sheet is held as a canopy over the heads of the married couple, and over the heads of women who walk behind the horse carrying lamps in their hands. The bride remains at the bridegroom's and returns to her father's next day. On the seventh day the bridegroom's father kills two to four goats and gives a caste feast. In this feast liquor is always served, any sum which either of the families may have presented to the caste being spent on liquor. With this feast the marriage festivities end. As a rule, all marriages are preceded by a *gondhal* dance. When a girl comes of age she is held unclean for five days. On the sixth day she is bathed and joins her husband. Her pregnancy is marked by no ceremony; but she must be brought to bed in her husband's house. A Ghisádi must not die in his waistcloth. A dying man is stripped of his waistcloth and is made to put on short breeches, which are taken off after death. After death both men and women are bathed and dressed only in a loincloth. The body is laid on its back on the bier and the bier is borne by four men who wear nothing but short breeches. After the body is burnt the funeral party bathe, return to the house of mourning, sit a while, smoke tobacco, and go home. For two days the mourners do not cook their food in the house, but are called to dine and sup by their friends and relations. On the third day the ashes and bones are gathered and thrown into water; and an offering of *khichdi*, that is rice and split pulse boiled together and butter, is placed on the spot where the body was burnt. If a crow touches the offering the deceased person is supposed to have left no wishes unfulfilled. If crows refuse to eat the offering it is given to a cow. The shoulders of the bier-bearers are rubbed with milk and clarified butter. The ceremonial impurity lasts ten days. On the eleventh the chief mourner shaves his face except the eyebrows, and, in company with a priest, offers balls of rice to the soul of the dead.

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On the twelfth a goat is killed and eaten in a caste feast. From this day the mourners are free to eat anything seasoned with sugar or molasses. But before a marriage or other lucky ceremony is performed in the house, the dead person must be gathered to his forefathers by having his image added to the number of the house gods. A woman ought to die in her husband's house. Their social disputes are settled by some of the elders of the caste, whose decisions are enforced on pain of excommunication. They do not send their children to school, or show any signs of rising from their present position. Bhondvás, who were put out of caste by Ghisádis for breaking some caste rule, wander about selling earthen dolls and other play-things. They eat from Ghisádis, but Ghisádis do not eat with them. They do not differ from Ghisádis in appearance, customs, or religion.

Gondhlis.

Gondhlis, or Gondhal-dancers, are returned as numbering 537 and as found in small numbers all over the district. They seem to have come from the Deccan. They are dark, strong, and of middle height, with high noses and thin lips. Their home tongue is Maráthi, and their family goddess is Tulja-Bhaváni in whose honour they fast on all Tuesdays and Fridays. They are orderly but lazy, most of them making a living by dancing the *gondhal* and a few by tilling land. Their only great ceremonies are putting the shell necklace round the neck of a novice who is the son of a Gondhli, and marriage. The shell necklace is put on at a meeting of the castemen, and girls are generally married before they come of age. The marriage ceremony lasts three days. Polygamy is allowed, widow marriage is forbidden, and polyandry is unknown. They are religious worshipping all Hindu gods particularly Kedárling and Tulja-Bhaváni whose images they keep in their houses. They keep local holidays. They perform the Satvái ceremony on the fifth day after a birth, name and cradle their children on the thirteenth, and pierce the lobes of their ears when they are twelve years old. The marriage ceremony consists of rubbing the bride and bridegroom with turmeric paste, worshipping Kedárling and Tulja-Bhaváni, repeating verses, and throwing rice on the heads of the boy and girl. They bury their dead, offer them cooked rice on the third day, and feed caste people on the thirteenth. They are bound together by a strong caste feeling, and settle social disputes at caste meetings. They do not send their boys to school, nor take to new pursuits, and are poor.

Gosávis.

Gosa'vis, literally *Gosvámis* or Passion-lords, are returned as numbering 394 and as found chiefly in Bijápur. In other parts of the district their number is small. Though recruited from almost all castes, all profess to be Kshatriyás. They rub ashes on their bodies, do not pare their nails, and wear the hair dishevelled and sometimes coiled round the head. They wander about begging and visiting places of pilgrimage. They sometimes carry Ganges water to Rámeshvar in Madura and bathe the Rámeshvar *ling* with the sacred water. Some are married and settled as husbandmen. The women dress in ochre-coloured robes and a bodice with a back and short sleeves, and the men in the dress of the

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ordinary district cultivator. They worship both Shiv and Vishnu, and carry their images with them. They do not send their children to school and they take to no new pursuits. They are badly off and show no signs of improving.

Holeddsars.

Holeda'sars, or Holia devotees, are returned as numbering 405 and as found chiefly in Bádámi. They are the sons of Holia women who live by begging. These Holia women carry the goddess Murgavva in a basket, which has several brass knobs fixed at equal distances on its rim and is wrapped all round with a *lugde* or robe. They are unmarried and live by prostitution, and their sons the Holedásars live by begging and marry women of the Holedásar caste. In other respects they do not differ from Holiás with whom they eat, but Holiás do not marry with them.

Jogers.

Jogers are returned as numbering 120. They are a small community who are chiefly found in Bágalkot, in Mutalgiri near Bádámi, in Indi, and in Bulbutti and Vudvurgi in Muddebihál. In Bulbatti they hold *vatan* or rent-free land. Their home speech is Maráthi, but all tradition of how when or why they came from the north seems to have died. The names in common use among men are Bhandárináth, Dhárvádináth, Devjináth, Phangnáth, and Shetináth; and among women Bhimái, Phirgái, Shatvái, and Tukái. Men add *náth* or lord to their names and women *ái* or mother. There have ten *kuls* or clans, Bábni, Bhandári, Chunadi, Hingmari, Karakdari, Kásár, Madarkar, Parbalkar, Sáli, and Vatkar. The Madarkar is the Pátil, the Babni the Kulkarni, the Sáli the Desái, and the Bhandári the man who collects the members and is the general servant of the caste council. As among Kilikets, representatives from every clan must attend all marriages. Each of these clans belongs to a separate *panth* or order out of the twelve *panths* said to have been founded by the twelve disciples of Gorakhnáth. The twelve orders are Ai, Barákh, Dhan, Gangnáth, Gopichand, Kámulga, Kanthar, Kapil, Náteshi, Págal, Páv, and Shrisatnáthbrahm. All the orders eat together and intermarry, and marriage in the same order is not allowed.

They are like Marátha Gondhlis, but dirtier and not so well fed. They wear the sacred thread and never wear the *ling*. The men keep the top-knot and generally let the whiskers grow. The hair of the head is short. Though poor and dirty, they have nothing of the repulsiveness of the Fakir or of the wildness of the Phánsepárdhi. Though pure they generally live outside villages in small thatched stone houses, like the houses of Gondhlis and Budbudkers. They are moderate eaters and poor cooks, the staple food being millet, pulse, and vegetables. They do not know many dishes. They keep only one holiday, *Márnavmi* the day before *Dasara* in September-October when they offer goat's flesh and wheat cakes to Jotiba. They eat fish, fowls, hare, deer, and goats. They drink liquor and take hemp and opium especially on holidays. Men dress in the headscarf, waistcloth, jacket, and shouldercloth; and women in the robe and short-sleeved bodice with a back. They wander through the district selling combs and needles and begging especially cloth from the devotees of Jotiba. The Ratnágiri Jotiba

is their great god, and they are his chief disciples. A Joger when he sets out on a round of visits puts on a waistcloth, an ordinary coat, a necklace or *mani*, and a saffron-coloured turban. In his ears are a pair of plain silver earrings called *mudrás*; and he carries with him the iron trident of Jotiba called *trishul* and the two halves of a gourd or *bhopla* called *pátrás*. He beats a small drum and blows on a deer-horn whistle. When asked into a house in which there is a Jotiba, he says *Bál santosh* Bless the children. He reverently lays down the *pátrás* or half gourds, and sets up the trident, and the people of the house worship them and the silver earrings in the Joger's ears. They are a poor illiterate people but harmless. They give the police no trouble, and seem to enjoy their life poor though it is. Though they say that Maráthás eat with them, they rank below Maráthás and Dhangars and above Vadars and Korvis. Their great god is Jotiba. They are married by Bráhmans and their other ceremonies are conducted by a Kánpháta Bairági. They do not go on pilgrimage and keep only a few fasts and feasts. In the first five days of the *Navrátra* in *Ashvin* or September-October one man of each family fasts. They have a religious teacher of their own caste, who lives a single life. He lives on the offerings made by his disciples and names his favourite pupil to succeed to his authority after his death. They believe in sooth-saying and astrology; but profess no faith in witchcraft. They live in burning grounds and other places haunted by ghosts. When a woman is brought to bed she is fed for twelve days on boiled rice and clarified butter. By the end of the twelve days she begins to move about and attend to her house duties. They have no Satvái worship, and the child is cradled and named on the twelfth day when caste people are asked to dinner and are served with five sorts of grain cooked and spiced and called *usal*. Girls are betrothed at an early age, but are married at any time as there is no rule that a girl should be married before she comes of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. In a betrothal no presents are made either to the girl or to the boy. Some caste people are called and in their presence the girl's father says that he has agreed to give his daughter in marriage, betel is served, and the caste-people retire. A marriage lasts four days. On the first day the bridegroom comes to the bride's house, where both of them are rubbed with turmeric paste. On the second a caste feast is given by the boy's father. The third day is occupied by a caste feast given by the girl's father and by the marriage ceremony. The boy and girl are clothed in their marriage dresses and are made to stand in the marriage booth facing each other in two baskets containing millet. Between them, a Bráhman priest holds a curtain with a central turmeric cross, recites marriage verses, and drops grains of rice on the pair. While the rice-throwing and the verse-repeating go on four married women take their positions at the corners of a square of which the bride and bridegroom are the centre. Each holds up the second finger of her right hand and a thread is passed five times round the fingers. When the verse-repeating and the rice-throwing is over the five-stranded string is cut in two. One part, tied with a bit of turmeric root, is fastened to the right

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wrist of the bridegroom and the other part to the left wrist of the bride. After this a burnt-offering is made. On the fourth day the Bráhman fills the bride's lap and she and the bridegroom ride in state to the temple of the village Máruti, break a cocoanut, and go to the bridegroom's. When a girl comes of age no ceremony is observed, for girls are generally not married until they have come of age. The dead are buried sitting in a shelf hollowed out on one side of the grave; and food is taken to the grave and given to crows on the third day. On the twelfth day friends and relations are feasted on mutton and cakes. Within the first month the spirit of the dead is worshipped in the form of an image and placed in the house-shrine, and every year a mind-feast is held. Caste disputes are settled by the Madarkar or headman and the Sáli or Desái. They do not send their children to school, and show no signs of changing their mode of life.

Kaikádis.

Kaika'dis are returned as numbering 601 and as found in small numbers all over the district. Their home tongue is Kánarese, and their family goddess is Yallamma. The men wear the topknot and the moustache, and the women tie their hair in a back knot without using false hair or flowers. They live in one-storeyed houses with walls and terraced roofs of mud. Most make baskets of dry wild date leaves and some cultivate. They are dirty and have a bad name as robbers and house breakers. Their ordinary diet is millet bread and vegetables, but they eat fish, and flesh except beef and pork, and drink liquor. They are badly off and have a low social position ranking next to Mhárs. The men roll a piece of cloth round the waist and another round the head, and wear a third drawn over the shoulders. They worship all Hindu gods and goddesses as well as Muhammadan saints or *pirs*. They consult Bráhmans in naming their children and to fix the time for marriage, but do not employ them to conduct the ceremony. Marriage proposals come from the boy's side. After marriage the boy is bound to live and work in his father-in-law's house till he has three children. Should he leave his wife of his own accord and with her consent he has to make an allowance to his wife's parents. The bride and bridegroom are rubbed with turmeric paste in their own houses and caste-feasts are given. After this the bridegroom comes to the bride's house with friends and relations. On his arrival the parents of the girl tie the hem of the girl's robe to the skirt of the bridegroom's waistcloth and they are husband and wife. Kaikádis have no hereditary headman. Their social disputes are settled by caste councils. They do not send their boys to school or take to new pursuits.

Kilikets.

Kilikets, or Katbus, are returned as numbering 374, and as found here and there all over the district, and in considerable numbers in Bádámi. They are of the four wandering tribes of the Bombay Kárnátak who freely intermarry, Bagdis, Budbudkers, Gondhlis, and Kilikets. The last three are found in Bijápur but the Bagdis hardly ever go so far east. The Kilikets are locally called Katbus. They appear to have long belonged to the district as they have no tradition of having moved from any other country. The

oldest paper that has been found in their possession is a deed or *sanad* dated the month *Kártik* or October-November of 930 Fasli, that is A.D. 1520 in the reign of the second king of Bijápur. They claim descent from a Kshatriya, who is said to have followed the Pándavs in their wanderings in the forest after the loss of their kingdom. The names in common use among men are Bápu, Bhima, Haibati, Hanmanta, Ráma, Támanna, and Yalláppa; and among women Bhimavva, Jekavva, Lakkavva, Lakshmavva, and Yallavva. The tribe is divided into thirteen clans, out of which the first ten hold tribal offices. The clans are the Ganácháris, the Shivácharis, the Neknárs or Kattimanis, the Páchángis or Bhandáris, the Shindyás or Halmanis, the Sálvás or Hogaluvikes, the Sásniks, the Mohriás, the Shingáns or Harkáris, the Dhruvs or Mattimanis, the Vákudás, the Dorkars, and the Dhumalkars. These clan names or office names are their surnames. This tribe organization is said to have been the work of one Hanmantrav Narsing of Haveli in Poona. He became the headman of the tribe and called himself Sar-Ganáchári; the office of Ganáchári is hereditary in his family. He was joined by one Shiváchári who brought with him one Neknár Pátil, who was given the office of Kattimani. The Pátil was joined by a Gondhli of Máhergad who was given the title of Páchángi or Bhandári. The Gondhli brought over to their side one Shindya, who was made Halmani. He was joined by one Sálva, who afterwards became Hogaluvike. Lastlys the Sásniks and Mohrias joined them. Shingán and Dhruvs have joined them within the last ten or twenty years, and have been made Harkáris and Mattimanis. The Vákudás, Dorkars, and Dhumalkars have joined within the last ten years. The tribe is being largely recruited from Budbudkers. A representative from each of these clans must attend at every Kiliket marriage, and each has certain functions assigned him in the ceremony. The Dhruv or Mattimani brings all the wheat rice and other stores that may be required; the Shingán or Harkári bids the guests to the wedding; the Ganáchári must give the order for the marriage and throw the rice on the happy pair; the Shiváchári draws the cross called *nandi* on the curtain and holds it between the bride and bridegroom; the Sálva proclaims aloud the names of the god and the ancestry of the bride and bridegroom; the Shindya or Halmani spreads a blanket for the couple; the Sásnik strews rice on it; the Neknár or Kattimani ties the hems of the married couple's clothes into a knot; and the Páchángi does five things, he makes a serpent of earth on *Nág-panchmi* in July-August, distributes provisions equally among his castemen, takes 18*s*. (Rs. 9) from the bridegroom, spends 2*s*. (Re. 1) in betel leaves and nuts, and distributes the remaining sum equally among his caste-people, and lastly prepares fire for smoking tobacco at caste meetings.

If any one of these office-bearers refuse to attend the Kilikets are put to grave inconvenience. Many years ago the Mohriás, whose business it was to wave peacock feathers at the marriage, refused to perform their office. They were put out of caste and marriages have since been performed without the help of peacock feathers. At present their elaborate caste system is threatened by a very serious danger. Each representative of the nine clans, not

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including the schismatic Mohria, has not only his duties but his privileges. He is entitled to a certain number of betel leaves and nuts. The Dhruv and Shingán get only one, the Sásnik and Shindya get two, the Sálva gets two and a ¼ *a.* (⅜*d.*), and the Páchángi, Neknár and Shiváchári get four each. How many the Ganáchári should get forms at present the subject of a grave dispute. The Sar Ganáchári says five, but some Páchángis at Bádámi, Shindyás at Manglár, and Neknárs at Kutápur say No, not five for the Ganáchári, one for the god and four for the Ganáchári. Unless they agree to give him five betelnuts the Sar Ganáchári refuses to attend marriages, and if it were not for a division in the Ganáchári camp, matters would be at a deadlock. Certain Ganácháris hold that their head is wrong in demanding five betel nuts, and attend marriages where they receive only four. The dispute has been going on for years, and is about to be taken into the Bágalkot civil court. As a rule they are tall and well-built; and though not so fair as Gujarát Bháts are much fairer than Dhangars or Bedars. The moustache is worn, but the beard or whiskers apparently never. The hair is short; but in fulfilment of a vow persons may occasionally be seen whose hair has never been cut. Even when worn long the hair is not coiled like a Bairági's but gathered under a turban. The Kilikets never have the wild look of a Káthkari or a Gárodi. Though all speak Kánarese, the home tongue is a dialect of Maráthi mixed with many Kánarese words as *bislo* for *baslo* I eat; *vartun dila* for *lihun dila* gave in writing; and *apni* for *hukum* order; *engyáni* and *gandgyáni* are their peculiar terms for bride's and bridegroom's parties. They are a wandering tribe and never own stone houses. They live outside villages in little reed cabins like Vadars or Kolhátis. These flimsy little huts are water-tight, and the Kilikets live happily in them all through the rains. The huts are so small that there is scarcely room to stand upright, and, in obedience to custom, they are moved from place to place at the end of every third month. Sometimes this rule is not kept and instead of moving the hut the fireplace is moved from one corner of the hut to another. A few cooking vessels, a grindstone, some clothes, and the show-box of pictures constitute the furniture; the livestock generally includes a goat or two, a few hens, perhaps a buffalo or cow, and a number of dogs which are used to pull down wild pig before the Kiliket finishes them with his axe and bludgeon. On pig's flesh, fish, and the grain the villagers give him, the Kiliket lives very comfortably. His dress is always very decent, a headscarf, a waistcloth, and a shouldercloth. The married of both sexes generally wear a necklace of glass beads, and the men often rub their cheeks with red earth. The women wear the ordinary robe without passing the skirt back between the feet and a bodice with short sleeves and a back. Their persons and huts are clean and their name for honesty is good. Their calling is peculiar. The men fish with nets, and in the evening show, before a light, transparent pictures painted in brilliant colours on skin, representing Lakshman, Rámchandra, Sitábái, Hanumant, Rávan, and many other heroes and gods, the character of the show closely resembling that of the Chitrakathis or picture-showers of

the north Konkan and Deccan. South of the Krishna where hills and undergrowth abound, the men are paid in grain by the villagers to destroy wild pigs which do great damage to the crops. The women's chief occupation is tattooing. It often pays a Kiliket to have two wives; for while one is managing the house, the other is earning grain in the village by tattooing the arms of the farmers' wives. The Kilikets have probably changed little, either in social position or otherwise, during the last two or three centuries. The Ganácháris still hold rent-free or *inám* lands in Bágalkot, Bádámi, and Hungund, though they do not till them with their own hands. The Arms Act and the Forest Act, by breeding pig and seizing guns, have increased the importance of the Kilikets' services. They are a contented class, their earnings meeting all their wants. Kilikets have nothing to do with Bráhmans. They conduct their marriages themselves. Their two leading divinities are Mahádev and Durgavva. Mahádev is said to be found only in the house of the head of the Ganácháris, but many have Durgavva in their sheds and worship her themselves. Those who have no image of Durgavva, on her great day, a Tuesday about *Mágh* full-moon in January-February, make an image of meal and worship it. They do not keep the sweet basil plant or worship it. They worship their leather pictures and offer them *polis* or sugar rolly-polies on *Ganesh-chaturthi* the bright fourth of *Bhádrapad* or August-September. During the first month after death, on any convenient day, the chief mourner kills a goat in honour of his house-gods, and a brass image representing the dead is added to gods. They keep all leading Hindu fasts and feasts, and a few sometimes make pilgrimages to Parasgad in Belgaum and to Pandharpur in Sholápur. Their priests are Ganácháris and the head Ganáchári is their spiritual teacher. They profess to have no faith in soothsaying, and to have no relations with exorcists. When a Killiket is possessed by a ghost, he or she is made to sleep near the show-box for three or four days, and this scares the ghost away. They rank below Kabligers and above Vadars and Korvis from whom they do not eat. A birth costs them 4*s.* to £1 (Rs. 2-10). After birth a child is washed in warm water, and its mother is bathed, and laid on a bedstead under which a chafing dish is set. The mother is given dry cocoa-kernel, molasses, dry dates, dry ginger, and garlic pounded together, and, for the first five days, is fed on boiled rice and wheat-flour boiled dry. In the evening of the fifth day a goat is sacrificed to the goddess Satvái, and the caste-people are feasted on its flesh. During the first five days, at the time of bathing, the mother's hair is moistened with clarified butter, and on the evening of the fifth day the midwife is given a bodicecloth. On the sixth day the mother's clothes are washed, her uncleanness is over, and she is allowed to move about the house. On the seventh some married women put the child in a wide-mouthed bag called *jholi*, and name it. The women are given a mixture of five kinds of grain boiled whole. The child's hair is cut within the first three months by its maternal uncle. The uncle showers some dry dates on the head of the child, first goes through the form of cutting the hair with a pair of leaf scissors, and then cuts it with a pair

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of iron scissors. The dry dates as they drop from the child's head are picked up by other children. Girls are married at any time; there is no rule that they should be married before they come of age. The whole cost of marriage is borne by the boy's father. The offer comes from the boy's parents who spend £2 10*s.* to £5 (Rs. 25-50) on the marriage. At the engagement the boy's father puts glass bangles worth about 2*d.* (1¼ *a.*) on the girl's wrists, and places 4*s.* (Rs. 2) in her hands to meet the expense of a feast given to persons present at the ceremony. Shortly after the boy's father goes to the girl's house for the betrothal or *báshtagi* in which he pays 10*s.* (Rs. 5) to the girl's father who feasts him. On the day before the day fixed for the beginning of the marriage ceremonies the boy's father goes to the girl's village and feasts his caste-people on wheat-cake and mutton. Next day a marriage booth is raised and wheat, a goat, rice, robes, a bodicecloth, dry cocoa-kernel, and betelnuts are carried to the girl's house by the boy's father. The bride and bridegroom are rubbed with turmeric paste and bathed in warm water, and the day ends with a caste-feast given jointly by the two fathers. On the third day the Páchángi or Bhandári receives 18*s.* (Rs. 9) from the boy's father and spends 2*s.* (Re. 1) in distributing betel leaves to the guests. The bride and bridegroom are dressed and the bridegroom is made to stand outside of the marriage booth while the bride stands in the booth. The Shiváchári holds the curtain with a central turmeric cross between the bride and bridegroom, and rice is handed to the guests. The Sálva proclaims aloud the names of the god and the ancestry of the bride and bridegroom, the curtain is removed, the bride gives a packet of betel to the bridegroom, and the Neknár ties the hems of the couple's clothes into a knot. The Shindya spreads a blanket for the couple, and the Sásnik strews rice on it. When the couple have sat on the blanket, the Ganáchári ties a tinsel chaplet to the bridegroom's brow, adorns the bride's head with a network of flowers, encircles their right wrists with *kankans* or wristlets in which pieces of turmeric are tied, and throws grains of rice on their heads. After the Ganáchári, the other caste office-bearers, each in the order of his rank, throws grains of rice, and lastly the guests shower rice. The bride's father feasts his caste-people on *polis* or sugar rolly-polies and boiled rice. On the fifth day the bride and bridegroom go on foot in procession to worship a god and the girl's father gives a caste-feast. On the sixth day the bride and bridegroom are made to sit on a blanket and to mention each other's names; and the bride is handed by her mother to her mother-in-law. The seventh day is marked by no ceremony. On the eighth the booth is taken down, the friends and relations of each party are treated to a dinner of *polis* or sugar rolly-polies, and the house-entering ceremony is performed. On the ninth day the guests return to their homes. Widows are allowed to marry, polygamy is practised, and polyandry is unknown. When a girl comes of age she is made to sit by herself for five days and is bathed on the sixth by a woman who is given a bodicecloth. The *phalshobhan* or marriage consummation is held on any day between the sixth and the sixteenth. Her husband gives her a robe and a bodice, and 4*s.* (Rs. 2) to the persons who are present.

In the fifth or seventh month of her pregnancy her mother presents her with a green bodice. The dead are buried in a grave like a Lingáyat grave and they spend 8*s.* to £1 (Rs. 4-10) on the funeral rites. When a Kiliket dies, the body is washed with warm water and dressed, and if it is a married woman the hair is decked with a network of flowers. If the dead was married the body is kept in a sitting position by a string fastened to a peg driven in the wall; if unmarried the body is laid on its back. So long as the body remains in the house, it is covered with garlands and bouquets of flowers, and with red and scented powders. It is carried to the burial ground in a worn-out blanket and is buried sitting if married and lying if single. When the burial is over the funeral party bathe and return to the house of mourning, throw blades of *durva* grass in a pot filled with water which is placed on the spot where the dead person breathed his last, smoke tobacco, and go home. The mourners do not dine at home. Their friends and relations ask them to eat a meal of bread and *chatni* or relish. On the third day the mourners go to the burial ground and lay two offerings, one on the stone which was placed on the top of the grave and the other twenty-four feet from the grave. These offerings are of millet grit mixed with molasses and oil, each worth a ¼ *a.* and laid on two leaves. They stand far off in case they may frighten the crows. If the crows eat the offering it is well, the dead has left no wish unfulfilled; if the crows refuse to eat the mourners pray to the dead. If even then the crows do not eat they give the offerings to a cow. The mourners bathe, return home, and ask the four persons who carried the body to a meal. On the eleventh day the house is washed with cowdung, the clothes are washed, and a caste feast is given. Before a month is over an image of the deceased is made, it is placed among the house gods, and the caste is feasted. As is the case with several other castes, the bodies of pregnant women are burnt, it is said, to prevent the Gárudis digging them up and using their bones as charms. The Kilikets are bound together by a strong caste feeling. At the same time they want some central authority or referee to settle disputes. The Neknárs are called Pátils or Kattimanis, but the Ganácháris seem to be the leading clan. Their name comes first in the list, it is they who perform the *diksh* or purifying ceremony on persons readmitted into caste, they play the leading part at marriages, and are then presented with a turban and coat. Every member of the community is obliged to share his earnings equally among all his caste-people. A hunter must divide his game with all of his caste-people; when a fisherman catches the *ándhali* or big blind fish he must share it with the caste. At the same time he is allowed to keep any money he may make by the sale of the fish. A few send their boys and girls to school, keeping boys at school till they are fourteen and girls till they are ten. They take to no new pursuits. They are a contented class and averse from change.

Korchers.

Korchers are returned as numbering twenty-nine of whom all but two in Indi are found in Bádámi. They closely resemble the Korvis. Their home tongue is Tamil, their family goddess

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is Durgamma, and they live in small dirty flat-roofed mud houses. Their staple food is Indian millet bread pulse and vegetables, and they eat the flesh of sheep goat fowls game and fish, and drink both country and foreign spirits. The men wear a headscarf, a short coat, a waistcoat, a waistcloth, and a shouldercloth. The women wear a short-sleeved and backed bodice and a robe without passing the skirt back between the feet. They rank with Maráthás with whom they eat but do not marry. They are hardworking, but dishonest given to drink and thriftless. Some are day labourers and some hunters, and the women add to the family income by tattooing. As a class they are very poor. They worship all Bráhmanic gods and keep the leading Hindu holidays. They respect and employ Bráhmans. Widow marriage and polygamy are practised and polyandry is unknown. They bury their dead. Their social disputes are decided by meetings of adult castemen, but they neither send their children to school nor take to new pursuits.

Korvis.

Korvis are returned as numbering 4916 and as found all over the district in pretty large numbers. They speak Arvi or Tamil. Some of their peculiar words are *tenni* for water, *va* for coming, and *ho* for going. The names in common use among men are Bálya, Bhimya, Hanma, Malla, Satya, Shivya, and Yallya; and among women, Bálavva, Bhimavva, Hanmavva, Mallavva, Satyavva, and Yallava. They have no surnames but place names. They are divided into six classes, Ghante Chors, Kaikádi Korvis, Kunchi Korvis, Pátrad Korvis, Sanádi Korvis, and Suli Korvis. Sulis and Pátrads do not occur in Bijápur. Of the Sulis nothing is known except that their women are prostitutes. The Pátrads are dancers and singers and live at Vyankatgiri in North Arkot. The Kall Korvis or Ghante Chors are happily rare, for they are a set of incorrigible thieves. The Kunchi or Brush-making Korvis are also wanderers, and very scarce. They live in little reed huts close outside of the village, and live by catching game, begging, and making *kunchis* or weavers' brushes whose price varies from 3*s.* to 10*s.* (Rs. 1½ - 5). They are a poor people but are not given to stealing. The Kaikádi Korvis are also rare. Though generally settled in villages they are somewhat wild-looking, and live by begging, labouring, and plaiting cotton-stem baskets. The ordinary Korvi of the district is the Sanádi Korvi who takes his name from the clarion or *sanai* which he blows. He is found in all large villages following his special calling of blowing the *sanai* or clarion, at marriage and religious processions. The Sanádi Korvis are all settled peaceably in villages. They eat with Kaikadi Korvis and marry with Kunchi Korvis. They are small, black, and poor, but fairly clean, with short cut hair, and are not wild-looking. They live in small thatched huts just outside of the village. Their staple food is millet bread, husked millet grains boiled soft and eaten with or without whey, vegetables, and split-pulse sauce. Their holiday dishes are the same as those of the ordinary people of the district. They eat the flesh of the pig, but not of the cow. Those who wear the sandal brow lines or *nám* do not eat flesh on Saturdays in honour of Máruti; many of them do not eat flesh on

holidays, and on Thursdays out of regard to the Pir Haji Sáheb of Tikot in Bijápur, none of them eat any flesh which has not been purified by the Musalmán blessing. They drink liquor generally in the evening. The men wear a shouldercloth with a thin coloured border cast loosely round the body, a pair of knee-breeches, a jacket, and a turban or headscarf. The women wear the hair in a knot at the back of the head and dress in the full Marátha robe without passing the skirt back between the feet and a bodice with a back and short sleeves. All married women mark their brows with vermillion, wear glass bangles, and the *mangalsutra* or lucky necklace. Both men and women have a few brass and silver ornaments worth 6*s.* to £4 (Rs. 3 - 40). They are respectable people, living by selling firewood and grass, plaiting baskets and corn-bins of cotton stems, *shinkis* or grass slings for hanging pots containing food and drink, and date matting. Their characteristic calling is playing the *sanai* or clarion. Some of them have little plots of land which they cultivate. The women mind the house and help the men. The men cut the cotton stems into fine splints fit for plaiting and the women plait them into baskets and corn-bins and sell them. When there is only one woman in a house her husband sometimes helps her in plaiting but never in selling. The women alone make the grass slings and the brooms. A man and a woman together in six days make a corn-bin which holds one *khandi* of five hundredweight and sell it for 2*s.* (Re. 1), and twelve baskets each worth 1½*d.* (1 *a.*). A musician's day's income varies from 1*s.* to 2*s.* (Re. ½ - 1). Besides their regular wages they sometimes receive gifts from Jágirdárs and other rich persons, to the amount of £2 10*s.* to £3 (Rs. 25 - 30). Some of them are in debt but as a class the Sanádi Korvis are fairly off. They have a better social position than Nhávis, Berads, Jingars, Buruds, Mhárs, Mángs, Chámbhárs, or Dhors, and eat with none of these classes. They freely eat food prepared by people of the higher castes. Men women and children work from morning to evening. They are busy during the eight dry months, but somewhat idle during the rainy season. Their only holiday is *Nágpanchami* or the Cobra's Fifth in July-August when they rest for three days.

A hut costs £1 to £2 10*s.* (Rs. 10 - 25) to build, and their house goods are worth 8*s.* to £3 (Rs. 4 - 30). A birth costs 1*s.* to 4*s.* (Rs. ½ - 2), a marriage £3 to £5 (Rs. 30 - 50), and a death 2*s.* 6*d.* to 3*s.* (Rs. 1¼ - 1½). They are religious. Their family deities are Máruti, Kallolyáppa, Maleva, and Yallamma. They are specially devoted to Máruti. On Saturday, which is sacred to Máruti, they plaster their houses with cowdung, and the women bathe before they prepare the food. All men of the caste bathe and some of them worship Máruti on their way home from the river or pond where they have gone to bathe. They bow before Máruti at a distance, but do not touch him. At the same time they mark their brows with the ashes from the incense-burner and put a little into their mouths as a *prasád* or god-gift. On reaching home some of them worship their house gods in their wet waistcloth; while others change their waistcloth before worshipping. They make

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pilgrimages to the shrine of Máruti at Kalloli, and to several other Máruti shrines, and to the shrine of Yallamma at Parasgad in Belgaum. They keep almost all important Hindu holidays; but observe no fasts. They worship village and local deities when they make vows to them; and are said to avoid demon worship. They respect Bráhmans, but do not call them to conduct any ceremony. They have no priests. Every year each man pays 2*s.* (Re. 1) to a fund, which is given to the Oshtam priest of Kallolyáppa who comes to visit them. They say that they have a Bráhman teacher; but they do not know where he lives and have not seen him for years. They have faith in witchcraft and soothsaying and occasionally call in exorcists and soothsayers. Soon after its birth a child is washed and the mother is bathed and both are laid on a bedstead. During the first five days the mother is given dry cocoa-kernel and molasses to chew and is fed with rice and clarified butter. On the fifth day the whole house together with the lying-in room is plastered with cowdung, and friends and relations are asked to a feast of sugar rolly-polies. The midwife bathes the mother and child. In the evening she worships the goddess Jivati, and takes to her house the wave-lamp used in the worship, under cover, lest any one should see it and the mother and child sicken. On the twelfth day the child is laid in a cradle and named, and a feast, of which flesh must form part, is given to friends and relatives. When the hair of a child is to be cut for the first time, it is cut before the goddess Rán Shatikavva. At the time of worshipping this goddess they set a stone near the root of an evergreen tree, and worship it with turmeric and redpowder, offering rice, and the dressed flesh of a goat. They say that if a pregnant woman worships this goddess, she and her child will not suffer from any illness. In a marriage engagement ceremony the boy's father marks the brow of the girl who is seated on a blanket, and gives her a robe and a bodice, fills her lap with five halves of dry cocoa-kernel, five dry dates, five betelnuts, and five plantains together with red rice. The boy's father lays two pounds of sugar before the girl's house-gods and distributes betel. The boy's father gives 10*s.* (Rs. 5) to the girl's father and mother; and they in return feast him and his relations on boiled rice and *sapag kadbus* that is steamed balls of dough eaten with molasses. The girl's father sometimes makes the boy's father promise to give him two of his son's daughters or to pay a sum of money as their price. Half of this sum is given to the girl's maternal uncle. Their marriages take place on Mondays. On a Friday before the marriage Monday, the relations of the bride take turmeric powder and oil to the bridegroom's and the boy's relations take turmeric powder and oil to the girl's. Till Monday the fathers of the bride and bridegroom feast their friends and relations at their own houses and on Monday the bridegroom's father leads the bridegroom to the bride's, where he is seated to the bride's right on a blanket covered with rice. *Kankans* or thread-wristlets are tied round the right wrists of the bride and bridegroom; and the skirts of their garments are tied together. The guests throw grains of rice on their heads, the *mangalsutra* or lucky thread is tied round the bride's

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neck, and feast on *polis* or sugar rolly-polies and rice. In the evening the *varát* or return procession starts from the bride's house to a Máruti's temple. In front of the procession the bride and bridegroom walk, dressed in rich clothes, the bride's head covered with a network of flowers, friends and relations follow, and the procession is closed by women waving lamps. When they enter the front door of the temple they stand near it, and the priest waves a piece of burning camphor before the deity, breaks a cocoanut before him, and gives a piece of cocoa-kernel with a little holy ashes to the bride and bridegroom who put a little in their mouths as a god-gift. When they reach the bridegroom's the lamp-carrying women wave the lamps about the heads of the bride and bridegroom. Afterwards the bride and bridegroom are made to eat from one dish, and each puts five morsels into the other's mouth. In a marriage, both the bride's father and the bridegroom's father give two different caste feasts. Except those who have images of Máruti in their houses Korvis generally bury their dead. On the second day they prepare rice, cakes of wheat flour, molasses, and clarified butter, and place some of them on four different leaves by the side of the grave. The rest of the food is eaten by the son and the two bearers who carried the body to the burial ground. On the third day the son has his head and moustaches shaved and the two bearers bathe and are free from ceremonial impurity. The son or other chief mourner remains impure for ten days. On the eleventh friends and relations are asked to a feast of rice and mutton. Early and widow marriages are allowed, polygamy is allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling and settle social disputes by a council of caste-people. They have *náiks* or headmen whose duty it is to settle disputes, but as among the Kabligers the *náiks* have lost much of their authority. Considering their position the Sanádi Korvis show an unusual willingness to send their children to school.

Lamáns.

