

CHAPTER IV

PART I.

ETHNOLOGY AND POPULATION

The Hindu Castes.—Brahmins, Sudras, Pariahs, Muhammadans, Christians.—Part 2, Population.—Birth and Death statistics.

Ethnology and Population.—At the census of Faslî 1276 (1866-1867), the population of the district was estimated at 1,304,998. Of these 94 per cent. were Hindus and 6 per cent. Mussalmans and members of other foreign nations.

Hindus.—The usual course adopted in giving an account of the caste system of the Hindus is to begin by dividing them into five grand divisions :

1. Brahmins.
2. Kshatriyas.
3. Vaisyas.
4. Sudras.
5. Pariahs and out-castes.

The first three of these admit of no sub-division of caste. Such differences as exist are due to religious causes.

1. *Brahmins*, according to the faith they adopt may be classed as (1) *Smartas*, (2) *Madvas*, (3) *Shri Vaishnavas*.

“The *Smartas* are the followers of Sunkarachariar, and while worshipping the whole triad, give special honour to Shiva. In philosophy they are ‘Adivaitas,’ that is, they believe that there is but one soul in the universe, the soul of man being identical with that of God.

The *Madva Brahmins* are the followers of *Madvachari* and ascribe supreme honour to Vishnu. They are ‘*Divaitas*’ in philosophy and believe the human soul to be distinct from that of God.

The *Shri Vaishnava Brahmins* are also worshippers of Vishnu. In philosophy they are ‘*Visiolet Adivaitas*’ or *Adivaitas* with a difference. Their belief is that though the divine and human souls are in some points identical, yet that for all human purposes they

may be counted as distinct, and that in life the human soul is subordinate and responsible to the divine soul. These distinctions are vital among the Brahmins, but find no place in the theology of the common people." (Report of Madras Census Committee.)

Smartas and Madvas intermarry, at least a Madva male will marry a Smarta girl but not *vice-versa*. These two sub-divisions will also eat food together, but neither will eat with Shri Vaishnavas.... They marry young, and widows are not allowed to re-marry. The dead, except in the case of young children, are burned.

There are no true representatives in the district of the second and third of our divisions, Kshatriyas, and Vaisyas.

The Brahmins were sub-divided according to the religion followed. The best sub-division of Sudras is according to their castes or professions. These castes differ from one another so widely as to make it necessary to enter into some detail: "It is quite certain that in early times the present almost innumerable sub-divisions did not exist, for a large number are merely repetitions of castes in another tribe or language. Long separation and infrequent communication have led to insulation so complete that former union is forgotten and intermarriage prohibited. Another very large aggregate has sprung up from a few root-castes, simply because of a few local variations in the modes of labour. Length of time has fossilized minute changes, and so new castes have grown up, which from an ethnic and social point of view are the same as the older castes. On the other hand from the very first settlement of the population, there must have been a division of labour and therefore of caste. Before long however different orders must have branched out, and if it were possible to recover an accurate knowledge of the social system of the Hindus, it is morally certain that it would be found that all of the present Hindu castes have sprung from a few stems." Following chiefly the classification adopted by the Madras Census Committee, a short account of the leading castes will be given.

1. *Baliya vandlu*.—By common consent these have obtained a high place in the social system of South India. Some are land-holders residing on and working their own property by the help of members of inferior castes; but the majority live by trade. In the Gooty taluq several families of this caste make glass bangles. Most of them are Lingayets. They bury their dead.

2 *Kápu vandlu*.—The great cultivating body Most of the

cyots belong to this caste. The Reddi Mirassidars almost to a man are Kapus. They are a short, sturdy race of men.

3. *Panchala*.—The great mass of artizans, skilled in particular trades belong to this caste. The name 'Panchala' is given because the caste is supposed to include only the five classes of workers in (1) Gold and Silver (Kamsala), (2) Copper and Brass (Kanchera), (3) Iron (Kammara), (4) Wood (Vadla), and (5) Stone (Silpi). The members of these five sub-divisions, intermarry, and do not object to take food in each others' houses. These artizan castes have always maintained an animated fight for precedence in Hindu Society and wear the sacred thread of the twice-born. They bury their dead and strictly abstain from meat and intoxicating liquors.

4. *Gollah vandlu*.—These were originally the pastoral part of the nation and were engaged in the management of cattle, sheep and goats. Many now live by cultivation. This was considered rather an inferior caste, but the advent of Krishna has raised them somewhat in public estimation. They usually burn their dead.

The three castes last mentioned form the great trio of public labour. Next to the cultivation of land and the various subsidiary labours of providing for the cattle and the tools and dwellings of the people, comes the necessity of providing for their clothing.

5. *Nesé vandlu*.—A respectable and industrious body of men. Sub-divisions of the caste are the Salilu and the Patti Salilu. The members of the last sub-division confine themselves to the weaving of silk fabrics.

6. *Kummara vandlu*—(Potters.)

7. *Satani vandlu*.—Some of the branches of this caste are in high repute, while others are considered as very inferior. It comprises, speaking generally, the temple servants. The Satanis are devoted Vaishnavas, while among the worshippers of Siva, the corresponding class are known as Pandarams. The Lingayets present a similar class in their 'Jangams.' The functions of all are the same though they belong to different religious sects. The 'Pujaris of minor temples are usually members of this caste. Its inferior branches include professional mendicants, singers, ~~store~~ ~~bearyers~~ at festivals, &c.

8. *Uppera vandlu*—Makers of Salt.

9. *Vodde vandlu*—Tank-diggers. These two castes furnish the great body of agricultural labourers, the 'Wudder' corresponding

to the English Navy.' As a rule they are strong and athletic, but often addicted to drinking. Both castes bury their dead.

