

CHAPTER IV.

THE PEOPLE.

VOL. I.
CHAP. IV.

Page 144, paragraph 2.—Add the following paragraphs about cock fights and buffalo races which are common amusements among the agricultural population of the district:—

Every ryot, especially a Bant, who is not a Jain, takes an interest in cock-fighting and large assemblages of cocks are found at every fair and festival throughout South Kanara. A writer in the Calcutta Review says: "The outsider cannot fail to be struck with the tremendous excitement that attends a village fair in South Kanara. Large numbers of cocks are displayed for sale, and groups of excited people may be seen huddled together, bending down with intense eagerness to watch every detail in the progress of a combat between two celebrated village game-cocks. Cock fights on an elaborate scale take place on the day after the Dīpavali, Sankarānthi, Vināyakachathurthi and Gókulashtami festivals, outside the village boundary. The birds are armed with cunningly devised steel spurs, constituting a battery of variously curved and sinuous weapons. It is believed that the Bhúta (demon) is appeased, if the blood from the wounds drops on the ground. The owner of a victorious bird becomes the possessor of the vanquished bird, dead or alive."

Amuse-
ments:
cock-fight-
ing.

Mr. H. O. D. Harding, I.C.S., for many years District Judge of Mangalore has described buffalo-racing peculiar to South Kanara in these terms:—"This is a sport that has grown up among a race of cultivators of wet land. The Bants, and Jains and other landowners of position, own and run buffaloes, and the Billava has also entered the racing world. Every rich Bant keeps his Kambla field consecrated to buffalo-racing, and his pair of racing buffaloes, costing from Rs. 150 to Rs. 500, are splendid animals and, except for an occasional plough-drawing at the beginning of the cultivation season, are used for no purpose all the year, except racing. The racing is for no prize or stakes, and there is no betting, starter, judge, or winning post. Each pair of buffaloes runs the course alone, and is judged by the assembled crowd for pace and style, and, most important of all, the height and breadth of the splash which they make. Most people know the common levelling plank used by cultivators all over India to level the wet field after ploughing. It is a plank some 4 or 5 feet long by 1 or 1½ feet broad, and on it the driver stands to give it weight, and the buffaloes pull it over the mud of a flooded rice-field. This is the proto-type of the buffalo-racing car, and any day during the cultivating season in the Tulu country one may see two boys racing for the love of the sport, as they drive their

Buffalo
racing.

levelling boards. The leveller of utility is cut down to a plank about $1\frac{1}{2}$ by 1 foot, sometimes handsomely carved, on which is fixed a gaily decorated wooden stool about 6 inches high and 10 inches across each way, hollowed out on the top, and just big enough to afford good standing for one foot. In the plank, on each side, are holes to let the mud and water through. The plank is fixed to a pole, which is tied to the buffalo's yoke. The buffaloes are decorated with coloured *jhuls* and marvellous head-pieces of brass and silver and ropes which make a sort of bridle. The driver, stripping himself to the necessary minimum of garments, mounts, while some of his friends cling, like ants struggling round a dead beetle, to the buffaloes. When he is fairly up, they let go, and the animals start. The course is a wet rice-field, about 150 yards long, full of mud and water. All round are hundreds, or perhaps thousands of people, including Pariahs who dance in groups in the mud, play stick-game, and beat drums. In front of the galloping buffaloes the water is clear and still, throwing a powerful reflection of them as they gallop down the course, raising a perfect tornado of mud and water. The driver stands with one foot on the stool, and one on the pole of the car. He holds a whip aloft in one hand, and one of the buffaloes' tails in the other. He drives without reins, with nothing but a wagging tail to hold on to and steer by. Opening his mouth wide, he shouts for all he is worth and so comes down the course, the plank on which he stands throwing up a sort of Prince of Wales' feathers of mud and water round him. The stance on the plank is no easy matter, and not a few men come to grief, but it is soft falling in the slush. Marks are given for pace, style, sticking to the plank, and throwing up the biggest and widest splash. Sometimes a *thoranam* twenty feet high, is erected on the course, and there is a round of applause if the splash reaches up to or above it. Sometimes the buffaloes bolt, scatter the crowd, and get away into the young rice. At the end of the course, the driver jumps off with a parting smack at his buffaloes, which run up the slope of the field, and stop of themselves in what may be called the paddock. At a big meeting perhaps a hundred pairs, brought from all over the Tulu country, will compete, and the big men always send their buffaloes to the races headed by the local band. The roads are alive with horns and tom-toms for several days. The proceedings commence with a procession and form a sort of harvest festival, before the second or *sugge* crop is sown, and are usually held in October and November. Accidents sometimes happen, owing to the animals breaking away among the crowd. It is often a case of owners up, and the sons and nephews of big Bants, worth perhaps Rs. 10,000 a year drive the teams."