Lamans, or Caravan Men, are returned as numbering 5708 and as found mostly wandering as carriers and to a small extent settled as husbandmen in different parts of the district. They do not keep to fixed traffic routes but move from place to place according to the demand for their services in gangs of ten to thirty families, including twenty-five to 150 men women and children. Their caravans as well as their settlements are called *tándás* the Maráthi for bands. The main body belongs to the Bukya stock and claim a Rajput origin. They seem to have been once settled in Rájputana and after that in Gujarát. Their home tongue, which is locally called Lamáni, has a strong Gujaráti element. The names in common use among men are Dáma, Jairám, Jiva, and Nára; and among women Dogdi, Ghambli, Hunki, Jamni, and Thabli. Men add the word *bha* or brother and women *bái* or lady to their names. They belong to the Ámgot, Bábisival, Bhánot, Chaván, Devjival, Játot, Jharbala, Kelut, Khola, Mut, Ráthod, Ransot, Vadtiya, and Vishalávat family-stocks, each of which has distinct family-deities. Their marriage rules do not differ from Rajput marriage rules. All of these stocks eat together and intermarry, but intermarriage is forbidden between members of the

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same clan or of allied clans. Thus Devjivals are forbidden to marry not only with other Devjivals but also with Ransots, Bábisivals, and many other clans or *kuls*, because they are branches of one stock. Their family god is Báláji whose shrine is in Rájasthán. The Lamáns may be divided into Lamáns proper most of whom belong to the Bukya clan of which Bábisival, Devjival, and Ransot are sub-clans, Mhár Lamáns, and Musalmán Lamáns. Lamáns proper do not take food either from Mhár or Musalmán Lamáns, though the Mhárs and Musalmáns take food prepared by them. Mhár Lamáns generally live at some distance both from the Hindu and the Musalmán Lamáns. The Musalmáns and the Mhárs are said to be the remains of many castes, barbers, washermen, butchers, and others, who when the carrying trade was prosperous, were drawn to the caravans as the best market for their products or their service. In look Mhár and Musalmán Lamáns do not differ from other Mhárs and Lamánis. As a class the Bukyás or mixed middle-class Hindu Lamáns are above the average local Kánarese Hindu both in height and strength. The men wear the head hair long and shave the face except the moustache and eyebrows. They have intelligent faces, well cut features, and prominent nose and eyes. The marked difference in appearance occasionally noticeable among the Lamáns, some being tall and rather fair and others short thick-set with bushy whiskers and beard, is due to the fact that men of several castes, and even of different religions, live together in one body. It is curious that as the Kilikets have kept their Maráthi, so Lamáns have kept their Gujaráti or a dialect of it, though all know Kánarese, and generally Maráthi and Hindustáni. A Lamán calls his own wife *goni*, a Lamán woman not his wife *tandri*, and a woman not a Lamán *pori*. Where have you come from in the Lamán language is *kimeti ayio*. They live in bamboo and mat huts or sackcloth tents, which they pitch either on river banks or pond borders, where their caravans halt for water. Their caravans or *tándás* are accompanied by cows, bullocks, and goats. Those who are cultivators live in small one-storeyed houses with mud or stone walls and thatched roofs without front yards. Their furniture includes a few brass drinking pots and plates and some earthen vessels. They are great eaters and poor cooks, their pet dishes being mutton bought from a Muhammadan butcher, for they will not eat flesh unless it has received the Musalmán blessing, and wheat bread, cooked rice with curry, wheat cakes stuffed with boiled pulse and molasses called *puranpolis*, and wheat cooked in milk and sweetened with molasses or *khir*. They are fond of hot and sour articles, tamarinds, onions, and garlic. Their ordinary diet is millet bread, vegetable curry, *chatni* or relish, and curds, whey, or clarified butter. They use the flesh of goats at marriages and on the great days of Shital and Lákdya in bright *Áshádh* about the end of June, on the day of the goddess Bhaváni during the *Dasara* holidays and on all other leading holidays when they kill goats and offer them to the god before eating them. They also use the flesh of hare, deer, fowls, and fish, and drink all kinds of spirits when they can afford them. They never use beef or tame pork. The men have a headscarf

or *rumál* on their heads, and a shouldercloth on their shoulders, but seldom a coat. Like the Kánarese farmers they often wear a pair of knee-breeches instead of a waistcloth, and they almost always have a string of copper beads round their waist. They wear gold or brass ear and finger rings and silver or copper waist girdles. The Bijápur Lamán women seem to dress very much like those of the Marátha country. They wear a coarse petticoat, generally green or blue, a coarse open-backed bodice often red and highly worked, and a scarf or *odni*. Their ornaments are peculiar. On either side of the face hang long pendants of wool and pewter, ending in woollen tassels. These pendants look as if they were earrings, but they are really fastened to locks of hair. The earrings and noserings are generally small. On the fingers and thumbs are often several brass rings, and on the arms a number of armlets of metal, bone, and wool embroidered with shells. On the legs are metal anklets some plain and some peaked, rather like a coronet with cloth bands underneath to protect the legs. On the band of the petticoat, where it fastens round the waist, they are fond of sewing old regimental buttons. The end of the cloth that comes over the head and hangs over the breast is often loaded with a number of small bone rings, and ends in a woollen tassel. In bringing water from a well they put on their heads a cushion from which hangs a handsome flap highly embroidered and worked with shells. Women may often be noticed with pieces of copper strung round their neck. Each of these pieces is worn during confinement to propitiate the tribe goddess. They show the number of children that the woman has had. Some of them keep good clothes in store for holiday wear, and they always wear local hand-woven cloth chiefly from Bágalkot, Guledgudd, and Bádámi. As a class they are hardworking, and thrifty, but prone to robbery and fond of drink. They are generally kept under the eye of the police. Before there were made roads Lamáns used to carry the local grain, cotton, and piece-goods to the coast, and bring back cocoanuts, cocoanut-oil, and salt. The centres of their trade were Pandharpur, Dhárwár, Sholápur, Kolhápur, Chiplun in Ratnágiri, and Maisur. Since the opening of roads some have taken to husbandry, some to unskilled labour, and some to domestic service. The women, besides minding the house, help the men in their work. Labourers either work on public roads, in the fields, or go to waste lands to gather firewood. Some also work as carriers and husbandmen using their cattle for carrying as well as for ploughing, the poorer husbandmen accompanying caravans as hired drivers. Some of them own lands which they till either in person or by labourers. As a class they are poor and declining. They rank below Bráhmans, Rajputs, and Lingáyats, who look down on them, and above Mhárs, Mángs, barbers, washermen, and other low-caste Hindus. They take food cooked only by people of their own caste. The carriers keep constantly moving starting with their pack-bullocks at dawn and halting near a river or pond at about ten. On reaching the halting place some of the men busy themselves in unloading the bullocks and others in pitching the tents. As soon as this is done, some of the men take the animals

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to some neighbouring pasture or woodland to graze and some stack the packs, while the women busy themselves in cooking. When dinner is ready, the children feed themselves and go to the grazing ground to relieve the men. The men dine and rest, and towards evening go out to bring back the bullocks. They sup between seven and eight and go to bed soon after supper. They rise about three, and after about an hour passed in loading the bullocks and packing their tents, they start on the next day's march. During the four rainy months they have little to do. The lives of Lamán husbandmen and labourers do not differ from those of other husbandmen and labourers. A family of five spends £1 to £1 10*s.* (Rs. 10-15) a month on food. A birth costs 2*s.* to £1 10*s.* (Rs. 1-15), a son's marriage 10*s.* to £5 (Rs. 5-50), a daughter's marriage £1 to £2 10*s.* (Rs. 10-25), and a death 2*s.* to £1 (Rs. 1-10). They believe in soothsaying and ghosts, and respect Bráhmans regarding them as spiritual teachers, though they do not employ them at their ceremonies. Their chief god is Báláji. Next to Báláji they revere Tulja-Bhaváni, Ambábái, Mariamma, Mártal, and Hingláj, their inferior deities being Shital and Lákdya. The image of Báláji is a four-handed figure of a man, and that of Bhaváni and other goddesses of a woman. Lákdya and Shital are rough stones smeared with vermillion powder. They worship Bhaváni on *Holi* in February-March, on *Dasara* and *Diváli* in September-October, and in bright *Áshádh* or June-July. Their women are often troubled by ghosts. In cases of spirit-possession they burn frankincense before the patient and ask the name of the ghost and why it has come. If the spirit refuses to speak, a Bráhman exorcist is employed who tries to drive the spirit away by charms. They believe that the spirits of the wealthy who die in the prime of life, of misers, of women who leave young children behind them, and of creditors come and plague the living. They have a high respect for the Musalmán saint Pir Bande Naváz, whose tomb is at Kulburga in the Nizám's country. They worship three and a half goddesses or *sáde-tin devis* but never give out the name of the half goddess or reveal anything relating to her. Child marriage is not common. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. Girls are generally married about the time when they come of age, and boys between eighteen and thirty according to the circumstances of the family. The bridegroom's father has to pay the bride's father £1 10*s.* to £15 (Rs. 15-150). The offer of marriage comes from the boy's side. Marriage ceremonies differ among the different classes of Lamáns. In some cases the father of the boy with friends and relations goes to the girl's and settles with her father the amount to be paid for his daughter in the presence of four or more respectable castemen. When the price is fixed the bridegroom's party distribute molasses and liquor. A part of the amount is paid in cash and a part in bullocks. On a convenient day fixed by a Bráhman astrologer the boy goes in procession at night with his house-people and guests to the bride's house where he is received by four or a larger number of men and the bride's father feasts the bridegroom's party on boiled rice and

curry. After the feast the bride and bridegroom are led to a square marked with quartz powder where they stand opposite each other. A Bráhman who stands close to the square hands coloured rice to the guests, the bride and bridegroom stand inside of the square, the guests throw rice over them, and the priest repeats verses. If a Bráhman is not available, the ceremony is performed by an elderly Lamán. When the rice-throwing is over, the bridegroom's father serves the bride's people with a meal of mutton and bread. Then the bridegroom returns with the bride to his house. At night he retires to some lonely part of the dwelling and lies on the ground with a cocoanut under his head feigning sleep, while the bride sits in another part of the house near an elderly woman shampooing her feet. One of her husband's kinswomen walks to the bride and tells her that her husband wants her and guides her to the place where he is waiting for her. The husband hands the woman the cocoanut and in return receives his wife. In some tribes of Lamáns the nuptials are performed by married women of the caste, of whom the bride's mother or other nearest kinswoman is one. In the bride's house a square is traced with quartz powder and at each corner is set a large water pot or *ghágar* and the bride's mother winds a thread seven times round the necks of the water pots. The bride sits on a bag-full of rice in the centre of the square. The thread is taken from the necks of the pots and cut in two, and one part is tied round the bride's neck and the other round her arm. One of the women splashes water on her and bathes her, another rubs her body with turmeric paste, a third takes off her wet clothes and dresses her in fresh clothes, and a fourth sprinkles her brow with rice. They join in lifting her from the bag of rice and seat her at a short distance. The bridegroom takes her place and undergoes the same ceremonies. At the end the bride's mother marks both their backs with a Jain cross in turmeric paste. The boy and girl sit together, a tub is set before them, it is filled with water and a couple of shells are dropped into it. The bridegroom takes the shells out seven times and again drops them into the water. The bride picks out the shells seven times and at the end of the seventh time keeps them. In some families, at each corner of a parallelogram, several swallowwort or *rui* shrubs are leant up against each other like piled arms, and bound together. Underneath each clump are placed five water pots and a copper coin. In the heart of the parallelogram an equal-limbed cross with a circle round it is drawn with meal; and in the middle of each of the east and west sides of the parallelogram is stuck in the ground a rice pounder or *musal.* The bride holds on her open palm a cowry shell and a rupee, and the bridegroom, placing his open palm over the bride's and over the cowry shell and rupee, leads her seven times round the two *musals,* from west to east. When the seventh turn is ended, the bride and bridegroom sit together in the square and eat molasses out of one dish. A new cotton thread is brought and divided in two. One part is tied round the boy's wrist and the other round the girl's, and their clothes are marked on the back with turmeric paste. The next day passes in games and amusements, one of the chief of which is the

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picking of cowry shells out of a basin of water. The bride and bridegroom vie with each other, and the guests look on with interest as the winner in these trials of luck and skill will prove the winner in the battle of life, and will rule the house. On the third day a kinswoman leads the bride to the bridegroom's chamber. They burn the married and bury the unmarried dead. The unmarried dead are buried without ceremony. The married dead is covered with a new shroud, tied to a bier, and carried to the burning ground on the shoulders of four kinsmen. Before laying the body on the bier they drop a little clarified butter and molasses in the mouth and tie a copper coin in the folds of the shroud. Half-way to the burning ground the bearers halt, lower the body, and tearing off the knotted end of the shroud with the coin, drop the coin on the ground, change places, and go on. At the burning ground the body is laid on the funeral pile and the pyre is lighted by the chief mourner. When the body is burnt, the bones and ashes are gathered and thrown into water, and the funeral party return to the house of mourning. When they reach the house water is poured on the ground before them. On the third day all the mourners go to the burning ground and eat clarified butter, wheat, and molasses near water. Some feed friends with cooked rice and molasses at their own houses on the twelfth day. Others hold that the *Shimga* or February-March holidays is the time for the yearly mind-rites for the dead, and, on those days, either feed crows or go in a body to the neighbouring waste land and cook flour into bread and eat it. They also feed a certain number of men to propitiate the dead and make money gifts to Bráhman priests. Each caravan has a hereditary Lamán headman who settles social disputes and punishes breaches of caste rules by rebuke, fine, or loss of caste. They are a falling class. Their two callings pack-carrying and fuel-gathering are dying and they take to no new pursuits. Perhaps no class suffered so terribly in the 1876 and 1877 famine as the Lamáns. The distress in their outlying hamlets at times escaped notice till help was too late, and their pride of caste prevented the men from taking to the regular labour of the relief works and prevented the women from attending with their children at the relief kitchens. In parts of South Bijápur the mortality among the Lamáns was extremely heavy. In the treatment of their children they showed more than any other caste the heartlessness which goes with hopeless misery.

Vadars.

Vadars, or Earth Diggers, are returned as numbering 11,830 and as found in considerable numbers all over the district. Their home speech supports the general belief that they came from Telangan in search of work. The names in common use among men are Bálya, Ráma, Tima, and Shetya; and among women Báyja, Hanmákka, Nágamma, and Ramákka. Their commonest surnames are Bayamatkor, Dyáranglor, Kunchápor, Naidpetor, Pallápor, Pitlor, Ghallávar, and Valyápor. Persons with the same surname are not allowed to intermarry. Difference in calling divides them into Mannu Vadars from the Kánarese *mannu* earth, Bhandi Vadars from the Kánarese *bhandi* a stone cart, and Páthrat Vadars or grind-stone-makers, who eat together and intermarry. Their home tongue

is Telugu and many of them out of doors speak Kánarese and Hindustáni. Both men and women are dark and tall and the men are muscular. They are a wandering unsettled tribe, living in small huts of bamboo matting and thatched roofs on the borders of towns and large villages. Their house goods include a few patched quilts and blankets, earthen vessels and a few metal drinking pots and dining plates. The Bhandi or Stone-cutting Vadars keep bullocks and buffaloes to draw their *bhandis* or stone carts, and sometimes also own cows and she-buffaloes. The Mannu or Earth Vadars and the Páthrat or Grindstone Vadars own asses which they load with earth or grindstones. All Vadars keep dogs to watch their huts and she-goats for milk. They are poor cooks and are proverbially fond of sharp and sour dishes. Their every-day food is millet bread, split pulse, and wild herbs seasoned with chillies and sesamum oil. They eat fish and flesh including rats and swine but not cattle, drink country liquor, and smoke *gánja* or hemp flower, and tobacco. Every year on *Dasara* in September-October, they offer a goat to their house gods, and after offering its life eat its flesh in company with friends and kinspeople. They never eat flesh on Friday which is sacred to Shri Vyanktesh or on Saturday which is sacred to Máruti. Only on holidays they bathe, worship house-gods, and mark their brows with ashes from the censer of the village Máruti. The men wear the topknot and moustache, and dress in knee-breeches, a woollen blanket, and a headscarf. The women wear the hair in a back knot, and dress in a robe hanging from the waist like a petticoat and having the upper end passed over the head and across the bosom; they do not wear the bodice. Both men and women have a few brass and silver ornaments. They are honest and hardworking, but dirty, thoughtless, thriftless, and given to drink. Most are stone-breakers and earth-workers, digging wells and ponds and breaking road-metal. The women do as much work as the men and earn nearly as high wages. They move from place to place passing the rains where they find work. Their employment is fairly constant. A man and woman together earn about 1*s.* (8 *as.*) a day which is generally paid in cash. To dig ten square feet of ground one foot deep the Mannu Vadars charge 9*d.* to 1*s.* (6-8 *as.*). A hand-mill for grinding corn sells from 1*s.* to 4*s.* (Rs. ½-2). Squared blocks of stone for building walls are sold at 6*s.* to 10*s.* (Rs. 3-5) the thousand. Roughly hewn stones are sold at 10*s.* to 16*s.* (Rs. 5-8) the hundred, the rate depending chiefly on the distance from which the stones are brought. They work as field-labourers and often make contracts with the owner of a field to finish certain work for a certain sum of money in a given time. When the bargain is made men women and children fall on the work and do not rest till it is finished. In spite of their regular and well paid work their want of thrift and forethought keeps them poor. They rank above the impure classes, and are touched by Bráhmans and other high class Hindus who place them between husbandmen and the impure classes. They do not eat from Nhávis or barbers and Dhobis or washermen. Except the grindstone-makers who hawk grindstones all day long, they work from morning to noon. They rise early,

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breakfast on the remains of the last evening's supper, and go to work from which they return at twelve. A family of five spends £1 to £1 4*s.* (Rs. 10-12) a month on food and dress. A pair of bullocks costs £1 10*s.* to £2 (Rs. 15-20) a month to keep. A birth costs 4*s.* to £1 (Rs. 2-10), a boy's marriage £1 to £30 (Rs. 10-300), a girl's marriage 8*s.* to £2 10*s.* (Rs. 4-25), and a death 10*s.* to £5 (Rs. 5-50). They are Bráhmanical Hindus, and their family deities are Murgavva, Nágamma, Shri Vyanktesh, and Yallamma. They are specially devoted to Shri Vyanktesh, in whose honour they hold a feast every third or fourth year, on which they spend £30 to £40 (Rs. 300-400) which is raised by subscription. On lucky days a stone image of Shri Vyanktesh is carried in procession from the village and set on the edge of a pond or on the bank of a stream. A Bráhman priest washes the image, marks it with sandal-paste, presses grains of rice on the paste, and puts flowers on the image. The Vadars then make an offering of cooked rice, *polis* or sugar rolly-polies, and husked wheat boiled in milk and sugar. The Bráhman priest who helps at the worship is given 2*s.* to £1 (Rs. 1-10) and undressed food. After the priest has gone, they feast and in the evening throw the idol in water and return home. They keep *Holi* in February-March, the Hindu New Year's Day in March-April, *Nágpanchmi* in July-August, and *Dasara* and *Diváli* in September-October. On *Nágpanchmi* they worship an earthen serpent coloured red or white, with sandal-paste, grains of rice, flowers, and an offering of dressed food. Except the Saturdays and Mondays of *Shrávan* or July-August on which they eat only one meal in the evening, they keep no fast. They believe in astrology, soothsaying, and witchcraft, and stand in great fear of exorcists. To prevent the family dead bringing sickness into the house they worship the dead every year. A little spot in the house is cowdunged and a robe, a bodice, or a waistcloth is worshipped on it, and a sweet fried dish is offered to the robe, bodice, or waistcloth. When an outside ghost troubles any member of a family he is easily driven away by making the patient sit before the house-gods and marking the brow with ashes from the censer before the house-gods. Among the articles esteemed as spirit-scarers are canes, frankincense, yellow benzoin, ashes over which charms have been repeated, and pieces of paper with texts or magical designs. Amulets and talismans are generally made on Sundays, new moons, and eclipses. As soon as a Vadar woman is brought to bed, the midwife, who is of her own caste, washes the mother and child in hot water and cuts the child's navel-cord. The mother is given molasses and dry cocoa-kernel to eat, and is fed on millet husked and boiled. The midwife rubs the mother with turmeric powder, oil, and water, and bathes her in hot water during the first five days. At the end of five days the child is cradled and named. Girls are married between six and sixteen. Widow marriage and divorce are allowed and practised, polygamy is common, and polyandry is unknown. Marriage engagements take place at caste meetings. The boy's father rises and states that he has accepted so and so's daughter as his son's wife; the girl's father says it is true; betel is served, and the castemen withdraw. The boy's father fixes the marriage day with the help of a Bráhman priest, and

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goes to the girl's village, a day before the day fixed, with the boy and his friends and kinspeople. On the day of his coming the boy's father gives a caste feast. Next day the boy and the girl are seated on a blanket and rubbed with turmeric paste. The guests throw grains of rice on their heads; and the wedded pair are bathed in a *surgi* or square with a drinking pot at each corner, and thread passed round the necks of the jars. In the evening the married pair are taken to bow before the village Máruti and from the temple they go to the bridegroom's lodging. On their way to the bridegroom's they call at five Vadars' houses, and bow to the heads of the families, each of whom drops five to ten copper coins into the bride's and bridegroom's laps. As a rule Bráhman priests are not called to marriages; when they are called they are paid 2*s.* to 10*s.* (Rs. 1-5). Her monthly sickness makes a Vadar woman unclean for five days. After death a Vadar is carried on a bier and buried in a grave three to three and half feet deep. In the grave the body is laid on its back with the clothes on. The men who go to the burial ground, bathe and return with the heir, bow before the lamp which has been set on the spot where the dead breathed his last, and go to their homes. On the third day the heir, taking a millet cake, goes to the burial ground, lays the cake on the grave, and waits till crows peck it. He returns home and pours molasses water and green grass on the shoulders of the four men who bore the body. Vadars are bound together by a strong caste feeling, and their social disputes are inquired into and settled at meetings of adult castemen. Only a few send their boys to school and fewer still have taken to husbandry or other new pursuits. The great water and railway works which have been in progress for some years in and near the district have given the Vadars highly paid and constant employment.

DEPRESSED CLASSES.

Depressed Bra'hmanical Hindus include two divisions with a strength of 44,433 or 7·78 per cent of the Hindu population:

Bijápur Depressed Bráhmanical Hindus, 1881.

DIVISION.	Males.	Females.	Total.
Holiás	9273	10,294	19,567
Mádigs	11,716	13,150	24,866
Total ...	20,989	23,444	44,433

Holiás.

Holia's (K.) MHÁRS (M.) are returned as numbering 19,567 and as found all over the district except in Indi. They are found in small numbers in villages and in large numbers in towns. The names in common use among men are Basáppa, Mallappa, Rámappa, and Vithu; and among women Basavva, Gangavva, and Tuljavva. They have neither surnames nor stocknames. They are of middle height, strong, muscular, dark, and with fairly regular features. They speak incorrect Kánarese and live outside villages in mud-roofed huts or sheds. The ground close round their houses is generally clean and well swept, but the air of the Holiás' quarter is often tainted with decaying flesh. Their house goods include a few patched quilts and blankets and a few earthen and metal vessels.

Chapter III. Population. Depressed Classes. *Holiás.*

They own cows, bullocks, and buffaloes, and rear poultry. Their every-day food is millet bread and split pulse or vegetables; and their holiday dishes are *polis* or sugar rolly-polies, *kadbus* or sugar dumplings, and *shevaya* or vermicelli. They use animal food of all kinds except pork and drink country liquor. Most of them bathe daily before the morning meal, some go to bow to the village Máruti, and some worship house gods. The men shave the head and chin and keep the top-knot. They dress in a loincloth in-doors, and in knee breeches or a short waistcloth a blanket and a headscarf out of doors. The women tie the hair in a back-knot, and dress in a full Marátha robe without passing the skirt back between the feet and a bodice with a back and short sleeves. Both men and women have a few brass and silver ornaments, but only the well-to-do have spare clothes for holiday use. Mhárs are submissive, hardworking, fairly honest, and thrifty when not given to drinking, but they are dirty. Most of them are day labourers and some are husbandmen. They sweep the village office yard and remove dead cattle, for which the husbandmen pay them in grain at harvest time. Some are village watchmen and some are in charge of village pounds. Under former Governments Mhárs had to carry the baggage of Government officials from village to village without pay. As labourers the men earn about 4½*d.* (3 *as.*) a day. Besides minding the house the women help the men and work as labourers earning 3*d.* (2 *as.*) a day. They are a poor class living from hand to mouth. None of them are rich, and most are in debt, as they borrow largely to meet marriage and other special expenses. Formerly they were better off as they received a share called *áya* of the produce of each field. In return for their services in the village, the payment of the *áya* was considered compulsory and Government used to enforce it. Now the payment is left to the choice of the husbandmen. High and middle-class Hindus and even Musalmáns look down on Holiás as one of the lowest classes in the country, and they are conscious of and admit their position. Their touch, even the touch of their shadow, is thought to defile. Some Mhárs do not eat from Dhors, Mángs, and Samgárs, or even from Nhávis and Parits. A family of five spend 10*s.* to 18*s.* (Rs. 5-9) a month on food and dress. A hut costs 10*s.* to £2 10*s.* (Rs. 5-25) to build. A birth costs £1 to £1 10*s.* (Rs. 10-15), a boy's marriage £5 to £10 (Rs. 50-100), a girl's marriage £2 to £4 (Rs. 20-40), and a death 10*s.* to £1 (Rs. 5-10). They are Bráhmanical Hindus and respect Bráhmans but belong to no particular sect. They worship all Hindu gods and their family deities are Durgavva, Hirodya, Murgavva, Shatikavva or Sathi, and Yallamma. The ministrants of Durgavva, Murgavva, and Shatikavva are Mhárs. These three goddesses are represented by stone slabs placed under trees and smeared with redpowder. Mhárs make pilgrimages to Parasgad in Belgaum and to Tuljápur in the Nizám's country. Sometimes both men and women vow to rub themselves with *huttigi* or sandal paste in the name of Yallamma. The devotee strips her clothes off, rubs her body with oil, bathes, smears the whole body with sandal paste and covers it with *nimb*

leaves from head to foot. The devotee then goes to a temple of Yallamma, bows before the goddess, offers her dressed food, and returns home. On the way to and from the temple the devotee shouts aloud *Udho, Udho,* that is Victory, Victory. Their special holidays are *Holi* in February-March, and *Dasara* and *Diváli* in September-October, on which they fast all day long and eat in the evening. Besides these they have no fasts. They have strong faith in soothsaying and witchcraft. After a birth a Mhár midwife washes the mother and child, lays them on a bedstead, and feeds the mother on boiled rice. On the fifth day she offers food to the goddess Sathi, waves a lamp before the goddess, and takes away the lamp under cover with the food to her house. On the twelfth day the child is cradled and named. Mhárs allow child and widow marriage, practise polygamy, and forbid polyandry. In the *báshtagi* or betrothal the boy's father places a cocoanut and 1½*d.* (1¼ *as.*) before the girl's house gods, seats the girl on a blanket, marks her brow with vermilion, presents her with a robe worth 8*s.* (Rs. 4) and a bodicecloth worth 1*s.* (8 *as.*), and gives her mother a bodicecloth worth 1*s.* (8 *as.*). Sugar is handed to the guests. The girl's father treats the boy's father to a feast of boiled rice, wheat flour balls, and molasses water. When the marriage day has been fixed by a Bráhman astrologer, the girl is taken to the boy's house. On coming to the boy's village, the boy's father treats the girl's party and his other kinspeople to a feast. Next day the boy and girl are rubbed with turmeric paste and bathed in a *surgi* or square with a drinking pot at each corner, and a thread is passed several times round the necks of all the vessels. A married woman waves a lamp before the boy and girl; the boy is dressed in new clothes, and the girl in a white robe and yellow bodice. The girl stands on a low stool or on a stone slab, and opposite her the boy stands in a basket containing rice, bits of a leather strap, and a whip. The boy fastens the *mangalsutra* or lucky string on the girl's neck, and an elderly Mhár recites a verse or two out of the marriage service and drops rice on the pair. Other guests join him in throwing rice and the ceremony ends with a caste feast. Next day the boy's father gives the girl a robe worth 10*s.* (Rs. 5), and a bodicecloth worth 6*d.* (4 *as.*), and presents her mother with two robes each worth 8*s.* (Rs. 4). The heads of the boy and girl are decked with marriage coronets, and they are seated on a bullock, the girl sitting in front of the boy. The procession is headed by some men beating *halkis* or bell-less tambourines. The procession halts at the temple of the village Máruti, where the pair give a cocoanut to the ministrant, who breaks it before the god and returns half of it to the pair with ashes from the god's censer. After bowing before the god the party return in procession to the boy's. Next day the girl is taken to her village. After some days the *gharbharni* or house-filling takes place in which the girl is taken to the boy's house and is given a robe and bodice. On any day after this the girl is free to go to her husband's house. When a Mhár has all daughters and no son, he keeps one of his daughters unmarried. When she grows up the unmarried girl lives by prostitution and her children

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become heirs to her and to her father's property. Though these women are allowed to live by prostitution, when a married woman commits adultery, both the guilty parties are put out of caste, and are not let back until their heads have been shaved and their tongues branded. Mhárs bury the dead. When a man dies his body is washed and dressed in his daily clothes. The corpse is borne to the grave in an old blanket and is buried sitting. The grave is nine feet deep, five feet long and five feet broad measured by the corpse's foot. In one of the sides of the grave a niche is made, where the body is laid and the niche is closed by green leaves of any kind. The grave is covered by a stone slab. The chief mourner and the funeral party bathe and go to their homes. On the fifth day the deceased's house is cowdunged, and the deceased's clothes are washed, incensed with frankincense, and presented with a sweet dish. Their social disputes are inquired into and settled at caste meetings. They neither send their children to school nor take to new pursuits. They are a poor class and show no signs of bettering their condition.

Mádigs.

Ma'digs (K.) or MÁNGS (M.) are returned as numbering 24,866 and as found all over the district. They have no tale of their origin and no memory of any earlier home. The names in common use among men are Basáppa, Mallappa, Ningáppa, Rámáppa, and Sannáppa; and among women Basavva, Sangavva, Tuljavva, and Yallavva. Their leading surnames are Aivályávaru, Bhandáryávaru, Honichiryávaru, Kámblyánavru, and Kengár, names which are peculiar to this caste. Persons bearing the same surname do not intermarrry. They are divided into Dalya Mángs, Mochi Mángs, Ped Mángs, and Sanádi Mángs who eat together but do not intermarry. Both men and women are short dark and strongly made. The expression of face is cruel. The women tattoo their hands from the wrist to the elbow, their brows, and the corners of their eyes. Their home tongue is Kánarese. They formerly lived in huts and sheds built in forest lands and valleys. Now most of them live in villages in poor houses with stone or mud walls and flat roofs. Their house goods include a patched quilt and a blanket, one or two cots, and a few earthen and metal vessels. A few have bullocks and cows and some have hunting dogs. They are great eaters and poor cooks, their every-day food being millet bread and split pulse and vegetables. Their holiday dishes are *polis* or sugar rolly-polies and molasses and *khichdi* or millet cooked with split pulse and spices. They eat fish and flesh. They formerly ate carrion; but of late they have quarrelled with the husbandmen and lost many of their rights, and among others the privilege of skinning village cattle. Since that time they have given up eating carrion. They are very fond of *mahuda* spirit and palm-juice and use these drinks to excess. Of an evening Mángs may be often seen in their quarters drunk and quarrelling. They smoke *gánja* or hemp flower and tobacco, drink hemp water, and give opium to their children to stop their crying. Among them only the devout bathe daily before the morning meal, wash their house gods, mark them with sandal paste, put flowers on them, burn frankincense or bdellium before them, and offer them daily food. They often vow a goat or a cock to their house gods or some

other deity, and, after offering the life of the animal, eat its flesh with friends and kinspeople. The men shave the whole head and the chin, and wear a headscarf, short breeches, and a blanket thrown loosely over the shoulders. The women tie the hair in a back-knot with a woollen thread, and dress in the ordinary Marátha full robe without passing the skirt back between the feet, and in a bodice with a back and short sleeves, the favourite colour being generally red and black. Both men and women have a few silver and brass ornaments, but only the well-to-do have spare clothes for holiday use. They are hardworking, but dirty, intemperate, hot-tempered, revengeful, and cruel.[1] They are true to their salt and many stories are told of their fidelity. They were formerly notorious highway robbers; resistance was useless and often ended in loss of life. Since the establishment of British rule they have settled to peaceful pursuits. Dálya Mángs when they travel with Lamán caravans, make and mend their shoes and sandals, and beat drums. Mochi Mángs make sandals, leather whips, nose-bags, girths, and many other articles useful to husbandmen. Their boys from twelve years of age begin to earn about 3*d.* (2 *as.*) a day by making small rough sandals. Sandals for men and women sell at 9*d.* to 3*s.* (Rs. $\frac{3}{8}$-1$\frac{1}{2}$) the pair. As all men and women except Bráhmans wear sandals they always find work, though their income is not large. Ped Mángs are village watchmen and attend upon travellers. They sweep the village *chávdi* and the *dharmshála* or rest-house. Sanádi Mángs act as musicians to all other Mángs and attend their marriage and other ceremonies. Besides their distinctive callings, most of these classes are husbandmen and some are field labourers who are paid in grain. They are also considered specially skilful in spining cotton thread. Their women besides minding the house sell sandals, help the men in reaping and stacking, gather fuel, and sell it to the villagers. Though they earn enough to live on without want, most of them have drunk themselves into debt and owe money at one and a half to two per cent interest a month. They work from morning to evening taking a midday rest. They rank lower than Holiás or Mhárs from whom they eat, and their touch and shadow are believed to defile all Hindus from Bráhmans to Shudrás. A family of five spend 8*s.* to 10*s.* (Rs. 4-5) a month on food. A house costs £1 10*s.* to £7 10*s.* (Rs. 15-75) to build, and their house goods are worth £1 10*s.* to £7 10*s.* (Rs. 15-75). A birth costs 1*s.* to 10*s.* (Rs. $\frac{1}{2}$-5), a marriage £3 to £10 (Rs. 3-100), and a death 6*s.* to £1 (Rs. 3-10). Mángs are Bráhmanical Hindus and respect Bráhmans who fix their marriage days and marry them from a distance; but take no part in their birth and death ceremonies. They worship all Hindu gods, but their favourite deities are Durgavva and Yallavva. Brass images of the family dead are seated along with the house gods. They keep most Hindu holidays, and some fast on the Mondays of *Shrávan* or July-August and on *Shivrátra* in January-February. They make pilgrimages to the shrine of Yallavva in Parasgad in Belgaum, and to the tomb of the Musalmán saint of Yamnur in Navalgund in Dhárwár. During the

[1] In Maráthi *máng-hridayi* or *máng*-hearted is often used for a cruel man

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Navrátra or Nine Nights of bright *Ashvin* or September-October, a lamp is kept burning before the house gods and on the tenth day or *Dasara*, a goat is killed in honour of Yallavva, its dressed flesh is offered to the goddess, and it is eaten. They have strong faith in soothsaying and witchcraft. When ordinary remedies fail, an exorcist is asked to find out whether the sick person suffers from having offended any of the house gods, or if his sickness is due to a charm cast over him by an enemy, or if a family ghost is troubling him, or if he is possessed by an outside ghost. If any of the house gods is the cause of the patient's sickness, he is taken to bow before them, is told to make a vow to the offended deity, and his brow is marked with ashes in the name of the god. If the sickness is due to a charm the exorcist overcomes the charm by binding a talisman on the patient's neck or arm. To humour a family ghost a sweet dish, a goat, or a cock is offered to the ghost. An outside ghost is driven away by thrashing the patient or by burning chillies before him. When these remedies fail, some food, especially boiled rice and curds mixed together, are waved round the patient and left at the place where the ghost lives. After a birth the midwife who is a Máng woman bathes the mother and child in hot water, lays them on a bedstead, gives the mother dry cocoa-kernel and molasses to eat, and feeds her on boiled rice. On the fifth day she worships the goddess Satvái, waves a lamp before the goddess, and takes away the lamp under cover as the child and mother may suffer if the lamp is seen by any one except the midwife. Among Mángs child and widow marriage are allowed, polygamy is allowed and practised, and polyandry is unknown. When the boy's father goes to a betrothal, he takes four or five of his kinspeople to the girl's. He lays a cocoanut before the girl's house gods, seats her on a blanket, marks her brow with vermilion, and presents her with a robe worth 10*s.* (Rs. 5) and a bodicecloth worth 9*d.* (6 *as.*) With the help of a Bráhman astrologer the boy's father fixes the marriage day, and sends the girl's father word what day has been chosen. The girl's father raises a booth in front of his house and sends for the boy and his party. At the girl's house the boy and the girl are rubbed with turmeric paste in two separate *surgis* or squares, with a drinking pot at each corner of the square and a thread wound round their necks. Both are bathed and the girl is dressed in a white robe and yellow bodice and the boy in a new dress. The girl stands in a basket containing rice, opposite the boy who stands on a low stool. A curtain with a central turmeric cross is held between them; the Bráhman priest recites the marriage service and throws rice on the pair; the guests join the priest in throwing rice; a married woman of the boy's family fastens the *mangalsutra* or lucky string round the girl's neck; and the ceremony is over. In the evening guests are treated to a feast of *polis* or sugar rolly-polies, and the married couple go in state to bow to the village god. Next day the guests go to their homes. They bury their dead. The dead body is washed, clothed in its every-day dress, and set leaning against a wall in a sitting position. The body is carried in an old blanket. The mouth of the grave is closed with three stones to which, on the second day, are offered rice, molasses, and clarified butter on a castor-oil leaf.

When a crow has pecked this offering the chief mourner bathes and returns home. On the fifth day their women cowdung the house, wash their clothes, and bathe; and friends and kinspeople are asked to a feast of *polis* or sugar rolly-polies. Their social disputes are settled by a caste council. They do not send their children to school nor take to new pursuits. They show no signs of bettering their condition.

LINGÁYATS.

The second great division of Bijápur Hindus includes those who have partly or entirely adopted the Lingáyat in preference to the Bráhmanic form of faith. The Lingáyats, properly Lingvants or *ling*-wearers, come under three classes True Lingáyats, Affiliated Lingáyats, and Half Lingáyats, with a strength of about 220,000 or 38·72 per cent of the Hindu population, of whom 110,000 are True Lingáyats, 83,500 Affiliated Lingáyats, and 26,500 Half Lingáyats. Lingáyats are found over the whole district of Bijápur and form a large proportion of the Hindu population of Dhárwár, Belgaum, Kolhápur, and Sholápur, and in Maisur they are a numerous class. Special interest attaches to Bijápur Lingáyats, because Basav,[2] the founder of the sect, according to the local tradition, was born at Bágevádi in Bijápur, and, according to the Basav Purán, at the neighbouring village of Ingleshvar. Basav was the son of a Bráhman of the Shaiv sect of Arádhya. The received year of his birth is A.D. 1106.

The name Lingáyat is applied to all who profess Lingáyatism and wear the *jangam* or movable *ling*. Not every one who wears a *ling* is a True Lingáyat. Those only are True Lingáyats whose sons can become Jangams or Lingáyat priests; those whose sons cannot become priests may be classed as Affiliated Lingáyats. At the present day, and probably for centuries, the wearing of the *ling* and the desertion of Bráhmans for Jangams as priests, have been spreading among the Bráhmanical castes of Bijápur. More than a third of Bijápur castes wear the *ling* and are married by Jangams. Many men who wear the sacred thread and the top-knot have brothers or cousins who have taken to wear the *ling*. Few castes have remained beyond the influence of the new sect. In Mr. Cumine's opinion between Lingáyatism and Islám, Bráhmanism will in a few centuries be almost extinct in Bijápur. Though new adherents group themselves round Lingáyatism they cannot rise to the level of the original members. According to the Basav Purán, Basav held that the proper worship of the *ling* overthrew all distinctions of caste, and received converts from the lowest classes as readily as from the highest. This enthusiasm did not last long. Shortly after Basav's death, when the new sect found its position established, the original members claimed a higher rank than any outsiders. If a Bráhman wished to become a Lingáyat he had to pass through a three years' proving. The term was six years in the case of a Kshatriya, nine in the case of a Vaishya, and twelve in the case

[1] Most of the Lingáyat and Lamán accounts are compiled from materials supplied by Mr. Cumine, C.S. Mr. Cumine has also supplied valuable information for many other castes.

[2] Details of Basv's life are given in the Dhárwár Statistical Account.

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of a Shudra. The door was apparently shut to all of impure caste.[1] Except that at a religious house almost all divisions of Lingáyats eat together, exclusiveness, which is the social basis of caste, is as strong among Lingáyats as among any sect of Hindus. The extent to which the modern or Affiliated Lingáyats have adopted Lingáyat practices varies greatly. In some castes nearly all wear the *ling* and shave the top-knot; in others *ling*-wearing is rare, and thread and top-knot wearing are common.

True Lingáyats.

True Linga'yats are a very large class, numbering about 110,000, and found all over the Bijápur district. Their personal names are generally their gods' names, among men Basáppa, Chennabasáppa, and Shivápa, and among women Basavva, Nágavva, and Sangavva. If a woman has lost several children she gives her next child a mean name, Tipápa from *tipi* (K.) a stone or Kálavva from *kalu* (K.) a stone, hoping to save the child from untimely death.[2] The men add *appa* or father and the women *avva* or mother to their names. Their surnames are place and calling names; and in a few cases a family is called after some distinguished member. They have five *gotras* or family stocks, Bhringi, Nandi, Renuk, Shanmukh, and Virabhadra. Members of the same family stock do not marry. True Lingáyats may be roughly grouped into four great classes, Jangams or priests, Shilvants or pious, Banjigs or traders, and Panchamsális. Jangams literally Movable *Lings*, the Jangam being considered a human *ling*-shrine, are divided into *Virakts* or celibates, *Sámányás* or common Jangams, *Ganácháris* or managers, and *Mathpatis* or beadles. Virakts, the highest class of Jangams, dedicate themselves to celibacy, and are not allowed to celebrate marriages. They are a comparatively small body and move about the country accompanied by their disciples. They stop at *maths* or religious houses, live on the offerings of the sect, let the hair and beard grow, and wear no cloth but the loincloth, a cap on their heads with a string of *rudráksh* beads in it, and a long salmon-coloured coat falling to the ankles. They never intentionally look on the face of a woman. The Sámánya Jangam is the ordinary Jangam, who has had the *aitán* or initiation performed on him. He is a married man, who conducts marriages, begs, serves in a temple, or lives by agriculture. When a Jangam goes begging he wears a garter of bells called *jang* below his right knee, and carries a cobra cane or *nágbet* staff.[3] Besides the regular Sámányás five classes of Jangams live by begging. The first of these is the Kuginmáritandegalu, who sits on a tree and rings a bell all day long; the second is the Páharedkáyakdavru, who begs from door to door, ringing a bell; the third is the Mullahávigekáyakdavru,

[1] Mr. H. T. Stokes' Account of Belgaum, 8.

[2] The mother's idea seems to be that evil spirits take special pleasure in carrying off any object of special affection. If a child is called a stone or a rubbish heap the spirits may think it not worth their while to carry off one whose parents value him so cheaply.