10. *Mangala vandlu*—(Barbers.) They are also employed as musicians on the occasion of marriages, funerals or other ceremonies.

Most of them pretend to some knowledge of surgery, and of the properties of herbs and drugs. This is worth noting, for a generation or two ago in England, it was the village barber who was generally the village surgeon and local 'bone-setter.'

11. *Sakala vandlu*.²—(Washermen.)

12. *Besta vandlu*.—This is not a very numerous caste. It is the same caste that in coast districts furnishes fishermen. The few representatives of this caste in the district are employed as agricultural labourers.

13. *Idiga vandlu*.—This caste is rather looked down on. The members of it earn a livelihood by manufacturing toddy, arrack, and other intoxicating liquors. As might be supposed they are, as a rule, addicted to drinking.

14. *Dommera vandlu*.—Athletes and jugglers. Some are agricultural labourers, others wander about the country with puppet-shows.

15. *Mediharlu*.—These are mat and basket-makers. Their wares are made of bamboo only. Date mats and baskets are made by Korachas.

16. *Bogum vandlu*.—The females are the dancing girls and professional prostitutes. The males hold menial appointments about temples, or provide music at ceremonies.

17. *Boya vandlu*.—This caste is called Beder in Canarese and Baidar in Hindustani, and Taliaries and other inferior village servants belong to it. Other members live by hunting; many are peons. The old native armies were largely recruited from this caste, and some of the Boyas rose to power. The Poligars of Harpanhalli and Raidrúg were Boyas.

18. *Koracha vandlu*.—This is a caste almost peculiar to the Ceded districts, and on that account it merits a fuller notice than has been necessary for the other castes which are, more or less, common to all the districts of the Presidency. This is, *par excellence*, the criminal caste. Korachas live in huts constructed of mats, neatly interwoven from long grass, which grows in the bed of tanks and

which they spread over a bamboo frame. The men marry about the age of 18 with girls who have attained maturity, but the girls do not go to the husband's house until two months after the marriage. They marry one wife only, but are allowed to keep as many women, (generally widows) as they choose. The marriage ceremony consists in sprinkling rice and turmeric over the heads of the bride and bridegroom, and after this is done the bride returns to her parents' house and five days are spent in feasting. On the fifth day the relations tie five pice, five betel leaves, five betel-nuts, five pieces of turmeric, five seers of rice and a cocoanut in the woman's cloth. They attach much importance to the chastity of unmarried girls, but adultery is a venial offence. Their principal food is cholom and their meals are taken at 6 A.M., at noon and at sunset. They never use the flesh of the horse, jackal, tiger, cheetah or crow, but will eat hog, mouse, rat or fowls. It is difficult to say what their religion is. The married women wear no 'tali.' The males do "pooja" at no temple nor do they reverence Brahmins. When they die the married people are burned, but the unmarried are buried naked. On the third day after the funeral, rice is placed over the grave. They are naturally of a bamboo colour, but are often tanned darker by the sun. Their faces are oval with prominent bones and have something of a Tartar cast. The figures of both sexes are very ungainly, the men average feet 5-3 in height and the women feet 4-9. They have a dialect of their own. (From a Report by Asst. Surgeon Balfour, Proc. Mad. Lit. Soc., Part I, No. 17, 1851.)

V. Pariahs and Out-castes.—1, *Malas, Madigas*.—In the villages they prepare such articles as sandals, leather buckets and ropes. They are the village scavengers and their habits are filthy in the extreme. They will eat or drink anything, even the putrid carcasses of cattle. They live outside the town in a suburb of their own.

The Muhammadans may be divided into five classes. Syuds, Shekhs, Pathans, Moguls and Lubbeys. Their habits, customs, &c., differ so slightly from those of Mussalmans in other districts of the presidency, that any detailed account seems uncalled for.

There is a small Christian population of about 5,500, of whom some account will be given under the head of Missions.

PART II.

Population.—The population of the district in Fasli 1276 (1866-1867) when the census was taken was 1,291,932. If to this be added 13,066, the population of the Sandúr jaghire, we have a grand total of 1,304,998. At the census of 1871 the population was 1,637,011, or if the population of Sandúr (15,033) be counted 1,652,044. This large increase is only nominal, and is attributable to the greater care taken in the enumeration.

The area of the district being about 11,496 square miles the average density of population is a little more than 143 to the square mile; probably a less percentage than in any other district. The average density is greatest in Adoni taluq where there are 222 persons to each square mile, and least in Raidrúg where the average is only 98 to the square mile.

In one of the appendices will be found such particulars as have been collected from past census reports. The figures are, (at all events till quite recently) almost entirely the result of guess-work

The proportion of females to males is as 91 to 100. There is no reason to suppose that infanticide is practised, but no satisfactory reason has been given which will account for this proportion.

It was estimated that 9,42,712 or 71·8 per cent. lived by agriculture.

Dividing the whole population by the number of houses, the average is 4½ to a house.

In the five years between 1861 to 1866, the population increased at the rate of 6 per cent. The apparent increase in 1871 is 26 per cent.

It is only within the last three years that any attempt has been made to register the births and deaths. Such particulars as are available have been abstracted in the following table :

	POPULATION.			DEATHS.				BIRTHS.			
	Men.	Women	Total.	Males.	Females	Total.	Per mille.	Males.	Females	Total.	Per mille.
1277	6,80,698	6,24,300	13,04,998	10,257	9,037	19,344	14·8	..	..	..	..
1278	..	..	..	13,253	12,137	25,390	19·4	11,359	10,703	22,062	16·1
1279	..	..	..	12,412	11,335	23,747	18·2	13,300	12,723	26,023	19·9
1280				11,670	10,678	22,348	17·1	14,349	13,452	27,801	21·3