Page 153, last paragraph, substitute.—The Vaishnavite Sárasvat Brahmins or the Gauda Sárasvats are also known in this district as Konkanasthas, Konkanigas or Konkans. The Brahmins in India, as is well-known, are broadly divided into two classes, the Pancha Gaudas of North India and the Pancha Dravidas of South India, and these Gauda and Drávida Brahmins neither interdine nor intermarry with each other. The Pancha Gaudas again are sub-divided into five different classes known by their local names (1) Gaudas, (2) Sárasvats, (3) Maithilas, (4) Utkalas and (5) Kanyákubjas, originally belonging respectively to (1) Bengal, (2) Punjáb, (3) Bihár, (4) Orissa and (5) Kanój. The Pancha Gaudas as a class eat fish, though the custom is much less prevalent in the south than in the north.

VOL. .
CHAP. IV.

* Gauda
Sárasvats.¹

The Sárasvats originally belonged to the Punjáb where they dwelt on the banks of the river Sarasvati (whence their name), and the bulk of the Brahmins in the Punjáb are even now Sárasvats. They are also found in Sindh, Rajaputana, Gujerat, Kathiawár as well as in the United Provinces and Bihár. They are mentioned in the *Bhágavata Purána* (X, Part II, Chapter 89) and are also spoken of in the *Bhavishyóttara Purána*² where they are said to be the priests of the Kshatriyas. In course of time some of them migrated into Kashmir,³ while some others migrated east to Bihár and settled in Tirhut, whence again later on some of these latter migrated westwards to Goa in southern Konkan. In Goa they settled in its two western provinces, viz., (1) Tiswádi or 30 settlements, now known as *Ilha de Goa* (Island of Goa) and (2) Shatshashti (or 66 settlements), now known as Sásasti, Sásti or *Salcete*, and thus first spread themselves in those 96 villages. From this fact they came to be known as *Shannavatyas*, settlers in 96 villages, which name in common parlance became Shannavatis, Shannavais, Shanvais and ultimately Shenvis, as they are still called in the Bombay Presidency. Earliest inscriptional mention of some of the celebrated members of this community is found in the Thana District Gazetteer of Bombay Presidency (Vol. XIII, Part II, 1882) where Rudra Pai, Mahá-dévaiyya Prabhu, Sómanaiyya Prabhu, Lakshmana Prabhu, Ananta Pai Prabhu, etc., are said to have been ministers under

* The Editor is indebted to Mr. M. Góvinda Pai of Manjeshwar, a member of this community, for the notes that follow about them and the Sárasvats.

¹ Gazetteer of the Bombay Presidency, Vol. XV, 1883: North Kanara, Part I, pp. 136-139; *Konkanakhyana* (a Marathi work of 1721 A.D.) Chapters I-VIII of Part I; and R. B. Gunjikár's Maráthi "*Sarasvati-Mandala*" (1884) pp. 1-82.

² *Sarasvata-Sarvasva*, a Hindi work by Govinda Narayana Kumadiya, Calcutta (pp. 30 and 48).

³ Mandana Misra, who was initiated sannyasin as Surésvarácharya, and installed on the pontifical *gadi* at Sringeri (Mysore) by the great Sankaracharya, was a Gauda Sarasvat Brahmin of Kashmir.

different Siláhara kings of northern Konkan. When later on Goa was captured by the Bahmini Sultan in 1469 A.D. and thereafter when the Portuguese taking possession of it in 1510, began their religious persecution in about 1564, a large number of their families left Goa, and going southwards both by land and sea settled in both the Kanaras and further south in Malabar, Cochin and Travancóre. These new-comers who had thus hailed south from Konkan were naturally called Konkanasthas, or Konkanigas or Konkanis, all of which names mean people of Konkan¹. In the earliest *kadatas*² and palm-leaf documents available in this district, they are known as Konkanastha, or Konkanadesiya, Gauda Sárasvat Brahmins, i.e., Gauda Brahmins of the Sárasvat section belonging to the Konkan country.