[3] The Jangams say they wear bells and a cobra cane, because a demon whom Shiv slew, when at the point of death, asked Shiv to use his skin as a wallet, his backbone as a staff, and his eyes as bells. The Virakt's robe is salmon-tinted because it represents the skin of a demon which Shiv used to wear with the bloody side out.

who, in the presence of Lingáyats, stands on a pair of wooden shoes, in whose soles are nails with their points up, and does not come out of the shoes till he is paid whatever sum he is pleased to ask; the fourth is the Tekkikáyakdavru, who throws his arms round men and does not leave hold until he is paid something; the fifth is the Mukakáyak that is the silent, who feigns dumbness. Mathpatis or beadles and Ganácháris or managers are Jangams who hold rent-free lands, and are considered rather inferior to the regular or Sámánya Jangams. They have not undergone the *aitán* or initiation. They sometimes marry with one another, but regular Jangams do not marry with them. Their duties are humble. The Mathpati brings for the Lingáyats *bel*, Ægle marmelos, leaves on Mondays Thursdays and holidays, and the Ganáchári celebrates widow marriages, an office which the Sámánya Jangam refuses. To these functions the Mathpati adds the office of corpse dresser, and the Ganáchari the duties of a messenger who makes known the wishes of the Virakt, the head of the religious house. If a Ganáchári or Mathpati boy has the initiation or *aitán* performed on him he becomes a Sámánya Jangam and abandons his former duties. Jangams eat not only in the house of any member of the Lingáyat sect, but in the house of any *ling*-wearing member of any other caste, except Lingáyat Chalvádis or Mhárs. A few of the Shilvant or Pious Lingáyats, who are also called Chilimiagni or Water-hiders live in Ilkal, Dhárwár, and one or two large towns as goldsmiths or merchants. They are so extremely rare in Bijápur that they cannot be said to form a part of the local Lingáyat community. They are called Chilimiagnis or Water-hiders because they take no water from any well or reservoir, but every day scoop for themselves a hole in some wet sandy stream-bed, and in carrying the water home shroud the water-pot in a cloth. Banjigs are the third main class of pure Lingáyats. The name means *vánis* or shopkeepers. A man who gives Banjig as his caste generally belongs to one of the three following classes: Hóliyáchibalkis or beyond river-men, Dhulpávads or foot-dust sprinklers, and Chalgeribalkis or villagers.[1] The Holiyáchibalki like the Shilvant puts a cloth over his water-pot when he carries it home; unlike the Shilvant he takes water freely from reservoirs and wells. Both Holiyáchibalkis and Dhulpávdads are commonly found as merchants in the towns south of the Krishna. Chalgeribalkis or villagers are chiefly farmers, though many are shopkeepers and wealthy moneylenders. The mass of the Banjigs belong to this subdivision. The Panchamsális form the bulk of the cultivating Lingáyats, and are probably more numerous than any other division.[2] Their position is honourable. They are admitted to be the parent stock from which the other

[1] Holiyáchibalkis, the Kánarese *holi* river and *achi* beyond, apparently the Krishna. Dhulpávdads, the Sanskrit *dhuli* dust and *pád* foot, because they sprinkle their clothes with dust off a Jangam's feet. Chalgeribalkis, the Kánarese *chalgeri* village and *balki* people, who eat together.

[2] Panchamsáli seems to mean Jain Weavers. The Panchams are the fifth or lowest class of Jains whom all who marry widows have to join. Compare the account of Lingáyats in the Statistical Account of Dhárwár.

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divisions have sprung and from this stock fresh divisions may any day spring. A Panchamsáli boy may become a Jangam, even a Virakt Jangam, which none of the lower classes ever becomes. A Chalgeribalki, a Dhulpávdad, a Holiyáchibalki, or a Shilvant is a man whose ancestor was a Panchamsáli, and went through the *diksha* or cleansing rite. Any Panchamsáli may enter any of the higher grades he chooses by undergoing *diksha* and being invited to dine with the particular division he wishes to enter. In the same way a Chalgeribalki, a Dhulpávdad, or a Holiyáchibalki can always ascend if he chooses. As a matter of fact this rising to a higher grade is very rare among men. With girls it is common because the Banjigs often marry Panchamsáli girls, and then the girl is always previously taken by *diksha* into her husband's grade, and is not allowed again to eat at her parents' house. In rare cases even Jangams marry Panchamsáli girls who have been brought into their division by *diksha*. This is seldom done except when parents have lost all their family but one girl and devote her to be the wife of a Jangam. As regards eating, a member of any one of the main divisions will eat in the house of any member of his own or of any higher division. The Holiyáchibalkis will eat in the house of a Shilvant, and all eat in a Jangam's house. None of the divisions below the Jangam eat in the house of any member of an inferior division. But in a field, in a rest-house, or in any place except the host's house, so long as the host has used a new set of earthen cooking vessels, they will eat food cooked by the host even though he is of an inferior division. In a *math* or religious house any Lingáyat without question will eat bread which a Jangam has gathered in his begging. If the Jangam has brought it, it is all right, whoever cooked it, whether a Raddi, a Bilejádar, or any other *ling*-wearing and sacred thread-hating Hindu. Though the rule is that a member of a lower division is allowed to eat with members of higher divisions in a religious house when a Jangam is present, this privilege is not granted to all classes who profess Lingáyatism. The classes who are debarred from this privilege are Nhávis or barbers, Gavlis or cowkeepers, Dhobis or washermen, Bedars, and the depressed classes such as Mhárs and Mángs. In the same way there is no objection to any *ling*-wearing man coming into a Lingáyat's house and seeing the food; but if a Musalmán, or a Marátha, or any one without a *ling* sees the food it must be thrown away. This rule applies only to food in one's own house; it does not apply to food in the field or in the rest-house. As regards marriage a Jangam occasionally marries a Chalgeribalki, Holiyáchibalki, or Panchamsáli girl, first making her a Jangam by *diksha* or cleansing rite. Shilvants seem not to give their daughters in marriage to Jangams. A Jangam girl cannot marry any one but a Jangam; Holiyáchibalki girls and Chalgeribalki girls may marry Panchamsáli husbands. No True Lingáyat boy or girl ever marries into any of the Affiliated Lingáyat castes.

All True Lingáyats speak Kánarese. So large a body contains every difference of character, appearance, height, and colour. Still it may be said that the average True Lingáyat is probably fairer than

the average Kánva Bráhman or the average Marátha Kunbi; and is certainly fairer than a Kurubar or a Bedar. Some True Lingáyat women are remarkably fair-skinned. The striking points in the appearance of a True Lingáyat man are his *ling* which is worn either at his waist in a silver box hung round his neck, or tied in a red ribbon round the neck, or round the upper left arm; the absence of the sacred thread; and the shaven top-knotless head. They live in ordinary better class houses with mud walls and flat roofs; almost all are one-storeyed, only a few in towns have two storeys. The houses of True Lingayáts, especially of those who belong to the higher religious grades, are closed on all sides, except a few openings for air and light. Though very dark they are well swept, and both the floors and the furniture are scrupulously clean. The reason they give for having their houses so close shut is to prevent any but *ling*-wearers seeing their food. But the want of openings is probably as much to keep out the eye of the sun, whom as Brahma the strict Lingáyat hates, as to keep out the eye of the stranger. A True Lingáyat's house can be always known from a Bráhman's or a Marátha's by the absence of the doorside *tulsi* or sweet basil. The houses of the rich have beds, carpets, bedsteads, and a large supply of brass and copper cooking and storing vessels; in the houses of the poor most of the vessels are of earthenware, and quilts and country blankets are almost the only other furniture. Flesh and liquor are forbidden. All are strict vegetarians, the staple food being Indian or spiked millet, pulse, vegetables, onions, garlic, relishes, milk, curds, and clarified butter. Rice is considered a dainty and is eaten only on holidays. The chief article of food in a dinner is millet bread. Next to bread comes *kanya*, that is husked and boiled millet. Sometimes this husked millet is boiled in whey when it is known as *hullánuchchu* or sour *kanya*. Their holiday dishes are *godhi huggi* that is husked and boiled wheat mixed with molasses, and sometimes with milk, *shevaya* or vermicelli that is wheat flour beaten into dough and drawn into long threads which are curled round sticks, dried in the sun, and eaten with molasses and milk; *kadbus* or orange-sized balls of wheat-flour stuffed with split gram and molasses or sugar, and boiled or fried in oil; and *polis* or wheat-flour cakes rolled round a lump of split gram boiled with molasses, and baked. The commonest of all, because the cheapest, is the *godhi huggi*. Besides these holiday dishes, the rich make many costly sweetmeats. Lingáyats of the higher religious grades take two meals, the first between eleven and two, the second between seven and nine. Others take a third meal, an early breakfast on bread left from the night before and some *chatni* or relish. As a rule all True Lingáyats bathe every morning before eating, and strict Lingáyats bathe before each meal. After bathing he dips the right thumb middle finger and ring finger into cowdung ashes, and rubs the ashes on his body repeating the text which his religious guide breathed in his ear when he was purified. After washing his mouth a True Lingáyat rubs his brow with ashes. When he sits to eat he takes the *ling* out of the box, lays it on his left palm, washes it with water, and drops *bel* leaves and cowdung ashes on it. Rich Lingáyats daily ask one or two Jangams to dine at their

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houses and the poor call them on holidays. When a Jangam comes to a layman's house to dine, he is seated on a stool, his feet are washed, some of the water is sprinkled on the *ling*, and the rest is poured on Shiv in a Shiv's temple, for the god lives in the Jangam with more divinity than he lives in the image. The Jangam's food is not served as a layman's food is served in a plate on the ground. The plate is laid on a three-legged stool and is set in front of the low stool on which the Jangam is to sit. No one of the family sits to eat till the Jangam has finished his dinner. A Jangam should leave nothing on his plate. So carefully do some Jangams keep this rule that they wash the dish when they are done and drink the water with which the dish was washed. A Jangam eats betel leaves and nuts before he washes his mouth, as, after washing his mouth, he is not allowed to eat anything. The men wear the waist-cloth, the shouldercloth, the jacket, and the headscarf, and the women wear the robe and bodice. The robe is wound round the waist and allowed to fall to the ankles. The end of the skirt is not passed between the legs and tucked into the waist behind, but is gathered into a large bunch of folds in front or to the left side. The upper end is passed across the bosom and over the head, and hangs loosely down the right side. The two ends of the bodice are tied in a knot in front, leaving the arms neck and throat bare. Many of them have silk and brocade clothes for holiday use. They are fond of black either by itself or mixed with red. Some are as neat and clean as Bráhmans, but the dress of most is less neat and clean than the dress of Bráhmans. True Lingáyat women wear glass bangles and the lucky necklace or *mangalsutra*, and the putting on of the lucky necklace plays a much more prominent part in a Lingáyat than in a Bráhmanical wedding. Some True Lingáyat women whose first husbands are alive mark their brows with *kunku* or vermilion, and others with ashes. Even after her second marriage, no widow is allowed to put either vermilion or ashes on her brow. True Lingáyat women do not wear false hair or deck their hair with flowers. Both men and women are fond of ornaments.[1]

As a class Lingáyats are orderly, sober, and honest except in business where they are cunning and unscrupulous. The Jangams live by begging and on the offerings of the people; the Banjigs and Shilvants are shopkeepers and moneylenders; and most of the Panchamsális are husbandmen. Lingáyats seem never to enter the army or the police. Few of them are in Government service as clerks, but that is probably because they find agriculture, shopkeeping, and moneylending

[1] The men wear on the neck, the *kanthi*, *goph* and *chandrahár*, round both wrists *khadás* and *todás*, round the right wrist *usalbális*, round the waist the *kaddora*, and rings on the fingers. A rich man's ornaments are of gold, a poor man's of silver. The women wear the earrings called *váli*, *bugdi*, *jhamki*, *ghanti*, and *báligh anti* all of gold with or without pearls; the nose rings called *mug*, *nath*, and *mugti* all of gold with or without pearls; round the neck *gejitikka*, *gundintikka*, *hanigitikka*, *karimanitikka*, *káripate*, *sarigi*, *kathána*, and *putlisara*; on the arm *váki*, *nágmurgi*, and *bájuband*; on the wrists *got*, *pátlya*, *todás*, *jave*, *havalpátlya*, *doris*, and *kankans*; round the waist the *kambarpatta*, either with clasps representing mouths of animals or simple clasps; on the ankles *sákhli*, *paijan*, *kálkadags*, and *kalungars* all of silver; and on the toes *pille*, *gejipille*, *minpille*, and *gendus* all of silver. Poor women generally wear silver bracelets and necklaces.

pay better than clerkship. Of late more True Lingáyat youths have been entering Government service. As a class True Lingáyats are decidedly prosperous. Poor women help their husbands in the lighter parts of field-work, and in village shopkeeping families old women sometimes sit in the shop and sell. On ordinary days husbandmen go to their work at six or seven, return between ten and eleven, and begin work again after the midday rest, and end it by sunset. In harvest time they go to field in the morning, eat their dinner in the field, and do not return till lamplight. The chief difference between a shopkeeper's hours and a husbandman's is that the shopkeeper sometimes stays in his shop till eight or nine. They rarely close their shops on holidays. Though they think themselves superior to Bráhmans, neither drinking water at their hands nor allowing them to enter the inner parts of their houses, Lingáyats generally rank with traders. The three watchwords of the Lingáyat faith are the *ling*, the Jangam, and the *guru*. The *ling* is the stone home of the deity, the Jangam is the human abode of the deity, and the *guru* is the teacher who breathes the sacred spell into the disciple's ear. The *ling* worn by Lingáyats is generally made of light-gray slate stone. The *ling* consists of two discs, the lower one circular about one-eighth of an inch thick the upper slightly elongated. Each disc is about three-quarters of an inch in diameter, and is separated by a deep groove about an eighth of an inch broad. From the centre of the upper disc, which is slightly rounded, rises a pea-like knob about a quarter of an inch long and three-quarters of an inch round, giving the stone *ling* a total height of nearly three-quarters of an inch. This knob is called the *bán* or arrow. The upper disc is called *jalhári* that is the water carrier, because this part of a full-sized *ling* is grooved to carry off the water which is poured over the central knob. It is also called *pith* that is the seat and *pithak* the little seat. Over the *ling*, to keep it from harm, is plastered a black mixture of clay, cowdung ashes, and marking-nut juice. This coating, which is called *kanthi* or the cover, entirely hides the shape of the enclosed *ling*. It forms a smooth black slightly-truncated cone, not unlike a dark betelnut, about three-quarters of an inch high and narrowing from three-quarters of an inch at the base to half an inch across the top. The stone of which the *ling* is made comes from Parvatgiri in North Arkot. It is brought by a class of people called Kambi Jangams, because, besides the *ling* stone, they bring slung from a shoulder-bamboo the holy water of the Pátál-Ganga, a pool on Parvatgiri, whose water Lingáyats hold as sacred as Bráhmanical Hindus hold the water of the Ganges. The simplest *ling* costs 1½*d.* (1 *a.*), and their usual price is 3*s.* (Rs. 1½). To the clay, ashes, and marking-nut juice, the rich add powdered gold silver coral pearls even diamonds raising the value of the *ling* sometimes to £5 (Rs. 50). A *ling* should be tied to the arm of a pregnant woman in the eighth month of pregnancy and to the arm of child as soon as it is born. This rule is not strictly kept. The *ling* is sometimes tied on the fifth day, but generally not till a day between a fortnight or three weeks after birth. A child's *ling* has generally no case or *kanthi*, the *kanthi* is sometimes not added for months, sometimes not for years. The *ling* is sometimes tied to the cradle in which the

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child sleeps, instead of to the child. It is rarely allowed to remain on the child till the child is five or six years old. Till then it is generally kept in the house shrine along with the house gods. The *ling* is worn either on the wrist, the arm, the neck, or the head. Some wear the *ling* slung from the left shoulder like a sacred thread and some carry it in the waistband of the lower garments. The last two ways are contrary to the rule that the *ling* should never be worn below the navel. It is worn either tied round by a ribbon or in a silver box fastened by a silver chain. Each family has generally a few spare *lings* in stock. The *ling* is never shown to any one who does not wear a *ling* himself. It should be taken out three times a day, washed, rubbed with ashes, and a string of *rudráksh* beads bound round it. A man or a woman keeps the same *ling* all through life, and, in the grave, it is taken out of its case and tied round the corpse's neck or arm. If the *ling* is accidentally lost the loser has to give a caste dinner, go through the ceremony of *shuddhi* or cleansing, and receive a new *ling* from the teacher or *guru*. The person whose *ling* is lost fasts till another is tied on. He bathes and washes a Virakt Jangam's feet, rubs cowdung ashes on the Jangam's head, and bows before him. He sprinkles the water in which the Jangam's feet were washed on his body and sips a little of it along with the five cow-gifts. The Jangam places a new *ling* on his left palm, washes it with water, rubs cowdung ashes on it, lays a *bel* leaf on it, mutters some texts or *mantrás* on it, and ties it round the neck of the person. When a Jangam loses his *ling*, the case becomes serious, and many a Jangam is said to have lost his caste on account of losing his *ling*. The *guru* or religious teacher, the third watchward of the Lingáyat faith is either a Virakt or celibate or a Sámánya or ordinary Jangam. Their head teacher is the head of the monastery at Chitaldurg in North-West Maisur. Like other Hindu teachers, the head teacher during his lifetime generally chooses a successor who acts under his orders so long as he lives. The head teacher may belong to any of the higher classes of Lingáyats. He lives in celibacy in his monastery at Chitaldurg with great pomp, and receives divine honours from his followers. He goes on tour once every three or four years, receiving contributions, and in return giving his followers the water in which his feet are washed, which they rub on their eyes and drink. The ordinary *maths* or religious houses are under married or unmarried Jangams. When the head of a religious house is a celibate or Virakt Jangam he is succeeded by his pupil. These pupils remain unmarried and are the sons either of married clergy or of laymen, who, under a vow or for some other cause, have, as children, been devoted to a religious house. Boys devoted to a religious house under a vow are called *maris* or youths. The *gurus* or teachers are of five kinds. The *guru* who ties on the *ling* is called the Diksháguru that is the *diksha* or purifying teacher. The *guru* who teaches religion is called the Shikshágurú or the instructor, and the religious guide is called the Mokshguru or absorption teacher. The *guru* of the Mokshguru is called the Gurvinguru or the teacher of teachers, and the highest priest is called the Paramguru or the chief teacher. Their religious books are written in Kánarese. Like Bráhmanical religious works they seem to be divided into *bhaktipar* or the faith-path and

jnyánpar or the knowledge-path. Of the books which teach faith as the path to heaven the most popular is the Basav Purán, and of those which teach knowledge the best known is the Prabhu Ling Lila. The Basav Purán, which gives the life of Basav the founder of the religion, is described by Mr. Brown as an amusing book full of wild stories.[1] The Lila is an allegorical poem, the object of which is to teach the favourite Jangam doctrine, that the object of religion is that the deity should live in the believer's soul as he lives in the *ling*. Besides these two leading works, there are the Chennabasav Purán and the Mari Basav Purán and several other Jangam legends. The Basav Purán is the favourite work and is much read. The other books are seldom seen and are not held in high esteem. The book generally consulted by the Bijápur Lingáyats is the Vivek Chintámani a work written in Hal Kannad or old Kánarese. It treats of rites and observances, and seems to be a modern compilation, made to correspond with the Bráhman Karmkánd. If a Lingáyat is asked why he has kept so many Bráhmanical rites and customs, he will generally name the Vivek Chintámani as his authority, though the chances are that he has neither read nor seen the book. One of the few points in which Lingáyats agree with Bráhmanic Hindus is the study of the Yogshástra, the science which teaches the mastery over the senses and organs, and enables the expert to contemplate the Universal Soul in undisturbed meditation. The Lingáyats sum their religion under eight leading beliefs: First, there is no God but Shiv; second, Shiv's followers are alone high-born; third, the human body is made pure, that is evil spirits are scared out of it, by doing a service to the teacher, to the *ling*, or to the priest, by taking a gift from a priest, by wearing *rudráksh* berries, by repeating texts, by drinking water in which a priest's foot has been bathed, and by rubbing the body with holy ashes; fourth, the five conducts or *panchách*ár are the five sources of life;[2] fifth, not to take life is virtue; sixth, to have no worldly desires is true conduct; seventh, the righteous life is heaven; and eighth, the wicked life is hell. If, which is unlikely, the high ideas of the Basav Purán ever seized hold of the lives of Lingáyats they have to a great extent lost their hold. The leading doctrines in which the Basav Purán differs from the practice of Bráhmanism is that there is one God who guards from evil; that between this god and his worshipper there is no need of a go-between and no need of sacrifices, penances, pilgrimages, or fasts; second, that all *ling*-wearers are equal, therefore that the Lingáyat woman is as high as the Lingáyat man, that she should not marry till she comes of age, and should have a voice in choosing her husband, so also that as all *ling*-wearers are equal, caste distinctions should cease; third, that a true believer and *ling*-wearer cannot be impure, therefore that births, women's monthly sickness, and death cause the Lingáyat no impurity; fifth, that on death the true believer goes straight to Shiv's heaven, therefore his soul cannot wander into a lowcaste man or into an animal, therefore he needs no

[1] Madras Journal of Literature and Science, XI.

[2] The *Panchách*ar or five conducts are *Bhrityách*ár conduct worthy of a human servant of Shiv, *Ganách*ár conduct worthy of a spirit servant of Shiv, *Lingách*ár conduct worthy of a *ling*-wearer, *Sadách*ár conduct worthy of a saint, and *Shivách*ár or conduct worthy of Shiv.

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funeral rites to help him to heaven or to keep him from wandering on earth an uneasy ghost; sixth, that as Shiv is an all-powerful guardian, the wearer of his emblem need fear no evil, the influence of the stars is therefore powerless and astrology useless: the evil eye, wandering spirits, spells, and incantations can work the Lingáyat no harm. According to the books Basav taught that there was only one God. In practice, like their Bráhmanic neighbours, Lingáyats worship many gods. First among their gods comes Basav the founder of their faith whom they identify with Nandi or Mahádev's bull. They also worship Virbhadra and Ganpati whom they consider the sons, and Ganga and Párvati whom they consider the wives of Shiv, and keep their images in their houses. Besides these members of Shiv's family they worship Yallamma of Hampi in Bellári, Malayya, Mallikárjun, and Tulja-Bhaváni of Tuljápur in the Nizám's country. As a guardian against evil, that is against evil spirits, the great rival of the *ling* is the sun. According to one account Basav was turned out of his father's house because he refused to say the sun-hymn or *gáyatri*.[1] Shilvants and other strict Lingáyats veil their drinking water so that the sun may not see it: they say the sun is Brahma. Contrary to the rules of their faith common Lingáyats worship the sun on new moon day, and the moon on full moon day. Again according to the books Basav removed fasts and feasts, penance and pilgrimage, rosaries and holy water, and reverence for cows. This change probably never passed beyond the sphere of books. At present Bijápur Lingáyats all fast on *Shivrátra* or Shiv's Night on the dark thirteenth of *Mágh* in January-February, and on *Nágpanchmi* or the bright fifth of *Shrávan* in July-August, and follow their fasts by a feast. They keep partial fasts, that is they take only one evening meal, on *Shrávan* or July-August Mondays. They make pilgrimages to Gokarn and to Ulvi where Basv died in North Kánara, to Sangameshvar, to Parvatgiri in North Arkot, to Hampi in Bellári, and to Tuljápur in the Nizám's country. A few devout Lingáyats even visit the twelve shrines of Shiv in different parts of India.[2] Many Jangams wear rosaries and tell their beads; the water in which a Jangam's feet have been washed is drunk as holy water or *tirth*, and Lingáyats show the cow as much reverence as Brahmanic Hindus show her. As regards mediators, Basv's efforts to drive Bráhmans out of their place as mediators between men and god have been successful. No True Lingáyat and not many Affiliated Lingáyats, except that they consult them as astrologers, ever employ or show respect to Bráhmans. In practice the Jangam is as much a mediator to the Lingáyat as the Bráhman is a mediator to the Bráhmanic Hindu. In theory as a *ling*-wearer the Lingáyat woman is equal to the Lingáyat man, she ought not to be married before she comes of age, and she ought to have a voice in choosing

[1] Madras Journal of Literature and Science, II. 144.

[2] The twelve great Shiv shrines are Bhimáshankar on the bank of the Bhima in Poona, Dhrishmeshvar in Elora in the Nizám's country, Kedár in Garwhál in the North-Western Provinces, Mahákál in Ujain, Mallikárjun on Shri Shail in North Arkot, Nágnáth in Avandhe in Bhor, Omkáreshvar in Málwa, Rámeshvar in Madura, Somnáth in Káthiáwár, Tryambak in Násik, Vaidyanáth in Parli in the Nizám's country, and Vishveshvar in Benares.

her husband. In practice there is little difference between the position of a Lingáyat and of a Bráhmanic woman. The Lingáyat girl like the Lingáyat boy is invested with the *ling*, and in this she differs from Bráhmanic women who are never girt with the thread; the putting on of the bride's lucky neck thread is also the chief feature in a Lingáyat wedding. Still Lingáyat girls are married as children and if they come of age before they are married the fact is kept carefully hid. They do not eat with their husbands and they do not mention their husband's name. A girl has no share in choosing a husband, and a husband may marry a second wife without asking the first wife's leave. The widow's head is not shaved, and, except among Jangams, she is allowed to marry again. Still a widow is considered unlucky and is never asked to joyful ceremonies. According to the books a woman is as fit as a man to be a religious teacher. In practice no Lingáyat woman ever teaches the creed, or, except Basvis or religious serving-girls and courtezans, ever adopts a religious life. The theory that among men all *ling*-wearers are equal has been shown to have early broken down. Except in religious houses and when a priest is present the different Lingáyat subdivisions are socially as exclusive as the different Bráhmanical castes. Their feeling to the Mhárs, Mángs, and other castes deemed impure is in no way kinder or more generous than the Bráhman feeling. The theory that nothing can defile the wearer of the *ling* has toned down in practice. A coming of age and monthly sickness, a birth and a death are all believed to cause impurity, though, as among Jains, the impurity is much less thought of and is much more easily and quickly cleansed than among Bráhmanic Hindus. That the dead Lingáyat goes to Shiv's heaven seems to be a practical belief which has greatly reduced the rites to the dead, and probably the fear of spirits. Still in practice the *ling* has not been found to protect its wearers against all evil. Lingáyats consult astrologers, fear and get possessed by evil spirits, and employ knowing men to cast out spirits, lay ghosts, and counteract charms and spells, little if at all less freely than their neighbours among Bráhmanic Hindus. On the whole, says Mr. Cumine, Lingáyats are less fettered than Bráhmanic Hindus by ceremonial details and observances. They have fewer gods and have less fear of the dead, the perform no mind-rites and they allow the widows of laymen to marry. When you have said this, and said that they do not read Bráhmanic holy books, that they hate Bráhmans, that, when men meet, instead of calling on Rám they say Sharnárthi that is Help Pray, and when you have added that they wear a *ling* and not a sacred thread, that the men shave the topknot and do not shave the widow's head or the mourner's lip, you have about exhausted the difference between the two parties.

Lingáyats have two peculiar religious processions, the Nandikodu or Nandi's horn and the Vyásantol or Vyás' hand. The story about Nandi's horn is that in a fight with a demon Nandi once lost a horn. His followers found his horn and carried it in procession. The horn is now a long bamboo pole wound round with strips of coloured cloth and the top is surmounted by a conical globe. About four and a half feet from each side of the pole a plank is fastened, and on each plank is set a brass bull. This is paraded chiefly in the month of *Shrávan* or July-August. Vyásantol or the

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hand of Vyás, the reputed author of the Puráns, is a hand made of rags which is tied to Nandi's horn, and, to exasperate Bráhmans, is paraded in streets where Bráhmans are numerous. As the name of Vyás is as sacred to them as the name of a god, Bráhmans, when his hand is paraded, are by no means backwards in avenging the insult by force. Formerly riots were of constant occurrence, and about forty years ago in one fight in Dhárwár many lives were lost. The parading of Vyás' hand was forbidden, but in outlying villages the practice is still kept up, and, in 1882, it caused a riot in Belubi in Bijápur. The story is that when Vyás had finished ten of the eighteen Puráns, five in praise of Vishnu and five in praise of Shiv, the *rishis* or seers asked which god was the greater. Vyás pointed to the five Vaishnav Puráns, and Virbhadra in anger cut off his right hand. As Vyás wrote the remaining eight Puráns in praise of Shiv, Shiv allowed his hand to grow again. Though in theory the *ling*-wearer is safe from evil spirits, Lingáyats are as much afraid of ghosts as other Hindus, and, one of their five holy ashes[1] is specially valued as a ghost scarer. When a person is possessed his brow is marked with ashes from a censer placed before the house image of Virbhadra, or he is sometimes given charmed water to drink. They have also faith in soothsaying and astrology, and occasionally consult Bráhman astrologers to find the lucky time to hold marriage and other ceremonies.

After a birth a Kabliger, Lingáyat, or Marátha midwife washes the mother and child in warm water, and lays them on a bedstead. The family priest ties a *ling* round the neck of the child and withdraws.[2] The mother is given dry dates, dry ginger, anise-seed or *shep* Pimpinella anisum, raw sugar, and clarified butter, and is fed on boiled rice which is eaten with garlic. She is kept warm by having a chafing dish set under her bedstead on which garlic rind is burnt. On the fifth evening the midwife places in the lying-in room an image of the goddess Jivati, sprinkles turmeric and redpowder on the goddess, lays cooked food before her, waves a lamp about her, and carries the lamp under cover, for if the lamp is seen by any one but the midwife the mother and child will sicken. On the twelfth day the child is cradled and named. Each of the women, who comes for the naming, brings with her a robe or a bodicecloth for the mother, a jacket or a cap for the child, and two halves of cocoa-kernel and a pound of millet, wheat, or spiked millet.

The rite of *aitán* or initiation is performed on the unmarried sons of all Jangams. When *aitán* is performed on a youth he becomes fit to hold the highest religious posts; he may become a *mathadayya* or the head of a religious house. A Jangam who has no sons has the rite performed at his expense on one of the sons of a lay disciple of the Panchamsáli caste or of some caste above the Panchamsális. The boy who is chosen from a lay Lingáyat family should be of respectable parents, and his ancestors, both male and female, even to the eleventh generation, should not be children of married

[1] The five holy ashes are *akshaya* or undying, *divyaprakáshmán* or glowing with heavenly light, *mahadaishvaryadáyak* or bestower of great prosperity, *rákshi*, or saver from spirits, demons, wild beasts, and reptiles, and *sarvapápnáshak* or cleanser of all sins.

[2] Details are given in the Dhárwár Statistical Account.

widows. For this reason the sons of *mathpatis* or beadles and of *ganácháris* or managers seldom undergo initiation or *aitán*. A boy is initiated when he is between eight and sixteen years old. The ceremony takes place at night, that no non-*ling*-wearing Hindu may see it. It should take place in one of the seven months of *Vaishákh* or April-May, *Shrávan* or July-August, *Ashvin* or September-October, *Kártik* or October-November, *Márgashirsh* or November-December, *Mágh* or January-February, and *Phálgun* or February-March; and on one of eight days in either fortnight, the second, the third, the fifth, the seventh, the tenth, the eleventh, the twelfth, or the thirteenth. Of the days of the week Monday, Wednesday, Thursday and Friday are suited for the ceremony; and of the lunar mansions or *nakshatrás*, the lucky ones are Anurádha, Hast, Magha, Mrig, Mul, Revti, Rohini, Uttara, Uttaráshádha, and Uttarbhádrapada. If the boy is to become a Virakt or celibate, his initiation is performed in the dark half of the month, and when he is intended to be a Grihast or householder, the ceremony takes place in the bright half of the month. In an initiation the *bhushuddhi* or earth purifying is the first observance. Either in a religious house or in a dwelling house a piece of ground eleven and a quarter, twelve, or twelve and three-quarters feet, by six and three-quarters, seven and half, or eight and a quarter feet, is dug seven and half to eight and a quarter feet deep. Bits of stone and tile and other impure matter are taken out of the pit and it is filled with fine earth, which is afterwards beaten hard. At the same time the house is whitewashed and painted and its floor is cowdunged. On the day fixed a small bower with a canopy of silk cloth is raised on the sacred spot. At the entrance of the bower an arch is made of two plantain trees or sugarcane stalks. The floor of the bower is plastered with *gorochan* or bezoar, cowdung, cow's clarified butter, cow's milk, and cow's urine, and on it is drawn a parallelogram with lines of quartz powder. In the large parallelogram three small parallelograms are drawn with lines of quartz powder. The first parallelogram which lies farthest from the entrance, measures three feet and a quarter by two feet and a quarter. It is covered with a folded silk or woollen cloth and is set apart for the *guru* or initiator. The second or middle parallelogram is six feet by two and a half feet. At each corner and at the centre of the second parallelogram is set a *kalash* or brass or copper vessel with a narrow mouth and a dome-shaped bottom. The five vessels represent the five mouths of Shiv and the five *gotrás* or family stocks which are believed to have sprung from the five mouths. The names of the five mouths are Aghor, Ishánya, Sadyoját, Tatpurush, and Vámdev, and the names of the corresponding family stocks are Uddán, Panchvanigi, Padudi, Muthinkanti, and Mali. Of the five vessels the Sadyoját jar is set at the corner which is close to the *guru's* right hand, and the Vámdev jar at the corner which is close to the *guru's* left hand. Opposite the Sadyoját jar is set the Tatpurush jar and opposite the Vámdev jar is set the Aghor jar; and in the centre is placed the Ishánya jar. Each of these jars is covered with five pieces of white, black, red, green, and yellow cloth, and before each of them are laid five halves of dry cocoa-kernels, five dry dates, five betelnuts, five turmeric roots, five betel leaves, and five copper coins. The third or last

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design, a square two feet each way, is close to the entrance of the bower. This square is covered with a woollen cloth seat, and is occupied by the boy, whose head has been completely shaved in the morning, and who since then has been naked and fasting. Near the *guru* are placed a small brass vessel called *gilalu* in Kánarese, a conch shell, and a cane. Behind the boy sits a man belonging to the boy's *gotra* or family stock with a cocoanut in his hands. This man says to the *guru*, Excellent teacher, purify this body of flesh and blood, and bows low before the *guru*. After him the boy bows low before the *guru*, and worships an earthen vessel filled with water, in whose mouth is a cocoanut which is covered with a piece of cloth. The boy first marks the vessel with sandal paste, burns frankincense before it, and offers it molasses, fruit, betelnut and leaves, and money. At the end of the jar worship a string with five threads is wound five times round the Ishánya or central jar and is taken to the Sadyoját jar and is wound five times round it. From the Sadyoját jar the string is taken to the central jar and again wound five times round it; and from the central jar the string is carried towards the *guru* and wound five times round his wrist. From the *guru* it is taken again to the central jar, wound round it five times, and taken to the Vámdev jar and wound five times round it. From the Vámdev jar the string is taken to the central jar, wound round it five times, and then to the Aghor jar and wound round it five times. From the Aghor jar the string is taken to the central jar, wound round it five times, then taken to the boy, and wound round his wrist five times. From the boy's wrist the string is taken to the central jar and wound round it five times, and is taken to the Tatpurush jar and wound round it five times. When the *guru* or initiator and the boy are thus seated, the *mathpati* or Lingáyat beadle worships the *ling* which the boy wears and his hand and head. He first washes the boy's *ling* with seven holy waters in this order, *gandhodak* or sandal paste water, *dhulodak* or dust water, *bhasmodak* or ash water, *shuddodak* or *mantrodak* purified or charmed water, *suvarnodak* or gold water, *ratnodak* or jewel water, and *pushpodak* or flower water. After these seven washings, he washes the *ling* seven times with the mixture called *panchámrit* or five nectars, namely milk, curds, clarified butter, honey, and sugar. In the same way he washes the boy's hands and his head. When the boy and his *ling* have been thus washed, the *guru* or initiator gives the boy a *jholi* or beggar's four-mouthed wallet and a staff, and tells him to beg alms of those who have come to witness the ceremony. The boy is given *dhátubhiksha* or metal alms, that is gold silver or copper coins. After gathering the alms the boy gives the alms with the bag to his *guru* or initiator, bows low before him, and asks him to return the bag, promising to obey all his commands to the letter. The *guru* or initiator commands him to live on alms, to share his alms with the helpless, and to lead a virtuous life, and returns his bag. The boy gives his initiator gold, vessels, and clothes, and gives other Jangams money and clothes. Besides these gifts the initiator takes a handful of copper coins from a heap of copper coins worth 7*s.* (Rs. 3½), and the rest of the coins are distributed to ordinary or Sámánya Jangams. The friends and kinspeople of the boy's parents

present the boy with clothes and vessels; and the boy is given a light repast. Next morning the boy's father gives a caste feast to Jangams of all orders and to friends and kinspeople. *Aitán* can be performed on one or more boys at the same time and by the same initiator.

Diksha, or cleansing rite, is performed on any True Lingáyat who wishes to enter into a grade higher than his own. It is also performed on one who has been put out of caste, to let him back to caste. In the main points *diksha* does not differ from *aitán* or initiation; the only difference is that in the purifying it is not necessary that a celibate Jangam should be the performer. His place is often taken by a family priest. As the person on whom the rite is to be performed is old enough to pray for himself, no man of his family stock is required to sit behind him. The *diksha* rite can be performed on twenty or thirty persons at the same time. When a person has undergone this rite and has entered into a higher grade, he does not eat with his former kinspeople. But this rarely happens except when a girl marries into a higher grade. The ceremony performed at the time of tying a *ling* on a child's neck or arm is also called *diksha*.

Child-marriage is the rule among Bijápur Lingáyats, and, if a girl has come of age before marriage, the fact is kept carefully hidden. A Lingáyat girl is generally married between seven and twelve, and a Lingáyat boy between sixteen and twenty. The choosing of the bride and bridegroom is managed entirely by the parents. Among Lingáyats marriage is much cheaper than among Bráhmanical Hindus, as no price is paid for the girl. The offer of marriage comes from the boy's parents. When a boy's father can afford to pay for his son's marriage, he goes to a family who have a daughter likely to make a suitable match. If the girl's parents agree, he returns home and tells his wife that he has secured a bride for their son. After some days the boy's father, with friends and relations, goes to the girl's village, and, through a Mathpati or a Lingáyat Gurav, asks those of his castemen and Jangams who live in the village. When all have come and taken their seats at the girl's, a blanket is spread, some grains of rice are strewn on the blanket, and the boy and girl are made to sit on the rice. A kinswoman of the boy's dresses the girl in a new robe brought by the boy's father, and gives her five pieces of bodicecloth, out of which one must be white, and the remaining four of any colour except black. The woman dresses the girl, puts on her a gold ring and other ornaments, and fills her lap with two cocoanuts, five lemons, five dry dates, five plantains, and a few betel leaves. The girl's father presents the boy with a complete suit of clothes, including a turban, a shouldercloth, a coat, and a gold ring. The boy and girl then rise, bow to the Jangams and house gods, and resume their seats. The Jangams on both sides, naming the father of the boy and girl, declare to the people that the boy and girl are engaged; and the guests are dismissed with betel leaves and nuts. This ceremony is called the *sákshivike* or engagement. Next day it is followed by the *báshtagi* or betrothal. In the betrothal the girl's father gives a caste feast, presents clothes to the relations of the boy's father,

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and leads them out of the village in procession with music. When the boy's father reaches home he asks an astrologer to fix the days on which the wedding rite and other ceremonies relating to the wedding should take place, makes a list of the days, and sends a copy of it to the girl's father. Preparations then begin. On the first day the laps of five married women are filled with bits of dry cocoa-kernel, dry dates, soaked gram, and betel. A grindstone and a wooden mortar are brought out, whitewashed with lime, and marked with red stripes of *hurmanj* or red colour. Before them are laid bits of dry cocoa-kernel, dry dates, soaked gram and betel leaves and nuts, and incense is burnt. The women whose laps have been filled at a lucky moment, begin to pound the turmeric roots in the mortar and grind them on the grindstone. On another lucky day the marriage booth is raised, the number of posts in each row being always uneven. The ornamenting of the booth depends on the parents' means. When all preparations are finished, the kinspeople of both parties are asked to live with them during the ceremony. A marriage takes five days. It is held at the boy's house, not at the girl's. On the first day the bride and bridegroom sit together on a blanket at the boy's house; and, about eight at night, a Jangam begins to rub their bodies with turmeric paste. The rubbing is carried on by a party of married kinswomen, whose first husbands are alive. When the women have finished the bride and bridegroom rub turmeric on each other. The women wave a light before the pair and chant. This day is called the *arshan* or turmeric day; and, when the *arshan* has been put on, the boy and girl are considered *madmaklu* that is husband and wife. The second day is called the *devkárya* or god-humouring day. The boy's father gives a great dinner to Jangams and friends; the marriage garments are laid beside the house god and worshiped; the *guru's* or teacher's feet are washed, and the water is taken and drunk by the bride and bridegroom and all the family. In a house in which Virbhadra is one of the house gods, the third day is called the *guggul* or bdellium gum day. A new earthen vessel is brought to the boy's house, the neck is broken off, and a piece of sandalwood set in it, tipped with oil, and lighted, and camphor and *guggul* that is bdellium, the gum of the Amyris agallocha, are burnt. The earthen vessel is held by a Jangam, and the boy and girl stand in front of it with the image of Virbhadra in their hands. The Jangam takes up the vessel and the boy and girl carry the god, and, with music playing in front of them and followed by a band of friends, they go to Basavanna's temple. In front of the musicians walks a *vadab* or bard, dressed in silk, with a dagger in his hand, and an image of Virbhadra tied at his waist, chanting the praises of Virbhadra. At the temple, the pair worship Basavanna, break a cocoanut, lay down the earthen vessel, and return to the boy's house. Next day the actual marriage ceremony, the chief part in which is the tying on of the bride's lucky neck-thread or *mangalsutra*, is performed by a Jangam.

Other persons of special position who ought to attend a Lingáyat wedding are the teacher or *guru*, the *mathadayya*, and the *panchacharus* or five pots, namely the *ganáchári* or manager, the *mathpati* or beadle,

the *metigauda* or village head, the *desái* or hereditary district revenue superintendent, and the *deshpánde* or hereditary district revenue accountant. A dais or raised seat called *sheshikate* or rice-dais is made ready, a blanket is spread on the dais, and on the blanket women strew rice. On this rice-strewn blanket the bride and bridegroom are seated. In front of them lines of rice are arranged in the form of a square, and, at each corner of the square and in the centre, a *kalash* or drinking-pot is set with betel leaves and a betelnut on it some molasses and twenty-five copper coins five close to each pot. Round the necks of the four corner drinking pots two strings are five times wound. One end of the strings is held by the bride and bridegroom and the other end by the teacher or *guru* who sits opposite them beyond the rice square. Between the teacher and the rice square sits the *mathádayya* or monastery head, with the *metigauda* or village headman on his right and the *mathpati* or beadle on his left. In the row behind, on each side of the teacher who holds the threads, sit the *deshpánde* and the *ganáchári*, the *deshpánde* on the teacher's right and the *ganáchári* on the teacher's left. The bride and bridegroom do not sit opposite each other but side by side and no curtain is held between them. Near the drinking-pot in the middle of the square is set an image of Ishvar or Basavanna, and the *mangalsutra* or lucky-thread is kept in a cup of milk and clarified butter. The ceremony begins by the *mathpati* or Lingáyat beadle bowing to the *mangalsutra* or lucky thread, and proclaiming that it is about to be tied to the bride's neck. The bridegroom lays his right hand on the bride's right hand, the *mathpati* lays the lucky thread on the boy's hand, the *ganáchári* drops water, *vibhuti* or cowdung ashes, and *kunku* or vermilion on the lucky thread, and marks the bride's forehead with red and the boy's with sandal paste. The teacher gives the order to tie on the lucky thread and the *ganáchári* ties it on the girl's neck, and calls *Sumuhurte Sávdhán*, that is The moment has come, beware. When the priest says Beware, the lucky time has come, the guests throw rice over the boy and girl. The *ganáchári* ties the hems of the bride's and bridegroom's robes together, and, in the knot, ties a little rice, salt, and split pulse. The teacher lets go the end of the two strings which are passed round the pot necks, ties a piece of turmeric root into each of the two strings, and binds one to the boy's right wrist and the other to the girl's left wrist. The married couple fall down before the teacher, who ends the rite by dropping sugar into their mouths. The rice is given to the beadle, and he and the other four *panchacharus* are presented with the five quarter-anna pieces which had been lying beside the *kalashás* or drinking-pots. On the last evening the bride and bridegroom ride on one horse in state to a temple of Basavva, break a cocoanut before the god, and return and take off the marriage wristlets. On their return friends wave boiled rice and curds round the heads of the bride and bridegroom, and throw the rice to the evil spirits. During the passage to and from the temple, when they reach a street crossing or when they pass a ruined house, they break a cocoanut to the evil spirits.

According to their religion the wearer of the *ling* cannot be made impure. As a matter of fact Bijápur Lingáyats, besides after a birth

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and a death, observe ceremonial impurity during a woman's monthly sickness. The feeling about ceremonial uncleanness, which has its basis in the fear of spirit possession, seems to be stronger in the north than in the south. Among Lingáyats in the south near Maisur a woman's monthly sickness is not considered to cause impurity, while in the north of Bijápur, in some families women sit by themselves on the first day of their monthly sickness and in other families a woman has to bathe on the first day and to mark her forehead with ashes, as the Maráthi proverb says: The Lingáyat woman puts on ashes and is pure.[1] Families in which this rule is kept do not let their women touch the house gods during their sickness. If a Lingáyat girl comes of age before she is married the fact that she has come of age is kept secret. When a married girls comes of age she is seated gaily dressed under a canopied chair for four to sixteen days. During this time her kinswomen feed her with sweetmeats and at the end she is sent to live with her husband. On the last day the boy's father feasts Jangams and kinspeople. The boy's father gives the girl a rich robe and the girl's father gives the boy a dress. In the fifth month of her first pregnancy her mother gives the girl a green robe and a green bodice, and her kinswomen make similar presents. Widow marriage is forbidden among priestly families; it is allowed among the laity. A widow's head is not shaved and she is allowed to wear a bodice. But her glass bangles are broken and her lucky necklace is taken away. Among the laity a widow is not married in her father's house, the ceremony is performed by a monastery manager or *ganáchári*, not by a Sámánya or common Jangam, and women whose first husbands are alive do not look at the married widow until she has bathed. The widow bride is not allowed to wear silver toe-rings or *kálungars* at her wedding, and may never again mark her brow with vermilion or put on the lucky neck-thread or *mangalsutra*. She is never asked to marriages or other joyful ceremonies.

Lingáyats always bury their dead. They make no exception even in the case of a leper, or of a woman dying in child-birth. According to the Lingáyat theory death is a cause of gladness, the dead has changed the cares of life for the joys of *kailás* the heaven of Shiv. When a Lingáyat dies and the few rites are performed he is believed by the people to go straight to heaven. It is well with the dead, and the Lingáyats are less nervous about the dead walking and coming to worry the living than most Bráhmanic Hindus. Still the loss to the living remains. A Lingáyat death scene is a curious mixture. The Jangams feast with merry music, the widow and children mourn and bewail the dead. When fatal symptoms set in, a *mathadayya* or head of a monastery is called. When he comes the dying person gives him ashes and a packet of betel leaves and nuts and says, I go to become one with your lotus-like feet.[2] When the dying has breathed his last wish, the Jangams whispers a text

[1] The Maráthi runs: *Lingáyatáchi báyko lávli rákh áni jháli pákh.*
[2] The Maráthi runs: *Aplya pádárvindáshi ek hoto.*

or *mantra* into his right ear, and those who stand round say, His soul is cleansed.[1] When all is over the body is bathed and set on the veranda or *sopa*, and the brow is rubbed with cowdung ashes. In front of the body a Jangam sits reading passages out of the Lingáyat scriptures to help the soul in its flight to heaven. A feast is made ready in the inner room and the Jangams go in and eat. Before sitting each Jangam sets his right foot on the dead head. When the feast is over the Jangams are given money and clothes. The body is dressed in fine clothes and ornaments and flowers are tucked in the head dress. The body is set in a *vimán* or gaily canopied chair and sprinkled with powder and betel leaves. The beadle takes a cloth, tears it in two, keeps one half and lays the other half on the dead face, and seats himself in front of the chair and rings a bell. Properly on the day of the death, but sometimes not until two or three days have passed, the chair is carried to the grave. The chair is carried by any four castemen, and the procession is headed by a band of music. The poor, though contrary to rule, sometimes carry the dead on a bier. While the Jangam's feast goes on in the house of death, the length of the dead man's foot is taken and the grave is dug. The grave is of two kinds, a married person's grave and a celibate's grave. The grave is nine of the dead man's feet long and five of the dead man's feet broad. It is entered by three steps, the first step one foot wide and one foot deep, the second step two feet wide and two feet deep, the third step three feet wide and three feet deep. At the bottom of the grave is raised an altar one foot high and three feet broad. In the side of the grave, facing either east or north, a five-cornered niche is cut, each of the three sides measuring three feet and each of the two sides measuring one and a half feet. On either side of the large niche is a small niche one foot across, for keeping lamps. Such a grave is called *gomukh samádhi* or the cow-mouth grave, and is used for married men. A celibate's grave is called *shikhar samádhi* or the peak grave. The celibate's grave has three steps equal in breadth and depth to those of a married man's grave, but of unequal length. The first is one foot long, the second two feet, and the third three feet. When the funeral party come to the grave the body is stripped of its rich clothes and ornaments, which are either given to a Jangam or kept by the mourners. It is carried into the grave by two kinsmen and seated crosslegged on the central altar. The body is generally bare except a loincloth and a facecloth. Sometimes it is shrouded in a sack. In either case the *ling* is taken out of its silver cover. The cover is given to a Jangam and the *ling* is tied either round the neck or round the upper right arm of the body. The large niche is partly filled with ashes and faded *bel* leaves and flowers that have been offered to Shiv and the body is set in the niche and the niche filled with cowdung ashes and fresh *bel* leaves. The grave is then filled with earth. On the grave the beadle lays a stone and on the stone the Jangam stands, and the chief mourner washes his feet, lays *bel* leaves on them, and gives

[1] The Maráthi runs: *Yácha átma shuddh jhála.*

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him and the beadle each five copper coins. Sometimes the beadle washes the Sámánya Jangam's feet, lays *bel* leaves on them, and gives him five copper coins. Alms are distributed to all Jangams and poor people who are present. Those who have been at the funeral bathe and go home, or go home and bathe. After they have bathed the mourners wash their teacher's feet and purify themselves by drinking the water in which his feet are washed. Strictly speaking True Lingáyat funeral rites end with the purifying of the mourners. In practice the rich, for five days after the funeral, daily send for a Jangam, wash his feet, and drink the water; and do not eat wheaten bread or sugar. On the eleventh day friends are feasted. Nothing is taken to the grave and there is no yearly mind-feast. True Lingáyats are bound together by a strong religious feeling. Social disputes are settled by the castemen in the presence of eight office bearers, the *mathadayya* or monastery head, the *ganáchári* or monastery manager, the *mathpati* or Lingáyat beadle, and five representatives of Shiv's five sons, who are said to have sprung from the five mouths of Shiv, are supposed to be present. In social disputes final appeals are made to the four lion-thrones or *sinhásans*, the north throne at Ujain in Málwa, the east throne at Shri Shail in North Arkot, the south throne at Balhali in Bellári, and the west throne at Kolhápur. The fifth throne which is filled by the childless Virakt, is known as the *shunya* or empty throne. Appeals to the four thrones are rare.

True Lingáyats have lately begun to lay much stress on education. The Lingáyats of Belgaum and Dhárwár have raised a fund which now amounts to nearly £1000 (Rs. 10,000) to help Lingáyat boys to go to England to finish their education. Many of them keep their boys at school till they are eighteen or twenty, and several of them send their girls to school till they are ten. As a class Lingáyats are pushing and prosperous.

AFFILIATED LINGÁYATS.

Affiliated Linga'yats include nineteen divisions with a strength of 83,408 or 14·69 per cent of the Hindu population. The details are:

Bijápur Affiliated Lingáyats, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
A're-Banjigs	3006	3073	6079	Kumbhárs	2748	2681	5429
Chalvádis	45	47	92	Kursális	669	754	1423
Chatters	196	224	420	Kurvinshetis	1206	1240	2446
Gánigs	18,458	18,494	36,952	Málgárs	134	119	253
Gavlis	192	159	351	Nágliks	599	614	1213
Hande Vazirs	990	1013	2003	Nádigs or Náhvis ...	3580	3346	6926
Handeyavrus	298	287	585	Nilgárs	345	349	694
Kalávants	57	94	151	Padsális	1085	1120	2205
Koshtis or Nilkanths	3937	4073	8010	Shivácharis	36	32	68
Kudvakkalgers ...	4017	4091	8108		41,598	41,810	83,408

Are-Banjigs.

A're-Banjigs, ADI-BANJIGS, or ÁD-BANJIGS, are returned as numbering 6079, and as found scattered all over the district especially in Bijápur. They seem to be Maráthás who have turned from Bráhmanism to Lingáyatism. They speak Kánarese, and do not differ in appearance from ordinary Panchamsális. They are well-to-do being generally substantial farmers and sometimes merchants. They hold a few village headships. They are entirely

devoted to Jangams, and their customs and ceremonies are almost the same as those of True Lingáyats. They send their children to school and are a pushing steady class.

AFFILIATED LINGÁYATS.

Chalva'dis, or Mhár Sacristans, are returned as numbering 92. At least one family is found in every Lingáyat settlement. They are Holiás or Mhárs, who have gone over to Lingáyatism and have adopted True Lingáyat practices in every particular. Their personal names are the same as those of True Lingáyats, and they dress so neatly and so exactly like True Lingáyats, that it is often difficult to distinguish them. Their daily food is millet bread, split pulse, and vegetables. They neither eat flesh nor drink liquor. They are orderly, sober, and goodnatured. They live on alms which they collect from every Lingáyat house. Their second source of income are the money payments on festivals and funerals. In a Lingáyat community the chief duty of the Chalvádi is to head all Lingáyat processions carrying a large brass ladle across his shoulder. At the upper end of the ladle is an image of a bull shaded by a serpent's hood. In his hand he carries a brass bell which he repeatedly rings, and on his ankles are small brass bells. A Chalvádi also attends all religious and social gatherings and every now and then sings religious songs during the time the business of the meeting goes on. The married women do not help the men except by minding the house. Bráhmanical Hindus rank them with Holiás or Mhárs, with whom they neither eat nor live. They are Lingáyats and their chief gods are Basveshvar and Shiv, and they also worship Hanumán and Yallamma. They wear the *ling* round the neck. Both men and women bathe daily before the morning meal, and worship the *ling* like True Lingáyats. They marry their girls before they come of age. But they do not provide husbands for all their daughters. When they fix that a girl is not to marry and is to become a Basvi or female devotee, a caste meeting is called and in the presence of the castemen a Lingáyat priest tells the girl that she has been made a Basvi and is free to live as a courtezan. Divorce and widow marriage are allowed. They send their children to school, take to no new pursuits, and on the whole are a steady class.

Chalvádis.

Chatters, or Bodicecloth Sellers, are returned as numbering 420, and as found in Bágalkot, Bágevádi, and Indi. They seem to be a branch of Nágliks, though they have now no connection with the Nágliks. They speak Kánarese and do not differ in appearance from ordinary Panchamsális. They make and sell bodicecloths. They often combine weaving with husbandry and are fairly off. They are devoted to Jangams, and in customs and ceremonies do not differ from True Lingáyats. They send their children to school, but take to no new pursuits, and fall or rise as the weaving of bodicecloths thrives or fails.

Chatters.

Ga'nigs or Telis, that is Oilmen, are returned as numbering 36,952, and as found all over the district. They are divided into Sajjan Gánigs who forbid, and Kárekul Gánigs who allow widow marriage. Kárekul Gánigs are by far the commonest especially near Kolhár and in the north of Bágalkot. They are found in all large

Gánigs

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Gánigs.

villages. Of late many have given up oil-making and taken solely to husbandry. The name Kárekul probably means Black-clan though the rich make out that the word is Kharekul or True-clan. The names in common use among men are Basáppa, Kalláppa, Lingáppa, Nágáppa, and Shiváppa; and among women Gauravva, Nágavva, Shidavva, and Yallavva. They have no family names except place names and calling names. Kárekuls have many *bedags* or family stocks, members of the same stock not being allowed to intermarry. The oil on his clothes betrays the oilman, but dress a Gánig in clean clothes, and smear his brow with cowdung ashes and he cannot be told from a True Lingáyat. They are strong, dark, and square-built, many of them with pleasing faces. Their home tongue is Kánarese, but they also know Maráthi and Hindustáni. They live in one-storeyed houses with mud and stone walls and flat roofs. They keep servants to help in their calling and own bullocks and buffaloes to drive their oil-mills. Their staple food is millet, split pulse, and vegetables, and they are fond of sour and pungent dishes. Their special holiday dishes are the same as those of True Lingáyats; and like True Lingáyats they neither use animal food nor drink liquor. Except the religious who eat only twice a day, most take three meals a day beginning with an early morning breakfast. Before they sit to eat they worship the *ling* like True Lingáyats. The men wear the headscarf, waistcloth, coat, and shouldercloth; and the women the ordinary robe and bodice after the fashion of True Lingáyats. Twenty or thirty years ago the men used to wear knee-breeches of *khádi* or coarse country cloth, a thin-bordered shouldercloth, and a small headscarf. Both men and women use ornaments shaped in True Lingáyat fashion. A woman in her husband's lifetime marks her brow with *kunku* or vermilion, wears glass bangles, and ties the *mangalsutra* or lucky thread round her neck. As a class they are orderly, hospitable, honest, goodnatured, hardworking and thrifty, but rather dirty. Their chief calling is oil-pressing, but many of them also cultivate. Hereditary headmen do not press oil, but live as husbandmen. The women mind the house and retail oil in their shops, and the children drive the bullocks which are yoked to the mill. In harvest time the women and children carry food to the men in the fields and scare birds from the ripe crops. As a class they are well to do. They rank themselves with True Lingáyats, though True Lingáyats do not eat with them, except in a religious house. In religion they are staunch Lingáyats and are married and buried by Jangams. They imitate True Lingáyats in their religious beliefs, practices, and customs. Their gods are Malayya of Shri Shail in North Arkot, Basavanna of Bágavádi in Bijápur, Yallamma of Parasgad in Belgaum, and Tulja-Bhaváni of Tuljápur, whose shrines they occasionally visit. They keep all leading Lingáyat fasts and feasts. Child marriage is the rule; widow marriage is allowed and practised; and polyandry is unknown. Their marriage and death details do not differ from those of True Lingáyats. Their social disputes are inquired into and settled by the *desái* of Kolhár in Bágevádi, whose office is hereditary. They send their children to school, and are a steady pushing class. Sajjan Gánigs, like Káre-

kul Gánigs, are *ling*-wearing oil-pressers. They are neither so numerous nor so well off as the Kárekuls. Most of them are oil-pressers, and the rest are husbandmen. They are not strict Lingáyats being married by Bráhmans and keeping many Bráhmanical customs. Unlike the Kárekuls, they hold a curtain between the bride and bridegroom and the Bráhman priest ties the *mangalsutra* or lucky necklace. They do not worship the five jars, and use the water-clock to mark the time for the ceremony. They do not allow widow marriage. A widow's glass bangles are broken on her husband's death and are replaced by silver bracelets. Their social disputes are settled at meetings of the castemen headed by Bráhmans. In other respects they do not differ from Kárekul Gánigs.

AFFILIATED LINGÁYATS.

Gánigs.

Gavlis, or Milkmen, are returned as numbering 351. The ordinary Kánarese milk-seller is generally a Hande Vazir by caste. But at Bijápur, Mamdápur, Bágalkot, Ilkal, Kaládgi, Tálikot, Sindgi, and perhaps a few other large villages a few families of Gavlis are found who have come from the Marátha country, chiefly from the neighbourhood of Pandharpur in Sholápur. These people speak Maráthi, and in some instances, as at Mamdápur, have been settled in the district only since the famine of 1876. Almost all are Lingáyat or Nand Gavlis. The other division, which is very small and holds a lower social position, are called Marátha or Khillári Gávlis. The names in common use among men are Bálya, Genu, Khandu, Namáji, Narsinga, Sávlya, and Shidhu; and among women Devkubái, Gangábái, Girjái, Hirnái, Malkái, and Rukhmábái. Their commonest surnames are Bhairvádi, Dahinde, Gadyáppa, Ghati, Gyánáp, Jagángavli, Kileskar, Kisál, Námde, and Pangudvále. Each surname represents a separate clan, and persons bearing the same surname are not allowed to intermarry. They look like ordinary Marátha Kunbis and dress like them, except that the men have begun to use the Kánarese *rumál* or headscarf instead of the Marátha turban. They seem to prefer living not in villages but in huts in the fields, under the same roof as their cattle. They are a poor people. Except a few brass pots for milking and selling milk, their house goods are almost all earthen vessels and quilts together worth 8*s.* to £1 (Rs. 4-10). Their staple diet is millet bread, split pulse, and vegetables. They are fond of sour and pungent seasoning. Their holiday dishes are boiled rice, unleavened wheaten cakes eaten with molasses and water, and onion-salad minced and mixed with curds. Sometimes butter is eaten with bread, but clarified butter is never used. They bathe only once a week or once a fortnight. Some bathe on Sundays and worship the house image of Khandoba and offer it milk. On holidays the offering is of dressed food. As they are Lingáyats in religion, they neither eat flesh nor drink liquor. As a class they are orderly, hardworking, honest and thrifty, but dirty. Their chief and hereditary calling is to tend cattle and sell milk, curds, and butter. Their women help by making curds and butter and by hawking milk, curds, and butter in the streets. They carry milk in brass pots and curds in earthen pots on their heads. Their children graze the cattle. They spend almost the whole of their earnings on food and clothing. They often run into debt to meet marriage

Gavlis.

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AFFILIATED LINGÁYATS. *Gavlis.*

and other special expenses. Lingáyat Gavlis eat no food that is not cooked by their own castefellows or by Lingáyat priests in a religious house. Marátha Gavlis eat from the hands of Marátha Gavlis, Lingáyat Gavlis, and Lingáyat priests. The men work for two hours in the morning and two hours in the evening, and the children graze the cattle all day long. They never stop their work. Their chief divinities are Khandoba, and Ambábái of Tuljápur. They make pilgrimages to Pandharpur in Sholápur, Jejuri in Poona, Tuljápur in the Nizám's country, and Shingnápur in Sátára, where are the shrines of their family deities. They offer their gods cocoanuts, dry dates, plantains, and camphor. The days sacred to their gods are *Dasara* in September-October and *Chhatti* or the sixth day of *Márgshirsh* or November-December. Their house deities are made of metal. Their priest is an *ayya* or Lingáyat priest, whom they call to officiate at their marriages. They respect Bráhmans, and ask them to find out lucky days for holding marriage and other ceremonies. Their holidays are *Holi* in February-March, *Nágpanchmi* in July-August, *Dasara* and *Diváli* in September-October, and *Chhatti* in November-December. They fast on the *Ekádashis* or lunar elevenths of each Hindu month, on *Shivrátra* in February, and on *Gokulashtami* in July-August, and break the fast on the next day with a feast. On the Mondays of *Shrávan* or July-August and the Sundays of *Márgshirsh* or November-December they take only one meal in the evening. Their *guru* or religious teacher is a Lingáyat Jangam who lives at Mádalgáv near Pandharpur and is known by the name of Chandrashekháppa. He is not married and chooses his favourite pupil to succeed to his authority after his death. They believe in soothsaying, and occasionally consult astrologers and palmists to tell their fortune. They profess not to believe in witchcraft or ghosts, because they say that a Gavli never becomes a ghost. Like other local Lingáyats the navel cord is cut, and the child and the mother are bathed in warm water. Unlike other local Lingáyats the mother and child are made to lie down on a mattress covered with a blanket or a quilt. The mother is given dry cocoa-kernel, dry ginger and pepper pounded together and mixed with clarified butter to eat. She is held unclean for five days, during which she is fed on butter and boiled rice. On the fifth the house gets a fresh coating of cowdung, and the mother's clothes are washed. In the evening the goddess Satvái is worshipped, and a wheaten cake is laid before her. A Lingáyat priest ties the *ling* round the child's neck and receives eleven coppers as his fee ($4\frac{1}{8}d.$) Next day a Bráhman astrologer is paid a copper or two, and is told to choose a lucky name for the child. On the twelfth they call five married women to dinner. The five women hang a cradle on two ropes, cradle the child and name it. After they have named the child their laps are filled with a mixture of wheat, gram, millet, cocoa-kernel scrapings, and molasses. The rest of the mixture is given to all present by handfuls. In the ninth month, or in some month between the ninth and the twelfth, the child's maternal uncle sets it in his lap and cuts its hair with a pair of scissors. The child's father gives the uncle a half cocoa-kernel, betel leaves and nuts, and he in return gives the child

a cap and a jacket. When a match is proposed, the fathers of the boy and girl with some of their castemen go to a Bráhman astrologer, and telling him the names of the boy and girl, ask him whether the marriage will prosper. If the stars favour the match a little sugar is put in the girl's mouth, sugar and betel are served, and the guests withdraw. Shortly after, on a lucky day, the boy's father, with some of his relations, goes to the girl's, and lays before her house-gods a *ghanti* or ear ornament, a *sari* or wire neck ornament, *hátdorás* or wristlets, a robe, a bodicecloth, a piece of chintz, five other bodicecloths, two packets of sugar each weighing four ounces, a cocoanut, five plantains, five dry dates, five betelnuts, vermilion, five turmeric roots, and five pinches of rice. Of the things laid before the gods, only one packet of sugar is left before them, the rest are afterwards laid in the girl's lap. The girl is dressed in the robe and bodice, and decked with ornaments. A Lingáyat priest touches her hand, and her lap is filled by five married women. Bráhmans, Lingáyat priests, and other guests are dismissed with sugar and betel. The girl's father treats the boy's father and his party to a feast of *polis* or sugar rolly-polies, rice, and an onion salad. The boy's father fixes the marriage day, and goes to the girl's village. On the day after their arrival the boy is rubbed with turmeric paste and the girl with what of the paste remains over. The boy and girl are bathed in different *surgis* or squares with *támbyás* or drinking-pots at each corner and a string wound round them. At the time of marriage five *kalashás* or narrow-mouthed copper pots are worshipped as by other Lingáyats. The threads passed round the *surgis* are folded and made into *kankans* or bracelets which the officiating Lingáyat priest ties to the right wrist of the bridegroom and the left wrist of the bride. The bride and bridegroom are made to stand facing each other, in two baskets containing millet and rice, and a curtain is held between them. The priest drops some grains of rice on the heads of the pair; and the guests follow his example. After the ceremony is over the bride's father feasts his castefellows. In the evening the bride and bridegroom are seated on a bullock, the bride's head is decorated with a network of flowers, and the bridegroom's with a marriage coronet; and they are led in procession to the village temple to worship the god. In the temple they break a cocoanut and lay a pice before the god, and mark their brows with sacred ashes from the god's censer. Shortly after the *varát* or married pair's return-procession comes the *sáda* or cloth-presenting when the bride is handed to her mother-in-law. Then follows a caste feast given by the boy's father, and after the feast the bride and bridegroom go to the bridegroom's house. With this last ceremony the marriage festivities end and the guests return to their homes. Girls are married when between one month and twelve years old, at a cost of 12*s.* (Rs. 6) in rich families, 10*s.* (Rs. 5) in middle-class families, and 6*s.* (Rs. 3) in poor families. A son's wedding costs a rich family £5 (Rs. 50), a middle-class family £4 (Rs. 40), and a poor family £3 (Rs. 30). Widow marriage and polygamy are allowed and practised; and polyandry is unknown. Lingáyat Gavlis, like other Lingáyats, bury the dead; and perform

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Gavlis.

the regular Lingáyat funeral rites. Some of the funeral party bathe, others purify themselves simply by rubbing their bodies with cowdung ashes. All return to the house of mourning, sprinkle oil mixed with water and *harli* grass on their feet, and go home. On the third day the mourners go to the burial ground and raise a small mound of earth over the grave. On their return the four bearers are made to look at their own reflection in a cup of oil, and are given small pieces of hardened molasses to eat. On the third or twelfth day dressed food is laid near the grave, as an offering to the departed soul. Crows ought to eat the food: if they will not the offering is given to a cow. On the twelfth day a caste-feast is given. They keep a memorial ceremony in honour of the dead every year on the third of *Vaisháhk* or April-May. Their death expenses vary from 8*s.* to 14*s.* (Rs. 4-7). The customs of Maratha Gavlis differ little from those of Maráthás. They are bound together by a strong caste feeling, and inquire into and settle social disputes at caste meetings whose decisions are enforced under pain of loss of caste. They do not send their children to school, take to no new pursuits, and show no signs of improving.

Hande Vazirs.

Hande Vazirs, also called Handekurubars or Shepherds, are returned as numbering 2003, and as found in Bágevádi, Bijápur, Hungund, and Indi. They are Kurubars or shepherds who have become Lingáyats and respect no priests but Jangams. They have left off meat and liquor, and changed sheep-rearing for blanket-weaving. They are generally better off than their Bráhmanical brethren. They are strict and zealous Lingáyats.

Handeyavarus.

Handeyavarus, or Handenavarus, are returned as numbering 585 and as found only in Bádámi and Bijápur. Handeyavarus are Lingáyat Kabligers or fishers, who have given up fishing and have separated from their parent-stock. They have no *gotrás* or family stocks, and proved relationship is the only bar to marriage. Unlike Bráhmanical Kabligers they neither eat flesh nor drink liquor. As a class they are dark and square with a lively expression. They dress like Lingáyats, and have nothing to distinguish them from other low class Lingáyats. They are generally husbandmen, often with an hereditary village office as *talwár* or watchman, and *pujári* or ministrant, as at Parmanna's temple at Hovinheppargi.

Their women mind the house and help the men in the field. They hold a low position among Lingáyats, and Jangams will not eat in their houses, though many families have been Lingáyats for several generations. Even in the oldest families the *ling* is not put on until marriage. Their chief gods are Basávanna, Parmanna, and Yallamma; and Jangams are their only priests. Like Bráhmanical Kabligers they have much faith in soothsaying and witchcraft. They are married by Jangams, and the rest of their observances are the same as those of Bráhmanical Kabligers. Like Lingáyats they bury their dead and their funeral ceremonies are attended by Jangams.

Kalávants.

Kala'vants, or Dancing Girls, are returned as numbering 151 and as found in Bijápur and other leading centres. They eat only from the hands of true Lingáyats, accept Jangams or Lingáyat priests, eat

no meat and drink no liquor, and in no important particulars differ from the Lingáyat courtezans of Belgaum.

Koshtis or Weavers, also called **Nilkanth Linga'yats,** are returned as numbering 8010, and as found in all the weaving towns and large villages of the district. The names in common use among men are Basáppa, Chenáppa, Chenbasáppa, Chenmalláppa, Gurmalláppa, Guráppa, Gurningáppa, Gurubasáppa, Iráppa, Irsangáppa, Kásáppa, Madáppa, Nilkantháppa, and Shivningáppa; and among women Basavva, Bhoravva, Gangavva, Guruningavva, Ithavva, Mallavva, Nágavva, and Shidavva. *Appa* is added to men's names and *avva* to women's names. Like True Lingáyats their surnames are place and calling names, as Honvattagi, Kupkaddi, Nimbálkar, and Torvi. They are divided into Bilejádars and Padsalgijádars, who neither eat together nor intermarry. The Padsalgijádars have fallen from the Bilejádars who refuse to eat with them. They have sixty-three family-stocks, some of which are Jirági, Banni, Basari, Menas, Hitta, Hong, Sar, Kadigya, Vanki, Dharm, and Gund. The family stocks of the bride and bridegroom should be different as members of the same family stock are believed to be descended from the same person. They are like True Lingáyats though somewhat shorter and weaker. The in-door sedentary life at the loom makes them weak and pale. They are of middle-height, and plump, with a tendency to flabbiness. The skin is brown and the expression dreamy, the eyes are deep-set, and the nose is flat and long. The women look stronger than the men as they do the out-of-door starching and arranging of the warp yarn. Like other Lingáyats they speak an incorrect Kánarese in-doors. Most of them live in dirty one-storeyed houses, with walls of stone and mud and flat roofs. Only the rich engage servants to help in their calling. Their staple food is bread, split pulse, vegetables, and *chatni* or relish. They freely use onions, garlic, and oil in seasoning food and are fond of sour and pungent dishes. Their holiday dishes are *polis* or sugar rolly-polies, *kadbus* or sugar dumplings, *shevaya* or vermicelli, and *godhihuggi* or husked wheat boiled with molasses. *Polis* are made on *Dasara* in *Ashvin* or September-October and on *Holi* in *Phálgun* or February-March; *kadbus* on *Nágpanchmi* in *Shrávan* or July-August, and on *Ganeshchaturthi* in *Bhádrapad* or August-September, and *shevaya* on Hindu New Year's Day in *Chaitra* or March-April and *Diváli* in *Ashvin* or September-October. They give caste feasts in honour of betrothal, marriage, and a girl's coming of age, and on days when vows are paid to the gods. Men bathe daily and some worship the house gods before dining. Women bathe on Mondays and Thursdays. Like other Lingáyats they do not use animal food. They smoke and chew tobacco but never touch intoxicating drinks or drugs. Men shave the head including the topknot and chin and allow the moustache to grow. They wear a headscarf, a shouldercloth, a jacket, a waistcloth, and a pair of shoes. A rich Koshti spends £1 10*s.* (Rs. 15) a year on dress, a middle-class Koshti 16*s.* to £1 (Rs. 8-10), and a poor Koshti 8*s.* to 10*s.* (Rs. 4-5). The ornaments worn by men are a *chank,* a silver *ling* case, *khubás* or armlet caskets, bangles, earrings, a twisted waistchain, and a gold

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AFFILIATED LINGÁYATS.

Koshtis.

necklace among the rich. A rich man's ornaments are worth over £10 (Rs. 100), a middle-class man's over £4 (Rs. 40), and a poor man's £1 10*s.* to £2 (Rs. 15-20). The poorest have not even the silver *ling* case and wrap the *ling* in silk. The women wear their hair in braids or tie it in a knot by a woollen thread. Girls deck their hair with flowers until they come of age. Women dress in the usual robes and full-backed bodices of different colours. They dress in the ordinary full Marátha robe without passing the skirt back between the feet. They generally wear sandals. Rich women spend £1 4*s.* to £1 6*s.* (Rs. 12-13) a year on dress, middle-class women 14*s.* to 16*s.* (Rs. 7-8), and poor women 10*s.* to 12*s.* (Rs. 5-6). The ornaments worn by women are, in the ear *jhamkis* and *ghantis*, a nose-ring, for the neck the *mangalsutra*, *hanigitikka* and *vajratikka*, and for the waist a *kambarpatta* which is worn by girls till they come of age. Besides these rich women have many other ornaments on which they spend £15 (Rs. 150) and upwards. A poor woman's store of ornaments is worth about £2 10*s.* (Rs. 25). However poor they may be, after marriage all Koshti men must wear the *ling*, and all Koshti women must wear the lucky neck-thread or *mangalsutra*. They are orderly, even-tempered, hard-working, and fairly clean, but unthrifty. They weave sheets, robes, and other articles of *khádi* or coarse cloth. An ordinary weaver takes five days to weave a *pásodi* or sheet twenty-one feet long by six feet broad. He sells it for 6*s.* (Rs. 3) a price which leaves him 2*s.* (Re. 1) of profit. A good weaver earns 16*s.* to 18*s.* (Rs. 8-9) a month. They teach their boys to weave and take no apprentices. They have many tricks, one of the commonest being to weave the uppermost fold very tightly in the hope that buyers will think the whole is equally closely woven. Their goods have a great sale among husbandmen, shepherds, Lamáns or carriers, fishermen, Vadars or earthmen, and other castes who work out-of-doors and require strong cloth. They make these articles to order or for sale. Some till land with their own hands, others employ servants to work for them, and pay them 3*s* (Rs. 1½) a month with board or 8*s.* (Rs. 4) without board. Besides their pay, servants are every year given a blanket, a waistcloth, and a jacket. Field labourers are paid in corn or money. The wives of husbandmen help their husbands in carrying their food to the fields, in reaping, in ginning cotton, and in milking cows and she-buffaloes. The weavers are busy and fairly prosperous, as most of them are hardworking. They borrow to meet marriage and other special expenses generally at about two per cent a month. They eat food in the same row with other Lingáyats in a Lingáyat religious house when a subscription feast is held in honour of the god. They serve food to Maráthás, Dhangars, Parits, Nhávis, and other inferior castes and hold them beneath them. They eat no food except what is prepared by their castemen. They rank themselves with True Lingáyats. Men women and children work all day long. They are busy during the marriage season and idle during the rains. A family of five spends £1 to £1 4*s.* (Rs. 10-12) a month. Their houses cost £5 to £40 (Rs. 50-400) to build and 14*s.*

to 19*s.* (Rs. 7-9) a year to hire. Their house goods are worth £5 to £50 (Rs. 50-500). A birth costs 10*s.* to £3 (Rs. 5-30), a boy's marriage £3 to £10 (Rs.30-100), a girl's marriage £2 to £8 (Rs.20-80) and a death 11*s.* 3*d.* to £3 (Rs. 5⅝-30). Of the death expenses 4*s.* (Rs. 2) are given to the grave-digger and 2*s.* (Re. 1) to the Jangam or priest. They are careful to keep the leading rules of the Lingáyat faith. Nilkanth or Shiv and Mallikárjun of Shri Shail in North Arkot, Basavanna of Kalyán in Maisur, Párvati Ráchanna, Mallayya of Parvatgiri in North Arkot, Lakshmi, and Dhanyádevi are their family deities. They are specially devoted to Mallikárjun of Shri Shail and Nilkanth. They make pilgrimages to the shrines of their family gods. They respect Bráhmans and call Jangams to officiate at their marriage and other ceremonies. Their religious teacher or *guru* is a Lingáyat who lives at Tálikot. He is called Nilkanth Svámi. He leads an unmarried life and is succeeded by his favourite pupil. His claims on and his duties to his disciples are like those of other Lingáyat teachers. They worship village and local deities and believe in witchcraft and soothsaying. The greatest magician and exorcist in Bijápur belongs to the Hatkár caste, though he calls himself a Khosti; his name is Chenbasavanna Malláppa, and he lives at Ilkal in Bijápur. Their customs do not differ from True Lingáyat customs except that they keep ceremonial impurity for five days on account of child-birth. They are bound together by a strong caste feeling. Social disputes are inquired into and settled at a meeting of the men of the caste under their *guru* or teacher, and in his absence by a *mathadayya* or head of a religious house. They send their children to school and teach them reading writing and working sums. They take to no new pursuits and show no signs of improving.

Affiliated Lingáyats. *Koshtis.*

Kudvakkalgers, or Hoemen, are returned as numbering 8108 and as found in considerable numbers all over the district. They are commonest in the valley of the Don. They are divided into Dandávatis or Fine-payers, Minigadiks or Patched-shoe wearers, Taddodis or Fools, and Yattiraks or Bull-wounded. Minigadiks and Yattiraks are seldom seen. They wear the *ling* but the men keep the top-knot and they are married by Bráhmans. In other particulars they do not differ from True Lingáyats. They are a cultivating caste. They hold one or two village headships in Bijápur and though by no means wealthy, are fairly off. They rank below True Lingáyats who do not eat from their hands. They send their children to school, take to no new pursuits, and show no signs of rising.

Kudvakkalgers.

Kumbha'rs, or Potters, are returned as numbering 5429 and as found in pretty large numbers all over the district. They are divided into Lád, Lingáyat, Marátha, Pardeshi, and Telang Kumbhárs who neither eat together nor intermarry. Pardeshi Kumbhárs eat from Lingáyat Kumbhárs, but Lingáyat Kumbhárs do not eat from Pardeshi Kumbhárs. The following particulars belong to Lingáyat Kumbhárs. The names in common use among men are Chenmallayya, Garupádáppa, Garushidáppa, Iráppa, and Malláppa; and among

Kumbhárs.