As a class these Brahmins belong to the Ásvalayana sūtra of the Śákala school of the Rig-veda. At present there are 18 *gotras* in the community, of which Vatsa, Kaundinya and Kausika *gotras* claim the largest number of members. Originally they were all Smártas as is evident from the fact that not only all their *kula-devatas* (family gods) in Goa are Siva and his consort Sakti worshipped under one or other of their names, but their original spiritual head, the Svámi of Kaivalyapura, or Kavale, (Queula in Goa) Mutt is a Smárta of Advaita persuasion. He traces his spiritual descent from the famous Gaudapádáchárya through one of his disciples Vivaranánanda Sarasvati, while his other disciple Góvindayati was the spiritual preceptor of the great Sankaráchárya. Gaudapádáchárya, who was a southern Gauda Brahmin, was evidently a Gauda Sárasvat Brahmin, as hardly any other classes of the Pancha Gaudas ever colonised or are met with in South India. The Swámis of Kavale Mutt style themselves Gaudapádácháryas just as those of Sringéri, Dwáraka, Púri, etc., are styled Sankarácháryas. After the spiritual conquest of Goa by Mádhvacharya (1238-1318 A.D.)³ the Vaishnava founder of the Dvaita school, in the 13th century, several of these Brahmins in Goa became Mádhvas, especially those in Sásti or Salcete, so that the Vaishnavas in this community are known also as Sástikárs. Even after their conversion to Vaishnavism, they did not discard their original Saiva and Sákta deities, which are said to

¹ The final affixes in these names are all alike indicative of provenance, as is evident from similar other words such as Desastha—a man of the country called Desa lying to the east of Konkan; Kannadíga—a man of the Kannada or Kanarese country; Marathi—A man of Maha-ráshtra or the Marátha country, and Malayáli—A man of Malayála country or Malabar.

² Kadata is a book made of folded cloth covered with charcoal paste on which accounts were written with pieces of white pot-stone called *balapa*. These books were in use in the district till about the middle of the last century.

³ Madhva-vijaya X.

have been brought down from Tirhut by their ancestors, but stuck to them as before, though in a few cases they gave Vaishnava names such as Narasimha, Dámódara, etc., to some of them, while of course they retained the original Linga symbols intact, as is hardly the case elsewhere in South India. Those among them who became Mádhvas, soon set up their own Vaishnava spiritual heads, as they could no longer own allegiance to their original Smárta and Advaita institution, the Kavale Mutt, and thus there are two additional Mutts in the community, which are Vaishnava institutions of the Dvaita school, viz., the Gókarna Mutt and the Kási Mutt, the former having jurisdiction to the north of South Kanara and the latter in this district as well as further south. All these Mutts are presided over by the gurus selected from their own community. They have likewise their own priests who officiate in their temples as well as households. The Vaishnavas mark their forehead, chest and arms in holy clay (*Gópichandan*) first with different symbols called *Námas* and then with the Pancha-mudras or five emblems of Vishnu and then again they draw on their forehead an upright line (*Kastúri*) in sacred charcoal and place a flat round mark in red or black (*tilak*) in its middle or at its lower end.

The Gauda Sárasvats of Goa who migrated to South Kanara and further south were mainly the Sástikárs, i.e., the Vaishnavas, and hardly any of their numerous temples in this district are dedicated to Siva. Nevertheless they have a high regard for Siva and some of them also observe the Saiva festivals. All of them worship his consort Gauri and his son Ganesa during the latter's festival in September. Their most important temple in this district is the Srimad Anantésvara temple at Manjéshwar, a rich and ancient institution, which was famous even during the time of Madhvacharya, who is known to have visited¹ it in about 1293 A.D., and the fact that even then it belonged to this community² suffices to argue the existence of their colonies in this district long before they migrated hither in larger numbers after the Portuguese persecution in the 16th century. In this temple, Vishnu in his fourth Manlion incarnation Narasimha, and Siva in the Linga-form under the name Anantésvara, are worshipped together with equal honours. Another Siva shrine of this community, though a small one, is at Karangalpádi in Mangalore. Next in importance to the Manjéshwar temple are the rich temples at Múlki, Mangalore, Bantvál and Kárkal, the last of which was erected for them by the Jaina king Bhairava II in 1537 A.D.³ In all,

¹ *Madhava-Vijaya* XVI 20.

² *Vide Shakthi* a Kanarese monthly of Kárkal, Vol. II. I. (September 1927), pp. 486-497.