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women Basavva, Baslingavva, Guravva, Ishvaravva, Mallavva, Nilavva, and Ráchevva. Men add the word *appa* or father and women the word *avva* or mother to their names. They have no family names, but their caste name is added to their personal names as a surname. To look at they are like Panchamsáli Lingáyats, strong and over the middle height. They are dark and dreamy. The face is round with deep-set eyes, thin lips, and lank or curly hair. Their home tongue is a corrupt Kánarese. They live in mud and stone built houses one storey high. They keep their clothes and their houses as clean as their dirty work allows them. Except a few metal platters and drinking cups their vessels are all of earth. They have domestic animals, and, though it is against their religion, they keep asses. The staple food, which is bread and split pulse, costs 2¼*d.* (1½ *a.*) a head. They season their food with onions, oil, chillies, and tamarind. Rice is cooked at marriage and coming of age feasts, on the cradling of a child, and on the coming of a daughter-in-law to her father-in-law's house for the first time. Besides rice, *polis* or sugar rolly-polies are prepared on these occasions and on holidays. On *Diváli* in *Ashvin* or September-October and on New Year's Day in *Chaitra* or March-April only *shevaya* or vermicelli is made, and on *Nágpanchmi* in *Shrávan* or July-August *kadbus* or sugar dumplings. They eat out of a platter set on a three-legged stool called *addanagi* in Kánarese. The devout bathe daily and the rest wash every second day. Before eating the strict take the wearing *ling* out of its cloth, wash it, rub it with ashes, and mark their brows with ashes. They eat no flesh and take neither liquor nor narcotics. A few use *gánja* or hemp flower in private, but any one who is caught is put out of caste. Most of them shave the head clean and the face except the moustache and eyebrows, and a few wear the top-knot. Men generally dress in white, and women in black or in red. Women part their hair down the middle and tie it behind in a knot. They do not deck their hair with flowers or with false hair. Men dress in a waistcloth, an overcoat, a headscarf, and a pair of shoes. The ornaments worn by men are the *bhikbális* or gold earrings, a silver *ling*-case, and a twisted waistchain. The women's dress includes a robe and a bodice. The upper end of the robe is passed over the head and the right shoulder, the skirt is gathered in puckers, and the puckers are thrust in front into the waist without passing the end back between the feet. The women's ornaments are the *mangalsutra* and *tikka* for the neck, *vákis* for the arms, silver bangles for the wrist, *ghantis, jhamkis, vális,* and *badigadis* for the ears, and *naths* for the nose. Girls wear silver waistchains till they come of age. Few keep a store of clothes for holiday wear and most wear their ordinary clothes newly washed. As a class they are orderly honest and thrifty. Most of them are potters. A few are husbandmen tilling their own fields or growing crops in other fields on payment of half the produce. They earn £1 10*s.* to £2 (Rs. 15 - 20) a month. They are good farmers but have no skill in growing the richer crops. The women help the men in selling pots and in reaping and working in the fields. The potter takes a lump of clay puts it on his wheel and turns it into a rude pot. The pot is taken off and hardened in the sun and its surface is smoothed and

its shape improved by tapping it all over with a flat piece of wood. Pots sell at ½*d.* to 7½*d.* (⅓-5 *as.*). A potter can shape in one day two large pots or *derás* or five small pots or *ghágars*. The poor work as day-labourers and are paid in grain or in money. Their trade is brisk and prosperous. They borrow to meet marriage and other special expenses, generally at three per cent a month. They rank with other potters. They eat from the hands of Shilvant Lingáyats but do not eat with Telis and Nilgárs. Though they are of better caste than Telis and Nilgárs, these castes look down on them because they keep asses. They hold themselves equal to Panchamsáli Lingáyats. Men women and children work from morning to evening. Their trade is brisk in *Paush* or December-January, *Mágh* or January-February, and *Phálgun* or February-March. They stop work on the day after *Sankránt* in January, on the first of the dark half of *Jeshth* or May-June, on the Hindu New Year Day in *Chaitra* or March-April, on *Nágpanchmi* in *Shrávan* or July-August, on *Diváli* in *Áshvin* or September-October, and on the full-moon day in *Margshirsh* or November-December. A family of five spends £1 to £1 10*s.* (Rs. 10-15) a month on food and dress. A house costs £5 to £20 (Rs. 50-200) to build, a birth costs 16*s.* to £1 10*s.* (Rs. 8-15), a boy's marriage £10 to £30 (Rs. 100-300), a girl's marriage £1 to £2 (Rs. 10-20), and a death 10*s.* to £1 10*s.* (Rs. 5-15). They are a religious class. Their priests are Jangams, yet Bráhman astrologers are consulted and are given money if they come to a marriage. Their family gods are Mallikárjun of Shri Shail in North Arkot, Virbhadra of Ráchoti, Virbhadra of Yadur in Chikodi in Belgaum, Basavanna of Bágevádi in Bijápur, Yallamma of Parasgad in Belgaum, and Tulja-Bhaváni of Tuljápur in the Nizám's country. They make pilgrimages to the shrines of these deities. They keep a complete fast on *Shivrátra* in February and feast on the next day. On *Shrávan* or July-August Mondays they fast till evening and then feast in company with Jangams. Their spiritual teacher is a celibate Jangam, whose favourite pupil succeeds him after his death. He advises his disciples to follow the rules of their religion and to lead a virtuous life. They worship village gods and offer them food. Their temple ministrants are men of the Gurav caste. The women and children of this caste suffer much from spirit attacks and seek the help of exorcists to relieve them when possessed. Some exorcists set the possessed person before an idol of Virbhadra, rub his forehead with sacred ashes, and cane him till the devil leaves him. The images of household gods are made of silver or brass. Some of them are full figures and others are busts. Every morning these gods are bathed, rubbed with cowdung ashes, incensed with frankincense or bdellium, and presented with cooked food. On holidays when a Jangam teacher is feasted, the gods are sprinkled with the water in which the Jangam's feet have been washed, and are presented with food after the Jangam has left the house, for they hold the Jangam or human god higher than the metal god. They never pluck *bel* leaves, but get them from *mathpatis* or their women and lay them on their gods. After a birth the mother and child are bathed and laid on a bedstead. The mother is made to drink half a pound

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of clarified butter and is given dry cocoa-kernel and molasses to chew. For thirteen days she is fed with rice and clarified butter, and *kadbus* or sugar dumplings. On the fifth day the child and the mother are again bathed, and the house is washed with cowdung. On the same day they smear a stone with molasses and ground cocoa-kernel, turmeric powder, and redpowder, and present it with sweetmeats. The young mother and her relations are feasted. In the evening the midwife worships the goddess Jivati, offers her sweetmeats, waves a lamp about the goddess and takes it away under cover, for if any one sees the lamp the mother and child will sicken. The midwife is paid 1¼ *anna*. On the same day the Jangam ties the *ling* round the arm of the child. On the thirteenth the mother is feasted with *polis* or sugar rolly-polies and the child is laid in a cradle and named. A rich man's wife keeps her room for a month, a middle-class man's for three weeks, and a poor man's for a fortnight. They seek a bride from their relations. When they go to ask a girl, they take two cocoanuts and three-quarters of a pound of sugar and lay them before the girl's gods. The girl's father asks them to a feast of *kadbus* or sugar dumplings and rice, and, on the next day, treats them to a feast of *polis*, rice, and vegetables. When they go to the betrothal, they present the girl with a robe worth 8*s*. (Rs. 4) and two pieces of bodicecloth one white and the other red, and ornaments according to their agreement. The girl is seated on a blanket covered with rice, her forehead is rubbed with ashes, and her brow is marked with redpowder. Her lap is filled with a cocoanut, five plantains, five pieces of dry cocoa-kernel, five dates, and five turmeric roots and betel leaves are served to the guests. Along with some Jangams relations are feasted on *sapag kadbus* that is *kadbus* without raw sugar, and on molasses and rice with clarified butter. Next day *polis* or sugar rolly-polies, vegetables, and rice are made ready for dinner and Jangams are asked to grace the feast. Some days before the marriage the bride is brought to the bridegroom's, and, on a lucky day, both the bride and bridegroom are rubbed with turmeric and oil. Next day Basavanna is worshipped and a feast is given in his honour. On the third day after the turmeric rubbing the bride and bridegroom are bathed in a square or *surgi*, and married women mark the brows of the pair with soot to keep off the evil eye. Married girls wave a lamp round their faces, take them inside of the house, and dress the bride in a white robe and a white bodice dyed yellow with turmeric. The bride and bridegroom are decked with ornaments and the bridegroom is dressed in new clothes. The bride and bridegroom are seated on a bullock and go to worship the village Máruti or Basavanna. Meanwhile the five jars are worshipped, and, on their return, the bride and bridegroom are seated on low stools in front of the jars, the bride sitting on the bridegroom's left. The Jangam ties the luck-giving necklace or *mangalsutra* round the bride's neck and throws grains of rice on their heads. The guests also throw rice and musicians play. In the evening the *varát* or married-pair return-procession starts for the temple of the village god. After a band of musicians come the bride and bridegroom seated on a horse, the bride in front. A tinsel

chaplet is tied to the bridegroom's turban and the bride's head is covered with a net-work of flowers. Behind the horse walk women with lighted lamps, followed by men. On reaching the temple the bride and bridegroom alight and enter the temple. The ministrant breaks a cocoanut, offers it to the god, and waves a burning piece of camphor before him. He takes half of the cocoanut, puts a little ashes in it, ties it in the skirt of the bridegroom's shoulder-cloth, touches the brows of the bride and bridegroom with ashes from the frankincense burner, and puts a little ashes into their mouths. On reaching the bridegroom's some women come out of the house with burning lamps and with pots filled with water. They wave the lamps before the bride and bridegroom and wash the horse's hoofs with water from the pots. To guard the pair from the evil eye, a cocoanut is broken and its pieces are thrown to the right and to the left. The bride and bridegroom are seated on one low stool and are told to eat from the same dish. The bride puts five morsels of *sheváváchi khir* or vermicelli boiled with milk and molasses into the bridegroom's mouth and the bridegroom does the same to the bride. After feeding each other they each feed themselves. After dinner they rub each other with fragrant powder. The bride applies sandal powder to her husband's body, presents him with a packet of betel leaves, bows to him with folded hands, utters his name, stands before him, and is told by her relations to sit on his left hand. The bridegroom rises, rubs the bride's throat with sandal powder, marks her brow with redpowder, and speaks her name. When this ceremony which is called *utani* or sandal paste rubbing is over, the bride's mother hands her to her mother-in-law saying, Henceforth she is your daughter. On receiving the girl the mother-in-law gives her robes and bodices. All the boarding expenses during a marriage are borne by the boy's father. Two years after marriage, or when the girl is old enough to remain with her mother-in-law, her father-in-law sends for her and she comes accompanied by eight or ten relations, who are treated to two feasts. This ceremony is called *gharbharni* or house-filling. When a girl comes of age she is seated in an ornamental frame till the seventh, eleventh, fifteenth, or twentieth day after coming of age whichever is the first lucky day. Before the *phalsobhan* or marriage consummation ceremony no one touches the girl except the woman who bathes her every day. On the day of the ceremony the girl is rubbed with scented oil and bathed in warm water. She is dressed in new clothes and decked with ornaments. Friends and relations with Jangams are asked to a feast of *polis*, rice, and vegetables. Before sitting to eat her food, the girl bows at the feet of the Jangams and they say, Be the mother of eight sons. In the evening the husband and wife sit on a carpet with a lamp on each side of them, rub each other with fragrant powders and scented oil, and retire together to bed. For five Saturdays and Wednesdays after beginning to live together as husband and wife the pair are not allowed to eat millet. During the third month of a woman's pregnancy her longings are satisfied, and, in the fifth month, her mother gives a feast and presents her daughter with a bodice. After death, the body is washed, dressed, decked with ornaments, and

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placed sitting supported by a string hung from a peg in the wall. A *mathpati* or Lingáyat beadle comes, applies some ashes to the forehead, and the body is carried to the grave either in a frame or in a blanket according to the family's means. The grave is nine of the dead man's feet long, seven of them broad and seven deep with in one of the sides a niche for the dead body. Green leaves of any kind are thrown into the grave, the grave is filled with earth, and its mouth covered by a stone slab, the *mathpati* stands on the slab, is given money, and his feet are worshipped. The funeral party bathes, and, on returning home, take green leaves or blades of *durva* grass with them and throw them where the dead body was seated. A little raw sugar is distributed among them, they put the headscarf of the dead man on the head of his son, and hand him over to the eldest male member of the family. On the fifth, relations and friends with Jangams are asked to a feast of *godhi huggi* or husked wheat boiled with molasses. Girls are married from their infancy till their twelfth year. Widow marriage and polygamy are allowed and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by Jangams and by one of their own caste who is called *kattimani* or head. This council lays down caste rules and any one who breaks the rules is put out of caste. Before the incarnation of Basavanna a *kattimani* was their teacher; since then his place has been taken by Jangams. They send their boys to school and keep them at school till they know how to write read and work simple sums. A boy is seldom kept at school after his fourteenth year. They take to no new pursuits.

Kursális.

Kursális, or Bastards, are returned as numbering 1423 and as found all over the district. Several castes have Kursáli or bastard divisions. There are Sutár Kursális among Sutárs, Lohár Kursális among Lohárs, and Dhangar Kursális among Dhangars. Sutárs eat but do not marry with Sutár Kursális. The Kursális of different castes neither eat together nor intermarry. They have the same surnames and the same *gotrás* or family stocks as their fathers. They follow the calling and keep the customs of the caste to which their fathers and mothers belong.

Kuruvinshettis.

Kuruvinshettis, also called Hire or Big Kuruvinavars, are returned as numbering 2446 and as found all over the district in considerable numbers except in Bágevádi, Indi, and Muddebihál. They are the same people as the *Chik* or Little Kuruvinavars, who are described under Half-Lingáyats. The only difference is that the Hire Kuruvinavars became Lingáyats long before the Chik Kuruvinavars with whom they neither eat nor intermarry. The names in common use among men are Basáppa, Kálappa, and Nágáppa; and among women Basavva, Mallavva, and Nágavva. Their surnames are place and calling names. They have sixty-six *gotrás* or family stocks, which are arranged in two equal groups, one called after Shiv and the other after Shiv's wife Párvati. The stock names Ashva, Benni, and Dharu are included in the first group, and Arishiv, Dev, and Guru in the second group. They are of middle height with well-cut features. They live in one-storeyed houses with flat roofs and stone and mud walls. They neither pet

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nor touch a dog. Their daily food is millet bread, pulse, and vegetables. They neither eat flesh nor drink liquor. The men dress in a short waistcloth, a shouldercloth, a jacket, and a headscarf; and the women in the ordinary full Marátha robe without passing the skirt back between the feet, and a bodice with short sleeves and a back. Both men and women have a few gold and silver ornaments, and the well-to-do have spare clothes for holiday use. They are even-tempered, orderly, hardworking, and hospitable, but rather untidy and dirty. They are not allowed to keep a mistress on pain of loss of caste. Trade is their hereditary calling and most of them are grocers. They carry their stores on bulls, because they have a rule that they must not own or even touch a bullock. They are Lingáyats and are married and buried by Jangams. Their family gods are Nilkanth or Shiv whose chief shrine is at Shri Shail in North Arkot and Shiv's Nandi or bull, who is represented in their house shrines by a silver image of a bull with a white cloth on his back. They keep many Bráhmanic and Lingáyat fasts and feasts, and some go on pilgrimage to Shri Shail in North Arkot. Their spiritual teacher is a Lingáyat Jangam named Nilkantháppa, who lives at Chángiri in Madras. They marry their girls before they come of age. Their other ceremonies do not differ from those of True Lingáyats. They send their children to school and are a steady class.

Málgárs.

Ma'lga'rs, or Flower-sellers, are returned as numbering 253, and as found only in Bágevádi and Indi. Málgárs trace their descent from the serpent who girdled the waist of Ádirudra or Shiv. They are also called Árebánangirs and are probably Marátha converts to Lingáyatism. Their names, surnames, and family stocks are the same as those of other Lingáyats. Their family gods are Kovleshvarling and Vigoncharling. They are divided into Ashtbhairavs, Nalcharmás, Patravanshás, and Konkupgalnáts, who are again subdivided into Dakegárs, Hungárs, Latmáls, Meghmádis, Naksambhavs, Namutmals, Pushparnavs Ruchirdájás, Tantrapáls, and Vanpáls. All these divisions and subdivisions eat together and intermarry. Except in their calling, they resemble other Lingáyats in every respect. Among them there are Phuláris or florists and Mális or gardeners. They grow vegetables, flowers, and fruit and sell them in markets. Their women help them in gardening, sell bouquets and flower garlands, and make tinsel chaplets and flower net-works to deck the brides' hair. They are very busy during the marriage season.

Nágliks.

Na'gliks are returned as numbering 1213 and as found all over the district except in Bágevádi. Nágliks who are a division of Shimpis have given up the business of sewing for that of dyeing thread. They are found at Chirchun and Támbe in Indi, at Hunshihal in Bágevádi, at Ilkal, and in large numbers at Bijápur and Bágalkot, where they prosper as dyers and husbandmen. Though most men keep the topknot, all wear the *ling* and are Lingáyats in religion. They do not pass through the *diksha* or purifying ceremony. They are married and buried by Jangams, and Jangams are their religious teachers.

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Na'digs, Nha'vis, or Barbers, are returned as numbering 6926 and as found in considerable numbers all over the district. They are divided into Lingáyats, Maráthás, Rajputs, and Sajjans, who neither eat together nor intermarry. Of these the Maráthás have come from the Marátha country, the Rajputs from Rajputána, and the Sajjans from the Nizám's country in the 1877 famine. All of them have kept their language, dress, customs, and religion, and are found only in small numbers in towns and large villages. Sajjans speak Telugu, are poor, and most of them are field labourers. The bulk of Bijápur barbers are Lingáyats, to whom the following particulars belong.

They trace their origin to a man whom Basaveshvar chose to shave his children, called him Hadpadhampanna and bade his descendants earn their living by shaving Ganamguls or Jangams devoted to the worship of Shiv. He also told them to give *shidha* or uncooked food to a Jangam before eating their first daily meal. Strictly they ought to shave no one except Lingáyats, but this rule is not kept and they shave men of all castes except the depressed classes. Strictly also Hadapadhampannás or Lingáyat barbers should never shave after the middle of the day, now they shave at any time of the day. The men's names are Basáppa, Gadigeppa, Kalláppa, Malláppa, Nilappa, and Shivappa; and the women's names Ambavva, Bassava, Mallavva, Mudevva, Nilavva, and Shankaravva. They have no surnames and add the word *nádig* or barber to their names. They are divided into five *bagis* or subdivisions each of which has a *guru* or teacher at its head, and the family stock of the teacher is the family stock of all under his authority. The names of the five stocks and teachers are, Musdibagi Nandbasavayya who lives at Indigrám, Kupaskantibagi Suppayya, Malebagi Ayyánavru, Padalbagi Ayyánavru, and Bálikantibagi Ayyánavru. The members of the different stocks eat with one another and intermarry. Members of the same stock eat together but do not intermarry. As a class they are strong and muscular, of middle height and either brown or dark-skinned. They differ little from ordinary husbandmen. Their home tongue is Kánarese. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. Except a few brass platters and drinking cups, most of their vessels are made of earth. Their staple food is bread, pulse, vegetables, and buttermilk mixed with millet flour. *Kadbus* or sugar dumplings are made on *Nágpanchmi* in July-August, and *sapag kadbus* or steamed balls of dough on *Ganeshchaturthi* in July-August. On other holidays they feast on *polis* or sugar rolly-polies and on *shevaya* or vermicelli on the Hindu New Year's Day in March-April. Men bathe daily and women on holidays and fast days. They worship their gods only on holidays, full-moons, and new-moons. They neither eat flesh nor drink spirits. Men shave the head including the topknot and wear the moustache. They dress in a waistcloth measuring seven feet and a half, a shoulder-cloth, a headscarf, a jacket, an overcoat, and a pair of shoes or sandals. Their ornaments are *bhikbális* for the ear, bangles for the wrists, and twisted chains for the waist. Women gather their hair in a knot on the neck and do not deck it either with false hair or with flowers. They dress in red or black robes and bodices

of different colours. In putting on the robe they gather one end into puckers and tie them in a knot at the waist in front, the upper end is passed over the left shoulder and head and hangs loosely on the right shoulder. Their ornaments are *jhamki* and *ghanti* for the ear, a nose-ring, *mungalsutra, saritikka, kárimatitikka, hanigitikka* for the neck, silver *vákis* and bangles for the hands, chains for the feet, and *jodvis* for the toes. Their dress is fairly clean and simple. All their ornaments are made by goldsmiths. A rich man's clothes are worth about £1 (Rs. 10) and his ornaments about £2 10*s.* (Rs. 25); a middle-class man's clothes are worth 10*s.* (Rs. 5) and his ornaments 6*s.* (Rs. 3); and a poor man's dress is worth 6*s.* (Rs. 3). A rich woman spends £1 to £5 (Rs. 10-50) on her dress and ornaments, a middle-class woman 16*s.* to £1 12*s.* (Rs. 8-16), and a poor woman 4*s.* to 10*s.* (Rs. 2-5). They are an orderly and hospitable class, but wanting in modesty and cleanliness.

Besides practising their hereditary calling of shaving some have taken to husbandry. In large towns their monthly income varies from £1 10*s.* to £2 (Rs. 15-20) and in villages from 12*s.* to 16*s.* (Rs. 6-8). In addition to these money payments they receive grain. They have of late suffered from the competition of outside barbers. Among those who follow field pursuits, some hold their own lands and others hold as tenants. The wives of husbandmen help the men chiefly in reaping and ginning cotton. As well-to-do persons get themselves shaved oftener than they used to barbers are prosperous. As a class they are fairly free from debt. They rank with Nhávis or barbers, and call themselves Nádigs. Bráhmans, Lingáyats, and other high caste Hindus do not eat with them, and they in turn do not eat with Mhárs, Mángs, Chámbhárs, and Musalmáns. They keep no holidays and generally work from morning till evening. A family of five spends £1 to £1 4*s.* (Rs. 10-12) a month. Their houses cost £2 10*s.* to £10 (Rs. 25-100) to build and 6*d.* to 4*s.* (Rs. ¼-2) a month to hire. Their house goods are worth £1 to £10 (Rs. 10-100). A birth costs 6*s.* to £1 (Rs. 3-10), a boy's marriage £10 to £50 (Rs. 100-500), a girl's £1 to £3 (Rs. 10-30), and a death 3*s.* to £1 (Rs. 1½-10).

They are a religious class. Their family gods are Mallikárjun of Shri Shail in North Arkot, Basavanna of Bágevádi in Bijápur, Mallayya of Hipargi in Bijápur, Virabhadra of Yadur in Belgaum, Yallamma of Parasgad in Belgaum, and Banashankari of Bádámi in Bijápur. They make pilgrimages to the shrines of these deities. Jangams, who are their priests, are called to officiate at their marriage and other ceremonies. They keep many Hindu holidays, chiefly *Shimga* or *Holi* in February-March, *Nágpanchmi* in July-August, *Márnavmi* and *Dasara* in September-October, and *Diváli* in October. On *Shivrátra* or Shiv's Night in January-February they keep a complete fast, and feast on the next day. They fast on all *Shrávan* or July-August Mondays and break their fast in the evening. Their *gurus* are the Jangams who teach them their religion. Their house gods are of brass made by local goldsmiths, in the form of men, women, bulls, and the *ling*. They have great faith in witchcraft and often seek the services of sorcerers to drive out devils. The sorcerer

Chapter III. Population. Affiliated Lingáyats. *Nádigs.*

ties a small closed cylinder full of holy ashes round the arm or the neck of the possessed person as an amulet. Sometimes a paper amulet is also tied. When a Nhávi woman is brought to bed, the child's navel cord is cut, and the mother and child are bathed in warm water and laid on a bedstead. The mother is given cocoa-kernel and raw sugar to chew, and is fed with rice and clarified butter. On the third she is fed on millet grit boiled soft. The Jangam ties the *ling* round the child's arm on the fifth day, and in the evening the midwife worships the goddess Shatikavva or Satvái and takes away the waving lamp under cover lest any one may see it. Five days after delivery a poor woman begins to move about the house and to look to her house affairs; a rich woman keeps her room for a fortnight or three weeks. In proposing a match, the boy's father takes with him a cocoanut and three-fourths of a pound of sugar, lays them before a family god, and serves sugar to all who are present. In the *báshtagi* or betrothal the boy's father with his relations goes to the girl's house, presents a *sádi* or robe worth 8*s.* (Rs. 4) and two pieces of bodicecloth one red and the other white each worth 1*s.* (8 *as.*) to the girl who is seated on a blanket covered with rice, marks her brow with redpowder, and presents her with ornaments. A piece of white bodicecloth is given to the girl's mother. The girl's lap is filled with five half cocoa-kernels full of sugar, five betelnuts, two or five plantains, and five dates. The boy's father rises and tells the guests that he has received the girl as his son's wife and serves sugar. On that day and on the next day he and his relations are asked to two feasts one of *kadbus* or sugar dumplings and the other of *polis* or sugar rolly-polies. After fixing the marriage day the girl is taken to the boy's if the parties are poor, but if they are well-to-do the boy is taken to the girl's. On the day before the marriage both of them are rubbed with turmeric, and the boy's father gives a caste feast. Next day the boy and girl are bathed in a *surgi* or square with a narrow-mouthed brass vessel at each corner and a string round their necks and the girl is dressed in a white robe and bodice and the boy in his holiday dress. At the time of marriage the five jars are worshipped as by True Lingáyats, and the bride and the bridegroom are seated on low stools or on a cloth strewn with rice. The priest and the guests throw rice over the pair, and the Jangams tell the bridegroom to tie the *mangalsutra* or lucky necklace round the bride's neck. Betel is handed to the guests. In the evening or on the next day the *varát* or married-pair return-procession starts for the temple of some guardian deity. Behind a band of musicians come the bride and bridegroom seated on a bullock, gaily dressed, and with the bridegroom's brow adorned with a tinsel chaplet. They alight from the bullock, worship the deity and mark their brows with holy ashes. Next day the bride's and bridegroom's parties throw *gulál* or redpowder on each other and return home. When a girl comes of age she is seated for twelve days on a low stool or in a frame. On the twelfth she is purified by a bath, and, on some lucky day, the *phalshobhan* or consummation ceremony is performed. In the fifth or the seventh month of her pregnancy she is presented with a bodice.

After death the body is washed and supported in a sitting position by a cord hung from a peg in the wall. If the dead is a man he is dressed in his daily clothes and a bouquet of flowers is stuck in his head-dress. A woman is dressed in her daily robe and bodice, and if her husband is alive her brow is marked with redpowder. The corpse is tied in sackcloth or in a worn blanket and carried by four persons to the grave-yard. The rest of the burial ceremony is in the True Lingáyat form, the only difference being that Nhávis make the beadle or *mathpati* a present of five coppers. After the burial, men bathe and return home carrying five stones and some blades of *durva* grass. Meanwhile the house is cleaned, a *támbya* or narrow-mouthed brass drinking pot filled with water is set in the house, the five stones and *durva* blades are laid before the pot, and the relations of the deceased bow before it. The Jangam distributes a little raw sugar to his relations. In the evening kinspeople and friends are asked to a feast of rice, *polis*, and *khir*, and the beadle or *mathpati* is given *shidha* or uncooked food. Friends and relations who have come from other villages leave the house early next morning without even bidding the mourners goodbye, because they may not speak to the mourners. Early and widow marriage are allowed, polygamy is practised, and polyandry is unknown. They are bound together by a strong caste feeling, and their social disputes are settled by a council composed of the head of a Lingáyat convent, the *kattimani* or hereditary head of their own caste, and some of the caste elders. Any one who breaks the rules is put out of caste. Boys are sent to school and kept there till they are able to read write and work easy sums. On the whole they are a well employed and well paid class.

Nilgárs.

Nilga'rs, or Indigo-dyers, are returned as numbering 694 and as found in small numbers all over the district except in Sindgi. Their head-quarters seem to be in Indi and Bijápur. They are generally found only in towns and leading villages, and are specially numerous in the large weaving towns south of the Krishna. The names in common use among men are Basáppa, Irápa, Rácháppa, Sangáppa, and Shivbasáppa; and among women Bhágavva, Chenavva, Gurubasavva, Khalavva, Nimbavva, and Shindanigavva. The men add the word *appa* or father and the women *avva* or mother to their names. They have no family names, their surnames being the names of places and callings. They have no divisions but include many different *gotrás* or family stocks, the chief of which are Chitramkar, Kadarnavru, Kálsadnavru, Kharnavru, Mehamavru, Misaldavru, Mohalnavru, and Yanginavru. They are a fair class of middle height, strongly made, and intelligent. The women are like the men, only slimmer and handsomer. Their home tongue is Kánarese. They live in ordinary houses one storey high with stone and mud walls and flat roofs. The inside of the house is always covered with soot from the fire-place on which the thread is boiled. They have no servants, but employ day labourers. They are moderate eaters and poor cooks, their staple food being millet, pulse, and vegetables. They are fond of sour, sharp, and oily dishes. Their holiday dishes are *kadbus* or

Chapter III. Population.

AFFILIATED LINGÁYATS.

Nágdis.

sugar dumplings, *polis* or sugar rolly-polies, and *shevaya* or vermicelli. Like all strict Lingáyats they neither eat flesh nor drink spirits, and do not differ from other Lingáyats either in character or dress. They dye cotton thread black and a few cultivate in a small way. The black dye is made of indigo, lime, plantain-tree ashes, and *tarvad* seed. Their trade has suffered greatly from the competition of foreign goods, and as a class they are much in debt. They borrow to meet marriage and other special expenses at three per cent interest. They rank below True Lingáyats but are allowed to eat in the same row with them in their religious houses. They eat from Nágliks and Koshtis, but not from Raddis, Kumbhárs, and Kudvakkalgers. Men women and children work from morning till ten, and, after the midday rest, begin about two and work till lamplight. A family of five spend £1 to £1 10*s.* (Rs. 10-15) a month on food and dress. A house costs £5 to £20 (Rs. 50-200) to build and 4*s.* to 16*s.* (Rs. 2-8) a year to rent. They are Lingáyats and are devoted to Jangams who officiate at all their ceremonies. Their religious observances and social customs differ little from those of True Lingáyats. Their teacher is a Jangam who lives at Shidgeri in Kolhápur. They send their children to school, and teach them to read write and work easy sums. They take to no new pursuits, and on the whole are rather a falling class.

Padsális.

Padsális are returned as numbering 2205 and as found in large numbers in Bádámi and in smaller numbers in Bágalkot and Hungund. The names in common use among men are Basáppa, Lingáppa, Mallappa, Sangáppa, Shivrudráppa, and Virsangáppa; and among women Basavva, Mallavva, Nilavva, Ningavva, and Phakiravva. Their commonest surnames are Kulleniyavru, Kirgeyavru, Maddaneyavru, Mengniyavru, Mundásdavru, and Sarangiyavru. Persons bearing the same surname may intermarry, but members of the same *gotra* or family stock cannot intermarry. They are said to have one hundred and one family stocks, of which the chief are Ajjmámniyavru, Ambliyavru, Ginmánavru, Habsenavru, Hálánavru, Hangondnavru, Hárkenavru, Heggadiyavru, Malgenavru, Murtiyavru, Náránavru, Nigaldavru, Phargiyavru, Rákánavru, Sannuravru, Shiddhmallavaru, Tanganavru, and Vadgánavru. They differ little from other Lingáyats, wearing the *ling*, and rubbing ashes on their brows. They speak Kánarese at home and abroad. They live in ordinary houses and keep them clean. As they wear the *ling* they neither eat flesh nor drink liquor. Their daily and holiday dishes are the same as those of other Lingáyats. All bathe daily and worship the *ling* like True Lingáyats before eating their morning meal. Their daily food charges amount to 2½*d.* (1½ *a.*) a head. They dress like Lingáyats. Weaving is their hereditary calling and they use Bombay made yarn. Their condition does not differ from that of other weavers, with whom they rank, especially with Hatkárs. Their working hours are the same as those of other weavers and they take twenty holidays in the year, two on account of *Shivrátra* in February-March, one on the full-moon of *Mágh* or February-March, five on account

of the *Shimga* holidays in March, three on account of the Hindu New Year's Day in March-April, two on account of *Nágpanchmi* in July-August, two on account of *Ganeshchaturthi* in August-September, and five on account of *Diváli* in September-October. They are strict Lingáyats, and in a religious house in the presence of a Jangam are allowed to eat their food in the same row with True Lingáyats. Their chief god is Sáleshvar. Among Padsális child marriage is the rule, widow marriage is allowed and practised, polygamy is allowed but seldom practised, and polyandry is unknown. Their marriages are conducted by Jangams. Their customs do not differ from those of pure Lingáyats, except that the *guggul* procession in honour of Virbhadra is compulsory.[1] They have no single caste head, but some sections of the community, such as at Guledgudd and other places, are under a headman, who is called *gauda*. He is a married man and his office is hereditary. They are fairly off, though not so prosperous as the Hatkárs. They send their boys and girls to school. Samsális and Shuddhasális are not found in Bijápur.

AFFILIATED LINGÁYATS. *Padsális.*

Shiva'cha'ris, or Lingáyat Hatkár Weavers, are returned as numbering sixty-eight, and as found in Bádámi only. They are Lingáyat Hatkárs who have long been separated from Bráhmanical Hatkárs, and have given up their old customs and taken to Lingáyat customs instead. Jangams marry and bury them and they have no connection with Bráhmans.

Shivácháris.

Half Linga'yat Hindus include nine divisions with a strength of 26,405 or 4·64 per cent of the Hindu population. The details are:

HALF LINGÁYATS.

Bijápur Half Lingáyats, 1881.

Division.	Males.	Females.	Total.	Division.	Males.	Females.	Total.
ChikKuruvinavars	117	118	235	Parits	1608	1607	3215
Dhors	486	466	952	Sális	599	575	1174
Guravs	856	766	1622	Samgárs	1878	1786	3664
Hatkárs	6398	6353	12,751				
Helavs	309	310	619				
Kabbers	1068	1105	2173	Total ...	13,319	13,086	26,405

Chik Kuruvinavars are returned as numbering 235 and as found only in Hungund. The names in common use among men are Ayyáppa, Basáppa, and Virbhadráppa; and among women Basavva, Nágavva, and Páravva. Men add *appa* or father and women *avva* or mother to their names. They have no surnames, but take their caste name Chik Kuruvinavar after their personal names. Like Kurvinshettis they have sixty-six *gotrás* or family stocks, among which are Áre, Bile, Menas, and Mine. The family stocks of the bride's mother's father and the bride's father should be different from those of the bridegroom's father and of the bridegroom's mother's father. They are dark, stout, and sturdy. Kánarese is their home tongue. They live in ordinary ill cared for one-storeyed houses

Chik Kuruvinavars.

[1] Details are given under True Lingáyats.

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HALF LINGÁYATS. *Chik Kuruvinavars.*

with flat roofs and stone and mud walls. Their house goods include a few blankets and quilts and a few storing and cooking vessels mostly of earth. They do not employ servants and only those who are husbandmen own cattle. They have a strict rule against gelding bulls and never own bullocks. They rear goats and fowls, but do not keep dogs, as any one who is found keeping a dog is at once put out of caste. Their daily food is millet bread, pulse, and vegetables, and their holiday dishes are sugar rolly-polies, boiled rice, and tamarind sauce. They eat goats, sheep, hares, deer, and fowls, and drink country liquor. They vow to offer a goat to Limbadev, and after offering its life to the god, cook and eat its flesh. On every *Mágh* or January-February full-moon, they kill a goat in honour of Yallamma. Men bathe only on fast and feast days and worship their house gods when they bathe. Women bathe once a week. Men keep the top-knot and moustache and dress in a short waist-cloth, a shouldercloth, a jacket, and a headscarf. The women wear the hair in a back-knot, and dress in the full Marátha robe without passing the skirt back between the feet and a bodice with short sleeves and a back. They generally use country cloth. Well-to-do men and women have a few gold and silver ornaments and have spare clothes for holiday use. They are hardworking and thrifty, but rather dirty. Trade is said to be their hereditary calling, but none are now traders. Most are weavers and the rest are husbandmen. They weave plain coarse cotton cloth and earn 4½*d.* to 9*d.* (3-6 *as.*) a day. They buy cotton thread from local spinners and sell the cloth to local cloth dealers. Women and children help the men in their work. Their calling does not make them rich, but keeps them from want. They seldom lose money in their trade, but are often required to borrow to meet marriage and other special charges. They rank below True Lingáyats and Sális, and above Shimpis and Kurubars who eat from them. The Hindu marriage season, that is from December to May, is their busy time. They keep twenty-two yearly holidays. A family of five spend 14*s.* to 18*s.* (Rs. 7-9) a month on food, a birth costs 16*s.* to £1 (Rs. 8-10), a boy's marriage £10 to £20 (Rs. 100-200), a girl's marriage £3 to £10 (Rs. 30-100), and a death 12*s.* to £1 (Rs. 6-10). Except that they eat flesh and drink liquor, they are almost Lingáyats in faith, and are married by a Jangam. Their family deities are Prakásh Ling who is also called Limbadev and whose chief shrine is at Limbgaon in Ilkal, Yallamma of Parasgad, and Virabhadra. They make pilgrimages to the shrines of these gods. Their religious teacher is a Jangam by name Nilkanthápa, who lives at Hubli in Dhárwár. They keep most Hindu feasts, but fast only on *Shivrátra* in dark *Mágh* or January-February. They believe in soothsaying, admit the existence of ghosts, but profess to know nothing of witchcraft. After delivery the midwife cuts the child's navel cord, bathes the mother and child, and lays them on a bed. For the first five days the mother is fed on boiled rice and clarified butter. In the evening of the fifth day, the midwife breaks a cocoanut before the goddess Shatikavva or Mother Sixth, and lays dressed food before the goddess, which she takes afterwards to her home. Among Chik Kuruvinavars no lamp is waved round the goddess

Shatikavva. On the thirteenth the child is cradled and named. On some holiday, either in the fifth or seventh month of the child's first year, its hair is cut. A blanket is spread as the seat of Nilkanthadev, and on the blanket betel leaves and nuts are laid. On the blanket sits the child's maternal uncle, who seats the child on his lap and goes through the form of cutting its hair with a pair of betel leaf scissors. After the uncle is done the barber cuts the hair which is gathered and after some days thrown into water. After the hair has been thrown into water, pieces of dry cocoa-kernel are distributed among all who are present. Child marriage and widow marriage are allowed, polygamy is allowed and practised, and polyandry is unknown. In marriage engagements the boy's father takes four pounds of dry cocoa-kernel, six pounds of sugar, four pounds of dry dates, and betel leaves and nuts to the girl's house. At the girl's some kinsmen and friends are called to witness the ceremony. The girl is bathed and dressed in a new robe and her head is decked with a flower-net. She is seated on a blanket before guests, and one of her married kinswomen fills her lap with dry cocoa-kernel, dry dates, sugar, and betel leaves and nuts. Betel is handed to the guests, and the girl's father treats the boy's father to a dish of wheat and millet cooked together, clarified butter, and sugar. In a betrothal the boy's father has to take five bodice-cloths, five flower nets, sixty pounds of rice, ten pieces of dry cocoa-kernel, twenty pounds of dry dates, two pounds of raw sugar, eighty pounds of betelnut, three hundred betel leaves, a pair of silver anklets, a silver waist-girdle, and a pair of gold earrings. As in the engagement ceremony the girl is bathed, her head is decked with a flower net, she is dressed in a new robe, and made to sit on a blanket. Before her is spread a blanket, on which sixty pounds of rice are heaped. Before the heap are laid two betel leaves, a nut, five copper coins, and a piece of dry cocoa-kernel. A married kinswoman of the girl lays in her lap the dry cocoa-kernel, the raw sugar, the remaining four flower-nets, and the dry dates. Of the eighty pounds of betelnuts a platterful is given to the girl's father and the rest is served to the guests. The man who removes the heap of rice takes the copper coins, dry cocoa-kernel, and betelnuts and leaves that were heaped before the heap. Two days before the marriage day the girl is taken to the boy's and the girl's father gives a caste feast. On the marriage day five married women go to a river or a well and bring water in five whitewashed earthen pots. One of these pots is set at each corner of a square or *surgi* and the fifth pot is laid before the house gods. Into each of these pots four betelnuts are put. The boy and girl are bathed in the *surgi* or square, the girl is dressed in a white robe or *pátal* and the boy in a new suit of clothes, and both of them are made to sit on a blanket strewn with rice, the girl sitting to the left of the boy. Five married kinswomen wave a lamp round the pair, and a *mathpati* or Lingáyat beadle tells the boy to touch the *mangalsutra* or lucky string and fastens it to the girl's neck, the guests throw plain rice on the pair, and the parents of the pair give to and receive presents from their kinspeople. Afterwards twenty-two sugar rolly-polies from the boy's side and twenty-two from the girl's side are broken

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HALF LINGÁYATS. *Ohik Kuruvinavars.*

into small pieces, and mixed with boiled rice. The whole mass is kneaded with clarified butter and sugar, divided into two equal parts, and laid in two platters. At one of these platters sits the bride and at the other the bridegroom, each of them accompanied by five married pairs, none of whom have any bodily blemish. The guests are treated to wheat bread and pulse boiled with raw sugar. In the evening the newly married pair, each holding a winnowing basket containing soaked gram, a cocoanut, a piece of dry cocoa-kernel, two betel leaves, and nuts, go in state to a well, bow before it, and serve the gram and small pieces of dry cocoa-kernel to the persons present. Next day is spent in a caste dinner. On the third the bride and bridegroom are bathed in a square or *surgi* and seated on a blanket. Ten cakes from the bride's mother and ten cakes from the bridegroom's mother are taken and put in a waistcloth, and the pair are made to pick up the cakes with their teeth one by one. The bride's mother hands her over to her mother-in-law, and next day the bride's party return to their homes. When a girl comes of age she is held unclean for four days and sits apart. In the fifth or seventh month of her pregnancy her mother presents her with a green bodice. After death the body is washed and dressed in its every-day clothes. If a dead man leaves a wife alive, his wife's parents and in their absence some one of her kinspeople presents her with a robe and she waves a lamp round her dead husband. A wife who takes the robe and waves the lamp round her dead husband cannot marry again. If the dead is a woman who leaves a husband alive, her head is decked with a flower net. The dead body is carried in an old blanket or on a bier, and is buried with the same rites as a True Lingáyat. A Jangam is made to stand on the close grave, his feet are washed, *bel* leaves are laid on his feet, and he is given five copper coins. If there is more than one Jangam each of them and each of the Mhárs, if any are present, are given a copper coin. The funeral party bathe and return to the deceased's house, where the chief mourner dismisses them with the hope that they may never again have to come to his house to carry a corpse. The chief mourner's kinspeople make him eat a little raw sugar. Net day sugar dumplings, boiled rice, pulse boiled with raw sugar, and millet cooked with spices are prepared. Out of this food four dumplings and a little out of each of the dishes are laid in a platter, and the platter is set on the spot where the dead breathed his last. The chief mourner and the four corpse-bearers bow low before the dish. The chief mourner puts one of the dumplings on the right palm of each of the bearers, and on each dumpling lays a little of the food from the platter and brushes their hands with *durva* grass. The bearers go out of the house, throw away the dumplings and the food, and sit to dinner with the other mourners. On the seventh or ninth day the chief mourner sets an earthen pot full of water and before the pot lays a waistcloth if the dead was a man, and a robe if the dead was a woman, and sits to a feast with his caste people. They are bound together by a strong caste feeling, and their social disputes are inquired into by a council of caste elders. They send their boys to school and keep them at school

till they are about twelve. They take to no new pursuits and show no signs of bettering their condition.

Dhors, or Tanners, are returned as numbering 952 and as found in small numbers all over the district. Their home speech and their names and surnames seem to show that they have come from the Marátha country. The names in common use among men are Kesu, Mahádu, Ráma, Shambu, and Tuljárám; and among women Bhivra, Lakshmi, Rakhma, and Rama. The men add *appa* or father and the women *bái* or lady to their names. They have a nominal total of eighty-four surnames, the chief of which are Borde, Gajakos, Gaikaváde, Ingle, Kávle, Konkne, Nárankar, Pol, Serkháne, Shinde, and Sonone. Persons with the same surname are not allowed to intermarry. They have no subdivisions. They are like Maráthás only rather shorter and darker. Their home tongue is Maráthi but many of them speak Kánarese. Most live in poor houses with wattled walls and thatched roofs. Their house goods include a few quilts and blankets, and a few storing and cooking vessels mostly of earth. As a rule each house has a tannery attached to the back of it. Their every-day food is millet bread, split pulse, and vegetables. They use onions and garlic freely. Their holiday dishes are *polis* or sugar rolly-polies, *kadbus* or sugar dumplings, and *shevaya* or vermicelli. They say that they used to eat no flesh and drink no liquor. Now, except on Mondays, they eat fish and flesh except beef and pork and drink spirits and palm-beer. Every *Dasara* in September-October they offer a goat to Yallamma. They bathe daily and worship the house gods before the morning meal. The men shave the head without leaving a topknot and the chin, and dress in a short waistcloth, a shouldercloth, a headscarf, and a jacket. The women wear their hair in a back-knot without either adding false hair or decking it with flowers. Their dress is the full Marátha robe which is worn without passing the skirt back between the feet and a bodice with a back and short sleeves. Both men and women have a few ornaments and the well-to-do have spare clothes for holiday use. They are orderly hardworking and thrifty but dirty. A man's daily earnings average about 6*d.* (4 *as.*). A water-bag takes a fortnight to make and sells for 18*s.* to £1 (Rs. 9-10) leaving the maker about 10*s.* (Rs. 5) for labour and profit. A coracle or leather-boat takes sixteen days to make and sells for £6 (Rs. 60) leaving a profit of 16*s.* to £1 (Rs. 8-10). Some add to their profits by gathering firewood and cultivating. Boys are taught by their parents, and there is no system of apprenticeship. The women do not help the men in tanning or bucket-making; but do all parts of field work except ploughing and thrashing. They work from morning to noon, rest till two, and again work till six. Field labourers are paid in grain; and field work lasts six to eight months. They buy hides from Mhárs and butchers, and tan them. In tanning they put water, *tarvad* or Cassia tora, and *babhul* or Acacia arabica, bark in a large earthen vessel and leave them to soak for a day. Next day the bark is taken out and the hide is steeped in the mixture till it grows red. After dyeing them they clean the hides and sell them to Chámbhárs or shoemakers. Besides tanning hides they make leather buckets, well-bags, water skins, and

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HALF LINGÁYATS. *Dhors.*

leather-boats. A bullock hide costs 8*s.* to 10*s.* (Rs. 4-5), a buffalo hide 16*s.* to £1 (Rs. 8-10), and a goat skin 1½*d.* to 3*d.* (1-2 *as.*). Their work is well paid and as a class they are free from debt. They rank above Mhárs and Mángs from whom they do not eat, but are not touched by Bráhmans, by high caste Bráhmanic Hindus, or by Lingáyat laymen. In the cold weather they work all day long; but they cannot do so much in the hot weather as the hides suffer from the heat. A family of five spend 18*s.* to £1 (Rs. 9-10) a month on food and dress. A house costs £2 10*s.* to £5 (Rs. 25-50) to build. A birth costs £1 to £1 10*s.* (Rs. 10-15), a boy's marriage £6 to £10 (Rs. 60-100), a girl's marriage £2 10*s.* to £5 (Rs. 25-50), and a death 16*s.* to £2 (Rs. 8-20). Though they respect Bráhmans and are married by them, their leanings are to the Lingáyat faith. They do not wear the *ling* but worship it with their house gods. Their house gods are Basavanna, Máruti, Tulja-Bhaváni, and Yallamma. They go on pilgrimage to the shrine of Tulja-Bhaváni at Tuljápur in the Nizám's country and of Yallamma at Parasgad in Belgaum. They keep most leading holidays, but fast only on the nine nights or *navarátra* before *Dasara* in bright *Ashvin* or September-October. Their teacher is a Lingáyat *mathpati* or beadle, a Jangam of the lowest order. Every Monday he goes to every Dhor family, washes their faces, and rubs their brow with ashes. Each person whom he thus purifies throw himself before him, and gives him money or grain. They believe in soothsaying, witchcraft, and lucky and unlucky days. As soon as a child is born a Dhor midwife cuts the navel cord and bathes the mother and the child in hot water. The mother is given dry cocoa-kernel and molasses to eat and for four days is fed on boiled rice and clarified butter. On the fifth day the child and mother are again bathed, and kinspeople are asked to a feast of *polis* or sugar rolly-polies. In the evening the midwife worships the goddess Jivati, and takes away the wave-lamp under cover, for if any one should see the lamp the child or the mother is likely to sicken. Early marriage is the rule, widow marriage and polygamy are allowed and practised, and polyandry is unknown. In a betrothal the boy's father lays two cocoanuts before the girl's house gods, marks the girl's brow with redpowder, and gives her a robe worth 14*s.* (Rs. 7), a bodice worth 2*s.* (Re. 1), and two pounds of sugar. He makes a present of a robe and a bodicecloth of similar value to the girl's mother and serves the guests with betel. The boy's father and his relations are treated to a feast of rice and *kadbus* or sugar dumplings. On the marriage day, the girl's father sends a man with a bullock to ask the boy and his relations. On reaching the girl's village the boy and his relations are lodged in a house prepared for them, and the boy and two near relations are taken to the girl's. The bride and bridegroom are rubbed with turmeric and bathed in a *surgi* or square with corner pots encircled with thread. The bride is dressed in a white robe and a yellow bodice, and the bridegroom in a suit of new clothes. Two bits of turmeric root are tied round the right wrists of the bride and bridegroom with the pieces of thread that were passed five times round the necks of the four square-corner pots. The Bráhman priest makes the bride stand in a basket with rice and pieces of leather, and seats the bridegroom on a low stool

opposite the bride. A piece of white cloth with a central turmeric cross is held between them. The Bráhman priest recites eight *mangalúshtaks* or lucky verses, and, at the end of the recitation, throws grains of rice on the heads of the bride and bridegroom. After the priest the guests throw rice and the priest himself ties, or tells the *mathpati* or Lingáyat beadle to fasten, the bride's *mangalsutra* or lucky necklace. The girl's father treats the marriage guests to a feast of *polis, kadbus,* and boiled rice. In the evening the *varát* or return procession starts from the bride's to a temple of Máruti. The bride and bridegroom are seated on a bullock and are accompanied by men and women carrying wave-lamps. When this procession passes by a tower or a place where three roads meet, they break a cocoanut and throw its two halves to the left and the right of the bride and bridegroom as an offering to spirits. After worshipping Máruti the procession goes on to the bridegroom's house. When a girl comes of age she is held unclean for four days. On the fifth she is bathed and her husband presents her with a robe or a bodice. They bury their dead in Lingáyat fashion. On the third and fifth days after the death they take to the grave boiled rice, *polis* and boiled gram, and leave them for the crows. They are bound together by a strong caste feeling, and their social disputes are inquired into and settled by their teacher. They rarely send their boys to school, take to no new pursuits, and as a class have steady and well-paid employment.

HALF LINGÁYATS. *Dhors.*

Guravs, also called Jirs and Hugárs, are returned as numbering 1622. One or two families are found in almost all good-sized villages. They are the ministrants of Máruti or Hanumán the monkey god and village guardian, who wears both the sacred thread and the *ling,* and is worshipped both by Bráhmanic and by Lingáyat Hindus. The names in common use among men are Kallayya, Mallayya, Rámayya, Rudrayya, and Sangayya; and among women Bálavva, Basavva, Bhágavva, Gurushidavva, and Nilavva. They have no family names, and no surnames except place and calling names. They have no divisions, except into family stocks of which the chief are Ishvar and Káshyap. Members of the same stock may not intermarry. They speak Kánarese and are very early settlers in the district. Except that they are a little lighter skinned, there is nothing to distinguish them from ordinary husbandmen and their houses are of the usual Kánarese type. The men generally wear a waistcloth instead of knee-breeches; and the women wear the ordinary dress of the country, except that a few of them sometimes deck their hair with flowers. Like Lingáyats they neither eat flesh nor drink liquor. At least one family in every village holds hereditary rent-free land in return for worshipping the village Máruti, and lives on the produce of the land and the offerings made to the god. Most Shiv temples have Gurav priests. The Guravs stitch leaf plates and supply them to local landlords, village clerks, and others, who in return give them a daily plateful of food. At harvest time they beg corn in the fields. Some are astrologers and fortune-tellers and others are husbandmen whose women help in the field. Some are musicians who beat the *sambal* or tabor at Bráhman, Sonár, and Lingayát weddings, accompanied by Korvis who blow the *sanai* or

Guravs.

Chapter III. Population. HALF LINGÁYATS. *Guravs.*

clarion. They also make the brow-horn or *báshing* of flowers which the bridegroom wears. They sometimes, but seldom as it is against their religion, play the drum or fiddle for their spiritual followers the dancing girls or Kalávants. When a dancing girl becomes pregnant, she worships the Gurav, and the Gurav puts *mishi* or myrobalan toothpowder on her teeth. If the toothpowder is not rubbed on before the child is born the Kalvantin is put out of caste. Though poor the Guravs hold a good social position. Priestly Guravs take no food except from people of their own caste. Lay Guravs used to keep the same rule as priestly Guravs, but they now eat from Bráhmans, Lingáyats, and Sonárs, and some it is said from Rajputs and Maráthás. Men women and children rise about daybreak. The men fetch leaves and stitch leaf-plates till ten, the women being busy in the house, and the children at school. At ten the men bathe, and, without changing their clothes, wash the village Máruti, worship him with flowers sandal powder and incense, and wait in the temple till some one makes an offering of dressed food. The Gurav offers the food to Máruti and sends it home by his wife. In the evening the priest's wife lights the temple lamps and feeds them with oil. In the numerous rainy season fasts and feasts Hindus offer their deities rich dishes and the Guravs are well supplied. Besides the offering on Máruti's birthday, on the full moon of *Chaitra* or March-April, the ministrant is paid £1 to £1 4*s.* (Rs. 10-12). They never rest from their work except when a death happens in the family. A family of five spends 16*s.* to £1 (Rs. 8-10) a month on food and clothes. Their houses cost £10 to £50 (Rs. 100-500) to build, and their furniture and house goods vary in value from £5 to £50 (Rs. 50-500). Husbandmen alone employ servants, and pay them £1 10*s.* to £2 (Rs. 15-20) a year with board and 10*s.* to 16*s.* (Rs. 5-8) a month without board. Their marriage and other social expenses are like those of Sonárs. In religion they come half-way between Bráhmanism and Lingáyatism, some of them wearing the sacred thread, some the *ling*, and some both the sacred thread and the *ling*. Their chief divinities are Máruti, Sarasvati, Rámeshvar, and family ghosts who are deified to prevent them bringing fever and other sickness into a house. They honour both Bráhmans and Jangams, but do not ask either to conduct their marriage or other ceremonies. All their ceremonies are performed by priests of their own caste. They have a *guru* or religious teacher who belongs to the Gurav caste. He names one of his family to act as *guru* to a group of fifty to seventy villages. This man who may be called an assistant teacher, gathers fees on marriage, death, and other ceremonies, and pays them every year to his superior who gives each assistant *guru* a share. Occasionally the assistant *guru*, with some respectable castemen, settles social disputes. The *guru* is highly respected, even revered by his disciples. His word is law, and they cheerfully contribute to his support. Guravs keep the usual Hindu fasts and feasts. Those who do not fast, at least pretend to fast, lest they should be punished by the all-powerful *guru*. In other points of religion they differ little from Sonárs or Bráhmans. Like Sonárs and Bráhmans Guravs keep the sixteen sacraments or *sanskárs*. Their customs differ little from Sonár or Bráhman customs. From Sholápur to Bágalkot

HALF LINGÁYATS.

Guravs.

if not over the whole district Guravs are married by priests of their own caste, who are found in Bijápur, Mamdápur, Belgaum, and other large villages. Like Jangams these priests take to wife the daughters of ordinary Guravs, but will not give lay Guravs their daughters in marriage. They eat no food except what is prepared by other Gurav priests. At a marriage four drinking vessels are placed at the four corners of a square, a fifth is set in the middle, and a string is passed round the necks of the jars, cut, and fastened to the wrists of the boy and girl. Those who wear the *ling* bury and the rest burn their dead. There is the usual stop half-way to the burning place, the usual change of bearers, and the usual carrying of an earthen water vessel round the pyre. They take the *jivkhada* or life-stone, the stone with which they cut the cord that binds the body to the bier, and this stone is buried at the burning place until the priest comes to make the mourners pure or *shuddh*. It is then taken out, set up, worshipped, and thrown in a well. On the tenth food is taken to the burning ground. Guravs are bound together by a strong caste feeling, and their social disputes are settled by their teacher or by one of his assistants. The teacher has great authority over his disciples, and is succeeded by his son or other heir. They keep their boys at school till they have a good knowledge of reading writing and arithmetic, and their girls till they reach the age of ten. Some Gurav boys have passed the vernacular public service examination, and are employed as clerks. Others study under singing and music masters whom they pay 3*s*. to 4*s*. (Rs. 1½-2) a month. Though it is against their religion some of them learn enough singing and music to accompany a dancing girl on the fiddle *sárangi* or on the drum *tabla*. There has been no recent change in their state. Guravs and Jir Lingáyats, who are entered in the census as separate castes, are the same caste.

Hatkárs.

Hatka'rs, or Handloom Weavers, are returned as numbering about 12,751. The name is commonly derived from the Maráthi *hatt* obstinacy. Except in Bijápur they are rare north of the Krishna. South of the Krishna they are found in and about Bilgi in west Bágalkot, they are specially numerous at Bágalkot and Ilkal, and at Guledgudd in Bádámi they form the richest and most important class of cotton cloth weavers. They call themselves Devángás and claim descent from a seer named Devánga, who is believed to be the ancestor of all weaving classes except the Patvegárs. The names in common use among men are Basáppa, Ishvaráppa, Konáppa, Krishnáppa, Malláppa, and Phakiráppa; and among women Bálavva, Bandavva, Bhágavva, Lakshmavva, Parvatevva, and Shankaravva. Men add *appa* or father and women *avva* or mother to their names. They have no surnames except such place and calling names as Vikár, Kerurkar, and Ramdurgkar. Marriages between persons bearing the same surname are allowed. They are divided into Kuláchárdavrus or observers of family rites and Shiváchárdavrus or followers of Shiv. The Shiváchárdavrus have been described among Hindus affiliated to Lingáyatism under the name of Shivácháris. The Kuláchárdavrus are the Brahmánic half of the caste. They wear the sacred thread, grow the top-knot, and neither

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eat nor marry with the Shiváchárdavrus. Some of them have taken to wearing the *ling*, though they do not shave the topknot, and though they marry with those of the class who do not wear the *ling*. All Hatkárs belong to one of eight *bedags* or family-stocks; Arshandavru, Devenavru Gadgiyavru, Honnabágindavru, Honnungdavru, Kalasdavru, Sakkariyavru, and Shivásandavru. Members of the same family stock cannot intermarry. In appearance they differ little from other local middle-class Hindus being of middle height and sallow. Like other people of the district they speak Kánarese though a few understand Maráthi and Hindustáni. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs worth £5 to £50 (Rs. 50-500). The houses are fairly clean and the furniture and house goods are worth £2 to £10 (Rs. 20-100). They have no house servants and few own cattle. They are moderate eaters and poor cooks, the staple diet being millet bread, split pulse, vegetables, millet grit cooked like rice, and occasionally rice. *Puranpolis* or stuffed cakes form one of their common holiday dishes. They neither use flesh nor liquor, but most smoke tobacco and a few indulge in hemp and opium. Though some men do it they are not bound to bathe before the first meal, and women bathe only on Mondays Tuesdays and Thursdays. Those who bathe daily worship the house gods after bathing. A family of five spends about £1 10*s.* (Rs. 15) a month on food and dress. They dress like True Lingáyats, the men in a waistcloth, shouldercloth, jacket, coat, and headscarf. The women wear the robe like Lingáyat women without passing the skirt back between the feet, and unlike them they mark their brows with vermilion. Both men and women have ornaments which do not differ from those worn by Lingáyats. Weaving is their hereditary and leading calling, though a few of them trade and a few own land, which they either rent or get tilled by their servants. None of them are day or field labourers. They weave cotton and silk. Besides the day's earnings, which, according to the weaver's skill, vary from 6*d.* to 1*s.* (4-8 *as.*), they make 1½*d.* to 3*d.* (1-2 *as.*) on every article woven. Those who have no capital work as weavers in the establishments of the rich. Both women and children help the men. Though they suffer from the competition of English and Bombay goods, they are well-to-do and form the most important class in Ilkal, Guledgudd and Bágalkot. Men women and children work from morning till evening resting at noon like other workmen. They stop work and rest on all full and new moon days and on other leading Hindu holidays. They rank below Komtis and above Kurubars who eat from their hands. They eat no food but what is prepared by their own caste. Though they have an hereditary feud with the True Lingáyats, half of them have gone over to Lingáyatism and the other half have begun to feel its influence. It is not uncommon to see a *ling*-wearing son of a sacred-thread-wearing father. As has been mentioned above the Shiváchárdavrus are married by Jangams and do not differ from True Lingáyats in their religious beliefs or practices. Though the Kuláchárdavrus are the Bráhmanical half of the Hatkárs, they are not married by Bráhmans but by *gurus* or religious teachers of their own caste. The office is hereditary and there is generally

one in each *peth* or division of the larger towns. These teachers are called Devángayyás, and their chief who is called Musangayya lives at Hampi thirty-six miles north-west of Bellári. He is a married man and his office is hereditary. He is believed to be a direct descendant of the great Deváng, the supposed ancestor of all Hatkárs. Their house gods are Virbhadra and Mallayya, and they are specially devoted to Bánashankari, whose chief seat is the famous temple of that name about three miles south-east of Bádámi. Some yearly visit the shrines of Bánashankari in Bádámi and of Vithoba at Pandharpur in Sholápur. Their only fast days are *Shivrátra* or Shiv's Night in January-February and lunar elevenths or *ekádashis*. They occasionally worship village gods, and believe in soothsaying. They profess to have no faith in witchcraft, but some of them are believed to have great power over spirits. Unlike Sális, after the worship of Satvái on the fifth day after child-birth, they do not cover the lamp, and they name the child on the thirteenth. They cut the hair both of male and female children on any lucky day during the first year. The heads of boys are shaved, except their topknots, in the third fifth or seventh year. The boys of the non *ling*-wearing Kuláchárdavrus are girt with the sacred thread as part of the marriage ceremony. The Shiváchárdavrus are married by Jangams with the same rites as Lingáyats. The Hatkár's marriage preliminaries do not differ from those of the Sális. The marriage ceremonies last four days, two days before and one day after the marriage. On the first day the bride is taken to the bridegroom's and both are rubbed with turmeric paste. Next day comes the *devkárya* or god-humouring. In the evening seven large and small earthen vessels are brought from a potter's, marked with white and red stripes, and laid before the house gods. On the third day the bride and bridegroom and their mothers are bathed in a square with corner drinking pots, round whose necks a thread is five times passed. The thread is cut and tied to the wrists of the bride and bridegroom. Both are led on horseback to worship the village god and the bride's father asks people to attend the marriage. When the guests come the bride and bridegroom are made to sit on two low stools set opposite each other and a curtain is held between them. The Devángayya or officiating priest and the guests shower grains of rice on their heads and the pair are husband and wife. After the marriage is over a burnt-offering is made, and the bridegroom's father feasts friends and kinspeople. On the fourth day in the *sáda* or cloth ceremony the newly married couple and their parents are presented with clothes. Child marriage is a rule among all Hatkárs, and widow marriage is allowed and practised. Polygamy is allowed and practised to a small extent and polyandry is unknown. When a girl comes of age she is held unclean for five days. On the sixth she is bathed, and, on a lucky day within the first fortnight, she is sent to her husband. The Shiváchárdavrus and the *ling*-wearing Kuláchárdavrus bury their dead, the others burn. Among *ling*-wearing Kuláchárdavrus the four bearers are impure for three days, and the sacred thread wearers are impure for eleven days. On the eleventh day the religious teacher is asked to dine with the mourners. The only peculiarity in the Kuláchárdavru's funeral is that the heir carries fire instead of water round the pyre. They

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HALF LINGÁYATS.

Helavs.

hold the usual yearly mind feast. Social disputes are settled by the religious teachers, whose decisions are obeyed under pain of loss of caste. They are intelligent and send their children to school.

Helavs (K.), also called **Pa'ngals** (M.) or Cripples, are returned as numbering 619 and as found in small numbers all over the district. They say that the founder of their tribe was a cripple whom Basav took under his protection and told his followers to give him alms when he comes to beg riding on a bullock. The names in common use among men are Amanna, Avanna, Bálappa, Basáppa, and Páva; and among women Bhágavva, Gangavva, Gauravva, Iravva, and Yallavva. They have no surnames but add their caste name to their personal name. They have seven leading *bedags* or family stocks, Andhamnavru, Bhandenavru, Imdenavru, Parsabátenavru, Sádrinavru, Pankravru, and Vanmanavru. Members of the same family stock cannot intermary. Their home speech is Kánarese, but they often speak Maráthi. They live in ordinary one-storeyed houses with stone and mud walls and flat or thatched roofs. Their house goods include a few quilts and cooking and storing vessels chiefly of earth. Most of them own cows, bullocks, and she-buffaloes. Their every-day food is millet bread and a garlic relish, and their special dishes are *polis* or sugar and boiled gram pulse, rolly-polies, *kadbus* or sugar-dumplings, *shevaya* or vermicelli, and husked millet or spiked millet boiled with molasses. They eat goats, hares, fowls, and fish, drink liquor, smoke tobacco, and use other narcotics. The men shave the whole head and the chin, and dress in a short waistcloth, a shouldercloth, a jacket, and a headscarf. When they go begging they sit on a bullock and wrap the body from the neck down in a quilt or white sheet to prevent people seeing their feet which are tied to their thighs. They alone have the privilege of passing through the village gate without alighting from their bullock. The women wear their hair in a back-knot and dress in the full Marátha robe without passing the skirt back between the feet and a bodice with a back and short sleeves. They are orderly and thrifty but dirty. They are hereditary beggars. Some of them are husbandmen, and most of them, when supplies fall short, work as field labourers. Their women mind the house and work in the fields but do not beg. The daily life of those who are husbandmen does not differ from that of other husbandmen. The beggars go begging on bullocks in the morning and return home at ten. If they have gathered alms enough, they spend the rest of the day in idleness. A family of five spend 6*s.* to 10*s.* (Rs. 3-5) a month on food and dress. Their houses cost £1 10*s.* to £5 (Rs. 15-50) to build. A birth costs 8*s.* to £1 10*s.* (Rs. 4-15), a boy's marriage £3 to £5 (Rs. 30-50), a girl's marriage £2 10*s.* to £5 (Rs. 25-50), and a death 12*s.* to £1 (Rs. 6-10). They say that they used to eschew flesh and liquor and wear the *ling*, and that their practises and ceremonies did not differ from those of True Lingáyats. Their family deities are Revaneshvar and Yallamma, and they make images and worship their dead ancestors to prevent them bringing sickness into the family. They respect Bráhmans though they do not call them to conduct their ceremonies. They have neither priests nor a *guru* or religious teacher. They do not beg

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Helavs.

on Hindu holidays. On *Shrávan* or July-August Mondays, they take only one meal in the evening, and keep *Shivrátra* in January-February as a total fast. They believe in soothsaying and witchcraft. After delivery, the midwife, who is a Helav by caste, cuts the child's navel cord, bathes the child and mother, and fumigates the mother with the smoke of garlic rinds. The mother is given dry cocoa-kernel, molasses, garlic, and clarified butter to eat. In a corner of the lying-in room a pit is dug, where the mother is bathed for four days. In the morning of the fifth day the midwife lays sandal paste and rice close to the pit and fills it with earth. In the evening she worships the goddess Satvái, offers her food, waves a lamp, and takes the food and the lamp to her house. The lamp is kept out of the child's father's sight, for it is believed that if the father sees the lamp either the child or the mother will sicken. Child marriage and widow marriage are allowed and practised; polygamy is allowed and practised to some extent, and polyandry is unknown. In a marriage engagement the boy's father marks the girl's brow with vermilion and is feasted by the girl's father. In a betrothal the boy's father gives the girl a robe and a bodicecloth, and her father 10*s.* (Rs. 5) who feasts him. The boy's father fixes the marriage day and sends word to the girl's father, who sends a man and bullock for the boy to ride to his village. On coming to the girl's village the boy's father gives £2 to £3 (Rs. 20-30) to the girl's kinspeople, and 12*s.* (Rs. 6), a bodicecloth worth 1*s.* (8 *as.*), and seven more bodicecloths of less value to the mother. On the turmeric-rubbing day the boy and girl are seated on a *bahule* or altar in the girl's marriage porch. The girl's maternal uncle draws five streaks of ashes with his five fingers, first on the boy's brow and then on the girl's, and the married women rub the pair with turmeric paste. On the marriage day the bride and bridegoom are seated on two low stools facing each other and a curtain with a central turmeric cross is held between them. An old man comes and drops grains of coloured rice on their heads and the eldest married woman of the boy's family fastens the lucky thread or *mangalsutra* round the bride's neck. In the evening, on their way to the bridegroom's, they worship the village Máruti. The god's priest takes a cocoanut from them, breaks it before the god, fills one-half of the nut with ashes from Máruti's censer, and lays it in the bride's lap. When a girl comes of age she is unclean for four days. On the fifth she is bathed and fed in company with her husband on a sweet dish. They bury the dead. On the third day the heir carries rice cooked in a small earthen vessel, milk, and molasses, and lays them on the grave for crows to eat. On the fifth the house floor and walls are plastered with cowdung, the clothes of the deceased are washed, a goat is offered to the clothes, and in the evening a caste feast is given. They have no headman, and settle social disputes at a meeting of the castemen. They do not send their children to school, nor take to new pursuits. They are badly off and show no signs of improving.

Kabbers.

Kabbers are returned as numbering 2173 and as found throughout the district, except in Bágevádi and Bijápur. The names in common use among men are Basáppa, Bhikáppa, Malláppa, Ráyáppa,

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and Sadráppa, and among women Lakshmavva, Mallavva, Sangavva, Sedavva, Shidhavva, and Somavva. The men generally add *appa* or father and the women *avva* or mother to their names. Their surnames are Bhandárdavru, Ballannanavru, Benneyavru, Haggadavaru, Halmaneyavru, Nadgaddeyavru, and Tupadavaru. Except blood relations families bearing the same surname intermarry. Their family gods are Bharmáppa and Okliparmánand, and their family goddesses are Dyámavva, Durgavva, Gangavva, and Halgavva, who have shrines in most villages. Their home-Kánarese does not differ from that of Kabligers or fishers. They are divided into Bárekaris and Kabbers who eat together and intermarry. They live in one-storeyed houses with mud walls and either tiled or thatched roofs. They are poor cooks and are fond of hot and sour dishes. Their ordinary food is Indian millet bread and spilt pulse curry, and their special holiday dishes are wheat cakes stuffed with boiled split pulse and molasses or *puranpolis*, boiled rice called *anna*, sweet wheat-gruel or *khir*, pancakes or *dosh*, and vermicelli or *shevaya*. They use all flesh except beef and pork and drink country liquor especially on Saturdays. The men shave the head including the top-knot, and the women wear the hair either in a braid or in a knot, but do not use flowers. They are rather careless and dirty in their dress. Men dress in a waistcloth, a jacket, a headscarf, and sandals; and women in the short-sleeved and backed bodice and the *lugde* or robe without passing the skirt back between the feet. They wear local hand-made cloth. The well-to-do have a store of good clothes for holiday use and the poor wear their ordinary clothes washed clean. Both men and women wear gold and silver ornaments, glass bangles and the lucky necklace being the signs of a married woman. They are orderly and hardworking but not clean. Their hereditary calling is husbandry and they also ply boats in rivers. Some take land from over-holders on lease, and some till their own land. Women as well as children help the men in their work. They raise loans on personal security, at twelve to twenty-four per cent. They rank with Kabligers or fishers and eat food cooked by Kurubars, Komtis, Maráthás, Sális, Lingáyats, Bráhmans, Jains, and Rangáris. They hold themselves superior to Jingars, Barbers, Dhobis, and other servant classes. Men and children work in the fields from morning to evening and women besides minding the house help the men. Grown children take care of the cattle and help their parents. Their busy season lasts from June to September and from December to April. They rest from work on every Monday and on the *Jestha* or May-June full-moon. A family of five spends £1 to £1 4*s.* (Rs. 10-12) a month on food and on dress. A house costs £6 to £10 (Rs. 60-100) to build and 6*d.* to 1*s.* (Re. ¼-½) a month to rent, and the house goods are worth £2 to £5 (Rs. 20-50). A birth costs 6*s.* to 10*s.* (Rs. 3-5), a marriage £4 to £10 (Rs. 40-100), a girl's coming of age 10*s.* to £1 (Rs. 5-10), and a death 4*s.* to 12*s.* (Rs. 2-6). They are religious, their family gods and Máruti being the chief objects of their worship. Their family priests are Bráhmans whom they treat with great respect and employ to conduct their marriages. They also venerate Lingáyat priests who officiate at their deaths. They go on pilgrim-

age to the shrine of Yallamma and keep all Hindu holidays especially *Gudipádva* or New Year's Day in March-April, the May-June full-moon, *Nágpanchmi* in July-August, and *Dasara* and *Diváli* in September-October. They never fast and they have no spiritual teacher. Most worship, that is bathe and rub with sandal paste their house gods every Monday, some on Tuesday, and some on Friday. They also lay before the gods flowers and frankincense, ring bells, and offer cooked food. The worship is repeated on Saturday when they lay before the gods cocoanuts, camphor, sugar, molasses, plantains, dry dates, and incense. They believe in soothsaying, spirits, and ghosts, but some profess to have no faith in witchcraft. They think that evil spirits and ghosts have the power of molesting men and beasts, and consult mediums who exorcise the spirits, or give trinkets which they wear in metal boxes on their arms. If the patient shows no signs of recovery they rub his brow, or any part of his body which pains, with ashes from the censer of some guardian god, which is said to scare the ghost. Sometimes the possessing spirit asks for certain things which they give to satisfy it. They divide ghosts into family ghosts and outside ghosts. Family ghosts are humoured by giving them what they want; outside ghosts are scared by charms. The family ghost does not give so much pain as the stranger ghost. The soothsayers are of almost all classes and are paid for their services. They believe in magic and in the black art. They do not regularly observe any of the sixteen sacraments. After child-birth women are fed with vermicelli and other choice dishes. On the fifth day they cook a dish of Indian millet, scraped cocoa-kernel, and molasses, worship Shatikavva or Mother Sixth, and offer her the dish. On the thirteenth the child is cradled and named. They do not think that birth causes impurity. Poor women lie-in for five, middle-class women for fifteen, and well-to-do women for twenty days. Children are shaved when they are six months to one year old. The temple priest goes through the form of hair-cutting with a pair of leaf scissors, and the barber, who is a Kurubar by caste, shaves the head with a razor. The offer of marriage comes from the boy's side. The boy's parents with friends and relations go with sugar, cocoanuts, and betel leaves to the girl's, and lay the articles before her house gods. They ask some people to attend, put a little sugar in the girl's mouth, and hand betel to the guests. A feast of rice and curry and vermicelli is served and the boy's party and the guests withdraw. Some time after the bridegroom's people go to the bride's with a *lugde* or robe worth 8*s.* (Rs. 4), four pieces of bodicecloth each worth 1*s.* (8 *as.*), five halves of dried cocoa-kernel, five pieces of turmeric, five pieces of rough sugar, four pounds of arecanuts, 200 betel leaves, and gold and silver ornaments, and dress the bride in the robe, make her sit before the god, and lay in her lap rice, cocoa-kernels, arecanuts, and betel leaves. They are feasted with sweet rice gruel and next day with bread and sweetmeats and return home. On their return, at some lucky hour, they cowdung the floor of the house and ornament it with quartz powder traceries. On an appointed day the bride's people come with the bride to the bridegroom's and both the bride

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and bridegroom are rubbed with turmeric paste. Next day, in the *devkárya* or god-humouring, they worship two posts called in Kánarese *hál ghamba* or milk post and *handar ghumbha* or marriage booth post, and use them in building the marriage booth. The building of the booth is followed by a caste dinner. In the evening they go to the potter's house with ten pounds (5 *shers*) of millet, ten quarter-anna pieces, and food enough for a holiday meal. They bring from the potter's four small pots or *mogás*, two middle-sized pots or *gadgás*, a large pot or *ghágar*, and two pot-covers, and lay them before the house gods. On the third day the bride and bridegroom and their mothers sit together, bathe themselves with water from the four small pots, and dress in new clothes. A country blanket is spread, the pair are seated on the blanket, and rice is dropped on their heads. They are brought out, rice is strewn on the altar, a blanket is spread on the rice, the pair are seated on the blanket, and rub each other with turmeric paste. They stand in the centre of the booth on low wooden stools separated by a cloth curtain. A tray with millet and copper coins is handed to the priest. The guests take millet grains from the priest, the priest recites verses, and the guests throw the millet grains over the bride and bridegroom. The turmeric thread or *halad kankan* is next tied to the wrists of the pair. The priest rubs the lucky necklace against the bridegroom's hand and ties it round the bride's neck. In the evening after the *sáda* or robe-giving the girl is made over to the bridegroom's mother. The bride is afterwards taken to her parent's house, and, on a lucky day, returns to her husband. When the girl comes of age a lap-filling is performed with the same details as the Mudliár lap-filling. Their other customs and ceremonies are like those of Lingáyats, the officiating priests being *mathpatis* or Lingáyat beadles. The only marked difference between their and the Lingáyat practice is that after the burial the funeral party come home, and bathe in cold water holding *durva* grass and *patri* or *bel* leaves in their hands which they wash in a metal pot full of water placed on the cow-dunged spot where the dead breathed his last. On the third day the mourners take *rági* gruel or *ambli* and millet bread to the grave, lay them on the grave, and burn incense close by. They retire to some distance to allow the crows to feed on the offerings. If the crows refuse to take the cakes it is held a bad omen and the food is given to a cow. They slaughter a sheep and feed their caste people on the ninth. They perform no other funeral or after-death ceremony except, in the case of parents, presenting clothes to a person of the age and sex of the deceased on *Márnavmi* that is the day before *Dasara* and in the *Diváli* holidays. Girls are married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the castemen under an hereditary headman called *kattimani*. The headman has power to put out of caste and to give leave to come back. They send their boys to school and often keep them there till they are sixteen years old. They take to no fresh callings.

Parits.

Parits, or Washermen, are returned as numbering 3215 and as found all over the district. The names in common use among men

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Parits.

are Amina, Davaláppa, Davrayya, Huseni, Kálappa, Madár, and Tulja; and among women Ánandi, Kálavva, Káshibái, Khubavva, Márevva, and Sayavva. Their common surnames are Bálgavi, Barudkhán, Balagdinni, Hali, Malkanna, Murori, and Varu. Persons bearing the same surname are not allowed to intermarry. As a class they are dark, of middle stature, with round faces, and thick noses. They are strong and muscular, and are more like Kurubars or shepherds than any other caste. Their home tongue is Kánarese, but they also know Maráthi and Hindustáni. They are moderate eaters, their daily food being millet, split pulse, and vegetables. They are fond of sour and sharp dishes. Their holiday dishes are *polis* or sugar rolly-polies, *kadbus* or sugar-dumplings, *shevaya* or vermicelli, and boiled rice. Besides grain pulse and vegetables, they eat fish, fowls, sheep, goats, deer, and hare. Every *Dasara* in September-October they offer a goat to Tulja-Bhaváni, and, after offering its life to the goddess, eat its flesh. They bathe daily, but worship the house gods only on holidays. They drink spirits and palm beer, smoke tobacco, and quiet infants by opium. The men dress in a headscarf, shouldercloth, waistcloth, and jacket; and the women in the ordinary full robe and the backed and short-sleeved bodice. They are almost always dressed in clothes which have been sent to them to be washed. Both men and women have a few silver ornaments. They have no separate clothes for holiday wear, but pick out some good ones which have been sent them to wash. As a class they are orderly, hardworking, honest, and thrifty, but rather dirty. Washing is their hereditary calling, but some of them are husbandmen. They boil, wash, starch, and iron clothes. To starch rich clothes they use rice-gruel strained through a cloth and mixed with talc powder which gives the clothes a gloss. In washing cheap clothes millet gruel is used instead of rice-gruel. Boys of ten or twelve begin to earn 4*s.* (Rs. 2) a month, and men earn 8*s.* to £1 10*s.* (Rs. 4-15). They wash clothes at 2*s.* to 3*s.* (Rs. 1-1½) the hundred pieces and charge extra for fine clothes. They also get dressed food from rich persons for washing their clothes when they are ceremonially impure. The washerman is one of the twelve village office-bearers or *balutedárs* and is paid in grain by the villagers. At a well-to-do village marriage the two white sheets on which the boiled gram pulse is laid are given to the washerman. He washes the robes worn by Bráhman women during their monthly sickness and is given cooked food. Among Bráhmans and other high class Hindus the robe worn by a girl when she comes of age is given to the washerman's wife. Their women and children help in gathering clothes, drying them, and giving them back to their owners. They always find well paid work and are fairly well-to-do; but on account of marriage and other special expenses most of them are in debt. They rank above Kabligers or fishers and below Kunbis or husbandmen from whom they eat. They work from morning till evening with a midday rest. They take five yearly holidays, one of them Musalmán at the *Moharram* time, and four Hindu, *Holi* in February-March, the Hindu New Year's Day in March-April, and *Dasara* and *Diváli* in September-October. A family of five spend 12*s.* to £1 (Rs. 6-10) a month on

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food and dress. A house costs £5 to £20 (Rs. 50-200) to build. A boy's marriage costs £3 to £12 (Rs. 30-120), a girl's marriage £2 10*s.* to £8 (Rs. 25-80), and a death 10*s.* to £3 (Rs. 5-30). In religion they are half-Bráhmanic and half-Lingáyat, honouring both Jangams and Bráhmans. They often worship Musalmán saints and make them vows. They are married by Bráhmans and buried by Jangams. Their *guru* or hereditary religious teacher is a married Lingáyat called Mádivalayya that is the teacher of the Mádivals, the Kánarese for washermen, who is held in high honour. Yallamma of Parasgad in Belgaum is their patron deity and they often make pilgrimages to her shrine. They keep most Hindu holidays and fast on the lunar elevenths of *Áshádh* or June-July and *Kártik* or October-November and on *Shivrátra* in January-February. They have strong faith in soothsaying, astrology and witchcraft. A lying-in woman is held unclean for four days. On the fifth she and her child are bathed, her clothes are washed, and the whole house is plastered with cowdung. In the evening the goddess Satvái is worshipped and kinspeople are fed on mutton and sugar rolly-polies. The child is cradled and named on the thirteenth. They have no marriage engagement, but have a betrothal in which the girl sits on a blanket and the boy's father marks her brow with vermilion, gives her a robe, a bodicecloth, and two ear ornaments, and lays in her lap five bits of cocoa-kernel and five dry dates. Girls are married between ten and twelve, and boys between sixteen and twenty. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. After the boy's father has fixed the marriage-day the girl's father sends for the boy, his father, and kinspeople. The boy with his party is lodged in a house made ready by the girl's father. Next day the boy is rubbed with turmeric paste and bathed in a *surgi* or square with a drinking pot at each corner and a thread round the necks of the pots. While the boy is bathing, four men stand round him each with his right second finger up and a thread is passed round the four fingers. After bathing, the boy stoops under the thread and stands near the square or *surgi*, where a married woman waves a lamp and grains of rice round him, and throws away the grains to prevent spirits from attacking him. The girl is bathed in the same way at her house. On the marriage day the boy is dressed in new clothes and taken to the girl's, where the girl is dressed in a robe and a yellow bodice. At the girl's the boy and girl sit side by side on two low stools, the girl on the boy's right; and a curtain with a central turmeric cross is held between them. The Bráhman priest drops grains of red rice on the couple, ties the lucky thread or *mangalsutra* round the bride's neck, and *kankans* or thread bracelets with bits of turmeric roots on the bridegroom's right wrist and the bride's left wrist. In the evening the bride and bridegroom go to his lodging worshipping the village Máruti on their way. When a girl comes of age she is held unclean for five days, and on the first lucky day is sent to her husband. Like the Lingáyats they bury their dead. The mourners and other members of the funeral party on their return from the grave, bring blades of *durva* grass, and throw them in the pot full of water which is set on the spot where the dead breathed his last. On the third dressed food is carried to the grave

and on the tenth a caste feast is given. They are bound together by a strong caste feeling, and their social disputes are settled at caste meetings under the *guru* or teacher. They neither send their children to school nor take to new pursuits. On the whole they are a well-to-do class.