³ Mr. M. G. Aigal's *Kanarese History of South Kanara* (1923), p. 336.

of these latter temples Vishnu is worshipped under the name, Venkatésa, or Venkataramana, of the famous Vaishnava god at Tirupati. This god is a great favourite with the community, so that very few of their temples (in this district as well as further south) are without the images of Venkataramana and very few of their houses without two slit-boxes called *dabbis* in which cash offerings are dropped, one dedicated to the family god in Goa and the other to Venkatésa of Tirupati, which are duly made over to the respective deities in course of pilgrimages. Nevertheless they still regard Goa as their mother country and the temples of their family-gods there as the holiest of their shrines, and it is incumbent upon every one of them to visit his family-deity in Goa once at least in his lifetime.

Imp: Their mother-tongue is called Konkani from their long association with Konkan. It is believed to be a corrupt form or a dialect of Maráthi, but in fact it is neither. It is a direct off-shoot of the eastern Mágadhi Prákrit and is thus cognate with the eastern languages of North India such as Maithili, Bengáli, Bihári and Uriya, while Maráthi is derived from the south western Maháráshtri Prákrit. Though now Konkani is only a spoken language and is neither written nor is literary, once upon a time it seems to have been in use all over Konkan as a literary language. With the encroachment of Maráthi in Konkan in the 13th or 14th century, Konkani came to be looked upon as a vulgar dialect of Maráthi and eventually lost its place as a literary language which it never since regained.

? Most of these people are engaged in trade whether as big merchants or as ordinary shop-keepers in which latter capacity they are found in almost every village throughout the district. Many are land-owners of various degrees. They have also taken advantage of English education and there are many lawyers, doctors, as well as government officers of high positions among them. Most of them are literate and read both Kanarese and Maráthi. Some of them in recent years have been educated in Europe. They are very few among their women who are illiterate.

? They are an active and progressive class and many of them have long ceased to attach any value to any particular orthodox ways of living. They have started two high schools by their own joint efforts one at Mangalore (the Canara High School) and the other at Bantvál and in local banking and trade they take a prominent part. Unemployment is beginning to force their educated youths to migrate in large numbers to Bombay Presidency from which they had originally come. Both men and women are fair and present a fine physique. They love fine arts, especially music and poetry. As a class they are hard-working, hospitable and very humorous. In fact they are an

intelligent and intellectual people. In 1801 Buchanan wrote about the Konkans of Manjéshwar¹. "They are in flourishing circumstances; and I saw some of their marriage processions passing to-day attended by a number of exceedingly well-dressed people and very handsome girls."

VOL. I.
CHAP. IV.

The Sárasvat Brahmins, also known as Shenvi-paikis as well as Kusasthalis, are in fact a direct off-shoot of the larger and original Smárta section of the Gauda Sárasvat community known as the Shenvis, who in the course of their migration from Goa due to the Portuguese religious persecution had settled at Ankóla, near Gókarn, in North Kanara. The schism which took place therein about the middle of the 17th century when they separated from the parent-community, seems to have been due to some dispute between two brothers or two leading Shenvi families of Ankóla, as the result of which some of their members seceded from the bulk of the community and remained apart. The seceders who eventually constituted a small community of their own, were thenceforth naturally known as Shenvi-paikis, i.e., the people of the Shenvi class, and as their ancestors are said to have originally belonged to a place called Kusasthali, at present known as Kuttáli or Cortalim in the Salcete district of Goa, they are also called Kusasthalis. The Tulu people of this district call them *Shénaver* or *Shéner*, i.e., Shenvis. They however prefer to call themselves Sárasvats which it may be said once for all, is a name common to all the branches of Gauda Brahmins of the Sárasvat community. Their migration to South Kanara is of a much later date than that of the Gauda Sárasvats and hardly any of their temples here is older than 1800 A.D. Except for some of the recent settlers of the last few decades in Malabar, they are not found to the south of South Kanara.

Sárasvat
Brahmins.²

In about 1708 they established their own Mutt and chose a north Indian *sanyasin*, who had gone to Gókarn on pilgrimage, as their first spiritual head, and after him they have selected their *gurus* from among themselves. Their principal Mutt is at Shirali, also called Chitrápúr, in North Kanara. They also have their own priests.

Like their parent-community they are all Smártas of the Advaita school and put on their religious marks with *Bhasma* or holy ashes. Originally there were four *gotras* in this community, Vatsa, Kaundinya, Kausika and Bháradvája, and their tutelary deities whom they have in common with the Smárta Shenvis, are mostly Mangéśa and Sántadurga. Later

¹ Madras District Manuals: South Kanara. Vol. I (1894), p. 154.