Sális.

Sa'lis, or Weavers, are returned as numbering 1174 and as found in Bágalkot, Guledgudd, and Ilkal. All Sális claim descent from Deváng Rishi who married seven wives, each of whom became the mother of a separate class of weavers. The seven classes may be divided into four groups. The first group is known under the general name of Sális and includes the three classes of Padmsális, Suksális, and Sakkulsális; the second is called Hatkárs and includes only one subdivision of Sális the Devsális; the third includes the Padsális and Lingáyat Samasális of whom the Padsális are the most important in Bijápur; the fourth group contains the Shuddhasális who are rarely found in the district. All the Sális formerly ate together and intermarried. Since some have become Lingáyats and others lean to Lingáyatism none but the Padmsális and Suksális eat together, and none intermarry. The Sális or weavers, as the Padmsális Suksális and Sakkulsális are generally called, are next to the Hatkárs the richest and most numerous weavers in Bágalkot, Ilkal, and Guledgudd. They are said to have come from the north. Of these three classes the Padmsális are the most numerous, and call themselves Sális. The names in common use among men are Basáppa, Hanumanta, Malhári, Naráyan, and Vishvanáth; and among women Bhágubái, Gangábái, Krishnábái, Lakshmibái, and Sitábái. Their commonest surnames are Chillále, Chaudri, Dhotre, Gádmode, Jinde, Kámble, Kondápuri, Korde, Sákhre, Sapáre, Sursultáne, Támbe, and Ekbote. In appearance they differ little from Rangáris or Maráthás. They are said to speak a dialect of Maráthi at home and use Kánarese abroad. Their home tongue contains many peculiar terms. They live in dark one-storeyed houses with mud and stone walls and flat roofs. Except the rich who have brass and copper cooking vessels, most of them cook in earthen vessels. Some of them employ servants and those who have land own domestic animals. Their staple food is millet bread, a sauce of split pulse, and some vegetable. A day's food costs 2¼*d.* (1½ *as.*) a head. Their holiday dishes are *polis* or sugar rolly-polies, boiled rice, and sweetmeat balls. They bathe daily and put on a fresh washed waistcloth and worship the house gods before eating their morning meal. Those who do not wear the *ling* eat flesh. The animals they eat are the goat, hare, fowl, and fish, and they drink palm beer and palm spirits. Besides liquor they use hemp flowers in different forms. They say that a century and a half ago they worshipped the Sháligrám and did not use animal food. They have given up the Marátha turban and have adopted the Kánarese headscarf, and the rest of the dress both of men and of women is the same as that worn by the local True Lingáyats. They are also fond of ornaments. They are hardworking, but rather dirty and thriftless. Their hereditary calling is weaving cotton cloth. They sometimes combine weaving with husbandry, and a few of them are moneylenders. Boys begin work as apprentices with a

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qualified weaver without wages. After learning to weave, a boy serves under some well-to-do man for 10*s.* (Rs. 5) a month; and when he has gathered funds enough to set up business he begins to work for himself. They weave cotton waistcloths, shouldercloths, and robes. They buy the cotton or silk from merchants in Bágalkot, Sholápur, and Sháhápur in Belgaum, weave it into fabrics, and retail them to their customers. Their women help by preparing the raw material for the loom. They clean the yarn by folding it over a cross frame or *baili*, brushing it, and starching it. They never sell the clothes. Monday is held a lucky day for beginning to learn weaving. Weavers get 6*d.* (4 *as.*) as their profit on a pair of short waistcloths worth 2*s.* 6*d.* (Rs. 1¼). They take five or six days to weave a pair of waistcloths ten yards long and are paid 2*s.* (Re. 1). To weave a first class pair of waistcloths requires twelve days and the payment is 8*s.* (Rs. 4). These articles are made to order or for sale. Few of them till with their own hands; those who do are helped by their women especially in cotton ginning. They suffer from the competition of foreign goods which are both showier and cheaper. As they are careless in money matters and are given to drink many of them are in debt. They eat with Dhangars, Maráthás, Patvegárs, Rangáris, and Shimpis, and hold them their equals. Their daily life does not differ from that of other weavers. Though all of them seem to be Brahmánical Hindus, being married by Bráhmans, marking the brow with sandal paste, growing the topknot, keeping the sweet basil in front of their houses, and having no connection with Jangams, some Padmsális wear the *ling* and some wear the sacred thread. The Suksális and Sakkulsális wear neither the thread nor the *ling*. The chief divinity of the *ling*-wearing Sális seems to be Mallikárjun. All three divisions have as household gods Yallavva of Parasgad in Belgaum and Vyankatraman of Tirupati in North Arkot. Some of them have Tulja-Bhaváni and Khandoba in their houses. Some who do not wear the *ling* sacrifice a goat to Yallavva or Tulja-Bhaváni on *Dasara* in September-October and feast friends and kinspeople on its flesh. They sometimes visit the shrines of these deities, and keep almost all Hindu fasts and feasts. The chief spiritual teacher of the *ling*-wearing Sális lives in Kanchi or Conjeveram. He is called Márkandeya Rishi and little is known about him as he never comes to Bijápur. The religious teacher of other Sális is called Bodhlebáva. He is a married man and is succeeded by his eldest surviving son. He lives at Dhámangaon in Sholápur and visits his disciples periodically, making new disciples and gathering money from old ones. They occasionally worship village gods and local deities. If a child suffers from small-pox, its parents worship the village goddess and make a vow which they fulfil after its recovery. They have strong faith in soothsaying and witchcraft, and are much afraid of ghosts. They never visit haunted places, nor do they ever go to lonely spots at noon, twilight, midnight, or in the early morning, as these are the hours when ghosts are most abroad. After a birth the midwife cuts the navel-cord and bathes the child and mother. After she is bathed, the mother is laid on a *bájle* or cot, and is fed with molasses, dry cocoa-kernel, and rice with clarified butter. On the evening of the fifth day the midwife worships the

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goddess Satvái or Jivati, presents her with sweetmeats, and waves a lamp round her. This lamp is taken home by the midwife and is not shown to any one lest the mother or child should sicken. On the twelfth day the child is laid in a cradle and is named. If the child is a boy, except his topknot, his hair is cut for the first time at the age of five or six. At a marriage engagement a cocoanut and three-quarters of a pound of sugar are laid before the girl's house gods and betel leaves are served to all present. In the *báshtagi* or betrothal the girl is given a robe worth 10*s.* to 12*s.* (Rs.5-6), two pieces of bodicecloth each worth about 18*d.* to 2*s.* (Re.¾-1), twenty to twenty-eight pounds of sugar, and ornaments. The girl is seated on a blanket, her brow is marked with redpowder, and she is told to put on the clothes and ornaments. When she has put on the clothes and ornaments, the boy's relations fill her lap with dry cocoa-kernel and sugar, declare that the daughter of so and so has been accepted by so and so as his daughter-in-law, and distribute sugar among all. The girl's mother is presented with a bodicecloth and the boy's relations are asked to a feast of sugar rolly-polies. After the marriage day has been fixed the boy is taken to the girl's or the girl is brought to the boy's; and, on a lucky day, the bride and bridegroom are rubbed with turmeric and a caste feast is given. On the marriage day the bride and bridegroom are bathed and the bride is given a white robe and a bodice. The bridegroom is dressed in his holiday clothes, and is made to stand with the bride facing each other on low stools in an open space in front of the house. The Bráhman astrologer tells the bridegroom to tie the luck-giving necklace or *mangalsutra* round the bride's neck, holds a cloth between them, chants the eight luck-giving verses or *mangaláshtaks*, and, along with the guests, throws coloured rice on their heads. Betel leaves are served. In the evening the boy is dressed in a silk-bordered waist-cloth and a chintz coat, and the bride is decked with many ornaments. If the parents are poor and do not own ornaments they ask the rich people of their caste to lend them ornaments. Two tinsel chaplets are tied to the brows of the bride and the bridegroom. They are seated on a bullock or a horse, and go in procession with musicians to worship the village Máruti. They break a cocoanut, wave a piece of burning camphor before the god, and bow to him. Padmsális who do not wear the *ling* burn the dead; those who wear the *ling* bury. The Suksális bury; and the Sakkulsális either bury or burn. Those who burn differ from the Bráhmans or Komtis in having no *jivkhada* or life-stone; in not keeping a lamp burning on the spot where the dead breathed his last; and in carrying fire round the pyre instead of water. On the second day parched split pulse and parched rice are taken to the burning place; and on the third day the bones are thrown into water. They hold a yearly mind feast. They have no headman, and their social disputes are settled by a council of Bráhmans and respectable castemen.

Samgárs.

Samga'rs (K.) or CHÁMBHÁRS (M.), both meaning Leather-workers, are returned as numbering 3664 and as found all over the district. They are divided into Are Samgárs literally half leather-workers, Lingad Samgárs or *ling*-wearing leather-workers, and Mochigárs or shoemakers, who neither eat together nor intermarry. Of these

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divisions Lingad Samgárs are rare in this district. Are Samgárs, who are generally called Samgárs, are spread pretty evenly all over the district in small numbers. Their home speech is Kánarese and they seem to be one of the early elements in the local population. They are fairer than the ordinary husbandmen perhaps because they work so much in the house. The only occupation of most of them is making and patching shoes and sandals. They are married by Bráhmans and buried by Jangams. They hold yearly anniversaries or mind feasts. Their chief deities are Yallavva, Tulja-Bhaváni, and Mallayya. Social disputes are settled by hereditary heads or *chaudharis* of their own caste. In other particulars they differ little from Mochigárs or shoemakers.

Mochigárs are found in Bágalkot, Bijápur, Mungoli, Sindgi, Ukli, and other towns and large villages. They claim descent from one Haralayya Sharan, Basav's first disciple, who presented his teacher with a pair of shoes made of his own skin. They call themselves Ádi-Munchgárs or first disciples. The names in common use among men are Deu, Honkeri, Parbhu, and Parsáppa; and among women Basavva, Gangavva, Malavva, and Lingavva. They have no surnames. Their stock names are Dabarábádiyavru, Diggavi, Hasargundgiyavru, and Ittagi. Persons belonging to the same stock do not intermarry. They look like other Samgárs. Their home tongue is Kánarese and they live in poor houses with flat roofs and mud walls. Their daily food is millet bread, pulse, and vegetables. They eat fish and flesh except beef and pork, and drink country liquor. Men shave the whole head and the chin. Both men and women wear the ordinary local Hindu dress. They do not engage in husbandry or any other pursuit except their hereditary calling of shoemaking. They claim to rank above the Samgárs and never mend old shoes. They look down on Dhors or tanners from whom they get readymade soles for their shoes. Dhors make cow-hide water-bags or *mots*. Mochigárs make none except of sheep or goat skin. They are much better off than Samgárs, and in some places do a good deal of moneylending. The Mochigárs are entirely devoted to the Jangams. Their chief gods are Mahábaleshvar, Sangmeshvar, and Yallavva. They are married by Jangams. The Jangam priest ties the lucky necklace, throws grains of rice on the pair, the guests join the priest in throwing rice and the ceremony is over. They bury their dead in a True Lingáyat grave, and carry food to the grave on the third day. They are bound together by a strong caste feeling, and their social disputes are settled by a caste council headed by their *kattimani* or headman.

JAINS.

[1]Besides the two main divisions of Bráhmanic and Lingáyat Hindus there is a small body of 2680 Jains. Jains or followers of Jin the Victorious are found in and about Bilgi, Bágalkot, and other large villages south of the Krishna; at Tálikot, Kuntoji, Muddebihál, Somnal, and other thriving villages immediately to the north of the Krishna; and in Indi further north. As a rule not more than two or three Jain houses are found in each village. Even in Indi

[1] Mr. A. Cumine, C. S.

they form but a small fraction of the population. The home speech of the Jains is the local Kánarese. They never were *lings*, though in Indi they are occasionally found as ministrants or *pujáris* in temples of Mahádev as the *ling*. Unlike Lingáyats Bijápur Jains live on good terms with Bráhmans. Among the Jains is an hereditary religious class called *upádhyás* or priests who serve temples and conduct marriages. The priests eat with the lay Jains, but do not give their daughters in marriage to laymen. Their brow sandal paste or *gandh* mark is of the same pattern as the Vaishnav brow mark. They say that their chief priest, to whom the others owe obedience, is a celibate Puncham Jain called Devendrakirti. All lay Jains form one community freely eating together and intermarrying. All men keep the top-knot and wear the sacred thread, but have no *tulas* or sweet basil plant at their doors and do not celebrate Tula's marriage with Vishnu in November. Most Bijápur Jains are husbandmen. Still as selling metal cooking pots and selling bangles are common Jain callings, a Jain in a court of justice often gives his caste as Bogár that is coppersmith or Balgár that is bangle-seller. No Jain eats after sunset, and no Jain eats with any one who is not a Jain. Their temples, which as at Bilgi are sometimes merely a room in the priest's house, contain about twenty gods. Their chief divinity seems to be Ádeshvar, a naked figure without covering or ornament, except some *gandh* or sandal paste marks on his chest. They also worship Padmávati and Kálamma. The details of a Jain marriage differ little from those in use among local Bráhmanic Hindus. They put some precious metal in the corpse's mouth, make the usual stop and the usual change of bearers on the way to the burning place, and burn the dead. There is the usual carrying of water in a *madka* or earthen pot thrice round the pyre, the usual pot-piercing with a stone at each turn, and the usual worship of the pot-breaking stone as the *jivkhada* or life-stone. On the third day the bones and ashes are thrown into water. On the fourth the burning place is cleaned and smoothed with clay, the *jivkhada* or life-stone is struck on the spot where the body was burned, is sprinkled with water, marked with sandal paste, and flowers are laid on it by the *upádhya* or priest, and the dead man's heir. On the eleventh day the house is cleaned and sprinkled with water in which their god has been washed and *puja* or worship is performed. On the twelth the *upádhya* lights and feeds a *hom* or sacred fire. On the thirteenth friends are dined, but they seem to take no food to the grave and they have no yearly mind-feast. Like Bijápur Lingáyats, Bijápur Jains must not be judged by what is written of them in books on Jain customs. It is true they abstain from animal food and they veil their waterpots and filter their water to prevent the destruction of insect life, but in practice the book rules about wearing a strainer over the mouth and brushing a seat before using it are ignored. The priests are aware that their books lay down some such rule but they never attempt to put the rule in practice. The Bijápur Jains are an unobtrusive and respectable class. The husbandmen and bangle-sellers are poor; but some of the Bogárs or coppersmiths are well-to-do, and a few are rich bankers. Jain children, especially Bogár children,

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occasionally go to school. They are a steady class, neither rising nor declining. They gain no new adherents, but at the same time lose no old ones; their numbers and their position will probably long remain stationary.

MUSALMÁNS.

Musalma'ns[1] number 67,066 or 10·50 per cent of the population. They include thirty-eight divisions of whom fourteen intermarry and are separate in little more than in name, and twenty-four form distinct communities marrying only among themselves. All are Sunnis in name, but most know little of their religion, and are half Hindus in feeling, thought, speech, customs, and dress. Most are the descendants of local Hindus. Some of the cultivating classes are said to represent Jains who were converted by Pir Mahabir Khandáyat an Arab preacher, who came as a missionary to the Deccan about the beginning of the fourteenth century H. 704 (A.D. 1305) and is buried in the Ark fort or citadel at Bijápur. Some represent converts made by the first Bijápur king Yusuf Adil Sháh through the exertions of Arab missionaries; some by the Moghal emperor Aurangzib (1686-1707), and a few by Haidar and Tipu of Maisur (1760-1800). It seems probable that the number who represent Bahmani and Bijápur converts is larger than is supposed, and that those whose origin has been forgotten attribute their conversion either to Aurangzib or to Tipu the two best known of modern Musalmán rulers.

The thirty-eight divisions may be arranged under two groups, general and special. Under general come the representatives of the four leading classes Syeds, Shaikhs, Moghals, and Patháns, and of ten local classes who are separate in little more than in name and marry with the general classes. Of these the members of the four leading classes and of two of the ten local classes claim a strain of foreign blood. Of the twenty-four special classes who form distinct societies, keeping to themselves in matters of marriage, five are of part foreign and the remaining nineteen are of local origin. Of the four general classes who have or who claim a strain of foreign blood, the Moghals are very few, and the Syeds, Shaikhs, and Patháns are large bodies found all over the district the majority occurring in Bijápur and Bágalkot. Among them many are of part foreign or of North Indian origin. Many also are descendants of local converts, who, at the time of their conversion, took the title of the religious or of the political leader under whom they adopted Islám. Among Syeds, Shaikhs, and Patháns the home speech of townsmen is generally Hindustáni, and of villagers Kánarese. They call their children by such Hindu names as Hushappa and Bhasáppa or add the Kánarese *appa* to Musalmán names as Hussainappa or Hassanáppa. The women's names are Chándbi, Jamálbi, and Lálbi. Though they generally marry among themselves, the Musalmáns of the main classes sometimes take wives from the local communities. The townspeople are either tall or of middle height, well made, and brown or olive skinned. The townsmen shave the head, and wear the beard either short or full, and dress in a coat, a shirt, a waistcoat,

[1] From materials supplied by Mr. Syed Dáud, Bombay Municipality.

trousers or a waistcloth, and a headscarf or turban, which Syeds wear green and the other classes wear either white, or of some other colour, generally red. The townswomen, who are generally of middle height, delicate, fair, and with full regular features, dress in the Hindu robe and bodice. The village men, who are either tall or middle sized, strong, well made, and dark or olive-skinned, shave the head, wear the beard either short or full, and dress in a turban or headscarf, a waistcoat, and a waistcloth or *dhotar*. The village women are like the men in appearance and dress in the Hindu robe and bodice. Except villagers the women of the general classes do not appear in public. Townswomen belonging to the general classes are neater and cleaner than village women, but they are lazy and add nothing to the family income. Village women, though neither neat nor clean, are hardworking, and besides in minding the house help the men in their work. Village Musalmáns are chiefly husbandmen, and are hardworking and sober; town Musalmáns are landlords, servants, messengers, and constables. Though many are lazy and fond of liquor, as a class the Bijápur Musalmáns are hardworking and thrifty. They suffered severely during the 1876-77 famine and many have not yet paid off the debts which they then incurred. Townsmen of the general classes are fond of pleasure and good living.

Their houses are generally one storey high and flat or terrace roofed, and many have a front or a back enclosure surrounded by stone walls five to seven feet high. Some of the better class of Bijápur and Bágalkot houses have walls of cut-stone and cement, a framework of good timber and cement-lined roofs. But the walls of most are of rough stone and clay smeared with a wash of cowdung, timber is scantily used, and the roof is of earth. In most cases the furniture is scanty. Of tables, chairs, and other articles of European fashion there are few or none. The usual stock of house goods is confined to low stools, a cot or two, some quilts or blankets, and cooking and drinking vessels. Some of the rich and well-to-do at Bijápur have Indian carpets and mats spread in their *baithak* or *dalán* that is the public room. The Bijápur and Bágalkot Musalmán houses are the best in the district some having four to six rooms, with a central square, the front room being set apart as a public room, and the inmost room as the cookroom, the rest of the rooms being kept either as sleeping or as store rooms. Village houses are built in much the same style as the poorer town houses. They have generally three or four rooms. The front room, which is always the biggest is set apart for the bullocks, cows, and buffaloes, the middle room or rooms are for sleeping, and the back room is for cooking. These village houses have little furniture, a cot or two with blankets and quilts and a few brass and clay vessels. Barbers, washermen, and water-carriers work for several families, each of whom pays the washerman £1 to £2 (Rs.10-20), the water-carrier 10*s.* to £1 (Rs.5-10), and the barber 8*s.* to 12*s.* (Rs. 4-6) a year. Except these three town Musalmáns seldom keep house servants. During harvest village Musalmáns generally employ daily labourers to reap the corn. Musalmáns of all classes take two meals a day. They breakfast about ten on millet bread and pulse with chillies, tamarind, vege-

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tables, and if rich mutton; they sup about eight on pulse and millet, or, in some of the richer families, on wheat and rice. Husbandmen and some other classes take three meals, a cold breakfast about seven, a midday meal in the fields, and a supper on reaching home. Among the rich public dinners consist of *puláo* a dish of rice and clarified butter, and *dálcha* a curry of pulse and mutton. Public dinners cost £2 to £3 (Rs. 20-30) the hundred guests. Among poor townsmen and villagers a cheaper dinner of rice and pulse curry is served at £1 10*s.* to £2 (Rs. 15-20) the hundred guests. A few rich families eat mutton daily, and most manage to have mutton at least on the *Ramazán* and *Bakar Id* festivals. All prefer mutton to beef, and many local communities will on no account touch beef. Buffalo meat is avoided by all. Fowls and eggs are used only by the rich at special dinners to a few friends or relations. Fish are eaten by all whenever they can be bought or caught. The staple food of all classes is grain and pulse. Among the rich and well-to-do, perhaps about ten per cent of the whole, the grain in ordinary use is wheat, Indian millet, rice, and pulse, the rest, that is nine-tenths of the whole, seldom eat any grain but Indian millet and pulse, On the basis of the average rupee price of grain during the ten years ending 1883 which was 50 pounds for Indian millet, 20 pounds for rice, 30 pounds for wheat, and 35 pounds for pulse, the monthly food charges of a rich Musalmán family of five vary from £2 to £3 (Rs. 20-30), of a middle-class family from 16*s.* to £1 10*s.* (Rs. 8-15), and of a poor family from 6*s.* to 12*s.* (Rs. 3-6). Water is the usual drink. A few rich and middle-class families take milk with bread or rice either with breakfast or supper. Tea and coffee are seldom used. In spite of the religious rules against their use intoxicating liquors are largely drunk. On account of their cost imported wines and spirits are seldom taken. The two chief drinks are the local *sendi* or fermented juice of the wild date palm and *boja* or millet beer. The craftsmen, almost all of whom are of pure Hindu descent, are the most given to the use of fermented liquor. Spirits made from the bark of the *babhul* tree, raw sugar, and dates are also much used especially by craftsmen. Of other stimulants and narcotics tobacco is smoked by almost all and snuff is taken by some old men chiefly traders, opium is sometimes used by servants, constables, and religious beggars who also smoke *gánja* and *charas* or hemp-leaf juice. Except the men of the leading Musalmán classes who wear the Musalmán turban, coat, shirt, waistcoat, and trousers, all classes dress in Hindu style. In-doors men dress in a headscarf or *rumál*, a shirt and a waistcloth; out-of-doors the rich on all occasions, and the middle-class and poor on festive occasions or holidays, dress in a Hindu turban, 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 wear a silk turban and a silk-bordered waistcloth. They have their turbans dyed on the *Ramazán* or *Bakar Ids* generally red or yellow, except saints' sons or *pirzádas* and Syeds who prefer green. The women of almost all the Musalmán classes dress in a long Hindu robe or *sádi* and a bodice or *choli* covering the back and fastened in a knot in front, with short tight sleeves stopping above the elbow. Except the

women of the four general classes who keep the seclusion or *zenána* rules, and, on going out, wrap a white sheet round them, most women appear in public in the same dress as they wear in-doors. Except on festive or ceremonial occasions almost all dress in cotton. The festive or ceremonial dress includes one or two sets of silk or embroidered robes and bodices given by the husband at marriage which generally last during a 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 £1 to £3 (Rs. 10-30). The yearly cost of dress to a rich woman varies from £2 to £3 (Rs. 20-30) and to a middle class or poor woman from 6*s.* to £1 (Rs. 3-10). Except in rich families for a year or two after marriage when they wear embroidered cloth slippers, Musalmán women never wear shoes.

Among some of the lower classes, Kasábs butchers, Bágbáns fruiterers, and Támbolis betel-leaf sellers, who, when they can afford it, are fond of wearing a large gold ring in the right ear and a chain weighing 1½ lb. to 2½ lbs. (50-100 *tolás*) on the right foot, Musalmán men seldom wear ornaments. 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 gold earrings and silver finger rings; and their husbands must invest in ornaments for the bride as much money as the amount of the dowry, which is generally £12 14*s.* (Rs. 127). Among the poorer classes a woman seldom keeps her full stock of marriage jewels. Most of her ornaments disappear by degrees in meeting special expenses and in helping the family through times of scarcity of food or of work.

Their faith binds the bulk of the Muhammadans into one body. Sunnis by faith, they worship at the same mosque, keep the same holidays, hold the same ceremonies, and respect and employ the same judges or *kázis*. The Musalmáns who hold aloof from the main body of their fellow-believers are either Musalmán sectarians or are local converts who have either never given up or who have again taken to Hindu practises. The Musalmán sectarians who hold aloof from the rest are the Ghair Máhdis or anti-Máhdis who hold that the Mahdi or looked-for Imám has come, and the Wahábis who would do away with the worship of saints and with all respect for religious doctors. Among the special communities the Bakar-Kasábs mutton butchers, Bágbáns fruiterers, Pinjárás cotton teasers, Kanjars poulterers and rope-makers, and Pendhárás servants and grass cutters have such strong Hindu leanings, that they do not associate with other Musalmáns, almost never come to the mosque, eschew beef, keep Hindu holidays, and openly worship and offer vows to Hindu gods.

Of the regular Musalmáns no very large number, perhaps about twenty per cent, teach their children to read the Kurán. All are careful to circumcise their male children, to hold the initiation or *bismillah* ceremony, and to have their marriage and funeral services conducted by the *kázi* or by his deputy the *mulla*. Though as a rule they do not attend the mosque for daily prayers, almost all are careful to be present at the special services on the *Ramazán* and *Bakar Id* holidays, and are careful to give alms, to fast during the

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thirty days of *Ramazán*, and to pay the *kázi* his dues. Their religious officers are the *kázi* judge or marriage registrar, the *mulla* priest or deputy *kázi*, the *khatib* preacher, the *mujávar* beadle or ministrant, and the *bánghi* caller to prayer. Of these the titles of the *kázi* and the *mujávar*, and of the *bánghi* or crier of the mosque of Bijápur are hereditary. In Musalmán times the *kázi* was the civil and criminal judge. Now his sole duties are to conduct the chief services of the *Ramazán* and *Bakar Id* feasts in the mosques, on which occasions he gets a turban or a shawl worth £1 to £2 (Rs. 10-20) from funds contributed by the people, and to perform and register marriage ceremonies for which he is paid 5*s.* to 10*s.* (Rs. 2½-5). The *kázi's* deputy the *mulla* is generally chosen from some poor family and some are, others are not able to read the Kurán. One *mulla* is set apart for each village. His duties are to perform the marriage and funeral ceremonies, and kill with proper Musalmán rites sheep, goats, and fowls both for Musalmáns and for Hindus. Local flesh-eating Hindus do not themselves kill the animals which they eat. They employ the village *mulla* to kill them, and pay him 1½*d.* to 3*d.* (1-2 *as.*) together with some of the smaller parts of the slain animal. The *mullás* have to send in their yearly income to the *kázi* of the district by whom they are appointed, keeping one-fourth for their own use. Some village *mullás* enjoy an allotment of land. *Mujávars* shrine-ministrants or beadles are chiefly employed by the descendants of saints to look after their forefathers' shrines and to receive the vows offered by the people. *Mujávars* generally live on the offerings to the shrines which include animals, cocoanuts, and cash. Some also live on tillage. Of *bánghis* or *muázams*, the mosque criers, the chief duty is to stand on the highest balcony of the mosque and call to prayers five times a day. The post of crier at the great Bijápur mosque is held by a high Musalmán family; the appointment still carries with it a state allowance of 2*s.* (Re. 1) a day. The saints' sons or *pirzádás* are chiefly Syeds, descendants of saints, who either converted the forefathers of their followers or who were held in high local esteem. The chief of the Bijápur *pirzádás* are the Bashaiban Syeds, who are also called Kadráis, and the Bukháris. None of them of late years have made any effort to spread Islám. They content themselves with the descendants of the followers whom their forefathers converted, who are low class local Musalmáns who pay their teacher 2*s.* to 10*s.* (Rs. 1-5) a year. Besides their followers' contributions, *pirzádás* own large estates or *jagirs*, granted them either by the Bijápur kings or by the Moghals. Almost all of them are lazy and fond of pleasure, and some are given to drink and to the use of intoxicating drugs. Fakirs or Musalmán religious beggars are said to get their name from their three chief rules of conduct; *Fa* standing for *faka* or starving, *ki* for *kinayat* or contentment, and *r* for *riyázat* or work, the rules being that all religious beggars must be content, that they must earn their living by work, and that if they get neither work nor food they must starve. Fakirs belong to two main classes Básharás or law-abiders, also called Mukimsháhis or settlers, who marry and remain in one place living either on labour or on alms, and Besharás that is law-neglecters, also called Darveshis or wanderers,

who have neither wives nor homes. Both of these believe in and follow the four saints and fourteen *khánvádás* or families which are sprung from Ali the son-in-law of the Prophet. Of the householders or Mukimsháhis the Kádriás and Chistiás are the orders most commonly found in the district. They occur in large number at Bijápur and Bágalkot where they have *makáns* or rest-houses built in public places for the use of travellers, who, on leaving, give them a present. Of Darveshis or wanderers the orders generally seen in the district are the Kalandars, the Mastáns, the Jalális, and the Bukháris. The desire for school-going has not yet taken hold of the Bijápur Musalmáns. Each sub-division or *táluka* in Bijápur has a Government Urdu school, but the people take little interest in sending their children to school. In the whole district only one Muhammadan has learnt English. He is employed in the Engineer's office at Bijápur, and some, who have learnt Maráthi and Kánarese, have been engaged as clerks and bailiffs in the civil courts. None have risen to any high position.

The main body of Bijápur Musalmáns who intermarry and differ little in look, dress, or customs, includes, besides the four general divisions of Syeds, Shaikhs, Moghals, and Patháns, ten special classes, one of traders Saudágars merchants, two of shopkeepers Attárs perfumers and Manyárs bracelet-sellers, three of craftsmen Kágzis paper makers, Kaláigars tinners, and Nálbands farriers, and four of servants Bedars, Hakims practitioners, Maháwats elephant-drivers, and Sárbáns camel-drivers.

Syeds.

Syeds, who claim descent from Fatima and Ali, the daughter and the son-in-law of the Prophet, are of two branches, Hassani and Hussaini called after Ali's two sons Hassan and Hussain. Their chief families are the Bashaibáns, Brums, Nazirs, Idrusis, Zubaidis, Mukbils, Bilfakis, and Sakáfis. They are found in large numbers at Bijápur and trace their origin to some of the Bijápur saints, who, about the middle of the thirteenth and in the fourteenth centuries, came as missionaries from Arabia and Asia Minor and spread Islám among the people of Bijápur. The men add Syed and the women Bibi or lady to their names. They are either tall or of middle height, well made, and fair or dark. The men shave the head, wear the beard full, and dress in a green turban or headscarf, a long coat, a shirt, and loose trousers. Of late some of the young men have begun to wear the waistcloth or *dhotar*. Their women, who are either tall or of middle height, delicate, with full regular features, and fair skins, dress in the Hindu robe and bodice, and do not appear in public. Both men and women are neat and clean. The home speech of all is Hindustáni. The men are Pirzádás or saints' sons that is religious guides, Jágirdárs or proprietors, and husbandmen. They are mild hospitable and kindhearted, but generally lazy unthrifty and given to pleasure. Their women add nothing to the family income. They suffered much during the 1876-77 famine, and many of them had to dispose of their property and run into debt which they have not yet been able to pay. They generally marry among themselves, or with Shaikhs. They are Sunnis of the Hanafi school, and are said to be religious and careful

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to say their prayers. They send their boys to school to learn Urdu and Kánarese, but none have risen to any high position.

MUSALMÁNS.

Shaikhs.

Shaikhs, or Elders, are found in large numbers throughout the district. They are of two general branches Sidiks who take their name from Abubakar Sidik and Fárukis who take their name from Umaral-Fáruk. Besides these two classes many local converts add Shaikh to their names. They do not differ from Syeds in look or in dress. The men add Shaikh to their names and the women add Bibi. Both men and women are neat and clean, hardworking, and thrifty. They suffered much during the 1876-77 famine. Most of them had to sell their property and incur debts. The men are soldiers, constables, servants, and messengers; and the women, wherever they can get work at home such as spinning cotton and cleaning silk for traders, work hard and try to add at least 3*d.* (2 *as.*) a day to the family income. Most Bágalkot Shaikhs with their wives and children live on cleaning the silk which is dyed there and sent to Bombay. They speak Hindustáni. They are Sunnis of the Hanafi school and are careful to say their prayers. They give daughters to and take daughters from any of the four general classes. They send their boys to school, but education has not yet raised any of them to a high position.

Moghals.

Moghals, who trace their descent to the Moghal invaders of the seventeenth century, are found in small numbers. The men add Mirza to their names and the women Bibi. They speak Hindustáni at home, and do not differ from the Syeds or Shaikhs in appearance or dress. Both men and women are neat and clean; the women do not appear in public and add nothing to the family income. The men are hardworking, thrifty, and sober. They are servants, constables, or messengers, and are not well-to-do, many of them being in debt since the 1876-77 famine. They marry with any of the general classes except Syeds. They are Sunnis of the Hanafi school and are careful to say their prayers. They are anxious to send their boys to school but none have risen to any high position.

Pathán.

Patha'ns, or Victors, are found in large numbers throughout the district. They trace their origin to Pathán or Afghan settlers who took service under the Bijápur kings (1490-1686). They have lost all trace of their foreign origin, and are tall or of middle height, well built, strong, and either dark or olive-skinned. The men shave the head, wear the beard full, and dress in a turban or head-scarf, a tight-fitting coat, a shirt, a waistcoat, and a pair of tight trousers, or a waistcloth. The women, who are either tall or of middle height and of brown colour, dress in the Hindu robe and bodice. As a rule, they keep the seclusion or *zenána* rules, and, by spinning cotton or doing other work at home, add something to the family income. Both men and women are neat and clean in their habits. The men add Khán and the women add Bibi to their names, and their home speech is Hindustáni. They are hardworking, thrifty, and sober. Most of them suffered severely during the 1876-77 famine. They are soldiers, constables, messengers, and servants. They marry either among themselves or with any of the general classes except Syeds. They are Sunnis of the Hanafi

school, but most of them are careless about saying their prayers. They seldom send their boys to school, and none of them has risen to any high position through education.

MUSALMÁNS.

Kábulis.

Ka'buli Patha'ns are new comers from Afghanistán. Only three or four families are found in the district. They are tall strong and fair with gray eyes. The men wear the head hair and the beard long and full. The men dress in a headscarf or a skull cap, a loose-sleeved shirt which falls below the knees, a waistcoat, and a pair of very loose trousers rather tight at the ankles. They speak Kábuli among themselves and Hindustáni with others. They are traders, some dealing in piecegoods and others in moneylending. They are hardworking, thrifty, and sober, but bad tempered. As they are well-to-do they have found wives among the general classes and are permanently settled. They are Sunnis of the Hanafi school and are said to be religious and careful to say their prayers. They are illiterate, but on the whole are a rising class.

Saudágars.

Sauda'gars, or Honourable Traders, of whom there are only two or three families at Kaládgi are immigrants from Maisur. They belong to the class of Navváits who represent the descendants of the Arab and Persian merchants who settled along the west coast of India between the eighth and the fourteenth centuries. They claim to belong to either the Fáruki or Sidiki branches of Shaikhs. Their home tongue is Hindustáni, and they have still something foreign in their look. They are tall strong and well made, with handsome features, large black eyes, long and straight noses, and brown skins. Some of the men shave the head; others wear the head hair either long or short and wear the beard full. The women, who have the same cast of face as the men, bear a high character, and are careful not to appear in public. The men dress in a head-scarf, a long coat coming to the knees, a shirt, a waistcoat, and either trousers loose above and tight at the ankles or a striped waistcloth. The women dress in a gown or petticoat called *lahenga* of two or three yards of chintz or silk, gathered in plaits round the waist and falling to the ankle, with the upper part of the body robed in a scarf or *odni* two and a half to four yards long. They are piecegoods dealers, and are generally hardworking, thrifty, sober, and well-to-do. They neither form a separate community nor differ in their manners from ordinary Musalmáns; and marry either among themselves or among any of the general classes except the Syeds. They are Sunnis of the Hanafi school, and are religious and strict in saying their prayers. They respect the *kázi* and employ him to conduct their services. They teach their boys to read the Kurán and send them to Government schools to learn Maráthi and Kánarese. On the whole they are a rising class.

Attárs.

Atta'rs, or Perfumers, found in small numbers in different parts of the district, have their headquarters at Bijápur where they were formerly numerous, but many have left either for Haidarabad or for Bombay in search of work. They are probably the descendants of Jain Hindus of the class of the same name. Their home tongue is generally Hindustáni, but they speak Kánarese fluently with Hindus. The men are middle-sized and dark or olive-

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skinned. They shave the head, wear the beard either short or full, and dress in a Hindu-like turban, a shirt, a waistcoat, and a waist-cloth. The women, who do not appear in public, dress in a Hindu robe or *śádi* and a bodice or *choli*, and do not help the men in their work. Both men and women are neat and clean in their habits. In their calling as makers and dealers in perfumes they are hardworking, thrifty, and sober, but most of them have left the district as the demand for their wares has fallen very low. Bijápur incense, cosmetics, dentrifice, aloewood preparations, and other perfumeries are generally considered the best in the Bombay Presidency. During and for long after the 1876-77 famine the demand for their wares ceased and they suffered severely. They have shops and do not hawk their wares either from village to village or from door to door. They form a separate body but do not differ in manners or customs from ordinary Musalmáns, and marry either among themselves or with ordinary Musalmáns. They are Sunnis of the Hanafi school and are careless about their religion. They eschew beef and in outlying villages are said to worship and pay vows to Hindu gods. Still they obey the regular *kázi* in all matters and ask him to conduct their ceremonies. They send their boys to school to learn Urdu and Kánarese or Maráthi. None have taken to any new pursuit or risen to any high position.

Manyárs.

Manya'rs, Bracelet-sellers and Dealers in Hardware, are found in small numbers in some of the larger towns. They are said to represent local Hindu converts. Their home tongue is Hindustáni with a sprinkling of Maráthi and Kánarese and with a strong Deccan accent and pronunciation. They are generally of middle height, thin, and dark or olive-skinned. The men shave the head and wear the beard either full or short. They dress in a headscarf tied like a Hindu turban, a waistcoat, and a waistcloth. The women are of middle size, thin, and either wheat or olive-skinned with regular features. They dress in the Hindu robe and bodice, and, except the old, do not appear in public or add to the family income by helping the men in their work. Both men and women are neat and clean in their habits. They deal in hardware and miscellaneous articles, cotton thread, tapes, mirrors, wax-bracelets, beads, and Hindu brass ornaments. They keep fixed shops and also set up booths at weekly markets and fairs. They are hardworking, thrifty, and sober, and, though not rich, make £20 to £40 (Rs. 200 - 400) a year. As a class they are well-to-do and able to save. They do not form a separate community and do not differ in manners or customs from the regular Musalmáns. They marry either among themselves or with any of the ordinary classes of Musalmáns. In religion they are Sunnis of the Hanafi school, and a few of them are religious and careful to say their prayers. They send their boys to school to learn Maráthi and Kánarese but none has risen to any high position.