² Gazetteer of the Bombay Presidency. Vol. XV, 1883: North Kanara. Part I, pp. 168-171; *All India Sarasvat*: Vol. 1-4 (January 1920), pp. 3-10; *Konkanakhyana*. Chapter II of Part II.

on one or two families of Kautsa *gotra* from their sister-community of the Vaishnava Gauda Sárasvats joined them, perhaps in South Kanara, and it is only these few among them who mark, or until recently used to mark, their bodies in *Gópi-chandan* with the aforesaid *Námas* and *Panchamudras* of their Vaishnava brethren. They worship Siva and his consort, as well as Vishnu. Like their sister communities their mother-tongue also is Konkani.

Of all the Brahmin communities in the district, it is this community which first took advantage of English education and entered Government service. Until then they were mostly clerks under private persons, while some of them were also landholders. There are now several landholders among them and several of them have risen to positions in Government service and in the professions out of proportion to their numerical standing in the community; very few of them are traders. Both men and women love music and read Kanarese and Marathi. Most of their present-day women are also educated in English schools. They are an intellectual people with a reforming tendency and always progressive in their outlook. The founder of the Depressed Classes Mission at Mangalore. (Mr. Kudumul Ranga Rao) belongs to this community. As a class they are of fair complexion and some of their women have a name for beauty. They were once numerous in South Kanara but emigration to Bombay and other places has now reduced their number. The Ganapathi high school at Mangalore is run by their joint efforts. Inter-dining though not intermarriages is now frequent between them and the Gaud Sárasvats.

Bants.

*Page 157, paragraph 1.—Add:—*There were 147,211 Bants in the district at the census of 1931, of whom 75,902 were women making a total deficiency of 4,598 males. A writer in the Calcutta Review says of the Bants that “they are largely independent and influential landed gentry and retain their manly independence of character and strong well-developed physique and they still carry their heads with the same haughty toss as their forefathers did in the stirring fighting days, when every warrior constantly carried his sword and shield.”

*Page 158, paragraph 1.—Add the following paragraph:—*The Pariváras are confined to the southern taluks. They may interdine, but may not inter-marry with the other section. The rule of inheritance is *makkalakattu* (in the male line). Brahmin priests are engaged for the various ceremonials, so the Pariváras are more Brahminised than the Nád or Masadika Bants. They may resort to the wells used by Brahmins and

they consequently claim superiority over the other sections. Among the Nád Bants, no marriage badge is tied on the neck of the bride. At a Parivára marriage, after the *dhare* ceremony, the bridegroom ties a gold bead, called *dhare mani*, on the neck of the bride. The remarriage of widows is not in vogue. The Nád and Masadika Bants follow the Aliya-Santána law of succession, and intermarriage is permitted between the two sections.

* Page 162.—Add after the first paragraph the following :—The well-to-do among the Bants and Nádayas live on their own estates in substantial houses, not in a sort of township as in the east coast, but in solitary houses built generally on the foot of hills facing the best portion of their rice lands. Their protection and safety lie in the existence of their tenants living in scattered houses all over the estate. Dacoities and thefts of a serious kind are unknown in the rural areas, for strangers coming into any village are easily found out and to them escape becomes practically impossible. In the early centuries of the Christian era, the Bants appear to have been kings and chieftains who were sometimes independent and sometimes feudatories under overlords. There was consequently a good deal of fighting which accounts for their being known as 'Bants' or warriors. They are very fond of out-door sports, football and buffalo-racing being their most favourite amusements. Cock-fighting was once a favourite pastime among them but now except in portions of Mangalore and Kásaragód taluks, the well-to-do classes have practically given up this form of amusement. Even in these two taluks cock-fighting has lost its popularity amongst the richer Bants though tenants and poorer classes indulge in it and in much betting. With the spread of education and the survey and settlement of their holdings and the easy access to civil and criminal courts for settling disputes, the Bants are no longer notorious for fighting about landed property and committing hasty acts of violence.

A characteristic feature of the Aliya-Santána landholders is their extensive home-farming. Every house will have a home-farm round about it. It gives the members a proper occupation and an opportunity to own cattle of all sorts, namely, ploughing and racing buffaloes, milking cows and buffaloes, cart and ploughing bulls. A few of the families that emigrated into towns giving up their home-farms and renting them to tenants, have now discovered their folly and are coming back to their home-farms again. This is partly due to general depression and fall of prices. All the same, it is

* The Editor is indebted to Diwan Bahadur Mahabala Hegede, B.A., B.L., Government Advocate and President, District Board, Mangalore, and a Bant gentleman, for the notes that follow.

a happy sign of the times. The community being mainly agricultural and rural has not sufficiently availed itself of English education. Recently a number of educated Bants and Nádavas have risen to eminence in Government service or as non-officials. As they follow the Aliya-Santána system of inheritance, the entire family live in the main family house and where families own many estates and residential houses the family is divided into groups and they live in different houses on the estate. When families become unwieldy and give cause for disputes, partitions are made among different groups of the same family. Practically all the old and rich families in the district do stand divided in this manner. Individual partition is unknown among the community and some of them fear that if such partition is allowed the community will suffer in importance. Their landed estates will not admit of fragmentation into small bits. Every field in an estate is unlike another. They are of different qualities and various levels. Water-source is common to all the fields. Hill slopes, forests and vacant lands are essential to the enjoyment of rice lands. Partition into bits among different members of such estates is practically impossible and individual shares which a member of the family may ultimately get will be too small and uneconomic. The property may easily pass into the hands of bankers and non-agriculturists and the community will gradually lose its character as an agricultural class.

In a case reported in VI Madras Law Reports, the Madras High Court held that the marriage subsisting among the Aliya-Santána people was not "marriage" within the meaning of the Penal Code. Self-acquisitions of a man are not allowed to be inherited by his children under the Aliya-Santána system but as a matter of fact all acquisitions are made in the name of his wife and children and though Madras Act IV of 1896 was passed prescribing a certain form of legal marriage with a view to remedy this inconvenience in regard to succession to self-inherited property, that Act has remained a dead letter. Subsequent to the decision in VI Madras numerous cases have arisen in which the High Court has held that Aliya-Santána marriages are as good as other marriages and they have also held that a male member of the family can claim separate maintenance for his wife and children.

Attempts have been made recently to introduce partition among communities following the Aliya-Santána Law of Inheritance. In the Marumakkatayam Bill of 1931 before the Madras Legislative Council, which was primarily meant for Malabar, an attempt was made to include people governed by the Aliya-Santána Law in South Kanara. The bill was passed by the Legislative Council, but protests were made and a deputation waited upon His Excellency the Governor who

thereupon sent a message to the Council to exclude them from its operations. This the Council accepted in February 1933. A fresh bill called the Madras Aliya-Santána Bill (No. XII of 1933) has been introduced in the Council. Opinions have been collected on this Bill. It is said that the main supporters of the bill are the educated unemployed men and town dwellers and the opposition group consists of land-holders living in the country who resent any change in their customary law.

*Page 164, paragraph 1.—Add :—*The last title is said to be rarely used. Their original home is said to be Vijayadurga, one of the ancient ports north of Goa, and the men had enlisted largely in the armies of the Vijayanagar kings and served also the Lingayat kings of Nagara and the Keladi chiefs and defended the numerous forts built by them in the Kanarese country. They seem to have also served Hyder and Tippu and after their defeat by the English settled down as cultivators. Sérvégáras.

*Page 173, paragraph 3.—Add the following :—*The Halepaiks which is the name given to Billavas in the north of the district are also known as "Dévaru-makkalu," which means, "children of the Gods." There is nothing to show that the Billavas and Halepaiks could have come from Ceylon or could have been descendants of emigrants from the north of Ceylon moving northwards along the Malabar coast. So it is not correct to call the Halepaiks "Teevaru-makkalu," Teevu meaning island. Being cultivators of the soil and tenants under Bant landlords, the Billavas and Halepaiks have naturally taken to coconut planting as one of the occupations. Halepaiks *
In the absence of anything to prove the contrary, the Billavas and Halepaiks must be regarded as indigenous to South Kanara, who were influenced in their professions, laws, customs and manners by later emigrants from the south into this district. The caste is divided into 16 Balis or septs and there are 60 to 70 Kooda-Balis or sub-septs. Though the Aliya-Santána law does not recognize a legal marriage, in practice a regular system of marriage ceremony is observed and the marriage tie which is consecrated by the Gurikárs or the headmen by the joining of hands and the passing of a water-pot three times to and fro known as the "Dhare" ceremony is viewed with great sanctity. This system has in recent times undergone a change after the erection of a temple for Billavas known as the "Shri Gòkarnanátha Temple" at Mangalore where marriages are being performed according to Vedic

* The Editor is obliged for what follows to the notes kindly furnished by Rao Bahadur N. N. Suvárna, B.A., B.L., an advocate and a Billava gentleman of Mangalore.

rites by the Archakas of the community. By these innovations the sanctity of the marriage tie has been enhanced to such an extent that divorce which was once freely permitted is becoming less and less frequent. People are taking more and more to cremation in recent times. The use of flesh and fish is allowed, but alcohol though not forbidden is rarely used. The Bhútasthánams to Kòti Baidya and Chennaya Baidya which were the rallying centres for all Billava organizations are slowly dwindling in importance as the members of the community are getting educated and are yielding place to the beliefs and ceremonies commonly associated with the temples of the higher castes. The fact that the Billavas and Halepaiks are not allowed to enter Hindu temples has been one of the primary incentives to the community to muster all their resources for erecting a temple under the inspiration and guidance of their religious guru, the late Parama Srí Guru Naráyana Swámi, who performed the Prathishta ceremony of the Gókarnanátha temple in the year 1911 and consecrated the same with his own hands.