Kágzis.

Ka'gzis, or Paper-makers, are found in small numbers in Bijápur, Bágalkot, and other large towns. They are said to represent local Hindu converts. Their home speech is Hindustáni. The men are tall or of middle size, thin, and dark. They shave the

head, wear the beard full or short, and dress in a round white cotton turban, a shirt, a waistcoat, and a waistcloth or a pair of tight trousers. The women are like the men. They dress in the Hindu robe and bodice, appear in public, and help the men in their work. Neither men nor women are neat or clean. They make rough coarse paper which is used chiefly by local merchants and for packets and covers in Government offices. Their rates are 6*d.* to 9*d.* (4-6 *as.*) a quire. Their trade has suffered much from the competition of European paper and as a class they are badly off. They suffered severely during the famine of 1876-77. Many are in debt, and most have gone to Haidarabad and other places in search of work. When they were a large body they formed a well organised society. At present they do not form a separate community nor differ in manners from the ordinary Musalmáns. They marry either among themselves or with any of the ordinary classes of Musalmáns, and respect and obey the *kázi* in all matters. They are Sunnis of the Hanafi school, and are religious and try to give their boys some schooling. The decline of their craft has forced some Kágzis to take to trade and service. On the whole they are a falling class.

MUSALMÁNS.
Kágzis.

Kala'igars, or Tinners, found in small numbers in some of the larger towns, are said to represent local Hindu converts. They style themselves Shaikhs a title they are said to have received from the patrons under whom they embraced Islám. They are either tall or middle sized, and are dark or olive-skinned. Their home speech is Hindustáni. The men shave the head, wear the beard full, and dress in a turban or a headscarf, a shirt, a waistcoat, and a waistcloth or tight trousers. The women, who are either tall or middle-sized and wheat or brown skinned, dress in a Hindu robe and bodice, do not appear in public, and add nothing to the family income. Neither men nor women are neat or clean in their habits. Most of the men, though hardworking and thrifty, are given to drinking fermented palm-juice and smoking hemp flowers or eating opium, practices which have sunk many of them in debt. They tin copper and brass cooking vessels for Hindus, Musalmáns, and Christians, and are paid 1*s.* 6*d.* to 2*s.* (Re. ¾ - 1) for a dozen vessels. They suffered much from the 1876-77 famine, as, both during the famine and for several years after it, to save the cost of tinning copper vessels, the bulk of both Hindus and Musalmáns took to cooking in clay vessels. Many went to Bombay and the Nizám's country in search of work. Those who remain are now well employed and well-to-do. They do not form a separate community nor differ in their manners from ordinary Musalmáns. They marry among themselves or with the general classes of Musalmáns and obey the *kázi* and respect him in all matters. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. During and after the 1876-77 famine, many who did not leave the district became house servants. They are anxious to send their boys to school, but none have risen to any high position.

Kalâigars.

Na'lbands, or Farriers, found in small numbers in some large towns, are said to represent local Hindu converts. Like Kaláigars

Nálbands.

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they have taken the title of Shaikh. Their home speech is Hindustáni. The men are of middle height and dark or olive-skinned. They shave the head, wear the beard full, and dress in a headscarf or white or red cotton turban tied in Hindu fashion, a shirt, a waistcoat, and a waistcloth or tight trousers. The women who are middle-sized thin regular featured and wheat-coloured, dress in the Hindu robe and bodice. None except the old appear in public or add to the family income. Both men and women are neat and clean. They are farriers by craft, hardworking and thrifty, but most are excessively fond of intoxicating drinks, and are badly off. They shoe horses as well as bullocks. Their chief customers are Europeans and persons who let bullock carts on hire. Their employment is scanty and most have taken service as house servants, constables, and messengers. Though they form a separate community their manners and customs do not differ from those of ordinary Musalmáns. They marry either among themselves or take wives from any of the ordinary classes of Musalmáns. In all matters they respect the *kázi*. They are Sunnis of the Hanafi school but are not strict in saying their prayers. Of late some have begun to send their boys to school to learn Urdu and Kánarese, but none have risen to any high position. On the whole they are a falling class.

Bedars.

Bedars are found in one or two Kaládgi families as house-servants. They have come to the district from Maisur. They claim descent from Kábuli soldiers in the service of Tipu of Maisur, but they are probably descended from converts of the Hindu tribe of Bedars or Baidarus. After Tipu's fall (1799) they moved from Maisur, and are found in considerable numbers in Sholápur where they are traders, constables, and servants. They are tall strong and brown. Their home tongue is Hindustáni. The men shave the head or wear long hair, wear the beard full, and dress in a turban or headscarf, a coat, a waistcoat, and loose trousers. The women, who are either tall or of middle height and fair with full regular features, dress in the Hindu robe and bodice, keep the seclusion or *zenána* rules, and add nothing to the family income. Both men and women are neat and clean. Though hardworking and thrifty they are fond of fermented date-palm juce and are badly off. They do not form a separate community or differ in manners and customs from ordinary Musalmáns. They marry with any of the general classes. They respect and obey the *kázi* in all matters. They are Sunnis of the Hanafi school and are religious and careful to say their prayers. They are anxious to send their boys to school, but none have risen to any high position.

Hakims,

Hakims or Practitioners, also called Pahelwáns or Wrestlers, are found in small numbers in Bijápur. They are said to represent local Hindu converts. They call themselves Shaikhs and speak Hindustáni at home. They are tall or middle-sized, well made, strong, and dark, the men shave the head, wear the beard full, and dress in a white cotton turban, a coat, a shirt, a waistcoat, and tight trousers. The women, who are like the men, wear the Hindu robe and bodice, appear in public, and act as midwives and nurses. They also act as Domnis or songstresses in marriage and other ceremonies. Both men and women are neat and clean. The

men practise medicine without any training or learning. They go from village to village and sometimes visit distant countries with powders and herbs and cajole and frighten people into buying. Whatever the disease, from dysentery to toothache, the Hakims have a specific, and the specific is generally the same. They get a fee of 6*d.* to 1*s.* (4-8 *as.*) promising to return but generally moving off to cheat some new patient. As a rule they come home for the Muharram, and for forty days after the Muharram, they make no journeys and do not let their women leave their homes. Though hardworking and thrifty, they are much given to drink and to intoxicating drugs. They are generally badly off and in debt. They do not form an organized body and are only a nominal community marrying among the general classes and differing little from them in customs and manners. They obey and respect the *kázi* in all matters. They are Sunnis of the Hanafi school and few of them are religious or careful to say their prayers. They have lately begun to send their boys to school to learn Maráthi or Kánarese. Besides by the sale of drugs some earn their living as servants and messengers.

MUSALMÁNS.
Hakims.

Maha'wats, or Elephant-drivers, occur in small numbers in some of the larger towns. They are said to represent local Rajput converts. Their home tongue is Hindustáni, but they speak Kánarese freely. The men are generally middle-sized and dark. They shave the head, wear the beard either full or short, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women, who are like the men in appearance, dress in a Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean. Under the British, as the demand for elephant drivers has nearly ceased, they have taken to different callings, working as servants, messengers, or constables. As a class they are badly off. They do not form a separate community, marry among the ordinary classes of Musalmáns, and do not differ from them in manners and customs. They obey and respect the *kázi* and ask him to conduct their services. They are Sunnis of the Hanafi school but know little of their religion and are not careful to say their prayers. They do not send their boys to school; and none have risen to any high position.

Maháwats.

Sa'rba'ns, or Camel-drivers, found in small numbers in some of the large towns represent Hindu converts of the Rajput caste. Their home speech is Hindustáni, but they talk Kánarese fluently. The men are tall or middle-sized, of a dark or olive colour. They shave the head, wear the beard either short or full, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women, who are like the men in appearance and wear the Hindu robe and bodice, appear in public but add nothing to the family income. Both men and women are neat and clean. Since power has passed out of the hands of native chiefs the demand for camel drivers has almost ceased. They have taken to new pursuits, some earning their living as servants and messengers and others as husbandmen. They are hardworking and thrifty but are seldom well-to-do. They do not form a separate community, nor differ in their manners from ordinary Musalmáns. They marry either among

Sárbáns.

themselves or with any of the ordinary Musalmáns. They are Sunnis of the Hanafi school, but are not religious. They obey and respect the *kázi* in all matters. They do not send their children to school, nor have any of them risen to a high position.

Of the twenty-four separate communities who keep by themselves in matters of marriage and have little in common with the main body of Musalmáns, six are part foreigners of whom two Labbeys and Mukeris are traders, one Gáo Kasábs craftsmen, and three Kákars Chhaparbands and Jats are labourers. Of the remaining eighteen, of pure or nearly pure local Hiudu origin, nine Bágbáns fruiterers, Bhadbhunjás grain-parchers, Bakar Kasábs mutton butchers, Gaundis masons, Jhárákars or Dhuldhoyás dust-washers, Momins weavers, Pinjárás cotton cleaners, Patvegars tassel-twisters, and Saikalgars tinkers, are shopkeepers and craftsmen; three Bhatyárás cooks, Hajáms barbers, and Pakhális water-carriers are servants; three Kanjars fowlers and rope-makers, Pendhárás pony-keepers, and Siváris hunters or fuel-sellers are labourers; and two Kasbans dancing girls and courtezans, Nakárchis horse kettle-drummers, and Táschis kettle drummers are musicians.

Gáo Kasábs.

Ga'o Kasa'bs, or Beef Butchers, found in two or three families at Kaládgi are immigrants from Maisur. They trace their descent to Abyssinian slaves in the service of Haidar Ali of Maisur in (1762-1782). They are said to have accompanied the British forces to the Deccan in 1803. They are found only in military cantonments in different parts of the Deccan. They speak Hindustáni. The men are tall or middle sized strong and dark. They either shave or grow the head hair, wear the beard full, and dress in a headscarf, a shirt, a waistcoat, and tight trousers. The women, who are like the men in appearance, dress in the Hindu robe and bodice. They appear in public and help the men in selling small pieces of beef. They are dirty and quarrelsome but sober and modest. The men, though hardworking and thrifty are not clean, and are excessively fond of drinking fermented date-palm juice. They are seldom well-to-do. They have fixed shops, and kill both cows and buffaloes. The cow beef is used by Christians and by some Musalmáns, and the buffalo beef by Hindu Mhárs and Bhangis. They do not keep the animals but buy them as they require them. They form a separate community with a headman of their own chosen from the oldest families, who is empowered to fine any one who breaks caste rules. The money collected in fines is spent in caste dinners. Their manners do not differ from those of ordinary Musalmáns. They marry among their own community only, but obey the *kázi* and employ him to conduct their ceremonies. They are Sunnis of the Hanafi school and are not religious or careful to say their prayers. They do not send their boys to school, or take to new pursuits.

Kákars.

Ka'kars, immigrants from Afghanistán, are found in small numbers at Kaládgi. Among themselves they speak a rough mixture of Maráthi, Hindustáni, and Málvi. The men are tall, well made, strong, and dark. They shave the head, wear the beard full and large, and dress in a turban tied like a Hindu turban, a tight-fitting jacket, and a waistcloth. Like the men the women

are tall and dark with regular features. They appear in public and wear the Hindu robe and bodice. The men are servants, labourers and pony-keepers; and the women sell fuel and grass. Though hardworking and thrifty they are neither honest nor cleanly, and are excessively fond of date-palm juice. Almost all of them are poorly clad and in debt. They marry with no other Musalmáns and give their daughters to no one except a member of their own class. They have a strong class feeling, the community exercising a firm control over the members. They are Sunnis of the Hanafi school and are seldom religious or careful to say their prayers. They obey the *kázi* and in their customs do not greatly differ from ordinary Musalmáns. They do not send their boys to school and none of them have risen to any high position.

MUSALMÁNS.
Kákars.

Labbeys, from the Malabár coast, are found in small numbers in different parts of the district. They are said to be the descendants of the Arab refugees who fled from the Persian gulf towards the close of the seventh century through fear of the tyrant Hajjaj-bin-Yusuf. As seafarers and merchants, they, and later Arab and Persian refugees and settlers, until the establishment of Portuguese supremacy (1510), held the bulk of the foreign sea trade of Western India. Their home tongue is Arvi or Tamil, and with others they speak Hindustáni. Their features bear traces of a foreign origin. They are about the middle height, muscular, and brown or wheat-coloured. As a rule the men shave the whole head, wear a full beard, and dress in a skull cap covered when out-of-doors by a long tightly wound coloured kerchief, a loose and long shirt falling to the knees, a tight-fitting jacket, instead of trousers a coloured waistcloth or *lungi* reaching from the waist to the ankles, and instead of shoes sandals. They are generally only visitors, as they move from place to place almost every year and do not bring their wives with them. They deal in skins and hides. They buy hides from local butchers to whom they generally advance large sums to keep them from the hands of rival hide-merchants, and send the skins preserved in salt to Madras or Bombay. They hold a high place in the trading community, and bear a good name for fair dealing. They are hard-working, thrifty, sober, and generally well-to-do. In religion they are Sunnis of the Shafi school and are strict in saying their prayers, and keeping the rules of their faith. They take much interest in teaching their boys Arabic and Tamil, but none of them teach their boys English or Maráthi.

Labbeys.

Mukeris, or Deniers, are found in large numbers in Kaládgi town. They are said to represent Hindu Lamánis or Banjáris converted by Tipu of Maisur. They are believed to have come to Kaládgi as sutlers with General Wellesley's force in 1803. Their home speech is Hindustáni. They are tall or middle-sized, strong, and brown or wheat-coloured. Some of the men shave the head wholly, others wear the head hair long, and all have full beards. The women are like the men, and have no very good name for morality. Except the old none of them appear in public nor add to the family income. Both men and women, though neat and clean are very fond of date palm juice. The men dress in a turban or headscarf, a coat, a shirt, a tight jacket, and a

Mukeris.

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waistcloth or tight trousers. The women dress in the Hindu robe and a long sleeved bodice. Young girls generally wear a petticoat hanging from the waist to the ankles and cover the upper part of the body with a scarf or *odni*. They deal in grain and groceries, and have a poor name for honesty. They are hard-working thrifty and well-to-do. They generally marry among themselves only and have a well organized body under a *chaudhari* or headman chosen from the richest family, who, with the consent of the majority, is empowered to fine any one breaking their class rules. Their customs to some extent differ from those of ordinary Musalmáns. Most believe in the Hindu goddess Yallamma of Saundatti in Belgaum to whom they offer vows. They also keep Hindu festivals. At the same time they obey the *kázi* and employ him to conduct their marriage, funeral, and other services. They are Sunnis of the Hanafi school, and are seldom religious or careful to say their prayers. They teach their boys Urdu, Maráthi, and Kánarese, but not English. On the whole they are well-to-do.

Chhaparbands.

Chhaparbands, or Thatchers, said to represent converts of the Hindu class of the same name, are found in small numbers all over the district. Their head-quarters are in Muddebihál and Bágevádi. They are said to be immigrants from Gujarát, who came to the district in search of work during the Adil Sháhi rule (1490-1686). They speak Hindustáni with a considerable mixture of Gujaráti. The men are tall or of middle size, sturdy, and wheat-coloured. They shave the head, wear the beard full, and dress in a Hindu headscarf, a coat, a jacket, and a pair of tight trousers or a waistcloth. The women, who, like the men, are either tall or of middle size well made with good features and of wheat colour, dress in the Hindu robe and Gujaráti tight-fitting bodice with open backs covering the breasts only. They appear in public and add to the family income. Both men and women are neat and clean in their habits. The men in former days lived as highwaymen or Thags, often staying away from their home for months. They used to cheat people by making counterfeit coins, and, as they generally rambled in bands of ten to twenty, also robbed travellers who came in their way. Most of them are now labourers and husbandmen. They are hardworking, but much given to drink, and are fairly off. The women add to the family income by sewing quilts and making mats of date-palm leaves. They are hardworking but have a poor character for honesty. They have two divisions, BÁRÁGANDÁWÁLLÁS, or twelve measure men, and CHHAGANDÁWÁLLÁS or six measure men that is half-castes. The Chhagandáwállás are of illegitimate birth, and their women instead of wearing the Gujaráti bodice, dress in the local Hindu bodice, covering the back and fastened in a knot in front. The two divisions intermarry and marry with no other Musalmáns. They form a separate community, but have no special organization, and no headman. They settle social disputes at class meetings; and the decision of the majority is considered final. They differ from regular Musalmáns in worshipping Hindu gods and eschewing beef. In religion they are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. They respect and obey the *kázi*, and employ

him to register their marriages. They do not send their boys to school.

MUSALMÁNS.

Jats.

Jats, immigrants from Sind and the Panjáb, are said to have come to Bijápur during the Adil Sháhi rule. They are found in small numbers. They are said to be descendants of the first converts of the great tribe of Játs or Jats who form the bulk of the low class population of the Panjáb and Sind. They speak Hindustáni among themselves and Maráthi with others. The men are tall or of middle size, sturdy, and wheat-coloured. They shave the head, wear the beard full, and dress in a Hindu turban or a headscarf, a coat, a jacket, and tight trousers, or a waistcloth. 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 their work. Both men and women are neat and clean. Formerly the Jats were very troublesome, most of them living by plunder and gang robbery. Under the British, their power has been crushed and they live by tilling the ground and as servants and messengers. They are hardworking, thrifty, sober, and fairly off. They marry among themselves only and form a separate community with a good class organization. They settle social disputes at meetings of the male members under a headman, who, with the consent of the majority, has power to fine any one who breaks their rules. Their manners and customs do not differ from those of ordinary Musalmáns. In religion they are Sunnis of the Hanafi school, and are said not to be religious or careful to say their prayers. They respect and obey the regular *kázi,* and employ him to conduct their religious services. They do not send their boys to school.

Bágbáns.

Ba'gba'ns, Gardeners or Fruiterers, found almost over the whole district are said to represent local converts from the Máli or Kunbi castes. Their home speech is Hindustáni much mixed with Kánarese and Maráthi words. The men are tall or of middle size, sturdy, and dark. They shave the head, wear the beard either short or full, and dress in a large two-cornered turban, a waistcoat, and a waistcloth. The women, who have the same cast of face as the men, are dirty and untidy, dressing in the Hindu robe and bodice, and appearing in public. They are hardworking, thrifty and sober, and some are well-to-do. They sell fruit and vegetables, the women helping in the work of selling. They marry among themselves and form a separate community. They settle social disputes at class meetings under a head or *chaudhari* chosen from their richest and most respected families, who, with the approval of the majority, has power to fine any member who breaks class rules. They are Sunnis of the Hanafi school, and few are religious or careful to say their prayers. They eschew beef and are said to believe in and pay vows to Hindu gods. They obey the *kázi* and employ him to conduct their services. They seldom send their boys to school and take to no new pursuits.

Bakar Kasábs.

Bakar Kasa'bs, or Mutton Butchers, also called Lád Sultánis, are found in considerable numbers in all the larger towns. They are

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converts from the Hindu caste of Lád Khátiks; and are said to have been brought to Islám by Tipu of Maisur. They form two distinct bodies Káundás and Kámlás. The Káundás are found only in the Nizám's country, and neither marry nor have any thing in common with Kámlás. Both sell mutton, but Káundás sell cooked as well as raw mutton, cooking it at their houses and carrying the dishes for sale to the shops where *shendi* or palm beer is sold. This the Kámlás consider disgraceful. Both divisions are well organized, each with a separate headman or *chaudhari* chosen from the richest and most respected families, who, if the majority approve, has power to fine any one breaking their class rules. Their home speech in large towns is Hindustáni much mixed with Kánarese; in smaller towns they speak Kánarese. They are either tall or of middle size dark and strong; the men shave the head and either shave the chin or wear a short beard. They dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. The women, who dress in the Hindu robe and bodice, appear in public, and help the men in selling mutton. They are untidy and quarrelsome. As a class they are hardworking, thrifty, and well-to-do. They are Sunnis of the Hanafi school, but few are religious or careful to say their prayers. To a great extent they are still Hindus, worshipping Hindu gods, keeping Hindu festivals, denying themselves the use of beef, and refusing to eat or mix in any way with other Musalmáns. Except in circumcising their boys and in having their marriages and funerals performed in Musalmán style, they show little respect to the *kázi*. They do not send their boys to school, nor take to other pursuits.

Bhadbhunjás.

Bhadbhunja's, or Grain-parchers, found in limited numbers in one or two large towns, are said to represent converts from the Bhoi or Fisher caste of local Hindus. Their home tongue is rough Hindustáni spoken with a strong Kánarese accent. They are tall or of middle size and dark. The men shave the head, wear the beard either full or short, and dress in a headscarf tied in Hindu fashion, a tight jacket, and a waistcloth. The women, who have the same cast of face as the men, are dirty and untidy. They appear in public and sell parched grain. As a class they are hardworking and thrifty but poorly clad and seldom well-to-do. They form a separate community and marry among themselves only. They differ from regular Musalmáns in offering vows to Hindu gods and keeping Hindu festivals. At the same time they obey the *kázi* and ask him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They seldom send their boys to school. Besides as grain-parchers some earn their living as servants and constables.

Gaundis.

Gaundis, or Bricklayers, found in small numbers in some of the larger towns, are said to represent local converts of the Hindu class of the same name. They are tall, strong, and dark. Their home speech is Hindustáni spoken with a strong Kánarese and Maráthi accent. The men shave the head, wear the beard short or full, and dress in a two-cornered Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who are of middle size thin and olive-skinned, dress in the Hindu robe and bodice.

MUSALMÁNS.

They do not object to appear in public and add nothing to the family income. Neither men nor women are neat or tidy. They are bricklayers and masons. The men are hardworking and thrifty. They suffered severely from the stoppage of all building which lasted during and after the 1876-77 famine. Their calling was so bad that many had to leave the district or take to new pursuits. During the last three years the railway and other public works have given them constant and high-paid employment, and as a class they are well-do-do. They form a separate class, generally marrying among themselves only. They differ from ordinary Musalmáns in eschewing beef, in worshipping Hindu gods, and in keeping Hindu festivals. At the same time they obey the *kázi* and ask him to conduct their ceremonies. They are Sunnis of the Hanafi school but are seldom religious or careful to say their prayers. Few of them give their boys any schooling. Besides as masons they are found as servants and messengers.

Gaundis.

Jha'ra'kars, also called Dhuldhoyás or Dust-washers, are found in small numbers in some of the larger towns. They are said to represent Hindu converts of the Dhuldhoya and Sonár or goldsmith castes. They are of middle height, well made, and dark or olive-coloured. The men shave the head, wear the beard full, and dress in a Hindu-like turban, a shirt or a jacket, and a waistcloth. The women, who are thin and fair, appear in public, but add nothing to the family income. Unlike the men who are dirty and slovenly, they are neat and tidy. Their home tongue is either Kánarese or mixed Hindustáni and Kánarese. The men gather the sweepings of goldsmith's shops and wash and strain them for particles of gold and silver. They are hardworking and thrifty, but are excessively fond of date-palm beer. They form an organized society and marry among themselves only. They eschew beef, worship Hindu gods, and keep Hindu festivals. At the same time they obey the *kázi* and employ him to conduct their marriage and funeral services. 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. Besides as dustwashers some earn their living as servants and messengers.

Jhárákars.

Momins, or Weavers, found in considerable numbers in some of the larger towns, are said to represent Hindu converts of the Koshti or Sáli caste. They are said to have been brought to Islám by the persuasion of the Arab missionary Khwája Syed Hussain Gaisuderáj of Gulbarga who lived early in the fifteenth century, and of Hasham Pir Gujaráti of Bijápur who lived about the close of the sixteenth century.[1] They still pay special devotion to these two saints and show great respect to their descendants who are called their *pirzádás* or Saints' sons. The men are tall or of middle height and of dark or olive colour. They shave the head, wear the beard full, and dress in a Hindu-like headscarf, a coat, a shirt, a tight jacket, and a waist-

Momins.

1 Sháh Hasham Pir, nephew of Sháh Wajihudin of Ahmadabad, came to Bijápur in A.D. 1580 (988 H.) at the age of fourteen in the reign of Ibráhim Adil Sháh. Tawárikh-ul-Awlia of Bijápur with Banghi Jámal-ud-din.

Chapter III. Population. MUSALMÁNS. *Momins.*

cloth or tight trousers. The women, who are generally middle-sized thin and fair with regular features, wear the Hindu robe and bodice, appear in public, and help the men in weaving cloth. They are hard-working, but are neither neat nor clean. They speak Hindustáni with a strong Kánarese accent. The men, though hardworking and thrifty, are excessivly fond of date-palm beer. They weave into cloth English and Bombay yarn which they buy from wholesale Váni dealers. The chief articles they make are robes, waist-cloths, and striped chintz with silk borders for bodices. They form a separate community, and their civil and sometimes their criminal cases are tried at class meetings under a *pátil* or headman chosen from the richest families, who, with the approval of the majority, is empowered to fine any one breaking class rules. They marry among themselves only and have often more than one wife, as the women are not less thrifty or hardworking than their husbands. During the last two or three years cheap grain and a brisk demand for their goods have helped them to recover most of what they lost during the 1876-77 famine. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. At the same time they obey the *kázi* in most matters. They do not send their boys to school. Besides as weavers some earn their living as servants and messengers.

Pinjárás.

Pinja'ra's, or Cotton-cleaners, found in small numbers in some of the larger towns are said to represent local converts of the Hindu caste of the same name. They generally speak Kánarese and can also talk an incorrect Hindustáni. The men are middle-sized and of a dark or olive colour. They shave the head and face or wear the beard short, and dress like Hindus in a turban, a tight-fitting jacket, and a waistcloth. The women have the same cast of face as the men, and dress in the Hindu robe and bodice. They appear in public and add to the family income by cleaning cotton. Both men and women are dirty and untidy. They are cotton-cleaners and are badly off, as the decay of hand-spinning ruined their craft. Of late many have become husbandmen. They form a separate community, but have no special organization and no headman. They marry among themselves only, and differ from ordinary Musalmáns in eschewing beef, offering vows to Hindu gods, and keeping Hindu festivals. At the same time they obey the *kázi* in all matters. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They seldom send their boys to school, and are said to be a falling class.

Patvegars.

Patvegars, or Tassel-twisters, found in small numbers in some of the larger towns, are said to represent local converts of the Hindu class of the same name. Their home tongue is Hindustáni spoken with a strong Kánarese accent. The men are tall or of middle size, well made, and olive-skinned. They shave the head, wear the beard either short or full, and dress like Hindus in a headscarf, a waistcoat, and a waistcloth. The women, who are middle-sized thin fair and with regular features, dress in the Hindu robe and bodice, appear in public, and add nothing to the family income. Both men and women are neat and clean. Though hardworking

MUSALMÁNS.

Patvegars.

thrifty and sober, they are not well-to-do. They make tassels, deck jewels and gold and silver ornaments with silk, and prepare false hair for women. Though their work is well paid it is not constant, and most of them have taken to new pursuits. They generally marry among themselves only, but have no class organization, and form a separate body in little more than in name. Their manners and customs do not differ from those of ordinary Musalmáns, and they respect the *kázi* and ask him to conduct their ceremonies. They are Sunnis of the Hanafi school and are neither religious nor careful to say their prayers. They are anxious to send their boys to school. Besides as tassel-twisters they earn their living as servants and messengers.

Saikalgars.

Saikalgars, or Armourers, found in small numbers in some of the larger towns, are said to represent converts from the Ghisádi caste of Hindus. Their home tongue is Kánarese. They are tall or middle-sized, strong, and dark. The men shave the head or wear the hair long, and either shave the chin or wear a short beard. They dress very poorly in little more than a dirty rag one and a half to two yards long which they tie round the loins as a waistcloth, and on going out, add a small dirty headscarf and a jacket. The women are like the men in face and in the uncleanness and poverty of their dress which consists of a Hindu robe and bodice. They appear in public and help the men in their work. They chiefly repair and sharpen knives and swords, and though hardworking and thrifty, make little by their craft, and spend most of their earnings in date-palm beer. They form a separate community with a headman of their own, through whom they settle their social disputes; and who, with the approval of the majority, is empowered to fine any one breaking class rules. Caste fines are spent in dinner and drinking parties. They marry among themselves only, and differ from ordinary Musalmáns in eschewing beef and worshiping Hindu gods. At the same time they obey the *kázi* and ask him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but are seldom religious, and almost never come to the mosque. They do not send their boys to school, and on the whole are a falling class.

The three classes that come under Service are the Pakhális or water-carriers, the Hajáms or barbers, and the Bhatyárás or cooks.

Pakhális.

Pakha'lis, or Water-carriers, found in small numbers at Kaládgi and in one or two other large towns, are said to represent converts from the Hindu class of the same name. Their home speech is either Kánarese or Hindustáni. The men are middle-sized thin and dark. They either shave the head or wear long hair, wear the beard short, and dress in a Hindu-like turban, a tight waistcoat, and a waistcloth or tight trousers reaching the knee. The women, who have the same cast of face as the men, dress in the Hindu robe and bodice, appear in public, and help the men in their work. Though neat and clean both men and women are excessively fond of date-palm juice. The men carry water on bullocks' backs in leather bags, selling it from house to house, being paid by monthly wages. They are chiefly employed by Musalmáns and Christians. The

monthly wages paid by a European master, who requires the water-man to give him his full time, vary from 16*s.* to £1 4*s.* (Rs. 8-12), and by a Musalmán master, who shares the water-carrier with four or five other families, from 2*s.* to 4*s.* (Rs. 1-2). Though hardworking and thrifty, they are generally badly off and in debt. They marry among themselves only, and form a separate community under a headman chosen from the richest and most respected families, who, with the approval of the majority, is empowered to fine any one breaking class rules. The money collected is spent on a dinner or a drinking party. They differ from ordinary Musalmáns in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. They are Sunnis of the Hanafi school in name, but are seldom religious or careful to say their prayers. They obey the *kázi* and ask him to conduct their marriage and funeral services. They do not send their boys to school and take to no new pursuits.

MUSALMÁNS.
Pakhális.

Hajáms.

Haja'ms, or Barbers, are found in one or two of the larger towns. They are said to represent converts from the Hindu caste of the same name. Their home tongue is either Kánarese or Hindustáni. The men are middle-sized and dark. They shave the head, wear full or short beards, and dress in a Hindu-like head scarf, a tight-fitting jacket, and a waistcloth. The women, who are middle-sized thin olive-coloured and with regular features, dress in the Hindu robe and bodice, appear in public, and add to the family income by serving as midwives. Neither men nor women are neat or tidy in their habits. Though hardworking and thrifty, they are poorly clad and badly off. Their charge for shaving varies from 1*d.* to 1½*d.* (¼-1 *a.*). Those who always shave certain families are paid yearly by each family 4*s.* to 8*s.* (Rs. 2-4) in cash, with occasional gifts of corn or cast-off clothes. They marry among themselves only and form a separate body, but have no special organization and no headman. In manners and customs they do not differ from ordinary Musalmáns. They are Sunnis of the Hanafi school and are not religious or careful to say their prayers; they obey and respect the *kázi* and ask him to conduct their ceremonies. They do not send their boys to school, and are said to be a falling class.

Bhatyárás.

Bhatya'ra's, or Cooks, are found in small numbers in some of the larger towns. They are said to represent local converts of mixed Hindu classes. Only of late years they are said to have taken to their present calling of cooking. Their home tongue is Hindustáni. The men are tall or middle-sized dark and sturdy. Some of them shave the head and others wear the hair long; all have full beards. The men dress in a turban or headscarf, a waistcoat, and a waistcloth or tight trousers. The women, who are either tall or middle-sized and dark or olive-coloured, dress in the Hindu robe and bodice, appear in public, and add to the family income. Both men and women are dirty and untidy. They prepare and sell cooked bread, pulse, vegetables, and beef. Their customers are generally hungry travellers, or destitute and houseless beggars, both Musalmáns and Hindus of the lower classes as Mhárs, Bhangis, and Mángs. The women generally sell at the cook shops and the men carry their stock in clay vessels in bamboo baskets to the shops where

spirits and date-palm beer are sold. They are hardworking and thrifty, but are excessively fond of date-palm beer and spirits, and are always poorly clad and badly off. Though they marry among themselves only and nominally form a separate class, they have no headman and no caste organization. Their manners and customs do not differ from those of ordinary Musalmáns, and in all matters they obey the *kázi*. They seldom send their boys to school.

MUSALMÁNS. *Bhatyárás.*

The three Labouring classes are Kanjars or poulterers and rope makers, Pendhárás or pony-keepers and grass-cutters, and Siváris or hunters and day-labourers.

Kanjars.

Kanjars, or Poulterers and Hemp Rope-makers, found in small numbers at Kaládgi, are said to represent local converts of the wandering Hindu tribe of Párdhis. Their home tongue is a mixture of rough Hindustáni Maráthi and Kánarese. The men are tall or middle sized well-made and dark. They either shave the head or wear the hair long, a full or short beard, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. Their women, who are either tall or middle sized thin and dark or olive-skinned with regular features, dress in the Hindu robe and bodice. They appear in public, and are hardworking and thrifty but very dirty. They keep and sell hens and eggs, make hemp ropes, and earn their living as servants and labourers. Though hardworking and thrifty, they are much given to intoxicating drugs and liquor and are poorly clad and badly off. They form a separate community and have a well organized body under a headman or *chaudhari*, who is generally chosen from the best families. With the approval of the majority the headman has power to fine any one breaking caste rules. The money collected is spent in dinner and drinking parties. They marry among themselves only, but in every respect obey and respect the *kázi*. They are Sunnis of the Hanafi school in name, but know little of their religion and are said sometimes to worship and pay vows to Hindu gods. They do not send their boys to school.

Pendhárás.

Pendha'ra's, or Grass-cutters, locally derived from *pendh* a bundle of grass, are found in small numbers at Kaládgi and Bágalkot. They are said to represent converts from mixed Hindu classes. During the early years of the nineteenth century the Pendhárás spread over the greater part of India in large bodies, plundering burning and torturing without pity. They have a strain of Upper Indian blood. Their home tongue is a mixture of rough Hindustáni Málvi and Maráthi. The men are tall strong well-built and dark. They either shave the head or wear the hair long, wear the beard full and long, and dress in a dirty turban carelessly wound round the head like a Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who like the men are tall strong and dark, dress in the Hindu robe and bodice and appear in public. They are hardworking and thrifty but are not sober. During the fair months they go about in waste lands, gathering fuel which they carry to the towns for sale, and during the moonsoon they cut and sell grass. The men keep ponies and work as servants and labourers. They are hardworking but are excessively fond of liquor. Both men and women are dirty in their habits, poorly clad,

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MUSALMÁNS.

Pendhárás.

and badly off. They marry among themselves only, and have a well organized body. They settle their disputes at class meetings under a headman or *jamádár* chosen from among their number, who, with the approval of the majority, has power to fine any one breaking class rules. They respect the *kázi* and ask him to conduct their marriage and funeral services. They differ from ordinary Musalmáns in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. They have a special belief in the goddess Yellamma in whose honour they have built a temple at Kaládgi. The temple is opened every year and special devotions are paid to the idol. They are Sunnis of the Hanafi school in name, but few of them are religious or careful to say their prayers. Some of them have of late begun to send their boys to school.

Siváris.

Siva'ris are found in one or two families at Kaládgi only, and are said to represent converts from the Hindu tribe of Shikáris. They are said to have come from Akalkot in Sholápur. They speak Hindustáni with a mixture of Maráthi and Kánarese. The men are middle-sized and dark. They shave the head, wear a full beard, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. Their women, who have the same cast of face as the men, dress in the Hindu robe and bodice, appear in public, and add to the family income by selling fuel and working as labourers. Neither men nor women are neat or clean in their habits. The men are hardworking and thrifty, working as servants and labourers, but are excessively fond of liquor and are badly off. They associate with the Kákars and Pendhárás, but do not marry with any class except their own. They have no special organization, and in their manners and customs differ little from ordinary Musalmáns. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. They obey and respect the *kázi*, but do not send their boys to school.

The three Musicians are Kasbans or Dancing girls and courtezans, Nakárchis or horse kettle-drummers, and Táschis or kettle-drummers.

Kasbans.

Kasbans, also called Náikans, form a community of about a hundred at Bágalkot, and are found in smaller numbers at Kaládgi and Bijápur. They do not claim to belong to any of the general Musalmán classes, and are said to represent local converts from mixed Hindu castes who became Musalmáns when they either left or were driven from their own caste. They have no common peculiarity of feature or form. Their home speech is either Hindustáni or Kánarese. They dress in the Hindu robe and bodice. All wear shoes which is the chief point of difference between the dress of a Kasban and of a private woman. They also wear loose bell anklets, known as *kadás*, by whose tinkling they measure their steps. Singing and dancing or prostitution, or the three together form the chief part of their profession. Some of them are said to be good singers. Chiefly through the depressed condition of the people since the famine of 1876-77, the Kasbans have fallen into great poverty. They are tidy and cleanly, but proverbially crafty, faithless, and fond of pleasure, liquor, and intrigue. They look out for houseless and destitute women, or buy young girls of poor

Hindu families. When a girl comes of age the mistress always tries to secure a protector for her who will pay £5 to £10 (Rs. 50-100). To the amount given by the protector the mistress adds something, and a great ceremony with dancing and dinner parties is held. After the dinner *missi* or black tooth powder is rubbed on the girl's teeth, and she is free to practise as a dancing girl. Though Musalmáns in name they have little idea of their religion. They grieve during the ten days of Muharram, cease from unlawful earnings, and with much faith worship the bier of Hassain and Hussain. They bring up their daughters to their own profession, but neither their sons nor their son's wives.

MUSALMÁNS. *Kasbans.*

Naka'rchis, or Horse Kettle-drummers, said to represent converts of the Hindu class of the same name are found in small numbers in some of the larger towns. The men are tall or middle-sized and dark or olive-coloured. They shave the head, wear the beard short or full, and dress in a Hindu-like turban, a shirt or a jacket, and a waistcloth. The women have the same cast of face as the men, and wear the Hindu robe and bodice. They appear in public, but do not add anything to the family income. Those who have remained kettle-drummers are not well-to-do, but being hardworking, thrifty and sober, they get on well as husbandmen, messengers, and constables. They form a separate community marrying among themselves only. They differ from ordinary Musalmáns in abstaining from beef and in offering vows to and worshipping Hindu gods. At the same time they obey the *kázi* and employ him to conduct all their ceremonies. 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, and are said to be a falling class.

Nakarchis.

Ta'schis, or Kettle-drummers, found in small numbers in almost all large towns are said to represent local converts of mixed Hindu castes. Their home tongue is either Kánarese or Hindustáni. The men are tall or middle-sized and dark or olive-coloured. They shave the head, wear the beard full or short, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women are like the men in appearance and wear the Hindu robe and bodice. They appear in public but add nothing to the family income. There is little demand for their services and many have taken to labour or tillage. Both men and women are neat and clean. Though hard-working and thrifty, they are badly off. They form a separate community and marry among themselves only. They have no special organization, and in manners and customs do not differ from ordinary Musalmáns. They obey and respect the *kázi*. 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, and are said to be a falling class.

Táschis.

Christians, numbering 167, include two divisions Native Protestants and Native Roman Catholics. Of these Native Protestants numbered 146 (males 93, females 53), and Native Roman Catholics 21 (males 11, females 10). NATIVE PROTESTANTS are found chiefly in Bádámi. They are converts made by missionaries belonging to the

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Basel Evangelical Mission. Before their conversion most of them were either Lingáyat weavers or Mhárs. Their home tongue is Kánarese. They have no divisions, and they eat together and intermarry. They live in one-storeyed houses with flat or tiled roofs. Their daily food is rice, millet bread, pulse, vegetables, and flesh, and their holiday dishes are sweet cakes made of wheat-flour pulse and sugar. They are subject to the Basel Mission, and in their dress customs and religious rites do not differ from the Native Protestant Christians of Belgaum and Dhárwár. They send their boys and girls to school and are a rising class. NATIVE ROMAN CATHOLICS are found in Bádámi and Bágalkot. They speak Kánarese. They live in flat-roofed houses. Their daily food is rice, millet bread, pulse, vegetables, and flesh. On holidays they eat sweet cakes. They are specially fond of hot and sour dishes. The men keep the top-knot and dress in a waistcloth, a shouldercloth, and shoes or sandals, and the women in a robe without pasing the skirt back between their feet. Both the men and women are neat and clean in their dress. They are religious and are subject to the jurisdiction of the Archbishop of Goa. Their customs and religious rites do not differ from those of the Roman Catholics of Kánara. They send their boys to school, take to no new pursuits, and are a steady class.