The Billavas and Halepaiks are essentially agriculturists and labourers, toddy-drawing being steadily given up as a profession. Great many of them are educated and several have gone over to Bombay in search of employment. Some of the educated men have entered Government service and distinguished themselves or have become advocates commanding decent practice at the bar.

Page 183, last paragraph ending in page 184.—Substitute.—The jurisdiction of the Archbishop of Goa continued over this district down to the year 1837, when a section of the community withdrew from it and placed itself under the Carmelite Vicar-Apostolic of Verapoly in Malabar, for with the decline of the Portuguese power in the East and the loss of their fortresses at Mangalore, Basrúr and other towns, the religious orders in charge of the missions abandoned them and Christianity degenerated in the area. Efforts were not wanting however to re-establish or improve their conditions by the Archbishop of Goa. Notwithstanding this, there was the change of jurisdiction, which resulted in a good deal of warfare between two groups of Catholics one of which continued its allegiance to the Goa missionaries of the Padroado and the other to the French Carmelite Friars of the Propaganda. There were perpetual squabbles among the priests of the two groups in which their congregations joined and parishes, villages and even families broke up into warring sections and caused untold evil. The dispute lasted several years, one party or the other gaining the upper hand according to the influence of the leading priests of the group. This is called the Goanese

Schism (the word Schism is used here in a broad sense for "misunderstandings and disturbances") and it continued until the arrival of the Jesuits in the district in 1878 when by a Brief, dated September 27, 1878, His Holiness Pope Leo XIII separated the Vicarate of Kanara from Verapoly and assigned it to the Jesuit Province of Venice. Under the ecclesiastical hierarchy then established, Mangalore became the seat of a local Bishopric and the jurisdiction of the Goa Padroado was withdrawn except in a few parishes. The same Pope Leo XIII tried to abolish further even this lingering double jurisdiction over the Bishopric and in 1886 by a new Concordat with the King of Portugal North Kanara was ceded to Goa in return for the Padroado giving up their parishes in South Kanara.

By the Apostolic Brief "Cum Auctus—Fidelium Grex" of June 12, 1923, the territory of the diocese of Mangalore now consists of the revenue district of South Kanara which contained in 1931 a Roman Catholic population of 134,792. Most of them speak the Konkani language except new converts who have their own mother tongues. The present Bishop, the Right Reverend Victor Rosario Fernandes, D.D., assumed charge on September 21, 1931. There are 135 priests working in the diocese which is divided into four districts for purposes of ecclesiastical administration—North, Central, East and South. There are in the diocese four religious communities of men, Jesuits, Capuchins, Syrian Carmelite Tertiary monks and Olivet Brothers: and among the religious orders of women are the Cloistered Carmel, Apostolic Carmel, Sisters of Charity, the Bethany sisters, the Ursulines and the Third order of St. Francis. Of charitable institutions there are under St. Anthony's charities, homes for babies, boys, girls, young women, old men and old women; under the Father Muller's Charities institutions including the Homœopathic dispensary, hospitals for men and women and the Leper asylum for men and women; a Presbytery for the aged and disabled clergy under the St. Joseph's asylum, and orphanages for boys and girls and hospitals for men and women and a house for foundlings; under the St. Raphael's medical mission at Badyar hospitals for men and women; under the St. Rita's medical mission, Panja, a dispensary; and under the Bethany Sisters at Uppinangadi an orphanage. Roman Catholic educational institutions include 2 first-grade colleges, one for boys and another for girls both at Mangalore, 3 high schools for boys, two at Mangalore and one at Kalianpúr, 20 higher and 55 lower elementary schools for boys; and for girls, 3 high and 2 secondary schools at Mangalore, Udipi, Urwa and Falnir and 5 higher and 9 lower elementary schools. Industrial training is given to boys of the community in printing at the

Kodialbail and Udipi Presses; in carpentry, leather, foundry, statuary and painting, and gilding and electroplating in the St. Joseph's asylum workshops at Jeppu; and for the girls in lace making and hosiery, tailoring, needle-works and embroidery in three institutions managed respectively by the Sisters of Charity, Bethany sisters and the Ursulines. There are 65 parish churches, 25 chapels with and 27 chapels without resident priests or a total of 117 churches and chapels. In fact South Kanara is one of the largest Roman Catholic dioceses in British India, in point of influence and population.

There is now at least one Roman Catholic church in almost every place of importance in the district and the Catholics have increased greatly, not only from the natural growth of the population, but also by uncommon evangelistic activity among the local Roman Catholics who have joined the mission and worked with zeal for the spread of the Faith, especially among the lower classes of Hindus and the hill-tribes.

Anyone who wishes to know more about this community is referred to the following publications—*The History of the Diocese of Mangalore* by J. Moore, S.J., *The Captivity of the Kanara Christians under Tippu in 1784* by the late S. N. Saldanha, B.A., and *Indian Castes* by Jerome A. Saldanha, B.A., LL.B.

Protestants.

Page 187, paragraph 3, last sentence.—*Substitute*:—In the year 1919, the Government entrusted these industrial schools to the Commonwealth Trust which has been in charge of them to the present day. The women of the school within and without the Basel Mission congregations find professional medical aid and careful nursing in the Basel Mission Women's Hospital at Udipi. The mission owns 2 high schools, 1 higher elementary school and 36 elementary schools in the district. The total Protestant population of the district in 1931 was 10,900.

Depressed
Classes
Mission,
Mangalore.

Page 191.—*Add* at the end of the chapter the following:—Amidst great opposition the late Rao Sahib K. Ranga Rao of Mangalore devoted his whole life for the amelioration of the depressed or untouchable classes of this district. He first started in 1897 an elementary school for them. With the help of other sympathisers a committee was organised ten years later and a boarding house was started and attached to the school. Night schools were also opened for the adults. The committee was registered under the Charitable Institutions Act, XXI of 1860. A colony was later on started, in which a few depressed class families have been settled and made to live amidst clean surroundings. Mr. Ranga Rao handed over his institution to the Servants of India Society in 1922. The

work has now expanded; two other elementary schools have been started, one at Attavar and the other at Darebail, a girls' boarding house and a boarding house for Koragas. Dr. Karnád has endowed an orphanage and boarding house for 60 orphan children and colonies were established for these classes in five other places. Government allows them capitation grants for the orphanage and educational grants and one of the old boys has passed the B.A. and has chosen the teaching profession and another has joined the police. Mr. Ranga Rao belonged to the Brahmo Samáj.

VOL. I.
CHAP. IV.

Missionaries of the Brahmo Samáj, Calcutta, visited Mangalore for the first time in 1870 and opened an Upásana Samáj with a number of Sárasvat Brahmins as members. It was renamed Brahmo Samáj in 1903. The Samájists eschew caste and idolatry in domestic and social life and naturally there were few recruits to its membership in the beginning. A certain section of non-brahmins who were looked upon as backward and untouchable classes, however, came under its influence and have joined the movement. There is a prayer house in Mangalore where the Samájists meet every Sunday and important days and sermons are preached. The first minister was Mr. Ullál Raghunáthayya and Ranga Rao of the Depressed Classes Mission was an equally prominent member. Its members are generally educated people and outside Mangalore there are only about half-a-dozen families who are members of the Samáj, though in Mangalore itself there are several members.

The Brahmo
Samáj.

The term "depressed classes" includes the following communities:—"Ádi-Drávida, Baira, Bakuda, Battada, Bellara, Godda, Holeyá, Koosa, Koraga, Maila, Mogér (or Méra of Kaipuda or Mogéra) Mundala, Nalkeyava, Pambada, Pan-chama, Paravan, Pulayan, Raneyar, Sámagara, Thóti (or Marimansa or Mariholeyá) and Kudubi Malekudi (or Kudiyan). Government first started work among them through their Department of Labour in 1923. There is a district labour officer with two inspectors each in charge of three taluks. Enquiries are made about the social disabilities of the above communities and the department tries to help them in all possible ways. Several plots of land have been assigned to them for house-sites and cultivation, the total number of assignments in force in March 1936 being 6,422, covering an area of 3,751 acres of which about 30 per cent have been brought under cultivation. The grantees are encouraged to build houses on the lands and to raise plants and trees, coconut seedlings and graft-mango plants being distributed to them free every year for the latter purpose. A total area of 33,501 acres of suitable land has been set apart for the prospective needs of these classes. In places where schools

Work among
depressed
classes.